

**Tumpug do
Tongo Tangan
F001-F020**

**Kumpulan
Cerita Dongeng
F001-F020**

**Folktale
Collection
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F001-KQR

<p>Dondomon om i Dandaman Tinangon di Janama Lontubon Kg. Batition 1998</p>	<p>Dondomon dan Dandaman Diceritakan oleh Janama Lontubon Kg. Batition 1998 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Dondomon and Dandaman Told by Janama Lontubon Batition Village 1998 English: James Johansson 2012</p>
<p>Waro no ka ka diri, waro iso kusay om tongondu nokopisasawo. Nokopisawo po kabarasan yoalo diri, nokopuanak no dot sompi kusay. It tanak dit kotua'an, pinungaranan dot i Dondomon, om it tinori nopo nga i Dandaman, ka. It tumur nopo dit tanak keeso, opod om duwo toon, om it koduwo, opod toon nogi.</p> <p>Sid natad dit walay doalo dino kabarasan, waro iso ot kayu tagayo dot noruyow (nolonot). Pagka noruyow it kayu dino, waro nôono kabarasan ot tombolog dot minomirumun sid tempok dit ruyow. Jadi, mantad dit tumimpun-i it tombolog momirumun, totoyinuwon no di tongondu, i sawo di kusay, dot kukuro ot kowowoyo'on dit tombolog.</p> <p>Waro iso tadlaw, nemot di tongondu dot waro suuway ot totombolog dot mangasow dit tombolog mâantad. Sampay mongowit dot ki-rugi ot tongo kakayu om peeyonon nogi sid rumun dit tombolog dit ki-anak no. Pagka irad diri, amu songkuro koleedo kabarasan, naratu no om minatay miduduwo it tanak dit tombolog dit nokopomirumun mogulu. Jadi irad no diri it nososiyon (notoyinu) di tongondu,</p>	<p>Pada zaman dahulu, ada seorang lelaki dan seorang perempuan yang telah berkahwin. Dan setelah itu, mereka dikurniakan dua orang anak lelaki. Anak yang sulung bernama Dondomon dan yang bongsu pula bernama Dandaman. Pada masa itu Dondomon berusia dua belas tahun, manakala adiknya Dandaman baru berusia sepuluh tahun.</p> <p>Di ruang halaman rumah mereka itu, ada sepohon kayu yang pokoknya sangat besar, tapi kayu itu sudah mati. Oleh kerana kayu itu sudah mati, maka burung-burungpun suka membuat sarang di situ. Pada ketika itu, ada seekor burung yang membuat sarang di atas kayu yang sudah mati itu. Sejak mula burung itu membuat sarang, perempuan itu selalu memerhatinya, kerana dia ingin mengetahui bagaimana kesudahan hidup burung itu.</p> <p>Pada suatu hari, perempuan itu melihat bahawa ada seekor burung lain yang suka mengganggu burung yang ada di situ, dan burung yang suka mengganggu itu selalu membawa kayu-kayu yang berduri untuk diletakkan di dalam sarang yang sudah punya anak itu. Oleh kerana demikian, maka tidak berapa lama kedua-dua anak burung itupun jatuh ke tanah lalu mati.</p>	<p>Once upon a time, there was a couple who got married. After marrying, they had two sons. The first son, the leader, was named Dondomon, and the younger son was named Dandaman. We take up the story when the first son was twelve years old and the second son was ten.</p> <p>In their yard there was a large dead tree. Since the tree was dead, a bird made a nest in the top of the tree. From when the bird first made its nest there, the wife of the man would observe it to see what would happen with it.</p> <p>One day the woman saw that there was another bird that was bothering the first bird. It went as far as bringing sticks with thorns on them and putting them in the nest of the first bird which now had babies in it. Because of that, it wasn't long before both of the baby birds fell out of the nest and died. So that was what the woman witnessed happening to the bird.</p>

it kinowowoyo'on dit tombolog.

Jadi, irad diri tu napatay no miduduwo it tanak dit tombolog, milom po tu osusa no dino i pongitungan (ginawo) di tongondu tu, mookoy-i dot irad-ko it kinowowoyo'on dit tanak dit tombolog ot kowowoyo'on dit tanak yo; ong eduan yo, matay.

Pagka amu akadasan di tongondu it kosusa'an dit ginawo yo, iso tadlaw pomoros no sid sawo yo dot, "Ong sompôori, osusa tôomod ot kowowoyo'on dilo tanak kito?" ka. Simbar nopo i sawo yo, i kusay, "Nokuro tu osusa?" ka. "Aso-i," ka di tongondu. "Nga ino nopo, jaga'on no ilot tanak kito, milom po tu kopogulu oku matay," ka di tongondu. "Obo!" ka di kusay. "Nga, ong kaa dino, milom po tu yoku dati ot kopogulu matay, piara'on no babanar ilot tanak kito," ka di kusay. "Obo," ka di tongondu.

Na, amu nokopiro wulan mantad diri kabarasan, minomioruol no it tongondu, oogob nopo it koyuwan yo dot oruol. Ogumu no tubat dot niubat dit sawo yo nga kakal-i dot sumagayan nogi it toruol. Sampay amu nokopiro tadlaw kabarasan, minomukat no. Minatay po kabarasan it tongondu diri, nandaman no di kusay kikiawi it tupono dit tongondu, i sawo yo. Jadi, ka dit pongitungan dit kusay, "Amu osian ilot tanak ku dati ong manansawo oku kembagu, tu waro momiara ong opoyigan ku poma," ka. "Jadi, gaam po manansawo oku kembagu," ka dit ginawo di kusay. Pagka irad diri ot nopikir di kusay, minanansawo dino yalo kembagu sid suway ot pomogunan. Om nowit yo no muli sid walay yo kondiri tu, pongoruangan di Dondomon om i Dandaman.

Jadi begitulah kesudahan kehidupan burung yang telah membuat sarang itu yang telah disaksikan oleh perempuan itu. Oleh kerana kedua-dua anak burung itu sudah mati, maka tiba-tiba saja perempuan itu merasa risau dan susah hati. Dia takut kalau-kalau apa yang dialami oleh anak burung itu akan dialami oleh kedua-dua anaknya bila dia sudah tiada nanti.

Oleh kerana perempuan itu tidak tahan dengan apa yang dia rasakan itu maka pada suatu hari dia berkata kepada suaminya, "Mungkinkah suatu hari nanti, anak kita akan mengalami kesusahan?" Jawab suaminya, "Kenapa pula begitu?" "Tidak juga," kata si isteri. "Tapi jika suatu hari nanti saya yang mati dahulu, abang jagalah anak kita baik-baik," kata perempuan itu. "Baiklah!" kata si suami. "Tapi, jika begitu, seandainya saya yang mati dahulu, kau jagalah baik-baik anak kita ya," kata si suami. "Baiklah," kata si isteri.

Beberapa bulan kemudian, perempuan itu jatuh sakit dengan tenat sekali, seluruh tubuhnya rasa sakit semuanya. Sudah bermacam-macam jenis ubat yang suaminya beri kepadanya tapi penyakitnya itu bukan menjadi sembuh malah makin bertambah pula penyakit yang dia rasakan itu, sehinggalah dia meninggal. Selepas isterinya meninggal, lelaki itupun teringat akan pesan arwah isterinya dahulu. Lalu, katanya dalam hati, "Mungkin anak-anak saya ini tidak akan mengalami masalah jika saya berkahwin lagi, kerana jika saya tiada di rumah, ada juga yang akan menjaga mereka," katanya. "Jadi, ada baiknya saya berkahwin lagi," kata hati si lelaki itu. Oleh kerana hatinya berkata seperti itu, maka diapun mengambil keputusan untuk berkahwin lagi. Lalu diapun berkahwin lagi di kampung yang lain pula. Setelah itu dia membawa isteri barunya itu pulang ke rumahnya untuk menjaga Dondomon

So when the two baby birds had died, the woman became troubled, worrying that her own children would meet a similar fate; when she was away, they would die.

Since she couldn't stand her heart being troubled in that way, one day she said to her husband, "At some point in the future, I think our children are going to run into difficulties." Her husband answered, "Why would they run into difficulties?" "No reason," said the woman. "Still, take good care of our children if I should die before you." "Okay," said the husband. "But if I should be the first to die, you take good care of our children." "Okay," said the woman.

Not too many months later the woman became gravely ill with her entire body in pain. Her husband tried many medicines on her but the sickness only got worse. After a few days the woman passed away. When she was dead the man remembered what his wife had told him. The man thought to himself, "Maybe my children won't have troubles if I remarry since there will be someone to care for them even if I'm out of the house. So I may as well remarry." Since that was how he was thinking, he married a woman from another village and brought her back to his own house to live together with Dondomon and Dandaman.

Nosingkop po duwo toon ot kinopisasawa'an doalo diri kabarasan, agagayo no i Dondomon om i Dandaman tu, keelo no mogurab sid timba'an, om keelo no gumama sid walay monguup dit nokotoonok. Nga iri po, kadung kapayig it tama di Dondomon om i Dandaman, solikudon no yoalo miduduwo dit nokotoonok mongoduw. Sampay asadayan yoalo amu kaakan tu amu paakanon dit nokotoonok. Tu, ka dit nokotoonok, "Abalun oku momiara, okon-ko dogon do tanak, papatayon-i," ka. I bubuatan di nokotoonok diri, amu-i mongoduw di Dondomon om i Dandaman ong otoron i sawo yo tu, mookoy-i dot rasangon.

Pagka irad diri, waro iso tadlaw, kapayig i tama di Dondomon om i Dandaman kumaraja sid tumo. Amu po osodu ot kinapana'an kabarasan, minonginggiyak no i tongondu tu, ka dit boros yo, "Ara'at ilot tanak nu, mangagay dogon," ka. Kadung norongow di sawo, guli no kembagu sid walay om pingbabagay no i tanak yo, i Dondomon om i Dandaman, sampay sinunsub peedu tu, tantaman ong babanar it boros di tongondu.

Pagka sinunsub di tama i Dondomon om i Dandaman, indoo nopo yoalo miduduwo om sako no do kuda, tu, ki-kuda yoalo kabarasan, om potongkuso no doalo mogidu dot amu ela'an ong siombo ot rikoton. Mantad dit minsasarap yoalo patangkus dit kuda, tadi nokengkoyod, nokorikot sid pisimpangan do ralan dot minsosodoy no. Nokengkoyod

dan Dandaman anaknya.

Genap dua tahun perkahwinan mereka, Dandaman dan Dondomon pun sudah meningkat dewasa. Mereka berdua sudah pandai berburu di hutan dan juga sudah pandai melakukan kerja-kerja rumah. Mereka selalu membantu ibu tiri mereka melakukan kerja-kerja di dapur. Tapi masalahnya, ketika ayah Dondomon dan Dandaman tidak ada di rumah, ibu tiri mereka selalu berbuat tidak baik terhadap mereka berdua. Sehingga seringkali Dondomon dan Dandaman tidak makan apa-apa dalam satu hari kerana ibu tiri mereka tidak mahu memberi mereka makan. Sebab menurut ibu tiri mereka, "Hanya sia-sia sahaja saya menjaga mereka sebab mereka itu bukan anak kandung saya, biarkan saja mereka mati kebuluran," katanya. Tingkahlaku ibu tiri Dondomon dan Dandaman itu tidak pernah diketahui oleh ayah mereka, sebab ibu tiri mereka ini tidak berani berkasar dengan mereka ketika ayah mereka ada di rumah kerana takut akan dimarahi oleh suaminya.

Oleh kerana demikian, pada suatu masa, ayah Dondomon dan Dandaman sudah jalan ke ladang. Belum berapa jauh dia berjalan, tiba-tiba isterinya menjerit, "Anak kau ini jahat, mereka mahu mencabul kehormatan aku!" jeritnya. Apabila saja suaminya mendengar jeritan isterinya itu, dia terus berpatah balik ke rumah dan dengan tanpa usul periksa dia memukul kedua orang anaknya dan menghalau mereka keluar dari rumah, kerana dia ingat bahawa kata-kata perempuan itu benar.

Oleh kerana Dondomon dan Dandaman dihalau oleh ayah mereka, maka merekapun keluar dari rumah dan menunggang kuda mereka masing-masing, sebab kononnya mereka ini mempunyai kuda. Lalu merekapun memecut kuda mereka dengan seberapa laju yang mungkin. Ke mana mereka akan tuju, merekapun tidak tahu. Dari pagi mereka berjalan memecut kuda

When they had been married for two years, Dondomon and Dandaman had grown bigger to the point that they could hunt with blowguns in the jungle, and they knew how to help out their step-mother around the house. But whenever their father was out their step-mother would mistreat them. They could go all day without eating because their step-mother wouldn't feed them. The step-mother would say, "It's a waste for me to care for them when they are not my children; let them die." Her character was such that she wouldn't abuse Dondomon and Dandaman if her husband was present because she feared being scolded.

With that being the situation, there was one day when Dondomon and Dandaman's father was going out to work the field. When he had not yet gone far, the woman screamed out, "Those children of yours are evil, they tried to rape me." When the man had heard that, he came back to the house and severely beat his children Dondomon and Dandaman, and put them out of the house, because he thought what his wife had said was true.

Since Dondomon and Dandaman had been put out of their house, they went out and got on their horses (because they had horses) and ran away from there, not knowing where they were headed. They made their horses run starting in the morning and run till the afternoon. Only when they

i Dondomon om i Dandaman diri, minodop no yoalo siri tu tumuwong no.

Korikot dit duruk sumuwab no kabarasan, noposik mogulu i Dandaman. Kuposik yalo, warot torongow dialo miboboros ot tombolog. Ka dit pomiboboros dit tombolog, “Ong yoku ot aakan dot tulun, aso kapatayan dit tulun,” ka dit tombolog keeso. Simbar nopo it koduwo it tombolog, “Ong yoku ot aakan do tulun, kumaya om ajadi po dot raja it tulun,” ka.

Norongow po di Dandaman it pibabarasan dit tombolog diri, onuwo no dialo it sopuk yo, om mangay no dialo sopuko it iso mantad dit tombolog diri. Kadung nosopuk om noloo, onuwo dialo it tombolog om mangay no tolono nga minatay yalo tu noluganan.

Napatay po i Dandaman, noposik no i Dondomon. Kadung noposik yalo om pogigintong, aso siri i Dandaman nga, amu-i yalo tumangkangaw tu tantaman dialo ong minagawas i tobpinee yo.

Nokotungag yalo, orongow no dialo it tiso it tombolog momoros dot, “Kumaya o tulun om ajadi dot raja ong aakan oku!” ka. Kadung norongow di Dondomon iri, onuwo no dialo it sopuk yo om sopuko dialo it tombolog nga minatay. Naratu it tombolog diri, onuwo no dialo om mangay tata'o it kangkab om mangay no tolono it tunduundu. Kadung notolon dialo it tunduundu dit tombolog diri, andaman no dialo i Dandaman. Pagka ole'ed no nga aso po siri i Dandaman, pamanaw yalo dot mogiim.

mereka tanpa berhenti, sehinggalah mereka sampai di persimpangan jalan dan haripun sudah petang. Lalu Dondomon dan Dandamanpun berhenti di situ kerana hari sudah hampir gelap.

Pada waktu subuh Dandaman tersedar dari tidurnya. Tiba-tiba Dandaman terdengar suara burung bercerita. Kata burung yang pertama, “Kalau manusia makan saya, manusia itu tidak pandai mati.” Burung yang kedua juga berkata, “Kalau manusia makan saya, manusia itu akan jadi kaya dan akan menjadi raja.”

Apabila saja Dandaman terdengar apa yang disembangkan oleh burung itu, diapun mengambil sumpitnya lalu dia menyempit antara satu daripada burung itu. Sesudah burung itu disumpitnya, maka burung itupun jatuh ke tanah lalu mati. Tanpa membuang masa, Dandaman terus saja mengambil burung itu dan menelannya. Tapi Dandaman mati kerana tercekik.

Selepas Dandaman mati, Dondomonpun tersedar dari tidur. Lalu dia mencari-cari kelibat adiknya tapi tidak ada. Namun dia tidak merasa cemas sebab dia sangka adiknya itu hanya pergi membuang air besar di dalam hutan.

Selepas saja Dondomon bangun dari pembaringannya, tiba-tiba dia terdengar suara burung bercakap, kata burung itu, “Manusia yang memakan saya akan menjadi kaya dan akan menjadi raja,” kata burung itu. Selepas saja Dondomon mendengar apa yang dikatakan oleh burung itu, diapun terus mengambil sumpitnya lalu menyempit burung itu. Apabila saja burung itu terjatuh, maka Dondomonpun terus mengambil burung tersebut dan membelah dada burung itu lalu mengambil jantung burung itu dan memakannya. Selepas saja dia memakan jantung burung itu, dia terus teringat akan adiknya Dandaman. Oleh kerana sudah begitu lama dia menunggu tapi Dandaman tidak muncul-muncul juga, diapun

got to a fork in the path did they stop. Dondomon and Dandaman stopped there and slept because it was becoming dark.

Early the next morning Dandaman woke up first. Having awoken, he heard two birds speaking. The one bird said, “If I get eaten by a human, that person will never die,” The second bird responded, “If I’m eaten by a human, that person will grow rich and become a king.”

Having heard the two birds’ conversation, Dandaman picked up his blowgun and shot one of the birds. When it was hit and fell, he took the bird and swallowed it, but he died because he choked on the bird.

After Dandaman had died, Dondomon awakened. Being awake, he looked and saw that Dandaman wasn’t around, but he didn’t worry because he thought his brother was off relieving himself.

After getting up he heard the other bird saying, “A person will grow rich and become a king if he eats me.” Having heard that, Dondomon took his blowgun and shot the bird and it died. The bird fell to the ground and he cut open the chest and swallowed its heart. After swallowing the heart he thought about Dandaman again. Since Dandaman had been gone a long time, he set off to look for him.

Jadi, amu osodu napanaw dialo, nabantalan no di Dondomon dot miwiliw i Dandaman minatay. Pagka neemot dialo dot minatay no i Dandaman, sako yalo dit kuda yo om iduay dialo mogidu tu, “Kukuoyon po ong minatay no yalo dino!” ka.

Kinam-kinam i Dondomon patangkus dit kuda yo, milom po tu norikot yalo dot iso ot pomogunan dot tulun. Sid pomogunan dino kabarasan, amu songkuro kogumu ot tulun tu, titikid toon ogumu ot aakan dot naga. Jadi, nokorikot yalo diri, miniyon no yalo sid iso ot tulun dot lumeeng no.

Na, i Dandaman nopo dino diri kabarasan, kadung neduan di Dondomon, milom po tu noposiyon kembagu tu, needu no it nokolugon dit tatalanan yo. Kadung noposiyon i Dandaman diri kabarasan, pamanaw no yalo mogiim dot weeg tu tuuwan. Nga iri po karaatan, aso weeg dot osomok siri. Boboyo'o nopo dialo, sako yalo dit kuda yo om potongkuso tu mogiim dot ponginuman.

Amu songkuro kosodu kabarasan, nokobontol no yalo dot bawang tagayo. Nokorikot yalo diri, indoo no yalo mantad sid kuda yo om tungub no monginum. Nokotungub kabarasan yalo diri, waro no sada tagayo rinumikot om mangay no yalo tolono. Kadung notolon yalo diri, tinumoyog no it sada mogidu.

Na, sid pomogunan dino kabarasan, waro iso tulun dot abagos magapon. Pagapon no kabarasan i tulun diri. Mantad dot minsasarap sampay sosodoy; aso-i ot sada moduk. Nga i tulun diri amu po tiuli tu, “Kakalu ong kaanu

pergi mencarinya.

Belum berapa jauh dia berjalan, tiba-tiba dia terjumpa Dandaman yang sedang terbaring dan sudah mati. Oleh kerana Dandaman sudah mati, Dondomonpun tidak dapat berbuat apa-apa, lalu dia segera menunggang kudanya dan pergi meninggalkan mayat Dandaman terbaring begitu saja. Kerana menurutnya, “Apa boleh buat kalau dia sudah mati,” katanya.

Dondomon terus memecut kudanya dengan selaju yang mungkin. Tiba-tiba dia sampai di sebuah negeri. Dalam negeri itu kononnya, tidak berapa ramai orang sebab setiap tahun banyak yang mati kerana dimakan oleh naga. Di dalam negeri itu, Dondomon tinggal di sebuah rumah seorang lelaki tua.

Selepas saja Dondomon meninggalkan Dandaman yang sudah mati itu, tiba-tiba saja Dandaman hidup semula sebab bengkalnya sudah hilang. Selepas saja Dandaman bangun, dia terus saja mencari air kerana dia sangat haus. Tapi masalahnya, di tempat itu tidak ada air. Lalu Dandamanpun menunggang kudanya dan terus memecut kudanya untuk mencari air.

Belum berapa jauh dia memecut kudanya, dia berjumpa dengan sebatang sungai yang sangat besar. Selepas saja dia sampai di tebing sungai itu, dia terus turun dari kudanya dan tanpa ragu-ragu dia terus masuk ke dalam sungai itu untuk minum. Belum berapa lama dia berada dalam sungai itu, tiba-tiba ada ikan yang sangat besar datang kepadanya dan ikan itu terus menelannya. Selepas saja ikan itu menelan Dandaman, ikan itu terus berenang dan pergi dari tempat itu.

Dalam negeri itu kononnya, ada seorang yang sangat rajin memancing ikan. Lalu pada hari itu, orang itupun pergi ke sungai untuk memancing, dari pagi lagi dia duduk memancing di tebing sungai namun sehingga hari sudah petang tapi belum juga ada ikan

After walking a little ways Dondomon came across the dead Dandaman. Since he could see that Dandaman was dead, he got on his horse and left him behind, saying, “What is there to be done when he is already dead?”

As Dondomon continued on running the horse, he came across a village. That village didn't have a lot of inhabitants because each year a lot of people would be eaten by a dragon. Having stopped there, he lived with an old man.

As for Dandaman, after he was left behind by Dondomon, he suddenly revived, because the thing in his throat came loose. Having revived, Dandaman went looking for water because he was thirsty. But there was no water near there. So he decided to get on his horse and run it to look for water.

After not too long a distance he came across a big river. Coming up to the river he dismounted from his horse and plunged into the river to drink. When he had gone into the river, a large fish came to him and swallowed him. After swallowing him the fish swam away.

In that village there was an avid fisherman. The man had fished from sun-up to sundown with nary a bite, but he said to himself, “Maybe I'll get something in a while,” because he wanted to give

oku tinoo,” ka. Tu, itungkap dit tanak sawo yo! Pagka sumosodoy no, milom po tu waro sada tagayo minoduk. Kinamay dialo momundus it tapon yo, om kowundus kabarasan nga agayo it sada naapon om olodtung it tiyan. Kadung nokotindal, mangay no dialo tobukay nga, i Dandaman kabarasan it sid tiyan dit sada, dot gisom po dot amu nowukatan. Kadung nempurasan dit tutulun dot amu po minatay i Dandaman, mangay no dialo ubatay sampay nomomogot. Nomomogot i Dandaman diri, nowit no dit tutulun muli.

Jadi, amu kosontoon kabarasan i Dandaman miyon-iyon siri, waro no tabar dot, waro naga mongodontol dot iso pomogunan tu mangawi dit tongo tulun mangakan sid pomogunan dino. Kadung norongow di Dandaman it tabar diri, panganu no yalo dot dangol om asa'o no dialo do turu tadlaw om turu sodoy koleedo. Kopongo yalo mangasa, pamanaw no yalo mongoy sid pomogunan diri tu mamatay dit naga. Nokorikot i Dandaman siri, eemot dialo do kopibabala nopo it tongo tulun mogidu tu, rumosi dot korikot it naga.

Pagka rumikot no it naga, panangkus no yalo tumoronong sid iso tulun, kusay, om talad no yalo dit tulun diri tu, i tutulun diri nga

yang dia dapat, akan tetapi orang itu belum juga mahu pulang, “Mungkin sebentar lagi saya akan dapat ikan,” katanya. Sebab apa yang dia dapat setiap kali dia memancing, akan diberinya kepada anak dan isterinya! Pada hari yang sudah sangat petang dan tidak lama lagi hari akan menjadi gelap, dengan tiba-tiba umpannya dimakan oleh seekor ikan yang sangat besar. Dengan sekuat tenaga dia menarik jorannya, dan selepas saja jorannya berjaya ditarik, maka dia dapati ikan yang memakan umpannya itu ikan yang sangat besar dan perutnya juga besar. Setelah dia membawa ikan itu naik ke tebing sungai, diapun membelah perut ikan itu kerana dia ingin tahu apakah benda yang menyebabkan perut ikan itu menjadi besar. Namun orang itu sangat terperanjat bahawa dia mendapati ada orang di dalam perut ikan itu, yang sudah hampir lemas. Dan orang itu adalah Dandaman. Apabila orang itu sudah pasti bahawa Dandaman belum mati lagi, maka dia segera mengubati Dandaman sehingga sembuh. Dan setelah Dandaman itu sudah sembuh, maka orang itupun membawanya pulang ke rumahnya.

Belumpun sampai setahun Dandaman tinggal di negeri itu, dia lalu mendapat berita bahawa ada seekor naga yang datang ke satu negeri untuk memakan rakyat di situ. Apabila sahaja Dandaman mendengar tentang hal itu, maka diambalnya parangnya dan diasahnya parang itu selama tujuh hari dan tujuh malam lamanya. Setelah dia siap mengasah parangnya itu, maka diapun pergilah ke negeri yang dimaksudkan itu, dengan tujuan mahu membunuh naga tersebut. Setelah Dandaman sampai di negeri yang dimaksudkan itu, dia melihat bahawa orang-orang yang ada di situ lari bertempieran untuk menyelamatkan diri kerana takut menjadi mangsa naga, apabila naga itu datang nanti.

Oleh kerana naga sudah hampir tiba, maka dengan tidak membuang masa lagi Dandaman terus berlari kepada seorang lelaki yang ada di situ,

something to his wife and children. As it was becoming dark, suddenly a large fish bit. He pulled hard on his pole and a large fish came out with a bulging belly. When it was ashore, he cut it open and Dandaman was in the fish's belly nearly dead. After examining Dandaman and seeing that he had not yet died, he medicated him till he had improved. When he was better the man brought him home.

After living in that village less than a year, Dandaman heard news that there was a dragon that would come to a certain village and eat all the people. When Dandaman heard that, he took his machete and sharpened it for seven days and seven nights. When he was finished sharpening it, he set off for that village to kill the dragon. When he arrived, Dandaman saw that people were running helter-skelter to get away when the dragon which was coming.

When the dragon came, he ran to approach one man and went beside him because that man was also planning to take

mangalawan-i dit naga. Korikot it naga kabarasan om mangay doalo piuupay monibas. Kabanaran yoalo tu napatay kabarasan it naga.

Kadung napatay no it naga diri, duato no di Dandaman ong isay ngaran dit koruang yo mamatay dit naga, nga, ka di Dondomon, “Ngaran ku nopo i Dondomon,” ka. Korongow di Dandaman it ngaran diri, duato dialo i Dondomon, waro ko aso ot tobpinee yo. Simbar nopo i Dondomon, “Waro tobpinee ku nga minatay no, ngaran nopo nga i Dandaman,” ka. Kadung norongow di Dandaman, pomoros no yalo dot, “Yoku no it tobpinee nu dit minatay diri, nga, noposiyannu oku kembagu,” ka. Korongow di Dondomon iri, turus ginumapus yalo di Dandaman dot otomon.

Na, pagka i Dondomon om i Dandaman ot nakapatay dit naga, yoalo diiri ot raja sid pomogunan diri. Nakajadi po yoalo do raja, miniupakat no yoalo maganda di tama om i nokotoonok. Nga, korikot yoalo sid pomogunan yo om moosomok no sid walay di tama, naabar no doalo dot minatay no i tama om i nokotoonok. Pagka minatay no i tama, amu no linumbombus yoalo sid walay dit tama, pinogulian kembagu.

Jadi, irad no diri it kinowowoyo'on di Dondomon om i Dandaman.

lalu dia berdiri tegak di sisi lelaki itu sebab, orang itupun mahu juga berlawan dengan naga itu nanti. Setelah saja naga itu sampai di situ, mereka berdua terus saja memotong naga itu dengan menggunakan parang mereka masing-masing. Mereka berdua sangat dikagumi oleh orang-orang di situ kerana mereka telah berjaya membunuh naga itu.

Selepas saja naga itu berjaya dibunuh, maka Dandamanpun bertanya kepada kawannya membunuh naga tadi tentang siapakah nama kawannya itu. Lalu kata Dondomon, “Nama saya ialah Dondomon,” katanya. Setelah Dandaman mendengar nama Dondomon, diapun bertanya lagi kepada Dondomon, samaada Dondomon ini mempunyai adik atau tidak. Jawab Dondomon, “Ya saya mempunyai seorang adik tapi adik saya itu sudah meninggal, nama adik saya itu ialah Dandaman,” katanya. Setelah dia mendengar tentang hal itu, dia terus berkata, “Sayalah adik kau yang mati itu, tapi, saya hidup kembali,” katanya. Setelah Dondomon mendengar apa yang dikatakan oleh Dandaman itu, dia terus memeluk Dandaman dengan sangat gembira sekali.

Oleh kerana Dondomon dan Dandaman yang telah berjaya membunuh naga itu, maka mereka berdua menjadi raja di negeri itu. Setelah mereka berdua menjadi raja, mereka pun berbincang untuk melawat ayah dan juga ibu tiri mereka. Namun, setelah sahaja mereka sampai di negeri mereka itu, mereka mendapat khabar bahawa ayah dan juga ibu tiri mereka sudah lama meninggal dunia. Oleh kerana demikian, maka mereka tidak meneruskan niat mereka untuk melawat orangtua mereka dan mereka terus berpatah balik.

Sekianlah riwayat hidup Dondomon dan Dandaman.

on the dragon. As the dragon approached they worked together to slash it. People there were impressed because they succeeded in killing the dragon.

When the dragon was dead, Dandaman asked the name of his fighting companion, and Dondomon said, “My name is Dondomon.” When he heard the name, he asked if Dondomon had a brother. He answered, “I had a brother but he is dead now; his name was Dandaman.” When Dandaman had heard that, he said, “I’m your brother who died, but I came back to life.” When Dondomon heard that, he immediately hugged Dandaman in happiness.

Since it was Dondomon and Dandaman who killed the dragon, they then became kings in that place. After being enthroned, they decided together to go and visit their father and step-mother. When they got back to their village and approached their father’s house, they were informed that their father and step-mother had died. Since their father was dead, they couldn’t carry thru with their intent to visit him, so they just headed back to where they lived.

That then is the story of Dondomon and Dandaman.

<p style="text-align: center;">Popoowon Tinangon di Janama Lontubon Kg. Batition 1988</p>	<p style="text-align: center;">Kuasa Hikmat Diceritakan oleh Janama Lontubon Kg. Batition 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Magical Powers Told by Janama Lontubon Batition Village 1988 English: James Johansson 2012</p>
<p>Waroo no kabarasan. Waro ot iso kusay minongoy mogurab. Nasadayan i kusay maapânaw, aso-i ot nasambat yo. Pagka notuwangan i kusay, boboyo'o yo nopo, odop-i sid lagkaw yo. Korikot dit duruk sumuwab, nopoposikan no i kusay ka tu, warot norongow yo dot mongusig ot tasu sid natad dit lagkaw. Om intangay di kusay kabarasan nga, i neegitan yo ot pinigugurinit dit tongo tasu. Boboyo'o-i di kusay, tuun sid tana om titikido monibas it tongo tasu nga, minatay kikiawi.</p> <p>Na, ampo leleed, waro no ot orongow di kusay sid sodu dot monitit. Nga, ka di kusay “Ikaw bala'ay ino nga, rikot nogi beenoy siti, tibason teekaw,” ka. Amu songkuro koleed, orongow no di kusay kembagu do maawala dot “Siombo no bo it tongo tasu ku diri, nokuro tu tinumingkod mongusig?” ka dit sanganu dit tasu ka. Om kokito di kusay nga, rogon bala'ay iri it sanganu dit tongo tasu.</p> <p>Na, om korikot siri, aso no ot binoros di kusay, angkangay di kusay monibas i rogon. Nga “Adis” ka di rogon, “kadaay oku tibaso tu, taakan tekaw-i dot kikiyop,” ka. “Amu oku dino tu waro-i o kikiyop ya,” ka di kusay. “Oõ nga nunu ot guna dit dikoo do kikiyop?” ka dit rogon. “Pongiyop dot tapuy,” ka di kusay. “Ong dogon do kikiyop, kadung pokiyopon, mimbulay ot takanon,” ka dit rogon. “O poma, amu oku dino, tibason teekaw nõono,” ka dit kusay. “Woy ong taakan tekaw dot tododok tu, nunu nopo ot suluon (todokon) nu nga</p>	<p>Pada suatu hari, ada seorang lelaki yang pergi memburu dengan sumpit. Satu hari dia pergi berburu, namun tiada apa-apa yang dia dapat. Oleh kerana lelaki itu kemalaman di dalam hutan, maka dia membuat keputusan untuk tidur di pondoknya. Ketika hari masih subuh lagi, lelaki itu terjaga dari tidurnya, kerana dia terdengar suara anjing menyalak di depan pondoknya. Lalu lelaki itupun pergilah melihatnya konon, sekali dilihatnya, tunangnya pula yang menjadi perebutan anjing-anjing itu. Lalu lelaki itu bertindak dengan tak semena-mena. Dia terjun ke tanah dan memotong kesemua anjing-anjing itu sehingga mati semua.</p> <p>Tidak berapa lama kemudian lelaki itu terdengar pula suara orang memanggil anjing. Tapi kata lelaki itu, “Kau pula itu, kalau kau datang ke mari, saya akan potong kau,” katanya. Tidak lama kemudian lelaki itu terdengar lagi suara orang bercakap, “Mana sudah itu anjing saya itu, kenapa mereka berhenti menyalak,” kata tuan punya anjing itu. Bila lelaki itu nampak kononnya, roh jahat pula yang tuan punya anjing-anjing itu.</p> <p>Bila saja roh jahat itu sampai kepada lelaki itu, lelaki itupun tidak bercakap banyak, dan dia terus mangangkat tangannya dan bersedia untuk memotong roh jahat itu. Tapi, “Aduh,” kata roh jahat itu, “janganlah kau potong saya, nanti saya bagi kau pengipas,” katanya lagi. “Saya tidak mahu itu sebab saya ada juga pengipas,” kata lelaki itu. “O ya, tapi apa kegunaan dengan pengipas yang kau ada itu?” tanya si roh jahat itu. “Pengipas api,” jawab si lelaki. “Tapi, kalau saya punya pengipas ini, bila saja kau mengipas, terus ada nasi keluar,” kata roh jahat itu. “Walaupun begitu, saya tidak mahu,” kata si lelaki. “Kalau</p>	<p>Once upon a time there was a man who went hunting with a blowgun. He walked all day long, but didn't come across any game. Since he was benighted, he decided to sleep in his field hut. Early the next morning the man was awakened by dogs barking near his hut. The man looked out and it was his fiancée who was the focus of the barking dogs. The man decided to go out of the house and he proceeded to hack and kill every dog with his bushknife.</p> <p>Not long thereafter the man heard a far-off voice calling the dogs. He said to himself, “As for you, if you come here I'll slash you too.” Soon thereafter the man heard the dog owner speaking and saying, “Where are those dogs of mine? Why did they quit barking?” Then the man saw him and the dog owner in fact turned out to be a demon.</p> <p>When the demon got to the house, the man said nothing; he just lifted his bushknife to slash him. The demon said, “Please don't kill me; I'll give you a hand fan.” The man said, “I don't want a fan because I already have one.” “Yes but of what use is your fan?” asked the demon. “To fan a fire,” answered the man. “Ah, but with my fan, when you fan, cooked rice appears,” said the demon. “Even so, I don't want it; I'm going to slash you,” said the man. “Well then, how about if I</p>

sumiliw dot naansak mâantad ot sada kenong tonsi,” ka dit rogon. “Amu oku-i dino, patayon ku-i ikaw,” ka dit kusay. “Ong kaa dino, taakan tekaw dot Popoowon,” ka dit rogon. “Nunu ino Popoowon dino?” ka dit kusay. “Ino nopo Popoowon dino, nunu nopo ot kenginan nu ong mokianu koh nga waro mimbulay,” ka dit rogon. “Ba! Awasi-i ino nga siombo it ‘Popoowon’ nu?” ka dit kusay. “Tingkabang pogi,” ka dit rogon. Om tingkabang it kusay, om ilabay dit rogon nga noponu i kabang dit kusay.

Kadung notolon dit kusay it tilob dit rogon diri, pamanaw no yalo muli, dot minitilombus-i sid walay dit neegitan yo. Om korikot i kusay siri nga momogiad no it tongo tulun tu minatay no i togondu it neegitan yo. “Adis,” ka dit kusay, “sera po kapatay i adi dino?” ka. “Kosodoy po,” ka dit tongo tulun siri. “Oð, nela’an ku no,” ka di kusay, “nga insodu kopow ka, posikay ku po yadi dino,” ka. Om pomoros no i kusay dot “Naru ku pod susundu, oposiyan nôono yadi diti,” ka. Nga popupuyakat po dit tongondu dot noposiyan. Nunu pong i kusay nga ototomon no. Na, iri no it kinopupusan dit tangon dit reetan dot “Popoowon”.

saya beri kau pencucuk, apa saja yang akan kau cucuk, ia akan menjadi masak, dari ikan ataupun daging,” kata s roh jahat. “Saya tidak mahu itu, akan saya bunuh kau juga,” kata si lelaki. “Kalau begitu saya akan bagi kau ‘Kuasa Hikmat’,” kata si roh jahat. “Apa itu ‘Kuasa Hikmat?’” tanya si lelaki. “Kuasa Hikmat itu ialah, apa saja yang kau kehendaki, kalau kau minta, pasti ada,” kata si roh jahat. “Wah! Bagus juga itu tapi mana dia ‘Kuasa Hikmat’ kau?” kata si lelaki. “Buka mulut kau,” kata si roh jahat. Lalu lelaki itu membuka mulutnya, dan roh jahat itu memuntahkan pada mulut lelaki itu sehingga mulut lelaki itu dipenuhi dengan muntah roh jahat.

Bila lelaki itu sudah menelan muntah si roh jahat itu, dia terus pulang dan pergi ke rumah tunangnya. Pada masa dia sampai di sana, semua orang menangis kerana perempuan yang menjadi tunangnya sudah mati. “Aduh” kata lelaki itu, “bila lagi si adik itu mati?” tanyanya. “Semalam lagi,” kata mereka. “Ya, saya sudah tahu,” kata si lelaki. “Tapi kamu beralih dulu dari sana, saya mahu kejutkan si adik,” katanya. Lalu diapun berkata, “Dengan kuasa hikmatku, akan hiduplah si adik ini,” katanya. Lalu dengan tiba-tiba, bangunlah perempuan itu dan hidup kembali. Apalagi lelaki itupun sangat gembira. Jadi, itulah hujung cerita dongeng yang dinamakan “Kuasa Hikmat”.

give you a skewer? When something is pierced, cooked fish or meat will magically appear,” said the demon. “I’m not going for that,” said the man, “I’m going to kill you.” “If that’s the case, then I’ll give you magical powers,” said the demon. “With these magical powers, whatever you want, you just ask for it and it appears.” “That sounds good,” said the man, “but where are those magical powers?” “Open your mouth,” said the demon. The man opened his mouth, and the demon vomited into his mouth, filling his mouth.

After swallowing the demon’s vomit, the man headed back towards home and went straight to his fiancée’s house. When he got there, there were lots of crying people there because his fiancée had died. “When did my fiancée die?” he asked. “Just last night,” the people there told him. “Yes, I already know,” said the man, “but you go a distance away; I’m going to revive her.” Then he said, “Lengthen oh supernatural power. Darling revive now.” Then the girl came back to life, and the man was very happy. That’s the end of the story called “Magical Powers”.

General Editor / *Penyunting Umum*: James Johansson

Kimarang Editors / *Penyunting Bahasa Kimarang*: Rosnah Nain & Janama Lontubon



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<p>I Kusay Minamaagi dit Sukud Yo sid Sawo Yo Tinangon di Janama Lontubon Kg. Batition 1993</p>	<p>Lelaki yang Membahagikan Ajalnya kepada Isterinya Diceritakan oleh Janama Lontubon Kg. Batition 1993 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>The Man Who Divided His Lifespan with His Wife Told by Janama Lontubon Batition Village 1993 English: James Johansson 2012</p>
<p>Waro no ka ka diri, waro kusay nakasawo dot tongondu talanji. Yoalo dino kabarasan lalandu kakaya tu, nunu nopo songbarang nga kiwaro.</p> <p>Iso tadlaw, sinumakit it tongondu sampay agagas no. Ogumu no ot tulun mongubat nga amu-i olingasan. Pagka oleed no it tongondu sumakit, it tongo barang nga nawi padagang tu poningadan dit tulun dit mongubat. Nawi po it tongo barang padagang, minatay no i tongondu. Kadung minatay i tongondu, osusa dino i ginawo di kusay tu, aso no barang. Irad diri tu osusa yalo, om osianan di sawo yo dit minatay, pongitung no yalo dot, amu mongoo mangan polobongo it sawo yo. Ino nogi, subay-ko rumusod yalo sid lungun om mokirulun nogi sid raat.</p> <p>Nawaalan kabarasan do lungun, posuwango no it bangkay dit tongondu, om rusod no yalo tu mokirulun sid raat. Kadung nokosuwang om naratip it tangkub dit lungun, pokirulun no yalo sid raat. Nokorulun kabarasan om nokolintanga sid raat, waro no torongow dialo dot dolow do tulun momoros. Ka di boros, “Ong babanar-ko osianan koh dino sawo nu, bogiy dino sukud nu do mintanga,” ka. Simbar i kusay, “Mangakun oku dot mintanga diti sukud ku ong babanar-ko oposiyan,” ka. Pomoros it dolow kembagu, “Kada no kosusa tu oposiyan kembagu ino sawo nu,” ka. Noboros po kabarasan, noposiyan no i sawo di kusay.</p>	<p>Tersebutlah kisah kononnya, ada seorang lelaki yang berkahwin dengan seorang perempuan yang sangat jelita. Mereka itu kononnya sangat kaya, apa saja jenis barangpun ada pada mereka.</p> <p>Suatu hari, perempuan itu jatuh sakit sehingga menjadi kurus. Sudah banyak orang yang mengubatnya namun tidak juga sembuh. Oleh kerana perempuan itu sakit terlalu lama, maka harta merekapun habis dijual untuk membayar orang-orang yang mengubatnya. Setelah harta mereka habis terjual, perempuan itupun meninggal dunia. Apabila perempuan itu sudah meninggal dunia, maka susah hatilah si lelaki, kerana hartanya sudah tiada lagi. Oleh kerana dia susah hati, dan merasa kasihan pula dengan isterinya yang sudah meninggal, diapun berfikir bahawa dia tidak setuju jikalau isterinya itu dikuburkan. Maka dengan itu, dia mahu ikut isterinya masuk ke dalam keranda dan minta dihanyutkan ke laut.</p> <p>Siap menyediakan keranda kononnya, maka mayat perempuan itupun dimasukkan ke dalam keranda dan lelaki itu juga masuk ke dalam keranda, kerana dia minta dihanyutkan ke laut. Setelah keranda itu dihanyutkan dan berada di tengah-tengah laut, tiba-tiba dia terdengar suara orang bercakap. Kata suara yang dia dengar, “Kalau kau betul-betul kasihan dengan isteri kau, kau bagilah separuh daripada ajal kau,” kata suara itu. Jawab si lelaki, “Saya setuju untuk memberi separuh dari ajal saya ini jika betul dia boleh hidup,” katanya. Suara itu berkata lagi, “Jangan susah, isterimu itu akan hidup kembali,” kata suara itu. Selesai saja suara itu bercakap, maka hiduplah kembali isteri si lelaki. Bila perempuan itu</p>	<p>Once upon a time a man married a beautiful girl. They were filthy rich; they had possessions of all types.</p> <p>One day the young woman got sick to the point that she became very thin. Lots of people tried to medicate her but she wasn't healed. She was sick for a long time so that all their goods were sold off to pay for people medicating her. After all their goods were gone, she died. After her death the man was troubled because he had no possessions. In his troubled state, and feeling pity for his wife, he decided not to allow his wife to be buried. Instead, he directed that he would get into the coffin with his wife and have the coffin floated off into the sea.</p> <p>They built a coffin, put the woman's corpse in it, and the man got in with her to be floated off to sea. After he got in, the lid was fastened down, and he asked to be floated out to sea. It floated out to the middle of the sea, where the man then heard a voice speaking to him. The voice said, “If you really feel sorry for your wife, divide your lifespan in two with her.” The man answered, “I'll agree to divide my lifespan with her if she really comes back to life.” Then the voice said, “Don't fret, your wife will be brought back to life.” No sooner had the words been spoken than</p>

Kadung noposiyon no i tongondu diri, nokobontol no it lungun dit sinuwangon doalo sid iso ot puru id tanga di raat. Kadung nokorikot no, soliwon no yoalo om tindal no sid piras dit puru. Nokotindal yoalo diri kabarasan, milom po tu tintodopon i kusay. Pagka okon-ko waro ot bantal, minulununan i kusay sid poo di sawo yo om odop no yalo.

Nokoodop i kusay kabarasan, waro no iso kusay tanak do raja sinumako do talud mongoy tumalob sid tupak nga, minajang po sid puru diri. Tu it puru nopo diri kabarasan nga ajangon do tulun mingkoyod ong tumalob. Nokorikot i tanak do raja sid puru, nokopi'imot no di tongondu, i sawo di kusay. Pagka i tongondu diri nga alanji om i sawo yo nga nokoodop, duato no dit tanak do raja, ka, "Sawo nu gaam ino nokoodop dino?" ka. Simbar i tongondu, "Oõ, sawo ku," ka. Pomoros kembagu i tanak do raja, "Amu oku mimoyo dot sawo nu yalo dino tu, arara'at yalo om alanji koh doyikaw. Kopotutan yoku ot sawo nu tu, tanak oku do raja om akaya oku po, gaam po yoku ot sawo nu," ka dit tanak di raja. Kadung norongow di tongondu it tongo binoros di tanak do raja diri, mangay no kakato it tulu di sawo yo mantad sid poo yo, om poododopo no sid miwiliw ot kayu, om pamanaw no maya sumako di talud dit tanak do raja. Kadung nakasako, papana'o no di tanak di raja it talud yo lumombus sid talob. Tiya dit maalayag yoalo, pomoros no i tanak di raja, "Ong waro tulun mongoduat, boroson no dot, 'Kito diti sompusasawo, kanto,' ka. "Oõ," ka dit tongondu.

Na, iri nopo kusay di nokoodop diri, om nopo sik nõono nga oboyinga'an yalo tu, aso no siri i sawo yo. Pagka sid koogisan, mangay dialo susuuto it waya porikot sid weeg nga, notokod no

sudah hidup, terdamparlah keranda itu di satu pulau di tengah laut. Lalu merekapun keluar dari keranda itu dan naik ke pantai pulau itu. Selepas mereka naik ke pantai, tiba-tiba lelaki itu mengantuk. Oleh kerana tiada bantal, dia menjadikan riba isterinya sebagai bantalnya dan diapun tertidur.

Setelah lelaki itu tertidur, tiba-tiba ada seorang lelaki Putera Raja, menunggang sebuah perahu pergi ke tamu di seberang, tapi dia singgah sekejap di pulau itu. Sebab pulau itu kononnya adalah tempat orang menyinggah jika pergi ke tamu. Bila Putera Raja itu sampai di pulau itu, berjumpalah dia dengan perempuan isteri si lelaki. Oleh kerana perempuan itu sangat jelita dan suaminya pula tertidur, maka bertanyalah Putera Raja itu kepadanya, "Suamimukah yang sedang tidur itu?" tanyanya. "Ya, suami saya," jawab si perempuan. Lalu Putera Raja itu berkata lagi, "Saya tidak percaya kalau dia itu adalah suamimu sebab, dia itu hodoh dan kau pula jelita. Sepatutnya sayalah yang menjadi suamimu sebab, saya ini Putera Raja dan lagi saya ini kaya, lebih baik saya yang jadi suamimu," kata Putera Raja itu. Apabila perempuan itu mendengar apa yang dikatakan oleh Putera Raja itu, maka diangkatnyalah kepala suaminya dari ribanya dan dibaringkannya pada sebatang kayu yang ada di situ, dan pergilah dia mengikuti Putera Raja itu naik ke perahu. Bila mereka sudah naik ke atas perahu, Putera Raja itupun segera mengayuh perahunya menuju ke tamu. Dalam perjalanan mereka, Putera Raja itu berkata, "Kalau ada orang yang bertanya, katakanlah bahawa kita ini adalah suami isteri," katanya. "Baiklah," kata si perempuan.

Sementara si lelaki yang tertidur itu pula, bila dia sudah terjaga dari tidurnya, dia merasa kebingungan, sebab isterinya itu sudah tidak ada di situ. Oleh kerana tempat itu berpasir, maka dia menyusuri tapak kaki itu

his wife came back to life. After his wife came back to life the coffin drifted into an island in the middle of the sea. After they went ashore, the man suddenly became sleepy. Having no pillow, the man rested his head on his wife's thigh and went to sleep.

While the man was asleep, a prince, the son of a king, got on a boat to go to market, and stopped by that same island along the way. That island was a stop-by place when people would go to market. When the prince arrived at the island, he and the man's wife saw one-another. Since the woman was beautiful and her husband was asleep, the prince asked her, "Is that sleeping man your husband?" The woman answered, "Yes, he's my husband." The prince responded, "I don't believe he's your husband because you are beautiful and he is so ugly. I should be your husband because I'm the son of a king and also rich. I should be your husband." Upon hearing what the prince said, the woman lifted her husband's head from her thigh and laid it on a nearby piece of wood. Then she went off with the prince on his boat. The boat then continued on to the market. As they were sailing, the prince said, "If someone should ask, say, 'We are a married couple.'" "Okay," answered the woman.

As for the man who had fallen asleep, when he awoke he was very surprised that his wife wasn't there. Since it was a sandy spot, he followed the footprints of his wife to

dialo dot nakawaya no do tulun dot amu ela'an ong siombo rinikoton. Pagka it puru dino nga ajangon do tulun ong mongoy no tumalob sid tupak, amu songkuro koleed diri waro no kabarasan ot tulun minajang siri. Kadung nokorikot i tulun, duato no dit kusay ong siombo ot lombuson. Simbar it tulun, "Mongoy oku tumalob silod tupak," ka. Pomoros i kusay kembagu, "Obuli-i gaam ong maya oku?" ka. "Oō," ka di tutulun. Na yoalo diri nga linumayag no.

Na, i tongondu om i tanak di raja kabarasan diri, nokorikot no sid talob. Kadung nokorikot yoalo, minindadagang no dot tongo babarang it tanak di raja om it tongondu. Amu songkuro koleed kabarasan, nokorikot no i kusay sid talob dino tu monusuut di sawo yo. Nokorikot yoalo, pamanaw no i kusay tumongkop di talob. Amu po nokotongkop yalo kabarasan, nemot no dialo i sawo yo dot mogom-ogom sid somok dit tanak di raja. Kadung nokito dialo, pongoruput no yalo sid hakim dit pomogunan diri. Na, kadung, nokopongoruput yalo, linoow no i tanak di raja om it tongondu sid piukuman. Nokorikot yoalo kabarasan, pomoros no i kusay. Ka dit boros dialo, "Ilo nopo tongondu dilo sawo ku," ka, "nga tinumanud dilot tanak do raja," ka. Simbaro nopo dit hakim, "Siombo koh tu nakawaya ilot sawo nu? Nokuro tu amu nu jinaga'an banar?" ka. Boros di kusay, "Tiya dot nokoodop oku. It amu okupo nokodop, siri po, nga kadung nopoulos oku no, aso no siri," ka. "Ba," ka dit hakim, "babanar gaam ilot boros dialo dilo?" ka, minonguduat dit tongondu. Simbar it tongondu, "Amu ku ela'an tongoh inot binoros yo dino tu, yoku nopo diti, amu oku po nasawo dot induwo, iti nogi sawo ku kensan diti!" ka.

Boros di kusay, "Ikaw dino minatay no, nga binogiyen ku dit

sampai ke tempat yang berair, lalu dia dapat tahu bahawa isterinya itu sudah mengikuti orang lain tapi dia tidak tahu di mana mereka tuju. Oleh kerana pulau itu adalah tempat orang menyinggah bila pergi ke tamu di seberang, maka tak lama kemudian ada seorang lelaki yang menyinggah di situ, lalu diapun bertanya kepada orang itu, hendak ke mana. Jawab orang itu, "Saya mahu ke tamu di seberang sana," katanya. Lalu kata lelaki itu, "Bolehkah jika saya ikut?" kata lelaki itu. "Boleh," kata orang itu. Merekapun berlayarlah.


Sementara itu, si perempuan dan si Putera Raja itu pula, sudahpun sampai di tamu. Setelah mereka sampai, mereka terus sahaja membeli barang-barang yang diperlukan oleh Putera Raja dan juga si perempuan. Tidak berapa lama kemudian, lelaki itupun sampai di tamu itu sebab mahu menyusuli isterinya. Bila mereka sampai lelaki itu terus berjalan mengelilingi tamu itu. Belumpun dia habis mengelilingi tamu itu, dia sudah ternampak isterinya sedang duduk di sisi Putera Raja. Apabila dia ternampak isterinya, dia terus mengadu pada hakim di negeri itu. Bila dia sudah mengadu kepada hakim, Putera Raja dan perempuan itupun lalu dipanggil ke dalam perbincangan. Setelah mereka sampai, si lelaki itu berkata, "Perempuan itu adalah isteri saya, tapi dia mengikuti lelaki lain," katanya. Lalu hakim itu bertanya, "Kau di mana sehingga isteri kau itu boleh ikut, kenapa kau tidak jaga?" tanya hakim. Kata si lelaki, "Masa itu saya tertidur. Sebelum saya tidur, dia masih di situ, tapi bila saya sudah bangun, dia sudah tidak ada," katanya. "Baiklah," kata Hakim. "Benarkah apa yang dia katakan itu?" tanya hakim kepada si perempuan. Jawab si perempuan, "Saya tak tahu apa yang dia katakan itu sebab saya ini, belum pernah berkahwin sebelum ini, inilah suami saya yang pertama," katanya.

Kata si lelaki, "Kau itu sudah mati, tapi saya telah membahagikan separuh

the water's edge, and he concluded that she must have gone with someone to an unknown destination. Given that that island had people stop by going to the market on the far shore, not long thereafter some people stopped by. The man asked them where they were headed. They said, "We're headed to the market on the far shore." "Can I come along with you?" he asked. "Sure," the people said. So they set sail.

The man's wife and the prince arrived at the market. Upon arriving they sold some goods. Not too much later the man arrived at the market, trying to trail his wife. He walked thruout the market. Before he had covered the whole area, he spotted his wife sitting right next to the son of the king. Having seen the two together, he immediately reported the situation to a judge of that land. Then he brought his wife and the prince into a court case. When they arrived, the man said, "That woman is my wife, but she accompanied the son of the king." The judge answered saying, "Where were you that your wife could accompany him? Why didn't you guard your wife?" The man said, "It happened when I was asleep. Before I went to sleep she was there, but when I awakened, she wasn't around anymore." "So," the judge asked the woman, "is what he says true?" The woman answered, "I don't know what he's talking about, because I have not been married twice; this marriage to the prince is my first marriage."

The man said, "You already died, but I gave you

<p>sangbaagi it sukud ku,” ka. Kadung norongow dit tongo tulun it binoros di kusay, nongokeerak kabarasan tu, “Ka disay ma dot minatay no om oposiyan kembagu?” ka. Jadi, ka dit hakim, “Ong babanar ino boros nu, pembulayo (pentalango) tongoh ot tanda,” ka dit hakim. Boros di kusay, “Biano onuwon ku no it sukud ku sid tongondu dilo, nga mijanji po,” ka di kusay. Ka dit hakim, “Ong babanar inot boros nu, patayon ilot tanak do raja om kikiawi ilot barang yo onuwon nu,” ka.</p> <p>Na, tinuminga'a no i kusay om pomoros no dot, “It sukud ku dit satanga, onuwon ku no mantad silod sawo ku!” ka. Kadung noboros dialo iri, tad nowunduk (noruluk) no it tongondu mantad dit mogom-ogom. Pagka nemot no dit hakim it irad diri, mangay no tabpa'ay i tanak di raja om mangay no poginito sampay minatay. Om kikiawi dit barang nga nipaano no dit kusay.</p> <p>Irad no diri it tangon, kinowowoyoon di tongondu minatay om binogian di sawo yo dot satanga ot tumur.</p>	<p>daripada ajal saya kepada kau,” katanya. Bila orang-orang di situ mendengar apa yang dikatakan oleh si lelaki, mereka tertawa, “Siapa cakap, orang yang sudah mati boleh hidup semula?” kata mereka. Lalu kata Hakim, “Kalau benar apa yang kau katakan itu, tunjukkan buktinya,” kata Hakim. “Baiklah, hari ini saya akan ambil kembali ajal saya dari perempuan itu, tapi berjanji dulu,” kata si lelaki. Kata Hakim lagi, “Kalau benar apa yang kau cakap itu, Putera Raja itu akan dibunuh dan seluruh hartanya akan kau ambil.”</p> <p>Lalu, si lelaki itu mendongak ke langit dan berkata, “Ajal saya yang separuh itu saya mahu ambil daripada isteri saya,” katanya. Bila saja lelaki itu selesai berkata demikian, terjatuhlah perempuan itu dari tempat duduknya. Oleh kerana hakim itu melihat apa yang terjadi, maka dia terus menangkap Putera Raja itu dan menggantungnya sampai mati. Dan kesemua hartanya diserahkan kepada si lelaki.</p> <p>Begitulah cerita rakyat, riwayat perempuan yang sudah mati dan dibahagikan separuh ajal oleh suaminya.</p>	<p>half of my lifespan.” Upon hearing that, the people there broke out laughing, saying, “Who says she died and has been resurrected?” So then the judge said, “If what you say is true, show me the proof.” The man said, “Today I will take back my lifespan from that woman, but we must agree upon it.” The judge said, “If you speak the truth, the prince will be sentenced to death and all his goods will be given to you.”</p> <p>Then the man looked up to the sky and said, “I take back my half lifespan from my wife!” As soon as he had uttered the words, the woman collapsed in her seat and dropped dead on the floor. The judge seeing what had happened had the prince arrested and hanged. And all the prince’s goods were handed over to the man.</p> <p>That how the folktale goes, the story of the woman who died and then was given half a lifespan.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimragang Editors / <i>Penyunting Bahasa Kimragang</i>: Rosnah Nain & Janama Lontubon</p>		
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<p>Ginggiriyok om Ginggiritay Tinangon di Rudia Lasa Kg. Salimandut 1988</p>	<p>Ginggiriyok dan Ginggiritay Diceritakan oleh Rudia Lasa Kg.Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Ginggiriyok and Ginggiritay Told by Rudia Lasa Salimandut Village 1988 English: James Johansson 2012</p>
<p>Waro no kabarasan, waro ot totongondu om kukusay, minisasawo. Om kopisasawo, monontiyon dñiri i totongondu ka. Ampo lele'ed om agaya'an no diri kabarasan iri. Agaya'an po om soro-kosusuwo no ka. Om kosusu kabarasan ilo nga tongondu o tanak. Mangay no pungaranay</p>	<p>Pada zaman dahulu, ada seorang perempuan dan seorang lelaki, yang telah berkahwin. Setelah mereka berkahwin, perempuan itupun lalu mengandung. Tidak berapa lama kemudian, kandungan si perempuan itupun makin jelas kelihatan. Apabila kandungannya itu sudah besar maka tidak lama kemudian, diapun bersalin</p>	<p>Once upon a time there was a couple who got married. Then the woman became pregnant, and soon was advanced in pregnancy. Then she approached birth, and then a baby was born – a girl. They named her Ginggiriyok.</p>

dot i Ginggiriyo k o ngaran kabarasan.

Agagayo sabet i tanak, p̄onontiyān no kembagu it totongondu ka. Ampo lele'ed, nosusu no ka. Om kosusu nga tongondu-i wagu i tanak. Om pinungaranan dot i Ginggiritay. Nagagayo nopo d̄iri i tanak dit duwo koyuwan kabarasan, milom minatay i tama ka.

Om kapatay kabarasan it tatama, ole'eēed no bo diri, agagayo no dino babanar it tanak. Milo pom sinumakit no it titidi ka. Om sakit kabarasan i titidi, nga ay, tumangkangaw i tatanak duwo koyuwan dot, “Kuoyon i idi diti mongubat?” kabarasan. Nga pagka tu waro ot wogok yo kabarasan, ka di titidi, “Maay ka oy akang, ongoy kopow pangambo dot boboliyān, tu kumukuro oku po diti? Nga okon-ko maya kow sid togibangan, maya kow sid tawananan n̄ono,” ka di titidi ka. “Oō,” ka di tanganak ka.

Pitanud no kabarasan iri. Om kalaga id tanga do ralan, migaga d̄iri di tiso ka dot, “Siti i waya'an,” ka di Ginggiritay ka, nga, “Siti iri oy Adi ka di idi,” ka di Ginggiriyo k. “Ay amu, sid tawananan n̄ono iri,” ka di Ginggiritay. “Amu,” ka di Ginggiriyo k, “sid gibang iri,” ka. Ami nakagaga i Ginggiritay, tu totoori do yino. Na siri d̄iri ot nongoyon doalo, it ponong sid gibang.

dan mendapat seorang anak perempuan. Lalu, mereka menamakan anak itu, Ginggiriyo k.

Bila Ginggiriyo k sudah besar sedikit, maka perempuan itupun mengandung lagi semula. Setelah mengandung, beberapa bulan kemudian, diapun bersalin dan mendapat seorang lagi anak perempuan, lalu mereka memberi nama anak itu Ginggiritay. Beberapa tahun kemudian, setelah kedua-dua anak itu sudah agak besar, tiba-tiba bapa mereka meninggal dunia.

Setelah beberapa tahun bapa mereka meninggal dunia, tiba-tiba pula ibu mereka jatuh sakit dengan tenat sekali, sehingga menyebabkan kedua-dua anaknya merasa risau sekali. “Macamana kita mengubati ibu ini?” tanya mereka berdua antara satu dengan yang lain. Lalu ibu mereka itu berkata, “Wahai anak-anakku, kamu pergilah mencari bomoh untuk mengubati penyakit ibu ini, sebab ibu sudah tidak tahan lagi dengan penyakit yang ibu deritai ini. Tapi, bila kamu pergi mencari bomoh nanti, jangan sekali-kali kamu ikut jalan kiri, kamu haruslah ikut jalan yang di sebelah kanan,” kata ibu mereka. “Baiklah Bu,” kata si anak. Ibu mereka yang sedang sakit tenat itu menyuruh mereka mencari bomoh untuk mengubati dirinya, kerana dia tahu bahawa mereka masih mempunyai babi peliharaan yang cukup untuk digunakan dalam pemujaan.

Lalu merekapun pergilah bersama-sama untuk mencari bomoh. Di dalam perjalanan, mereka bertengkar antara satu dengan yang lain kerana masing-masing mahu menegakkan pendapat sendiri tentang jalan yang harus mereka ikut, “Sini jalannya,” kata Ginggiritay. “Kata ibu, di sini jalannya itu adik,” kata Ginggiriyo k. “Ah tidak, sebelah kanan jalannya tu,” kata Ginggiritay. “Ah, Tidak, sebelah kiri,” kata Ginggiriyo k. Ginggiritay tidak dapat melawan cakap kakaknya, kerana dia sedar yang dirinya adalah seorang adik. Lalu, merekapun menyimpang ke jalan yang di sebelah kiri.

When Ginggiriyo k had grown a bit, the woman became pregnant again. Not long thereafter she gave birth, and it was also a girl. They named her Ginggiritay. When both girls had gotten a bit older their father died.

Long after the father died they were full grown. One day their mother got sick. The girls got worried with their mother sick, saying, “How can we medicate our mother?” Since they had pigs, their mother said, “Children, go call the witchdoctor to come. For what else can I do about this sickness? But don't follow the path to the left; go to the right.” They said, “Okay.”

Off they went together. When they were part way along the path, Ginggiritay opposed her sister, saying, “This is the way.” But Ginggiriyo k said, “Mother said that this was the way younger sister.” “No,” said Ginggiritay, “it is to the right.” “No,” said Ginggiriyo k. Ginggiritay couldn't convince her sister because she was younger. So in the end they went to the left.

Adi nokolisang kabarasan dit pisalambaton iri, waro no tokito dot wawalay, dot nokukulumbungan no do bibit kabarasan, om “Kurakok,” ka di manuk ka. Om waro dñiri ot orongou doalo dot, “Kondiw,” ka dot bongut dot momole'eng kabarasan, “kondiw nōono mari ilo,” ka om meed dot miititiliw nōono kabarasan i momole'eng. Om pogigintong nga, nokikito no it duwo koyuwan dot maapānaw tumoronong sid wawalay yo. “Ay, dii oy akon, siongo kow diti oy?” ka dit momole'eng ka. “Nn, siti,” ka di Ginggiriyo om i Ginggiritay ka. “Tongoh maan duyu?” ka. “Ay mangambo okoy dikaw, tu sumakit idi,” ka di Ginggiriyo om i Ginggiritay. “Oō, kada po,” ka dit momole'eng ka. Om magaago-i kabarasan dot manganu do bobonut, om indoo no i momole'eng ka. Nokeendoo-i, “Siongo ka walay duyu oy akon?” ka dit momole'eng kabarasan. “Solo,” ka di Ginggiriyo om i Ginggiritay. Adi om pamaānaw nōono kabarasan, ami ole'ed om nokorikot no.

Om korikot yoalo nga, modoy-odoy i titidi ka. “Tongoh ka ot toruol di ongko mole'eng dilo?” ka dit momole'eng porogi-i kabarasan. Om “Mm, aa-ku-i ela'an, oogob nopo at koyuwan dilo dot oruol,” ka dit tongo tatanak ka. “Oō, maay duyu no pogi lawa'a ah wogok,” ka dit momole'eng ka.

Adi ponginloow no dñiri i Ginggiriyo om i Ginggiritay do tulun dot mangalawa dit wogok kabarasan. Om kalawa i wogok, toning no it momole'eng ka sid momole'eng dit sumakit, om pogondi nōono kabarasan iri. Monimpu'un dot mogondi, maay no sinsibo it tonsi dit momole'eng ka nga, kogiyak it momole'eng ka. Mangan sinsibo it tongo tonsi di poo kabarasan nga, “Kooy!” ka dit tidi di Ginggiriyo om i

Setelah mereka masuk ke jalan kiri, dan berjalan beberapa jauh sedikit, tiba-tiba mereka ternampak sebuah rumah yang diliputi dengan sejenis rumput yang menjalar. Dan dari arah rumah itu, mereka terdengar suara ayam berkeokan. “Helang,” kata suara orang tua yang mereka dengar, “Helanglah itu,” kata suara itu lagi, sambil melihat-lihat di luar. Tiba-tiba orangtua itu terlihat akan mereka yang sedang berjalan menuju ke rumahnya. “Aik, anak-anak, kamu mahu ke mana?” tanya orang tua itu. “Mm, di sini,” kata Ginggiriyo dan Ginggiritay. “Apa tujuan kamu?” tanya orang tua itu lagi. “Kami mahu memanggil makcik, sebab ibu kami sakit,” jawab mereka. “Baiklah, tunggu sekejap ya,” kata orang tua itu dengan kelam-kabut. Lalu dia masuk ke dalam rumahnya dan mengambil sebilah pisau yang diperbuat daripada buluh, kemudian turun. Bila sampai di tanah, “Di mana rumah kamu anak-anak?” tanya orang tua itu. “Sana,” kata Ginggiriyo dan Ginggiritay. Lalu merkapun berjalan menuju ke rumah Ginggiriyo dan Ginggiritay. Tidak berapa lama kemudian, merkapun sampailah ke rumah Ginggiriyo dan Ginggiritay.

Setibanya mereka di sana, mereka dapati ibu mereka sedang mengerang kesakitan. “Apa penyakit si orang tua ‘tu?’” tanya si orang tua. “Saya tidak tahu, seluruh badannya sakit semuanya,” kata anak-anak. “Baiklah, kamu pergilah tangkap babi kamu,” kata orang tua itu.

Lalu Ginggiriyo dan Ginggiritay pun pergilah memanggil orang untuk menangkap babi mereka. Bila babi itu sudah ditangkap, maka pergilah orang tua itu kepada ibu Ginggiriyo dan Ginggiritay yang sedang sakit. Lalu mulalah dia membaca jampi serapahnya, sambil memotong daging si sakit dan terus memasukkan ke dalam mulutnya. Dia memotong daging peha si sakit, sehingga pesakitnya menjerit kesakitan, “Aduh!” jerit si sakit, ibu Ginggiriyo

After passing that fork in the path, they came across a house that was covered in climbing vines, and a chicken clucked. Then they heard a voice say, “Hawk, that was a hawk” – the voice of an old woman. Then she looked and saw the two girls walking up to her house. “Oh children, where are you going to?” she asked. “Um, here,” said Ginggiriyo and Ginggiritay. “What is it that you want?” she asked. “We are coming to call you – the witchdoctor – because mother is sick,” they answered. “Alright, just wait a bit,” said the old woman. Then she hurried to grab a bamboo knife and she came down out of the house. When she was on the ground the old woman asked, “Where is your house?” “Over that way,” said Ginggiriyo and Ginggiritay. So they set off and after not too long got back to their house.

When they got to the house their mother was moaning and groaning. “What’s her sickness, since she’s not yet elderly?” asked the old woman. “I don’t know; her whole body is in pain,” said the girls. “Alright, you go lasso the pig,” said the old woman.

So Ginggiriyo and Ginggiritay went and called some people to lasso the pig. After the pig had been caught, the old woman went beside their mother who was sick and began to chant her incantations. As she began chanting, she sliced meat off their mother, and their mother let out a scream. She sliced meat off their mother’s thigh and she said “Ouch”,

Ginggiritay dot monginggiyak. “Nn, dii oy idi, nokuro koh nôono dino? Sumagayan gaam ino toruol nu?” ka dit Ginggiriyo om i Ginggiritay ka. “Taaw oy akang,” ka kabarasan.

Adi, pogidu no sirid momole'eng it boboboluyan ka, om toning no sid wogok dot momurineet nôono kabarasan iri dot, “Mm, dogima, tonsi totolonon, tulang lologukon,” ka dit pomurineet dit momole'eng kabarasan. Adi, sampay nasadayan kabarasan iri dot, iiri-iri ot piguguli ot rineet dot muukuut dit bobonut tu poninsib di tonsi dit wogok kabarasan. Sinsibon it tonsi di wogok om bobolan kabarasan dot meed dot momurineet dot, “Tonsi totolonon, tulang lologukon,” ka, om tumiloguk monolon kabarasan. Nunu po ong it wogok nga moongingari ka. Om sagayan-i bala nôono iri nga nelaan po om nasadayan.

Korikot peet minsosodoy nga, i po tulang di wogok ot noolu ka, tu naawi no moninsib it tonsi kabarasan. Naawi po moninsib it tonsi kabarasan diri, pomoros no it momoleeng ka dot, “Nn, patayo duyu no pogi inot wogok,” ka kabarasan. Maay nôono kabarasan di tongo tulun iri, om rikoto it wogok dot monobok nga, tulang po ko tulang di wogok, om i tulu ot amu nosinsib ka. Nga maay-i bânar toboko kabarasan.

Om kotobok kabarasan iri, mootoning nôono it boboluyan sid momole'eng dit susumakit dot monotos momurineet, dot iri-iri ot piguguli dot rineet ka, monong-ko, “Tonsi totolonon, tulang lologukon,” ka. Om pigison it popoo dit tidi di Ginggiriyo om i Ginggiritay ka om âakanon kabarasan. Adi, ka dit tidi di Ginggiriyo om i Ginggiritay kabarasan, “Akang, maay duyu no

dan Ginggiritay. “Mm, ibu kenapa bu, tambah terukkah sakit ibu?” tanya mereka berdua. “Entahlah nak,” jawab ibu mereka.

Lalu, beredarlah bomoh itu dari si sakit, dan kemudian pergi mendekati kepada babi itu sambil membaca jampi serapahnya, “Mm, kasihan, daging ditelan, tulang didegukkan,” jampi si orang tua. Bomoh itu membaca jampi serapahnya itu sehingga ke petang, dan hanya itu saja ayat jampi yang balik-balik disebutnya sambil memegang pisau yang diperbuat daripada buluh dan menghiris daging babi itu dan dimasukkannya ke dalam mulutnya, sambil menyebut jampi serapahnya lagi yang berbunyi, “Daging ditelan, tulang didegukkan,” katanya dengan bunyi degukan di kerongkongnya kedengaran kerana daging babi yang dipotongnya tidak lagi dikunyahnya tapi terus menelannya. Apalagi, babi itu menjerit kesakitan. Hal itu berlarutan sehingga ke petang.

Bila hari sudah petang, badan babi hanya tinggal tulang saja lagi, daging sudah tidak ada lagi, kerana ia sudah habis dipotong dan dimakan oleh si bomoh. Kemudian, “Hmm, kamu tikam babi itu,” kata si orang tua bomoh. Lalu pergilah orang-orang ke tempat babi itu diikat untuk menyembelihnya. Namun bila mereka mendekati babi itu, mereka dapati ia hanya tinggal tulang saja lagi, dengan kepalanya yang belum habis dipotong. Tapi, mereka teruskan saja menikam babi yang hanya tinggal tulang saja lagi.

Selepas saja babi itu ditikam, orang tua bomoh itu pergi semula kepada ibu yang sakit itu dan manjampinya. Tapi ayat jampinya tetap sama iaitu, “Daging ditelan, tulang didegukkan,” katanya sambil memotong daging si sakit dan menelannya. Lalu, kata si ibu kepada anak-anaknya, “Anak, kamu masaklah daging itu dan setelah itu kamu makanlah,” kata si ibu sambil bertambah kuat erangannya, sebab sakit yang dia deritai itu

screaming. “Oh mother, what’s the matter? Is your pain growing worse?” asked Ginggiriyo and Ginggiritay. “I don’t know,” she answered.

Then the old witchdoctor moved away from there and went beside the pig and began chanting incantations. Her chant went like this: “What a pity, meat is swallowed, bones are gulped down.” She went on all night long repeating the same thing, while holding her bamboo knife for slicing meat off the pig. She sliced meat off the pig and put it in her mouth while chanting, “Meat is swallowed, bones are gulped down,” as she gulped the meat down. As for the pig, it was squealing. That went on all the way to nightfall.

As evening was approaching, only the bones of the pig were left; all the meat had been sliced off. After finishing off all the meat, the old woman said, “You go ahead and kill that pig.” So the people there came up to stab the pig, and all that remained was the bones and the head. But they just stabbed it anyway.

When the pig had been stabbed, the witchdoctor went beside the sick mother and began chanting fervently, saying the same mantra, “The meat is swallowed, the bones are gulped down.” While doing that she would slice flesh off the thigh of Ginggiriyo and Ginggiritay’s mother and eat it. So the mother said, “Dear, cook that

ino onsoko om pangakan konow,” ka dit momole'eng ka dot sumagayan nogi mogodoy, tu ki-oruol po mâantad om orualan po nôono dit maan pinsinsibay it tonsi yo. Adi, kaansak nôono kabarasan it tongo tutulang po om soro-sasabat po ot tongo totonsi sonsosokot dit wogok, loowo no dit tidi di Ginggiri yok kabarasan yo Ginggiri yok dot, “Pakaayay duyu po siti ka oy akang!” kabarasan. Om ongoy siri kabarasan i Ginggiri yok om i Ginggiri tay, nga minomoros dîiri it tidi ka dot “Pangakan konow, om kadung-ko opongo kow mangakan, momoros kow no dot, ‘Mananagow okopoy’ ka to duyu; mogidu kow mantad siti tu yoku diti om matay oku no diti. Tu intaay pogi iti tongo poo ku nga, aso no totonsi, naawi no moninsib,” ka dit tidi do Ginggiri yok. “Akow gima minimoyo dogon, okon-ko sid togibang ot ongoyon duyu kangku om, ino nogi ot nongoyon duyu, nga simoyoon-i bo kuoyon pooma dîino,” ka dit momole'eng ka. Mogiad dîiri i Ginggiri yok om i Ginggiri tay ka dot tirad diri dot tulang po dit titidi yo; aso no totonsi, naawi moninsib dit momole'eng.

Adi, nobobos nopo iri mogiad, pakaayay no doalo sid ropuan om panayang no dit tulang dit wogok kabarasan, om, “Dapo ki oy Minan, mananagow okopoy,” ka kabarasan. “Oõ,” ka dit momole'eng, i boboboliyan. Om saano no i tangga kabarasan, dot meed dot muukuut dit tulang, tu naan owito sid weeg. Korikot id weeg, podumpa'a it tangga kabarasan om pongintumo no. Adi, nokopongintumo kabarasan iri, powilio no sid timpak dit pampang, om pomoros no dot, “Kadung-ko monginloow it momole'eng silo nga sumimbar dot, ‘Dapoh’ ka to,” ka di Ginggiri yok ka, i tutumo ot

semakin tenat, kerana sudahpun dia sakit, dagingnya pula dihiris-hiris oleh si bomoh. “Baiklah, Bu,” kata Ginggiri yok dan Ginggiri tay. Bila babi itu sudah selesai dimasak, dengan daging yang hanya sedikit saja lagi yang melekat pada tulang-tulangnya, ibu Ginggiri yok dan Ginggiri tay memanggil mereka berdua, “Nak, mari datang ke sini,” katanya. Dan pergilah Ginggiri yok dan Ginggiri tay kepada ibu mereka. Setelah mereka sampai kepada ibu mereka, berkatalah ibu mereka, “Cepatlah kamu makan, dan bila kamu sudah siap makan, katakanlah kepada si orang tua begini, ‘Kami mahu pergi mengambil air,’ kamu cakaplah begitu; kamu harus pergi dari sini sebab memang sukarlah ibu akan sembuh, dan ibu pasti akan mati juga. Cuba kamu lihat peha ibu, hanya tinggal tulang saja lagi, sudah habis dihiris oleh si orang tua itu,” katanya. “Kamu tak ikut pesan ibu. Ibu sudah pesan kepada kamu supaya jangan ikut jalan sebelah kiri, tapi, di situ pula jalan yang kamu ikut. Tapi biarlah, apa boleh buat,” kata ibu mereka. Setelah mendengar akan hal itu dan melihat keadaan ibu mereka, menangislah Ginggiri yok dan Ginggiri tay, kerana memang sangat susah sekali mengharapkan kesembuhan ibu mereka yang hanya tinggal tulang saja lagi; semua daging sudah habis dihiris oleh si bomoh.

Setelah puas menangis, pergilah mereka ke dapur dan mengambil sebatang tulang babi, kemudian, “Tunggu sekejap ya makcik, kami pergi ambil air dulu,” kata mereka. “Yalah,” kata si orang tua bomoh. Lalu, mereka mengambil alat pengangkut air yang diperbuat daripada bambu, sambil memegang tulang, kemudian pergi ke sungai. Bila sampai di sungai, mereka terus menghempaskan bambu itu, dan kemudian, mencari kutu, dan meletakkannya di atas batu. “Kalau orang tua itu memanggil, kau harus menjawab, ‘Tunggu,’” kata Ginggiri yok kepada kutu itu. “Baiklah,” jawab kutu itu. Dan merekapun berlari pergi ke hulu

pig and eat now.” Her groaning was getting worse, since she had a sickness to start with and she was being hurt further by having her flesh sliced off. When the bones and the bit of meat still sticking to the bones had been cooked, the mother called the girls. She said, “Come over here, girls.” Ginggiri yok and Ginggiri tay went over to the mother, and she said, “Eat first, and when you have finished eating, say, ‘We are going to fetch water’. Get away from here. As for me, I am about to die; take a look at my thighs; there is no flesh left; it’s all been sliced off. You didn’t obey me. I said, ‘Don’t go to the left,’ and you went to the left. But never mind that; there’s nothing to be done about it now.” Ginggiri yok and Ginggiri tay cried upon seeing that only the bones were left of their mother’s thighs. No flesh – it had all been sliced away by the old woman.

When they were all cried out, they went to the kitchen and took along a pig bone. They said, “Wait for a bit, Auntie; we are going to fetch water.” “Okay,” said the old witchdoctor. They carried their bamboo water containers while still hanging onto the bone, which they brought along to the stream. When they arrived at the stream, they threw down their bamboo water containers and began looking for lice. Having found a louse, they put it on a rock and Ginggiri yok said to it, “When the old woman calls, answer

kinomoy. “Oõ,” ka di tutumo ka. Om panaângkus no sumulok kabarasan di weeg, tu, “Okon-ko mugus kow, sumulok kow nôono tu okosupan kow ong mugus kow no,” ka dit titidi ka. Om pamaânaw no kabarasan yoalo, dot med dot mookokot dit tulang di wogok.

Adi, i momoleeng nopo nôono diri kabarasan, kadung nakapanaw yo Ginggiryok dot managow mangay no akano it tongo tutulang po dit wogok diri, tolonon-i tolonon ka. Naawi nopo iri, tad maay-i kokoto dîiri it tidi di Ginggiryok om i Ginggiritay. Naawi iri, “Ay, ananam neti, sampod ong it maak no dit okodok po diri, ot amu no ananam,” ka dit momole'eng kabarasan. Nga, “Dapo ka, gusaa ku po,” ka kabarasan. Om indoo no kabarasan om ponginloowno dot, “Oh akon!” ka di momole'eng ka. “Kuuk!” ka di tutumo ka. “Siongo kow dino oy?” ka dit momoleeng ka. Om “Iti,” ka dit tutumo ka. “Lalangkasay duyu!” ka kabarasan, nga, “Kada po, aa-koy po nopongo managow!” ka kabarasan. “Oõ, langkasay duyu,” ka kabarasan dit momoleeng. “Oõ,” ka di tutumo ka. Adi, olele'ed no om aso po nokooli, “Ay, siongo po bo iri?” ka dit momole'eng ka. Nga, “Dapo ka-i, suuto ku po,” ka kabarasan. Om susuuto kabarasan iri, nga ontod sid tukad om mooloow dot misimbar-i it tutumo kabarasan dot, “Iti okoy, dapo,” ka, sampay nokorikot it momoleeng sid weeg.

Korikot siri it momole'eng nga aso ot tokito dit tongo tanganak kabarasan. Om pogigintong nga nababantalan no it tutumo dot mitimpak sid pampang kabarasan,

sungai. “Tapi, jangan kamu pergi ke hilir, kamu haruslah pergi ke hulu, sebab nanti kamu akan dikejar jika kamu pergi ke hilir,” pesan ibu mereka sebelum mereka bertolak ke sungai. Setelah itu, mereka terus berlari ke hulu. Sambil berlari, Ginggiritay menggigit tulang babi yang dibawanya.

Sementara itu, setelah Ginggiryok dan Ginggiritay bertolak pergi mengambil air, si bomoh pula terus saja memakan tulang-tulang babi itu, sehingga habis semuanya. Setelah tulang-tulang babi itu habis dimakannya, dia kemudian datang kepada orang tua yang sakit itu, lalu memakan orang tua itu, “Hmm, sedapnya ini, lebih-lebih lagi kalau anak-anaknya yang masih kecil itu, tentu sedap daripada yang ini,” kata orang tua itu. “Tapi, saya akan mengejar mereka,” katanya. Lalu diapun turun dan, “Oh nak!” panggilnya. “Apa!” jawab kutu yang ditinggalkan oleh Ginggiryok dan Ginggiritay di atas batu. “Kamu di mana itu?” tanya si orang tua bomoh. “Di sini!” jawab kutu itu. “Cepatlah kamu!” kata orang tua itu. “Tunggu sekejap, kami belum siap mengambil air!” kata kutu itu. “Cepat sikit ya,” katanya lagi. “Baiklah makcik!” jawab kutu itu. Tapi setelah beberapa lama orang tua itu menunggu dan anak-anak itu masih tidak muncul juga, maka, “Aik, mana lagi anak-anak itu?” kata si bomoh. “Saya mesti pergi mengekori mereka,” katanya, lalu pergi menyusul Ginggiryok dan Ginggiritay ke sungai. Dari tangga rumah dia memanggil-manggil sampailah tiba di sungai, dan kutu itu tetap juga menyahut, “Kami di sini lagi, tunggu sekejap,” katanya.

Bila sudah sampai di sana, orang tua itu terus mencari mereka, namun kelibat mereka langsung tidak kelihatan, yang ada hanyalah seekor kutu. “His, ini pula ini,” kata si orang

her with, ‘Just a minute’.” “Will do,” said the louse. Then they ran upstream, because their mother had instructed them, “Don’t go downstream; rather go upstream, because the witchdoctor will catch up with you if you go downstream.” They set off, still chewing at the pig bone.

As for the old woman, after Ginggiryok and Ginggiritay had set off to supposedly fetch water, she began eating the bones of the pig and actually swallowing them. When they were finished off, she chewed on the mother of Ginggiryok and Ginggiritay. When finished with that, the old woman said, “This is really delicious, how much more tasty will those piglets be,” meaning the two girls. “Maybe I’ll just go after them,” she said.

The old woman went outside and called, “Oh girls.” The louse called back, “Here we are.” “Where are you,” asked the old woman. “Here,” said the louse. “Be quick about it,” said the old woman. The louse answered, “Wait, we haven’t finished getting water.” “Okay, hurry up,” said the old woman. “Okay,” answered the louse. A long time passed and they had not yet returned, so the old woman said, “Where are those piglets? Maybe I’ll just go after them.” She went after them, and from the house steps she began calling, and the louse would answer saying, “Here we are, hold on,” right up until she got to the stream.

Having arrived at the stream, she didn’t see the girls anywhere. She looked around and came across the louse on the rock. “Oh, this is what’s

“Iii,” ka, “iti bala,” ka kabaran om bobulay no. Nga, “Olulunok neti obo, sampod ong i koyuwan no babanar,” ka kabaran. Om tuop no sid weeg om poniisingud kabaran nga, osingud dñiri ot tawaw dit duwo koyuwan ka dot ponong sid sawa. Om kinamay gumusa dot pinogusan kabaran tu osingud irit tawaw dit rumulun, nga nokurong sampaây nanawaw, aa-i nokosupan tu i nopot duwo koyuwan diri nga sinumulok, okon-ko minugus po.

Adi, gulion ku nôno i Ginggiriok om i Ginggiritay diri, yoalo nga sampay nanawaw dot matangkus kabaran. Korikot it anawaw no, tiadop dñiri kabaran i Ginggiritay, dot kakal-i sasangabon i tulang. Nga mamanaw-i kabaran ilo. Milo po om noluganan I Ginggiritay ka dit tulang dit sasangabon yo. Om koluganay nga turus minatay. “Ay, dii iii!” ka di Ginggiriok ka, “Kuoyon ku nôno i adi diti obo?!” ka kabaran di Ginggiriok. Dot, kuoyon-i-kuoyon mongidu i lugon nga ami eedu tu it tulang dit lunggayan di wogok kabaran ot nokolugon. Nobobos nopo i Ginggiriok diri mogkorudu, iduûuay-i dñiri di Ginggiriok kabaran i Ginggiritay diri sid piras dit weeg tu amu milod posiyan.

Adi, paânaw no dñiri i Ginggiriok dot iseeso po nôno kabaran iri tu minatay no i Ginggiritay. Ampo ole'ed ot kinapanaan di Ginggiriok, om milo po tu waro nôno o tombolog dot nokokito di Ginggiritay ka dot modop-odop sid piras dit weeg dot

tua dan terus memasukkan kutu itu ke dalam mulutnya. “Sedapnya ini, apalagi kalau tuannya yang ada di sini, tentu sedap,” katanya, lantas masuk ke dalam air dan menghidu-hidu bau mereka. Setelah dia dapat menghidu bau mereka, orang tua itu terus mengejar bau itu ke hilir, kerana dia sangka Ginggiriok dan Ginggiritay pergi ke hilir, padahal hanya bau mereka saja yang mengalir ke hilir sebab, Ginggiriok dan Ginggiritay berlari ke hulu. Orang tua itu terus saja berlari mengejar mereka ke hilir, sedangkan Ginggiriok dan Ginggiritay pula terus sahaja berlari menuju ke hulu. Namun, walaupun sampai ke pagi orang tua itu mengejar Ginggiriok dan Ginggiritay, tapi masih juga dia tidak dapat menemui anak-anak itu.

Jadi, berbalik kepada Ginggiriok dan Ginggiritay, mereka berdua terus sahaja berlari menyusuri sungai itu hingga ke pagi. Setelah hari sudah pagi maka Ginggiritaypun terasa mengantuk kerana kelelahan, tapi tulang yang dibawanya itu tetap juga dikacipnya. Tiba-tiba dia tercekik oleh tulang yang dikacipnya pada mulutnya, dan lalu mati. “Adik!” jerit Ginggiriok, “Apa yang harus saya lakukan dengan adik saya ini?!” kata Ginggiriok sambil menangis. Walau bagaimanapun dia berusaha untuk mengeluarkan tulang yang mencekik adiknya itu, tapi tidak berjaya juga sebab tulang yang mencekik adiknya itu adalah tulang pergelangan tangan babi. Setelah Ginggiriok puas meraung dan menangis kerana kematian adiknya, dia lalu bangun berdiri dan meninggalkan mayat Ginggiritay terbaring di tepi sungai itu, kerana dia tidak tahu apa yang harus dia lakukan untuk membuat adiknya itu hidup semula.

Lalu diapun meneruskan perjalanannya seorang diri. Tidak lama selepas Ginggiriok meninggalkan Ginggiritay, tiba-tiba ada seekor burung ternampak Ginggiritay sedang terbaring di tepi sungai dan tulang yang mencekiknya juga kelihatan pada mulutnya yang

been answering,” she said, and she popped it into her mouth. “This is tasty, how much more a real body,” she said. She straightaway dove under the water and began smelling, and she caught the scent of the two girls because they had gone upstream. She chased them going downstream, because she was chasing the scent that she smelled going downstream. She chased all night, but at dawn she still had not caught up with them, because the girls had gone upstream, not downstream.

To return to Ginggiriok and Ginggiritay, they ran all night long until the dawn. When it was light, Ginggiritay became sleepy, and she was still carrying the bone in her mouth. As she was walking, suddenly she choked on the bone she was carrying in her mouth. When she choked on it, she died straightaway. “Oh no, what can I do for my little sister?” said Ginggiriok. Try as she might to get the bone out she couldn’t do it because it was a pig’s knuckle that got caught in her throat. So finally Ginggiriok left Ginggiritay behind because there was no way of reviving her.

So Ginggiriok walked off all alone since Ginggiritay had died. She had not gone too far when a bird saw Ginggiritay laying there by the stream with a bone sticking out of her mouth. The bird came up to her and

maalagay i tulang sid kabang yo. Adi, pagka tu osianan it tombolog di Ginggiritay, podrikot dit tombolog kabarasan om tatadom tinduko it tulang dit nokolugon di Ginggiritay kabarasan nga needu. Kadung nedu i tulang diri, noposiyon no i Ginggiritay ka, om papapayakat po tinumungag dot noposiyon. Nokotungang i Ginggiritay diri, tulud no it totombolog dot mongogusa kabarasan di Ginggiryok, “Ginggiryok, indaday po i Ginggiritay, needuan ku no do lugon!” ka di tombolog kabarasan. Nga, ampo orongow banar di Ginggiryok dit pupuun-i ka. Adi, ingkoyod kabarasan i Ginggiryok dîiri om mootongong nôono mongonining kabarasan om meed dot momoros dot, “Tongoh beeno oy totombolog, om nokuro tu milo om ela'an-nu ot ngaran ya?” ka kabarasan di Ginggiryok. Om oniningo no babanar nga iri no, “Ginggiryok, indaday po i Ginggiritay!” ka dit tombolog, “needuan ku no do lugon!” ka. Om maataâangkus-i diri i Ginggiritay kabarasan dot gumusa di Ginggiryok. Indaday dîiri nga babanar-ko noposiyon kabarasan. “Dii iii,” ka di Ginggiryok ka, “nunu ot kapapasi nu oy adi?” ka kabarasan. “Aku ela'an, waro tombolog minioninduk dit lugon ku,” ka di Ginggiritay ka. “Oõ, awasi nogi ino oy adi dot noposiyon koh-i,” ka di Ginggiryok kabarasan.


Om pamaânaw no dîiri yoalo dot sumulok dit weeg, kalaga soriîid sulok, milo po tu waro dîiri ot kulat ka dot nokitanan doalo dot alaâala'ab ka. “Ay, sumako kito silo oy Adi,” ka di Ginggiryok kabarasan. Om sako no kabarasan yoalo siri. Om kîinam minsawat kabarasan it kulat, sampay nakalaga sid tawan. Nakalaga po sorid sawat kabarasan it kulat,

ternganga. Burung itu merasa kasihan dan simpati kepada Ginggiritay, lalu dipatuknya tulang itu sehingga terkeluar dari mulut Ginggiritay. Setelah tulang itu terkeluar dari mulut Ginggiritay, dengan tiba-tiba Ginggiritay bangkit bangun dan hidup semula. Setelah burung itu tahu bahawa Ginggiritay hidup semula, burung itupun terus sahaja terbang menuju ke hulu untuk mengejar Ginggiryok, “Ginggiryok, kau tunggu dulu adikmu Ginggiritay, saya sudah buka tulang yang mencekiknya,” kata burung itu kepada Ginggiryok. Tapi, pada mulanya Ginggiryok tidak berapa dengar apa yang dicakap oleh burung itu dan dia merasa hairan kerana burung itu tiba-tiba sahaja tahu nama mereka. Dia termenung mendengar yang dikatakan oleh burung itu sambil berkata, “Apa yang kau cakap itu burung?” katanya dalam hati. “Kenapa tiba-tiba saja dia tahu nama kami?” kata Ginggiryok. Lalu dia menghentikan langkahnya untuk memastikan apa yang dikatakan oleh burung itu. “Ginggiryok, kau tunggu dulu adikmu Ginggiritay, saya sudah buka bengkalnya,” kata burung itu. Tidak lama kemudian, kelihatanlah kelibat Ginggiritay berlari-lari menuju kepada Ginggiryok. Lalu dengan agak terkejut dan rasa tidak percaya, Ginggiryok mendapatkan adiknya lantas memeluk adiknya dan berkata, “Adik, bagaimana kau boleh hidup semula?” tanyanya kepada adiknya Ginggiritay. “Saya tak tahu kak, tiba-tiba ada seekor burung yang mematuk bengkal saya,” kata Ginggiritay. “Oh, syukurlah, adik sudah hidup semula,” kata Ginggiryok.

Lalu, mereka berduapun meneruskan perjalanan mereka. Apabila saja mereka sampai di hulu, mereka tiba-tiba ternampak sekaki cendawan yang sangat lebar. “Dik, mari kita menunggang pada cendawan itu,” kata Ginggiryok. Lalu merekapun terus naik ke atas cendawan itu, dan cendawan itupun terus terbang tinggi sampai ke awan. Bila saja mereka sampai di atas sana,

pecked on the bone that she had choked on and it came out. After it came out Ginggiritay revived and quickly got up. After she got up the bird flew off to catch up with Ginggiryok. The bird sang, “Ginggiryok, wait for Ginggiritay, I got the bone out that she choked on.” At the beginning Ginggiryok didn't hear the bird clearly. So she stopped to listen and just stared at the bird listening and said, “What did you say bird, and how come you know our names?” Then she heard clearly, “Ginggiryok, wait for Ginggiritay,” said the bird, “I got the bone out that she choked on.” Then Ginggiritay ran chasing after Ginggiryok. Ginggiryok waited and it was true; her sister was revived. “My goodness,” said Ginggiryok, “what was it that revived you?” “I don't know,” she said, “there was a bird that pecked at the bone I choked on.” “Oh, that's certainly good younger sister that you were revived,” said Ginggiryok.

Then they walked on upstream. When they got way upstream, they came upon a giant mushroom. “Let's get on that mushroom,” said Ginggiryok. When they had gotten on it, the mushroom flew upwards right to the sky. When it reached the sky they got off, and both of them were way up in the sky. Having

<p>inindoo d̄iri yoalo kabarasan, nga milo po tu soriid sawat diri kabarasan it duwo koyuwan, i Ginggiri yok om i Ginggiritay. Na, nokorikot po sid sawat, aa-ku d̄iri ela'an iri, iri no gisom dot nandaman ku. Aso n̄ono.</p>	<p>mereka lalu turun dari cendawan itu dan mendapati bahwa mereka kini bukan lagi berada di atas bumi tapi sudah berada di awan biru. Setelah mereka sudah sampai di atas, saya tak tahu sudah bagaimana cerita yang selanjutnya, itu saja yang saya ingat. Tiada sudah.</p>	<p>arrived up there, I don't know what happened after that, that's as much as I remember. That's the end of the story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarang Editors / <i>Penyunting Bahasa Kimarang</i>: Rosnah Nain & Janama Lontubon</p>		
<p> Creative Commons Attribution 3.0: Kimarang.net 2012</p>		

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<p>Aki Liason (1) Tinangon di Solia Gintunay Kg. Batition 1992</p>	<p>Datuk Liason (1) Diceritakan oleh Solia Gintunay Kg. Batition 1992 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Grandpa Liason (1) Told by Solia Gintunay Kg. Batition 1992 English Translation: Nelleke & James Johansson 2012</p>
<p>Waroo-waroo ka keru. Pogurab ne Aki Liason. Om korikot sid nuluw i Aki Liason kabarasan dilo, milom nokorongow dot songkuropok ot tulun ka ka. Om toronong i Aki Liason do mogintong kabarasan nga, nunu ot kinentangan dot turu koyuwan ot rogon ka ka siri.</p> <p>“Des oy ambaya,” ka di Aki Liason, “nunu o maan duyu diti oy ambaya?” ka. “Ay, mamaal okoy do talud tu mongimpori okoy id pomogunan di Aki Liason, ogumu o suwang,” ka di rogon. “Oõ,” ka di Aki Liason. Jadi, nga ka dit tongo rogon, “Angod om angod,” ka di rogon. “Es,” ka di randawi di woyoon, “kadaay duyu po; angatay duyu po minsosopuk,” ka. Ba, “Oõ,” ka dit tongo koruang di rogon.</p> <p>Adi, angatay no dit tongo rogon kabarasan i Aki Liason dot minsosopuk. Nga, “Ponopuk kopow,” ka di Aki Liason. Om ponopuk i rogon nga o'onom o namuk do wura ot naanu doalo. “Ba, yoku po ka-i ambaya,” ka di Aki Liason.</p>	<p>Tersebutlah kisah kononnya, pergilah si Datuk Liason ke hutan untuk memburu. Sesampainya ia di bukit, tiba-tiba dia mendengar suara orang berdepan. Lalu, Datuk Liason pergi melihatnya, dan dia ternampak ada tujuh orang syaitan di sana.</p> <p>“Wahai kawan-kawan, apa yang kamu buat itu?” tanya Aki Liason. “Aik, kami mahu membuat perahu lading kerana kami mahu pergi memburu di negeri Aki Liason, banyak penghuni,” jawab syaitan itu. “Oo, begitu,” kata Datuk Liason. Tapi, kata syaitan-syaitan itu, “Wangi dan harum,” kata mereka. “His,” kata ketua mereka, “Jangan kacau, melainkan kamu bawa dulu berlawanan sumpit,” katanya. “Baiklah,” kata pengikutnya.</p> <p>Lalu, syaitan-syaitan itupun membawa Datuk Liason berlawanan sumpit. “Baiklah, kamu dahulu yang mula menyumpit,” kata Datuk Liason. Lalu, syaitan-syaitan itupun menyumpit, tapi hanya enam ekor sahaja lalat putih yang mereka dapat. “Saya lagi yang menyumpit ya kawan-kawan,” kata Datuk Liason.</p>	<p>Once upon a time Grandpa Liason went hunting. When he arrived in the mountains, suddenly he heard the sound of the chopping of trees. When Grandpa Liason approached to take a look, what he saw there was seven demons.</p> <p>“Oh friends,” said Grandpa Liason, “what are you up to?” “Oh, we are building a dug-out canoe to go hunting and fishing in the land of Grandpa Liason; game is abundant there,” said the demon. “Sounds good,” said Grandpa Liason. Then the demons said, “He smells very tasty.” “Hey, said their chief, “Don't be talking like that just now; have a blowgun competition with him.” “All right,” said the underlings.</p> <p>So the demons held a blowgun competition with Grandpa Liason. “You shoot first,” said Grandpa Liason. When the demons shot they got only six white flies. “All right, now it is my turn, friends,” said Grandpa Liason.</p>

Om ponopuk i Aki Liason, nga turu ot namuk dot opurak kiawi ka ot naanu yo. “Es oy ambaya, mogot koh no balaay ambaya.” “Kadaay duyu urog-urogo ki oy tongo koruang kow,” ka dit raja di rogon. “Nga ilo po,” ka dit Raja di rogon, “Moki'uup tokow di ambaya dot mamaal diti talud,” ka. “Oõ,” ka di Aki Liason, “nga aa-ku bo yoku milo mamaal diti, oy ambaya, nga tiiman ku-i,” ka di Aki Liason.

Na, pamaal nôono i Aki Liason diri, ponitibas nga pupuun po ugugu nogi do kikiyop it ogiab di pampang. Leed nopo, ugugu do rilibu, om ugugu do saab kabarasan, nunu po nga turus nopongo it talud dit waalon dit tongo rogon. “Na, benoy,” ka dit woyoon, “kada no muli oy ambaya, nakasaramay koh no dagay. Mooy tokow mongimpori id walay di Aki Liason,” ka. “Oõ,” ka di Aki Liason.

Na, korikot sid somok dit walay di Aki Liason. “Kada po-i ambaya,” ka di Aki Liason, “Pentoronon po siti,” ka. “Oõ,” ka dit woyoon. Adi indoo i Aki Liason sid talud kabarasan, om ongoy no sid walay yo. “Es oy adi, maan duyu po tutuday iti oy adi. Om minsosodoy kada konow koguriyok om kada konow modsudu, om galangon duyu itit ralan do natad,” ka di Aki Liason. “Oõ,” ka di sawo. “Nga ilo po boroson ku,” ka di Aki Liason, “Sesera om mabpatay o wogok om karabaw kenong manuk, loowon oku nopo, peelon oku. Susuron nopo it kinoontodon tu ikoo no raayat ku, i Aki Liason o loowon duyu,” ka di Aki Liason. “Oõ,” ka di sawo.

Adi, pamanaw nôono iri om pogulianay no sid talud. “Oõ,

Kemudian, Datuk Liasonpun menyempit, dan dia telah mendapat tujuh ekor lalat putih. “Hai, teman, rupanya kau ini bukan calang-calang ya. Wahai kawan-kawan sekalian, jangan kamu kacau dia ya,” kata Raja Syaitan. “Tapi, itu lagi,” kata Raja Syaitan, “Kita minta tolong dia buat perahu ini,” katanya. “Baiklah,” kata Datuk Liason. “Tapi, saya ini tidak pandai membuat perahu, tapi saya akan coba,” katanya lagi.

Setelah itu, Datuk Liason pun bermula membina perahu lading dari batu. Pada mulanya, tetakan beliungnya hanya sebesar kipas tangan sahaja, namun lama-kelamaan, ia sudah seperti nyiru dan seterusnya seperti tampi sehingga sekejap sahaja perahu itu dapat disiapkan. “Nah, hari ini,” kata ketua syaitan, “Janganlah kau pulang, ya teman, kerana kau sudah serasi dengan kami. Kita pergi menangkap ikan di rumah Datuk Liason,” katanya. “Iyalah,” kata Datuk Liason.

Setelah mereka sudah agak dekat pada rumah Datuk Liason, “Tunggu sekejap, ya teman,” kata Datuk Liason, “Berhentikan dulu di sini,” katanya. “Baiklah,” kata Raja Syaitan. Lalu, Datuk Liason pun turunlah dari perahu itu dan pergi ke rumahnya. Sampai di rumahnya, “Wahai isteriku, kamu bakar benda ini ya, dan petang nanti kamu jangan buat bising dan jangan kamu pasang api, dan kamu pasang pagar pada jalan di perkarangan rumah kita,” kata Datuk Liason. “Baiklah,” kata isterinya. “Tapi, saya mahu berpesan pada kamu,” kata Datuk Liason, “pada bila-bila masa sahaja, jika babi, kerbau, dan ayam akan mati, panggil saja saya, beritahu saya. Ceritakan sahaja dari permulaannya kerana kamulah rakyatku, Datuk Liason yang kamu panggil,” kata Datuk Liason. “Baiklah,” kata isterinya.

Setelah itu, pergilah Datuk Liason kembali ke perahu, sampai di sana,

When Grandpa Liason shot, he got seven white flies. “You are impressive, friend,” the demons said. “Don’t any of you mess with him,” ordered the King of the demons. “Instead,” said the King of the demons, “let’s ask our friend to help build a dug-out canoe.” “All right,” said Grandpa Liason, “I am not that good at canoe building, friend, but I will give it a try.

When Grandpa Liason first started building a dug-out canoe, which they made from rock, his first chips from the adze brought out pieces as big as a hand-fan. After a while the pieces were as big as a winnowing basket, still later as big as a flat basket, and so the demons’ canoe was soon finished. “Today,” said the chief demon, “don’t go home, friend, you fit right in with us. We are going to fish at Grandpa Liason’s house.” “All right,” said Grandpa Liason.

When they were approaching Grandpa Liason’s house, he said “Hold on, friends, stop by here.” “All right,” said the chief. Grandpa Liason stepped out of the canoe and went into his house. “Dear, burn this incense. And don’t make any noise this afternoon, and don’t light a fire, and fence off the path in the yard,” said Grandpa Liason. “All right,” said his wife. “One more thing,” said Grandpa Liason, “whenever a pig or a buffalo or a chicken is dying, you call me and tell me. Give the details of where it came from, because I am family; call Grandpa Liason.” “All right,” said his wife.

Then Grandpa Liason left and returned to the canoe.

kayow nôono pogi mongimpori tokow,” ka di Aki Liason. Om pomobog di tuwo, asot sada. Iso nga asot lumangu. “Woy, asot sada kangku sitid kineyonon di Aki Liason,” ka di Aki Liason ka. Om lombus nôono iri. Amu kolombus i talud tu kobontol do dalamas. Tu okon-ko nunu, it tongo galang, i tongo tuub, taâapuy nopo tokito. Ii nopo tapuy diri nga i tuub, i nopo it dalamas diri nga i kayu nivalang.

“Es, yoku po ka mongidu,” ka di Aki Liason ka, nga itanggar-itanggar di Aki Liason tu kayu ko kayu. Nu ong i rogon nga pampang o niobon dot kokitanan. Adi, om pomobog nôono kabasaran iri nga, ogumu nôono ot naanu-anu. Yaki Liason nopo doyo, aa-i mangakan di tulun di taanu tu tulun-i bala timporiyon diri. Iri no takanon di Aki Liason, i karabaw. Maalan mangakan di karabaw, i wogok. Maalan mangakan di wogok, i manuk.

Na, nopongo iri, “Kayow noonoy ambaya, rumikot no Yaki diri tu benoy ne janji di Aki diri,” ka di tongo koruang. “Oõ,” ka di Aki Liason.

Korikot id tanga di layagan, id tanga do ralan, okito o tulun ka dot soriid gulu dot 'seeso sinumako do talud ka. “Es oy ambaya Liason,” ka di tulun, “Siombo koh diti?” ka. “Siloo beti, angatan oku do ambaya,” ka di Aki Liason. “Ay, osian koh-i Aki Liason ong korikot koh sori,” ka. “Nga maya oku dikaw,” ka dit koruang. “Oõ boy ambaya,” ka di Aki Liason.

“Marilah kita pergi menangkap ikan,” kata Datuk Liason. Lalu merekapun menuba, tapi tiada ikan. Seekor ikanpun mereka tidak dapat. “Nah kan, saya sudah cakup, tiada ikan di rumahnya Datuk Liason,” kata Datuk Liason. Lalu, mereka meneruskan perjalanan, namun mereka tidak dapat meneruskan perjalanan mereka kerana perahu mereka tidak dapat melintasi batu yang teramat besar. Sebab bukan apa, batu itu kononnya adalah tiang pagar kayu yang mereka pasang, dan api sahaja yang kelihatan. Dan api yang kelihatan itu adalah kemenyan yang telah dibakar. [Yang merupakan sungai untuk syaitan itu adalah jalan dekat rumah Datuk Liason.]

“Saya lagi yang membukanya,” kata Datuk Liason. Lalu dia mencabut pagar itu dan membuangnya kerana ianya hanya kayu biasa sahaja. Tapi yang dilihat oleh syaitan-syaitan adalah batu yang teramat besar seperti tembok. Setelah itu, mereka menuba lagi dan mendapat banyak ikan. Tapi Datuk Liason tidak mahu makan hasil tangkapan mereka kerana manusia pula yang mereka tangkap itu. Hanya kerbau sahaja yang Datuk Liason makan. Puas makan daging kerbau, dia makan daging babi. Jemu makan daging kerbau dan daging babi, dia akan makan daging ayam.

Setelah selesai, “Marilah teman, tidak lama lagi si Datuk akan sampai, sebab hari inilah janjinya itu,” kata pengikut Syaitan. “Baiklah,” kata Datuk Liason.

Pada pertengahan pelayaran mereka, di tengah jalan, mereka melihat orang di hadapan mereka sedang menaiki perahu seorang diri. “Hai sahabat Liason,” kata orang itu, “Kau mahu ke mana?” katanya. “Pergi ke sana, si kawan mahu bawa saya,” kata Datuk Liason. “Aik, kau sungguh kasihan kalau kau sampai di sana,” kata orang itu. “Tapi, saya mahu ikut kau,” kata orang itu lagi. “Baiklah

“All right, let’s go fishing,” said Grandpa Liason. But when they beat the poisonous roots into the water, no fish floated up. Not even one. “See there, I told you that there are no fish in Grandpa Liason’s place,” said Grandpa Liason. So they moved on. But their canoe couldn’t go further because they were blocked by a large rock and fire everywhere. What they perceived as a rock was actually the wooden fence put up by Grandpa Liason’s wife, and the fire was the incense burned by her. [What was a stream for the demons was the path near Grandpa Liason’s house.]

“Hey, I will remove the rock,” said Grandpa Liason, and he pulled it out, because it was actually just wooden fence posts. But to the eyes of the demons it was a large rock wall. So once again they beat the poisonous root into the water and they got a lot. Grandpa Liason did not eat anything because the fish they had caught were actually humans. Grandpa Liason just ate some buffalo. When he was tired of buffalo he ate pork. When he was tired of pork, he ate chicken.

After they had eaten, they said “Let’s go, friends, Grandpa Liason is about to arrive because he set the date of today.” “All right,” said Grandpa Liason.

When halfway thru their sailing journey, they saw a man far away in front of them who was riding in a canoe all by himself. “Hey, Liason my friend,” said the man, “Where are you going?” “Over there; I was invited by friends,” he answered. “Oh, I pity you if you go there,” said the man, “but I will join you

Pamanaw no yoalo.

Dadi, korikot nôono iri, minaan poogomo Yaki Liason soriîid tanga di binatang. Dadi, om posuwango nôono it towit diri nga turu o lingkut o nosuwangan di towit kabarasan.

Om korikot it sumakay i tadlaw, misolod do sumakay om mulid ka i tadlaw, mooporis, moodoong o tinggorud, moogonit ka, miisidang o tadlaw. Ampo leeled, orongow not mookonsing-i ka ot susukud. “Na, alo no yaki,” ka dit wookon ka, it tongo rogon. Korikot siri, nisaday no i roo sid tukad. Naawi i turu o lingkut patanggar id suwang di kabang. “Ay, aso po siti i Liason,” ka di raja di rogon. “Ay aki, sino no,” ka dit tongo rogon. “Ay aso,” ka.

Boboyo'o nopo dit koruang di Aki Liason, it nasambat di Aki Liason sid laut, onuwo i sampal dit tinggaton di Aki Liason, ondoyo nga, ay, sabat nogi o tawaw di Aki Liason ka. Noondoy no peri, popilayo no sid kabang dit raja di rogon. “Aso po diti,” ka dit ki-bobongit no i rogon. Pokionuwon-i i Aki Liason. “Mad osingud ku o tawaw di Aki Liason,” ka.

Boboyo'o nopo dit koruang di Aki Liason, i nasambat id ralan, onuwo i pondulung di Aki Liason, ondoyo nga nosiliw do kusay. Maay patanggaro id kabang nga, “Na, baru nogi ki-awaw di Aki Liason,” ka. “Na, ikaw oy Aki Liason dino, okito ku po o rontobon nu,” ka. Adi, minuli nôono it rogon diri.

sahabat, silakan,” kata Datuk Liason. Lalu merangkap meneruskan perjalanan.

Setelah mereka sampai, mereka memberikan tempat duduk kepada Datuk Liason ditengah-tengah rumah panjang itu. Lalu, mereka memasukkan hasil tangkapan mereka ke tempat menyimpan sehingga tujuh buah tempat menyimpan padi yang terisi dengan hasil tangkapan mereka.

Lalu, pada kira-kira matahari sedang naik, iaitu antara naik dan turun, hujan renyai, guruh berdentum, kilat sabung-menyabung, tetapi matahari tetap kelihatan. Tidak lama kemudian, kedengaran bunyi tongkat. “Nah, Datuk sudah datang,” kata syaitan-syaitan yang lain. Tidak lama kemudian, orang yang ditunggu-tunggu pun sampai di sana, tapi dia hanya menyadai dagunya di atas tangga. Habis semua tujuh tempat menyimpan padi dimasukkan ke dalam mulutnya. “Aik, Datuk Liason belum ada di sini,” kata raja syaitan itu. “Aik Datuk, dia sudah ada ‘tu,’” kata syaitan yang lain. “Ah, tidak ada,” katanya.

Lalu dengan semena-mena, sahabat Datuk Liason yang telah dijumpai oleh Datuk Liason di tengah laut itu, mengambil hampas pinang Datuk Liason dan menimangnya, lalu bau Datuk Liason baru sedikit di situ. Setelah hampas itu ditimangnya, dia melemparnya ke mulut raja syaitan. “Belum ada lagi ini,” kata syaitan yang berjanggut itu. Dia masih mahu mencari Datuk Liason. “Macam saya terhidu bau si Datuk Liason,” katanya.

Lalu, sahabat Datuk Liason yang dijumpai oleh Datuk Liason di tengah jalan, mengambil cincin Datuk Liason, kemudian menimangnya sehingga cincin itu menjelma menjadi seorang lelaki. Setelah itu, dia terus membalingnya ke dalam mulut syaitan itu. “Nah, ini baru ada bau Datuk Liason,” kata raja syaitan itu. “Nah, kaulah Datuk Liason itu, saya masih dapat melihat pengakhiran hidupmu,” kata sahabat Datuk Liason. Kemudian


nevertheless.” “All right, friend,” said Grandpa Liason And the left.

When they arrived there, they seated Grandpa Liason way down in the middle of the longhouse. Then they brought in their catch which filled seven rice bins.

When the sun had risen, from then to midday it was drizzling and thundering and lightning was flashing while the sun was shining. Then the clanking of a cane was heard. “Ah, that is Grandpa,” said the others – the demons. When the man arrived, he just leaned his chin on the stairs, with all seven of the rice bins stuck into his mouth. “Oh, Grandpa Liason is not here yet,” said the king of the demons. “Yes, he is here,” said the demons. “No, not yet,” said the king of the demons.

Grandpa Liason’s friend, whom they had met at sea, quickly took a piece of Grandpa Liason’s chewed-up betelnut, bounced it on his palm, and it had just a bit of Grandpa Liason’s smell on it. He threw it towards the king of the demons mouth. “He is not here yet,” said the king demon who had a beard. He was still asking for Grandpa Liason. “It’s as if I can smell Grandpa Liason,” he said.

Then the companion of Grandpa Liason whom they had met on the way took Grandpa Liason’s ring, bounced it on his palm, and it became a man. He threw him into the mouth of the demon, and said, “There; now it smells like Grandpa Liason,” he said. “As for you, Grandpa Liason, I have now been able to see the end of your life,”

<p>“Woy oboy ambaya,” ka dit nasambat id tanga do ralan, “ong aa-ku nopo nakawaya dika, ay ambaya, mimang osusa koh tu ikaw ot akanon diri,” ka. “Ay, babanar poy ambaya,” ka di Aki Liason. Ii nopo nasambat diri balaay, id tanga do ralan, i tiyeeya yo. I tiyeeya yo ka, i tatod dit kinibit di pusod. Dadi tomputul di tatod yo tarati, tatod dit pusod. Kitatod-i kabarasan at pusod dilo, om iri no iri i nasambat id tanga do ralan. Iri po minamasi, ong okon keeri, mimang matay i Aki Liason.</p> <p>Na, i Liason diti amu no nokooli nôono, tu minanansawo ned rogon. Ilo no, tiap-tiap do waro matay ot wogok, waro matay ot karabaw, waro matay ot manuk, loowon no Yaki Liason. Susuron nôono i kinowowoyoon di Aki Liason di minogurab. Om wogok no di Aki Liason, manuk no om karabaw ot akanon, ipotingkod nôono iri tu daaw do raayat. Na tingkadan nôono di Aki Liason. Ino no gisom o tangon dino.</p>	<p>syaitan itupun pulang.</p> <p>“Betul apa yang saya cakapkan sahabat,” kata orang yang Datuk Liason jumpa di tengah perjalanan, “Kalaulah saya tidak ikut kau, memang kau akan mendapat susah, kerana kau itu yang mahu dimakannya,” kata orang itu. “Iyalah, memang betul,” kata Datuk Liason. Orang yang dia jumpa dalam perjalanan itu rupanya adalah kawannya sejak lahir, iaitu roh daripada tebuninya. Maksudnya, roh kedua kepada rohnya, kerana ia adalah roh kepada pusat tebuninya. Tebuni itu sebenarnya mempunyai roh dan itulah yang dijumpainya di tengah jalan. Hanya itu lagi yang menyebabkan Datuk Liason hidup, jika tidak, memang Datuk Liason akan mati.</p> <p>Setelah itu, Datuk Liason tidak lagi pulang, kerana dia telah berkahwin di alam syaitan. Inilah sebabnya, bila pada setiap kali ada binatang yang mati, seperti babi, kerbau atau ayam, maka akan dipanggillah nama Datuk Liason dan seterusnya ceritakan riwayat Datuk Liason yang pergi memburu. Maka dia berhentikan syaitan mengambil babi, ayam dan kerbau yang akan dimakan, kerana itu adalah rakyatnya. Datuk Liason akan menghentikannya. Inilah pengakhiran cerita itu.</p>	<p>said his companion. So then the demons went home.</p> <p>“What did I tell you friend,” said the man whom he had met on the way, “if I had not joined you, friend, you would have been in big trouble, for you would have been eaten,” he said. “That’s true, friend” said Grandpa Liason. What he had actually come across on the road turned out to be his mirror-image. His mirror-image was the spirit of his own placenta and umbilical chord. That is the mirror-image of his own spirit, the spirit of his umbilical chord and placenta. So that is who he actually met on the journey. That is who rescued him; if not he certainly would have been killed.</p> <p>Grandpa Liason never returned home, because he married in the demon realm. That is why every time a pig dies, a buffalo dies, or a chicken dies, people call on Grandpa Liason. Then they tell the tale of Grandpa Liason who went hunting and fishing. And if a pig, buffalo, or chicken were to be eaten, he makes the demons stop eating them, saying that they are his people. Grandpa Liason stops them. That is the end of the folktale.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimragang Editors / <i>Penyunting Bahasa Kimragang</i>: Rosnah Nain & Janama Lontubon</p>		
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<p>Panglima Tambangan om i Panglima Ponguda Tinangon di Ebal Agingging Kg. Salimandut 1988</p>	<p>Panglima Rusaan dan Panglima Kudaan Diceritakan oleh Ebal Agingging Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>General Deer and General Horse Told by Ebal Agingging Salimandut Village 1988 English: James Johansson 2012</p>
<p>Waro waro ka ka, puadlaw no iti pomogunan. Amu ela'an ong songkuro kole'ed ot tadlaw, nunu po nga narasak kikiawi it tongo bawang. Jadi, it tongo dudupot nga aso ponginuman om it tongo tulun kikiawi nga aso-i ot ponginuman.</p> <p>Jadi, iso tadlaw, pamanaw no it kusay mogiim dot weeg. Namot dit maapânaw it kusay id tanga do gowuton diri, milo-pom tisosobu kabarasan. Dadi, sinumobu dîiri i kusay nga nakasako dot kokulungan do kulat i sobu yo. Nopongo nopo sumobu, pamanaw no it kusay wagu.</p> <p>Ampo lele'ed kinapana'an dit kusay diri, waro tiso ot tambang om iso ot kuda dot nakalaga sirid sinobuwon dit kukusay. It tambang om it kuda diri minamanaw tu mogiim-i do weeg kabarasan. Dadi, korikot siri om pogigintong kabarasan nga nokikitanan it weeg sid kulat. "Ay, idi o weeg kito!" ka, om toronong no dot monginum. Kadung nokorikot siri kabarasan, tungubay no it weeg diri dot monginum.</p> <p>Naawi iri monginum, minamanaw no it tambang om it kuda. Namot dit maapânaw yoalo, opurimanan dîiri it tiyan dot monontiyen kabarasan. "Ay, nokuro iti tu milo om monontiyen oku?" ka dit tambang om it kuda. Dot miduduwo doalo nga aso-i ot nela'an dot waro kusay. Nga, "Kuoyon po dino," ka doalo. Adi, amu songkuro koleed iri om agayo no dîiri babanar it tiyan kabarasan om opurimanan nôono dot toruol. Boboyoo-i doalo pogiim no dot puun do nunuk. Kadung nakalaga yoalo siri, minonusu no it tambang om kosusu kabarasan it tambang,</p>	<p>Pada zaman dahulu kala, kononnya dunia ini telah menghadapi musim kemarau yang sangat teruk. Tidak tahu berapa lama kemarau itu berterusan, sehingga semua sungaipun menjadi kering. Manusia dan binatang terus kehilangan punca air untuk di minum.</p> <p>Lalu, pada suatu hari, berjalanlah si lelaki untuk mencari air. Pada masa dia sedang berjalan di tengah hutan, tiba-tiba dia terasa hendak buang air kecil. Lalu, diapun membuang air kecilnya di situ, tapi air kecilnya tergenang di atas cendawan. Bila dia sudah selesai membuang air kecil, diapun lalu meneruskan perjalanannya semula.</p> <p>Tidak berapa lama lelaki tersebut meninggalkan tempat itu, datanglah seekor rusa dan seekor kuda di tempat si lelaki membuang air kecil. Rusa dan kuda itu juga hendak mencari air. Setelah mereka tiba di situ, dan melihat-lihat di sekeliling, tiba-tiba mereka terlihat ada air yang bertakung di atas cendawan. "Aik, itu air kita!" kata mereka seraya mendekati cendawan tersebut, lantas menghirup air yang bertakung di atas cendawan itu sampai habis.</p> <p>Setelah air itu sudah habis mereka minum, lalu pergilah si rusa dan si kuda dari tempat itu. Dalam perjalanan, mereka terasa yang mereka telah mengandung. "Aik, kenapa ini tiba-tiba saya mengandung pula?" kata si rusa. "Aik, sayapun mengandung juga," kata si kuda. Sedangkan mereka berdua, tidak pernahpun mengawan dengan jantan. Tapi, "Apa boleh buat," kata mereka. Dan perut merekapun makin lama makin besar dan terasa sakit kini. Lalu mereka pergi mencari pohon ara. Bila sampai di bawah pohon ara si rusapun melahirkan anak, dan bila dilihatnya anak itu, rupa-rupanya ia adalah bayi</p>	<p>Once upon a time there was a drought in this land. I don't know how many days it lasted, but all the streams dried up. Neither the animals nor the people had anything to eat.</p> <p>So, one day a certain man set off in search of water. While he was walking in the jungle, suddenly he needed to urinate. His urine was caught a cup-shaped mushroom. After urinating he was once again on his way.</p> <p>Not long after the man had walked away a deer and a horse came to where he had urinated. The deer and horse were also looking for water. As they looked around, they saw the water in the mushroom. "Hey, here's some water for us!" they said, and they came up to drink. When they got there they sucked up the urine.</p> <p>Then both the deer and the horse walked on. As they were walking, they both felt that they had become pregnant. "Hey, why are we are pregnant out of the blue?" said the deer and the horse. Neither of them knew that there had been a man there who had urinated. "Well, there's nothing to be done about it," they said. After not too long their stomachs became big, and they began to feel birth pangs. They decided to look for a banyan tree. When they got there the deer</p>

om mangay kowiliyo it tanak yo, nga tulun-i kabarasan iri. Adi, it kuda nga minonusu-i kabarasan iri, om mangay intangay it tanak yo nga tirad-ko it tanak no di tambang tu tulun-i kabarasan. “Ayi tata!” ka dit kuda om it tambang, “tulun-i balaay ino!” ka doalo, om poginanangkus no dot amu ela'an ong siongo pinakaayan.

Oguli ku nôono om it tanak diri dot kapapasi yo kabarasan, kadung nakatangkus it tidi doalo, om pogkuawor kabarasan nga nokokuyut dit gamut di nunuk ka ka. Adi, iri no dîiri it gamut dit nunuk ot sinusuwon doalo.

Adi, it tanak diri alangkas dot gumayo kabarasan, om elo dîiri mamananaw, mituturan nga elo no dîiri. “Dis, oy ambaya,” ka di gugulu kabarasan it tanak di tambang, “Awasi no dot aa kito mogidu siti, nga awawasi pong mogidu kito,” ka. “Oõ,” ka dit tori, it tanak di kuda. Nokopiboboros dot ugu diri kabarasan, piwaya no yoalo mamananaw kabarasan dot mogidu mantad siri.

Ampo songkuro kole'ed ot kinapana'an kabarasan om nokosobut no yoalo dot sosogo'on dot tulun. Kadung nakalaga sid sosogo'on, lintuun no yoalo id sosogoon diri om podsu no kabarasan. Kopongo modsu, tindal no om pamanau no kembagu dot minaya dit ralan do tulun.

Oruay po kinapana'an, om korongow no yoalo dot “Kurakok!” ka di manuk. Om waro no ot orongow dit tanak diri kembagu dot “Woo!” ka dot bongut do tulun. Nga minamanaw-i it tanak diri dot minsomok sid walay. “Ay,” ka dit orongow kembagu no, “kondiw nôono mari no,” ka. Om pogigintong it tanak sid walay nga nokukulumbungan no dot tangaw kabarasan. Adi, amu po lele'ed kabarasan om korongow yoalo dot moolopug mamananaw tumoronong id tukad kabarasan.

Adi, om tingaa it tanak dot

manusia. Seterusnya, si kudapun melahirkan anaknya, dan dia mendapati anaknya juga adalah bayi manusia. “Alamak,” kata si rusa dan si kuda, “Ini bayi manusia, dan bukan bangsa kita!” kata mereka. Lalu mereka meninggalkan bayi itu, dan terus pergi entah ke mana.

Berbalik kepada kedua-dua orang bayi manusia yang ditinggalkan itu dan bagaimana mereka boleh hidup. Setelah ibu bayi itu pergi meninggalkan mereka, bayi itu meraba-raba di sekelilingnya lalu tersentuh pada akar pohon ara dan di situlah mereka menyusu.

Hari berganti hari, dan musimpun berlalu... Anak-anak itu cepat sekali membesar sehingga sudah pandai berjalan, dan boleh berkata-kata. “Mm, kawan,” kata yang sulung, “Alangkah baiknya kita tinggal di sini, tapi lebih baik lagi jika kita pergi dari sini,” katanya. “Ya,” kata yang bongsu. Setelah selesai berkata demikian, mereka berduapun pergilah meninggalkan tempat itu.

Tidak berapa lama mereka berjalan sampailah mereka pada tempat orang mengambil air. Lalu merekapun turunlah ke tempat mengambil air itu dan mandi, keluar saja dari sana mereka terus berjalan menyusuri jalan orang.

Belum berapa lama mereka berjalan, tiba-tiba mereka terdengar bunyi ayam berkeokan. Lalu mereka terdengar lagi “Woo!” suara orang. Namun anak-anak itu terus saja berjalan mendekati rumah itu. “Aik,” kata suara yang kedengaran, “Tentu itu burung helang,” kata suara itu. Bila anak-anak itu memandang pada rumah itu, maka mereka dapati bahawa rumah itu terbungkus dengan sejenis rumput yang menjalar. Lalu, tidak lama kemudian, mereka terdengar lagi tapak kaki berjalan menuju ke tangga.

Lalu, anak-anak itu mendongak

gave birth, and what came out was a human child. The horse gave birth as well, and when it looked it found out it was like the deer's child also being human. “Oh my goodness,” the deer and horse said, “they are humans!” And they ran off pell-mell.

As for the two human children and how they survived, when their mothers had run off, they groped around and got hold of a banyan root. So the banyan root is where they drank from.

They say that the children grew quickly, and could soon walk, and then they could speak. “Oh friend,” said the older, the child of the deer, “It would be good for us to stay here, but even better to leave this place.” “Yes,” said the younger one, child of the horse. Having discussed it, they walked off from there.

They had not walked too far when they came upon a water hole in a stream where people fetched water. Having come upon the water hole, they dove in and bathed there.

After walking for a little ways, they heard the squawk of a chicken. Then the two boys heard human voices saying “Woo!” So they approached the house. Then they heard, “Hey, that's a hawk.” They saw a house which was overgrown with vines. Soon thereafter they heard footsteps approaching the steps.

The children looked up to

minogintong sid lalawangan, nga moleeng no kabarasan. Boros di Momoleeng, “Di oy akon, indakod kow, kada konow rumosi dogon,” ka. Indakod no it duwo koyuwan d̄iri. Om kendakod it duwo koyuwan kabarasan nga tad minaan d̄iri piaraa di Momoleeng dot misingkagayo. Dot i nopot momoleeng dit kinorikoton dit tanganak diri kabarasan nga Yodu Kopokuwan ot ngaran.

Adi, maay nopo di Odu Kopokuwan om puranganay no kabarasan it tanak diri. It tiso, it gugulu, ngaran nopo nga i Pangalima Tambangan ka ka. Adi, i nopo ngaran di totori nga i Pangalima Ponguda ka ka.

Ampo lele'ed, osukod d̄iri miduduwo kabarasan. Na, iri diri, aso-i ot karaja dit miduduwo, sala ko mitubaw. Tadlaw-tadlaw nga mitubaw nopo. Pupuun po sid natad no kabarasan mitubaw, le'ed nopo mongoi no sid pomogunan dot suway dot mitubaw. Sadang no Yodu Kopokuwan moniag nga amu-i mimoyo yoalo. Ka di Odu Kopokuwan, “Mimoyo konow dogo pogi tu, yoku no tidi duyu,” ka. “Tu ino nopo kiro'on,” ka, “Okodok po iti tana miabal nogi dot tontolu, miitimpak oku no,” ka di Odu Kopokuwan. “Dadi okonko akow mimoyo,” ka. Nga kakali do momiansaw-i sid pomogunan suway.

It maan nopo bala'ay momiansaw sid pomogunan dot suway diri nga mimbas-imbis dot modsipak di tontolob ka ka. Miowowoli nopo it tongo kusay siri dot monipak nga ami-i kosimbul kabarasan. Tu boros nopo di raja dot kosipakan diri nga, isay-isay kosipak om kasako sid poo di tongondu, iri no kasawo dit tanak yo, ipasawo di raja.

untuk melihat ke atas, dan kemudian mereka ternampak seorang perempuan yang sudah tua. Kata si orang tua, “Wahai anak-anak, naik kamu, janganlah kamu takut pada saya,” katanya. Lalu naiklah kedua-dua anak itu. Dan si orang tua itu membela mereka sehingga mereka besar. Nama perempuan tua itu ialah Nenek Kopokuwan.

Kemudian Nenek Kopokuwan itupun menamakan mereka, yang sulung bernama Panglima Rusaan, yang bongsu pula bernama Panglima Kudaan.

Tidak lama kemudian, dewasalah mereka berdua. Namun mereka berdua itu, tidak mempunyai apa-apa pekerjaan, selain daripada main gasing. Tiap-tiap hari mereka asyik main gasing, mula-mula hanya di kawasan rumah mereka sahaja, lama-kelamaan mereka sudah berani pergi ke kampung yang lain. Selalu sudah Nenek Kopokuwan melarang mereka namun mereka tidak mahu mendengarkannya. Kata Nenek Kopokuwan, “Kamu mesti mendengarkan saya sebab, sayalah ibu kamu,” katanya. “Kerana, itu saja yang kamu kira, pada waktu bumi ini masih kecil, dan baru seperti telur besarnya, saya sudah ada di atasnya,” kata Nenek Kopokuwan. “Jadi kamu jangan mengabaikan nasihat saya,” katanya. Tapi, mereka tetap juga merayau hingga ke negeri yang lain.

Di negeri lain itu pula, orang berlumba-lumba untuk menendang sebuah batu besar yang dipercayai mempunyai sihir. Sudah berganti-ganti orang menendang batu itu tapi, batu itu sedikitpun tidak terlambung. Sebab kata raja di negeri itu kononnya, sesiapa yang dapat menendang batu sehingga batu itu dapat naik ke atas riba anak perempuannya, dialah yang dapat mengahwini anaknya itu.

the door opening and it was an old woman. The old woman said, “Come on up children; don't be afraid of me.” Then they both went up into the house, and the old woman straightaway took care of the boys until they were full-grown. The woman whose house they had arrived at was called Granny Kopokuwan.

So Granny Kopokuwan named the two boys. She named the older boy General Deer. The younger one she named General Horse.

After not too long both boys were full grown. But they had no work other than to play with spinning tops. Every day they would do nothing but play with tops. When Granny Kopokuwan would tell them to stop they would ignore her. Granny Kopokuwan said, “Listen to me, because I am your mother. This is what you should take into consideration; when this earth was still small like an egg, I was already on it. So don't disobey me.” But they still went roaming around to other villages.

When they were roaming in different areas they once tried kicking a magical rock. A number of men were taking turns kicking this stone, but it wouldn't fly upward. The king of that land had said concerning that activity that whoever could kick that stone and have it land on the thigh of his daughter, that person could marry his daughter; the king would give her in marriage.

“Ikaw po,” ka di wookon, om sisipako di Pangalima Ponguda nga minimpuwong-i id sawat. Om koloo nga, nakasako sid poo dit tongondu. Adi, boros di raja, “Isay minonipak dilo?” ka. “Yalo,” ka di tongo tulun dot i Pangalima Ponguda ot komoyon. “Ung, okon-i-ko yoku,” ka di Pangalima Ponguda, “Yalo!” ka, dot i Pangalima Tambangan ot tutudukon. Nga nunu po dñiri, i Pangalima Tambangan dñiri o nakasawo.

I Pangalima Ponguda nopo nga minuli no bo dñiri sidi Odu Kopokuwan. Nga nunu ong miobpinee yoalo, miguguli i Pangalima Ponguda sid di Pangalima Tambangan, titikid suwab nopo yalo mongoy siri.

Waro tiso tadlaw, ongoy i Pangalima Ponguda sirid tobpinee yo. Om kalaga siri kabarasan nga mingoodop it duwo koyuwan, nga rikot-i bñanar tu andaman yo dot tobpinee. Ampo lele'ed ot kinorikatan dialo siri, okito no dialo o wulanut lopung, dot amu no miantatara i wulanut rumikot sid tongondu, it sawo di Pangalima Tambangan. Boboyo-i, mangay nopo di Pangalima Ponguda om tibaso nga nootas it tulu dit wulanut. Kadung notibas it wulanut diri om nootas it tulu, turus sinumimbul it tulu, dot aso kineyonon nga sid saaw di tongondu nga, minoniri i raa sid tongondu. Kadung notirian po it tongondu diri, aso no siri dñiri i tulu dit wulanut. Adi yoalo nga nopoulos nñono. Om kela'ay di Pangalima Tambangan kabarasan nga, minaan ukumo i Pangalima Ponguda. Nadanda dot aatus.

Nunu po dñiri nga oludus no yalo muli. Korikot id walay, maay no abaray i tidi yo, i Odu Kopokuwan. Om tuturano bala nga rinumasang Yodu Kopokuwan. Minomungansil Yodu Kopokuwan

Lalu, “Kau lagi,” kata yang lain. Sekali ditendang oleh Panglima Kudaan, tidak salah-salah lagi batu itu terus ter naik di atas riba perempuan anak raja itu. Lalu, raja itu bertanya, “Siapa yang menendang batu itu?” tanyanya. “Dia,” kata orang-orang di situ dan menunjuk kepada Panglima Kudaan. “Ah, bukan saya, tapi dia,” katanya sambil menunjuk kepada Panglima Rusaan. Apalagi, Panglima Tambanganlah yang mengahwini anak raja itu.

Setelah itu, pulanglah Panglima Kudaan seorang diri. Tapi oleh kerana mereka berdua adalah adik-beradik, maka Panglima Kudaan selalu saja datang ke rumah Panglima Rusaan.

Ada suatu hari, Panglima Kudaan datang ke rumah abangnya, bila sampai di sana dia mendapati bahawa kedua-duanya sedang tidur, tapi dia tidak merasa ragu-ragu kerana dia tahu bahawa Panglima Rusaan itu adalah abangnya. Belum berapa lama dia sampai di sana, tiba-tiba dia ternampak seekor ular sawa. Ular sawa itu menuju kepada perempuan, isteri Panglima Rusaan yang sedang tidur. Lalu Panglima Kudaan terus memotongnya sehingga terputus kepala ular sawa itu. Bila sudah terputus, kepala ular itu terus melambung ke atas dan tak semena-mena kepala ular itu berada tepat di atas perempuan itu dan darah yang menitis mengena pada perempuan itu. Bila perempuan itu sudah terkena dengan titisan darahnya, kepala ular itu terus hilang. Lalu, mereka berduaupun terjaga dari tidur. Dan bila Panglima Rusaan mengetahui hal tersebut, maka dia terus menghukum Panglima Kudaan. Panglima Kudaan didenda sebanyak seratus ringgit.

Panglima Kudaan terus pulang dengan sedih sekali. Bila sampai di rumah, dia menceritakan semua kejadian kepada ibunya iaitu Nenek Kopokuwan. Setelah Nenek Kopokuwan mendengar apa yang

“Your turn now,” said someone, and General Horse kicked the magical stone, and it went up so high that it disappeared from sight. When it came back down it landed on the princess’s thigh. So the king said, “Who kicked that?” “He did,” the people said pointing to General Horse. “Uh, it wasn’t me,” said General Horse, “it was him!” as he pointed to General Deer. So then General Deer ended up marrying the princess.

General Horse then went back home to Granny Kopokuwan. But General Horse would go back daily to visit his brother.

One day General Horse went to his brother’s house as usual. When he got there both of them were asleep but he came in anyway because he was thinking about his brother. Not long after arriving he spotted a python quickly headed for the princess, the wife of General Deer. He acted quickly and slashed the snake, cutting off its head. After the snake was killed, its head flew into the air and landed above the princess, and the blood dripped down onto her. When the blood had dripped onto her, the snake’s head then vanished. Then both of them woke up. When General Deer knew about the blood on his wife, he brought General Horse trial and he was fined RM100.

So General Horse was very sad as he went back home. When he got home he told his mother Granny Kopokuwan. She became angry upon hearing the story.

nga minomunsilow it tawan. Piwaya no yoalo sid raja minanaak dit korugian. Nataakan peeri, amu no dñiri miguguli i Pangalima Ponguda siri.

Dadi, waro tongo duwo tolu tadlaw kinoolian diri, sinuu no di Odu Kopokuwan dot moongoy do polod. “Ay, siongo paangayan?” ka di Pangalima Ponguda. “Siloo id timpak do nuluw, it tongo-naaru ot papa,” ka di tidi yo. “Montod dit iso sampay koonom om i koturu onuwon nu nogi,” ka di tidi. Adi, pamanaw no kabarasan i Pangalima Ponguda diri moongoy dot papa do polod. Kadung nokooli i Pangalima Ponguda dot moongoy dot papa do polod, pamaal no i Odu Kopokuwan do ramok kabarasan.

Dadi, nakawaal do ramok iri, sinuu dñiri di tidi i Pangalima Ponguda do mogurab. Om kinam yalo mogurab kabarasan nga, asee o najangan do dudupot. Le'ed nopo, otuwong po, gumayad no yalo, nga asee o tokito do dudupot, nga kakal-i mamanaw i Pangalima Ponguda kabarasan. Adi om pamanaw ka ka nga, ampo lele'ed nokorikot no dot iso o weeg sid suway no ot pomogunan kabarasan.

Kadung nokorikot i Pangalima Ponguda sid weeg, podsu no om tindal. Olele'ed sabat ot kinotindalan yo, pamanaw no dot tumoronong sid iso ot walay sid pomogunan diri. Kadung nokorikot, indakod no. Ii nopo it walay dit kinendokodon di Pangalima Ponguda diri nga walay-i balaay iri do raja, dot ii nopo raja dino nga waro tanak do tongondu.

I Pangalima Ponguda nopo diri om kokitanay it tanak dit raja nga turus engin dit tongondu kabarasan, om minomoros dñiri dot migit. Nga boros nopo di raja, “Waro no nokeegit dat tanak ku

terjadi, dia sangat marah sehingga menyeringai dan menyebabkan langit menjadi kuning. Lalu pergilah mereka berdua ke rumah raja untuk menghantar denda Panglima Kudaan. Selepas dia membayar dendanya, Panglima Kudaan tidak lagi selalu datang ke sana.

Setelah tiga hari dia pulang daripada rumah raja itu, Nenek Kopokuwan menyuruhnya mengambil pelepah sejenis palma. “Aik, mahu ambil di mana?” tanya Panglima Kudaan. “Nun di atas bukit, dahan yang paling panjang,” kata ibunya. Lalu pergilah Panglima Kudaan untuk mengambil dahan palma. “Dari yang pertama sampai yang keenam dan yang ketujuh barulah kau ambil,” kata ibunya. Pelepah palma itu untuk buat damak.

Setelah itu, ibu Panglima Kudaan menyuruhnya pula pergi memburu dengan sumpit. Panglima Pongudapun pergilah memburu, tapi tiada apapun yang dia jumpa. Lama-kelamaan, Panglima Kudaan keluar memburu pada hari yang masih gelap lagi. Tapi, tiada satupun binatang yang dia jumpa sehingga dia sampai pada satu negeri.

Bila Panglima Kudaan sampai pada sebatang sungai, mandilah dia, setelah selesai mandi, keluarlah dia dari sungai itu. Tidak lama kemudian, berjalanlah dia menuju ke sebuah rumah yang ada di negeri itu. Lalu dia naik di rumah itu. Rupa-rupanya rumah yang dinaikinya itu adalah rumah seorang raja di negeri itu dan raja itu mempunyai seorang anak perempuan yang sangat cantik.

Panglima Kudaan sangat berkenan dengan perempuan itu. Lalu dia berkata mahu merisik, tapi raja itu berkata, “Anak saya itu sudah bertunang, dan orang yang menjadi tunangannya ialah tujuh orang jejaka,

She grimaced and bared her teeth and the whole sky turned yellow. The two of them went together to the king to hand over the fine money. After paying, General Horse no longer went back to visit his brother.

Two or three days after returning home, Granny Kopokuwan told him to fetch a palm frond. “Where do I go to find it?” he asked. There on top of the mountain, among the long palm fronds,” said his mother. “From the first till the sixth and seventh, go get them,” she said. So General Horse set off to gather palm fronds. When he had returned from gathering palm fronds, Granny Kopokuwan made blowgun darts.

When she had finished making the blowgun darts, she told General Horse to go hunting. He hunted for quite some time, but didn't come across any game. After some time he began setting off to hunt while it was still dark, and yet he still wasn't seeing any game. Still, he continued to hunt. One day as he walked along he came across a stream in another village.

When he got to the stream, he bathed and got out. A bit after getting out, he approached one house. Upon arriving he went up into the house. It turned out that the house that he had entered was a king's palace, and the king had an unmarried daughter.

As soon as General Horse laid eyes on the king's daughter he was attracted to her, and then said he wanted to get engaged to her. But the king answered, “Seven

dilo,” ka. “Ti nopo nokeegit nga turu koyuwan ot wawayoy om ka'anaman koturu manansawo no,” ka.

Nga i Pangalima Ponguda diri, okosog do mongindad di timpu do pisasawa'an diri, tu alanji babanar i tongondu kabarasan. Dadi, susunduy po om na'awat nga kakal-i do mongindad di tadlaw pisasawa'an.

Om korikot nōono it tadlaw dit indadadan ka ka dilo, nga tadpom songkip kabarasan it raja tu, it rumikot no i turu koyuwan it wawayoy. Om it pomogunan nga turus linumuub ka tu daagan dit koligkango di tongo wawayoy kabarasan.

Korikot it tongo wawayoy sid walay dit raja kabarasan nga, turus minomoros dot, “Polintuuno no Yadi!” ka kabarasan. Soromo'on nopo dot podrosi dit tongondu nga tadpom songkip ka tu rumosi-i babanar dit turu koyuwan it wawayoy. Om kinamay mangagar di tongo wawayoy, amu titinumingkod ong amu no nokolintuun it tongondu. Adi, boboyo-i indoo-i bāanar it tongondu kabarasan nga amu po nokolintuun babanar om kokopoyo di Pangalima Ponguda nga maasako sid poo yo. “Dis!” ka di tongo wawayoy, “Nokuro ino tu ole'ed?” ka. Nga, “Nolingan ku it bokunsi ku,” ka di tongondu, sinumimbar.

Adi, om indoo no wagu i tongondu kabarasan nga, tirad-ko iri-i tu osomok no sid tongo wawayoy om kopoyo kembagu di Pangalima Ponguda nga maasako sid poo yo. “Ay, nokuro ino?” ka di wawayoy ka. Nga ka di tongondu, “Ay, nolingan ku it sirung ku,” ka.

Om indoo no waagu it tongondu nga, mamabul nogi dit minaan buluguo it takanon dit

enam hari dari sekarang dan pada hari yang ketujuh mereka akan berkahwin,” kata raja.

Namun, Panglima Kudaan sangat keras hati dan dia mahu menunggu hari perkahwinan perempuan itu, kerana perempuan itu sangat cantik. Langsung tiada kaitannya dengan perempuan itu, tapi dia tetap juga menunggu hari perkahwinan itu.

Lalu hari yang ditunggu-tunggu kini sudahpun tiba, raja terketar-ketar kerana tujuh orang jejaka yang bakal jadi menantunya akan muncul datang. Lalu dunia menjadi redup seketika akibat dari ketampanan ketujuh-tujuh jejaka itu.

Bila ketujuh-tujuh jejaka itu sampai di rumah raja, jejaka-jejaka itupun berkata, “Turunkanlah si Adik!” kata mereka. Sementara itu, si perempuan itu sangat takut. Tapi ketujuh-tujuh jejaka itu memanggilnya dengan terburu-buru, lalu turunlah si perempuan itu, tapi baru saja dia menjejakkan kakinya ke bawah, Panglima Kudaan melambaikan tangannya lalu perempuan itu terduduk di atas ribanya. “Ah!” kata jejaka-jejaka itu, “Kenapa lambat sangat?” kata mereka. “Saya terlupa beg saya,” jawab si perempuan.

Seperti sebelumnya, perempuan itu sudah hampir sangat dengan ketujuh-tujuh jejaka itu, tapi bila Panglima Kudaan melambaikan tangannya, perempuan itu terus terduduk di atas ribanya. “Aik, kenapa?” tanya mereka. “Alamak, saya terlupa topi saya,” jawab si perempuan.

Lalu perempuan itu turun lagi untuk yang ketiga kali, baru saja dia mahu memasukkan nasi bulat

warriors have already come and proposed marriage to her, and on the seventh day one of them will marry her.”

General Horse was determined to wait for the wedding day because the princess was truly beautiful. Even though he had no type of marriage agreement with the girl he still wanted to wait for the marriage day.

When the day finally arrived, the king was trembling because of the seven warriors coming. The sky became overcast because of the handsomeness of the warriors.

When the warriors arrived at the king's palace, they immediately said, “Send out the princess!” You can imagine how princess was afraid, shaking, because she feared the seven warriors. The warriors became more insistent and would not quit until the princess had come down out of the palace. The princess decided to just go down out of the palace, but before she had gotten far General Horse waved her over to him and she magically landed on his lap. “Hey,” said the warriors, “how come she's so long in coming down?” The princess called out, “I left my bag behind.”

So the princess started to go down again and the same thing happened again. She got close to the warriors and General Horse waved her over to him and she magically landed on his lap. “Hey, what's the matter now?” asked the warriors. The princess answered, I left my hat behind.

The princess went down for the third time, and as she was about to put a rice ball –

pisasawa'an, om mangay kopoyo di Pangalima Ponguda nga maasako sid poo yo. "Dis!" ka di wawayoy, "Aa-koy no manansawo di Adi tu ela'an ya, waro no kusay yo," ka. Nga, "Mangay polintuuno siti it kusay!" ka dit tongo wawayoy kabarasan.

Adi om lintuun it kusay kabarasan, i Pangalima Ponguda, om tinduko di wawayoy, dot piowowoliyan nopo kabarasan nga, leed nopo orukung no kabarasan it kusay. Om kinam yoalo mitibas, leed nopo d̄iri aso no d̄ino ot kudarat di Pangalima Ponguda kabarasan. Adi mangay d̄iri dit tongo wawayoy poruluno. Adi om pamamangkis i Pangalima Ponguda tu napapagan d̄iri kabarasan, om korongow di tidi yo, Yodu Kopokuwan. "Ay, tongoh kinotigagangan di akang diti?" ka. Om tondu sid tukad om pongungansil nga sinumilow it tawan.

Adi om pamanaw Yodu Kopokuwan dot monusuut di Pangalima Ponguda kabarasan, nga amu-i ole'ed om nakalaga no sid di Pangalima Ponguda. Kadung nokorikot Yodu Kopokuwan siri, potindalo i Pangalima Ponguda kabarasan om owito no mongoy sid raja dot minongoduat di Raja dot nokuro tu nirulun i Pangalima Ponguda. Simbar nopo i raja, nga pasal dit misasawo. Om karasang Yodu Kopokuwan om mangay tuduko di Odu Kopokuwan it wawayoy nga giniyukon it takod kabarasan. Om ungkaya'a d̄iri di Odu Kopokuwan i Pangalima Ponguda kabarasan nga opoposi no ka. Om tuduko no di Odu Kopokuwan it wawayoy wookon nga napasa gisom sid kangkab. Nga pagka tu osianan-i Yodu Kopokuwan dit tongo wawayoy, mangay ulito d̄iri wagu it koyuwan dit tongo wawayoy.

Nunu po d̄iri nga i Pangalima Ponguda i ot nakasawo dit

perkahwinan ke dalam mulutnya, Panglima Kudaan melambainya hingga dia terduduk lagi di atas riba Panglima Kudaan. Lalu kata ketujuh-tujuh jejak itu, "Kami tidak mahu mengahwininya lagi, sebab kami sudah tahu, dia ada lelaki lain," kata mereka. Tapi, "Suruhlah lelaki itu turun!" kata mereka.

Lalu turunlah si Panglima Kudaan, bila Panglima Kudaan sudah turun, ketujuh-tujuh jejak itu terus mematumnya silih berganti lalu kata mereka dia sudah ranum. Kemudian mereka berlawan dengan menggunakan pedang sehingga Panglima Kudaan kahabisan tenaga. Jadi jejak itu dihanyutkannya di suatu sungai. Lalu Panglima Kudaan menjerit kerana dia sudah hampir kalah. Jeritannya sampai ke telinga ibunya, Nenek Kopokuwan, "Aik, apakah benda yang menakutkan si anak itu," katanya. Lalu dia berdiri di muka pintu rumahnya dan menyeringai sehingga langit menjadi kuning.

Tidak lama kemudian, sampailah Nenek Kopokuwan kepada Panglima Kudaan. Sampai di sana dia dapati bahawa Panglima Kudaan sudah dihanyutkan ke sungai. Lalu Nenek Kopokuwan bertanya kepada raja kenapa Panglima Kudaan dihanyutkan. Raja menjawab, kerana majlis perkahwinan anaknya terganggu angkara Panglima Kopokuwan. Lalu Nenek Kopokuwan menuding jari ke arah seorang daripada jejak itu sehingga dengan tiba-tiba kaki jejak itu berulat. Kemudian dia membuka penutup Panglima Kudaan dan dilihatnya Panglima Kudaan pucat lesi. Lalu Nenek Kopokuwan menuding jari kepada jejak yang lain sehingga menyebabkan separuh badan jejak-jejak itu menjadi buruk sampai ke dada. Tapi Nenek Kopokuwan tidak sampai hati membiarkan hal itu, lalu dia mengembalikan keadaan mereka pada yang asal.


Apalagi, Panglima Kudaanlah yang berjaya mengahwini perempuan itu.

the special food for a wedding – into her mouth, General Horse waved her over to him and she once again found herself sitting on his lap. The warriors said, "I'm not going to marry her because we now know she already has a man. Have that man come down to us!"

So General Horse came down out of the house and the seven warriors took turns trying to stab him. Eventually they became worn out. They went on swing their bushknives at him and eventually General Horse ran out of energy. So the warriors set him adrift on a river. So General Horse let out a shout since he was in danger, and his mother Granny Kopokuwan heard it. "Hey, what has frightened my child?" she said. She stood in the doorway and grimaced and the sky became yellow.

Then Granny Kopokuwan set off after General Horse, and after not too long she reached him. When she got to him she brought him ashore. Then she brought him to the king and asked why he had been set adrift. The king said it was a dispute about marriage. Granny Kopokuwan got angry and pointed to a warriors and their legs became worm infested. Then she unwrapped General Horse and he was very pale. Then she pointed to another warrior and his body became rotten up to his chest. But since she pitied the warriors, she then returned them to their original condition.

After all was said and done General Horse married

tongondu. Gisom siti no o tuturan dang gulu-gulu.	Sampai di sini saja cerita rakyat dulu-dulu.	the princess. That ends this ancient tale.
General Editor / <i>Penyunting Umum</i> : James Johansson		
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<p style="text-align: center;">Kogiw</p> <p style="text-align: center;">Tinangon di Rumalom Pamadsu Kg. Longob 1987</p> <p style="text-align: center;">Tinulis di Jamail Masadur</p>	<p style="text-align: center;">Orangutan</p> <p style="text-align: center;">Diceritakan oleh Rumalom Pamadsu Kg. Longob 1987</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Orangutan</p> <p style="text-align: center;">Told by Rumalom Pamadsu Kg. Longob 1987</p> <p style="text-align: center;">English Translation: Nelleke & James Johansson 2012</p>
<p>Turu naatus toon di gulu, waro iso kusay, minogurab sid gowuton. Dadi, korikot id tanga dit timba'an, asot okikitanan dit kusay dot sopukon yo. Mikunama sumondot i darun tasapow, panangkus no i kusay sid dalid do kayu. Nga nodugalan nogi di kusay ot kogiw dot nokolungkutan ko kokogiw ot tukod karaban ot rabas it pialatan di kudow. Ungansil mogimbabaa it kusay mongirak tu manangkus nga aso koburuan om aso ponongkusan tawasi. Ino kogiw dino, mingkosisiliw do rogon monggis ko kogiw. Om kokitanay di kogiw i nipon di kusay, eetom. (I tongo tulun mûula, maan etomo i nipon reetan do 'garangon'.)</p> <p>“Ay!” ka di kogiw, tu elo momoros i kogiw diri kabarasan, “tongoh pinongitom nu dino nipon nu?” ka. Om, “Itiyo!” ka di kusay. Nga iri tadpom sumusa babanar i ginawo di kusay, tu rumosi. Aso kikiro'on di kusay apasi po.</p> <p>“Itiyo,” ka di kusay wagu om ukabo i karaban yo dot noponu do ramok. Adi, boros di kogiw, “Mokitulung oku bala dikaw, mokianu oku dino pongitom do nipon, engin oku,” ka di kogiw. “Awasi ino nga, iti nopo nga osusa, subay-ko manganu do wakaw togumu,”</p>	<p>Tujuh ratus tahun yang lampau, ada seorang lelaki yang pergi ke hutan untuk memburu. Tetapi, bila sampai di tengah hutan, lelaki itu tidak melihat apa-apa untuk disumpit. Kebetulan pula hujan turun dengan lebatnya, maka lelaki itu berlari ke bawah sebatang banir kayu untuk berlindung. Akan tetapi, lelaki itu terserempak pula dengan seekor Orang Utan yang sudah terlalu tua dan mempunyai dahi yang sangat lebar dan jarak keningnya berjauhan. Lelaki itu menyeringai ke arah Orang Utan itu dengan tersipu-sipu kerana, dia tidak berdaya untuk lari dan tiada tempat yang baik untuk dia melarikan diri. Orang Utan itu seakan-akan jelmaan syaitan yang tinggal dalam kayu raja. Dan bila Orang Utan itu melihat akan gigi si lelaki yang hitam. (Orang dulu-dulu suka mewarnakan gigi mereka dengan warna hitam.)</p> <p>“Dengan apa kau warnakan gigi kau itu,” tanya si Orang Utan. “Benda ini,” jawab si lelaki. Tapi, lelaki itu sangat ketakutan, dia tidak mempunyai harapan untuk hidup.</p> <p>Sekali lagi, lelaki itu berkata, “Benda ini,” katanya, sambil membuka alat menyimpan damak. Jadi, kata Orang Utan itu, “Saya mahu minta tolong dengan kau, saya mahu minta dengan kau alat pewarna gigi, sebab saya sukanya,” kata si Orang Utan. “Baiklah, tapi hal ini agak susah, mesti ambil rotan sebanyak</p>	<p>Seven hundred years ago there was a man who went hunting with a blowgun in the woods. When he got deep in the jungle, the man did not see anything that he could shoot. Right then heavy rain happened to fall, and the man ran to the buttress roots of a tree. But the man bumped heads with an old orangutan whose forehead very broad and his eyebrows were far apart. The man had a grimaced smile of embarrassment because he had no energy to run away and no good place to run to. As for the orangutan, it was like an incarnated demon that lives in “kayu raja” trees. It looked at the man’s teeth and saw they were blackened. (People long ago blackened their teeth, a process called ‘charcoaling’.)</p> <p>“Hey!” said the orangutan – because it knew how to speak – “with what did you blacken your teeth?” “With this!” said the man. But now the man was very troubled out of fear. The man figured there was no way he would survive this episode.</p> <p>“With this,” said the man as he opened his dart quiver that was full of darts. So the orangutan said, “I want to ask for your help, I would like your teeth blackener; I like it.” “That’s fine,” said the man, “but this is the hard part, you need to fetch a lot of rattan.” He was still</p>

ka di kusay. Kakal-i mungansil om intangan di kogiw i nipon yo dot engin banar. “Dadi kuroyon noono dot wakaw?” minongoduat it kogiw. Simbar nopo it kusay, “Kadaada,” ka, “ela'an nu-i tinoo, pongoy po dot wakaw noono,” ka dit kusay.

Jadi, i darun diri nga tinumodu dñiri bo, nga kakal-i songkikip i kusay tu rumosi. Manankus nga kikiro'on yo, ogusa-i di kogiw. I kogiw dino nga sid somok yo momurus dot wakaw. Nu ong kogiw tu abasag, mutut-i-mutut it tongo tongian ka ong godongon no di kogiw it korilit di tongo kayu tagayo. Amu-i oleed om muntun-untun dñiri i wakaw ka.

“Kuoyon noono?” ka di kogiw. “Odop-odop,” ka di kusay. Dadi, odop-odop no iti kokogiw. Koodop-odop i kogiw om panganu no i kusay di wakaw, om mantad sid takod dit kogiw, naan yo agatay sampay it tulu po nokembulay. Gigisom-i dit kusay mongorilit dit koyuwan di kogiw. Iri po it tulu di kogiw ot amu norilitan. Ugu diri ot kabasag dit Kogiw, nga mad lowong dñiri ot kokitanan dit kukusay. Dadi, “Porisa ka moginuod,” ka dit kusay. Poginuod it kogiw – dis! abasag it kogiw ka tu waro po ot rumantas dit wakaw i naan di kusay porililito. Dadi, rilitay wagu di kusay dot apatog mantad diri. Om suuo wagu di kusay moginuod i kogiw, nga, baru nogi om amu kopoginuod i kogiw ka. Apatog-i dñiri it pongogot di kusay.

“Ungansil noono,” ka di kusay. Jadi ungansil no i kogiw. Uruso di kusay i ramok om papapako sid kabang it pialalatan dit nipon di kogiw. Sampay naawi i ramok di

yang mungkin,” kata si lelaki, dengan masih menyeringai sambil giginya diperhati oleh si Orang Utan kerana terlalu suka. “Buat apa dengan rotan?” tanya si Orang Utan. “Nantilah. Kau akan tahu juga tu. Pokoknya kau ambil rotan dulu,” kata si lelaki.

Sementara itu, hujanpun sudah berhenti, tapi lelaki itu masih menggigil kerana ketakutan. Kalaupun dia melarikan diri, tapi pada fikirannya memang Orang Utan itu pasti dapat mengejanya juga. Orang Utan itupun hanya berdekatan dengannya menarik rotan. Oleh kerana Orang Utan sangat kuat, maka walau sebesar manapun rotan yang membelit pada pokok kayu yang besar, kalau ditariknya, akan terputus juga. Tidak berapa lama kemudian, rotanpun bertimbun-timbun banyaknya.

“Nak buat apa,” tanya Orang Utan. “Kau berbaring,” jawab si lelaki. Orang Utan itupun kemudian berbaring. Setelah Orang Utan itu berbaring, si lelaki lalu mengambil rotan itu dan mengikatnya dari kaki sehingga tinggal kepala sahaja lagi yang kelihatan. Dengan sesuka hatinya lelaki itu membelit tubuh badan Orang Utan itu dengan rotan. Hanya tinggal kepala si Orang Utan sahaja lagi yang kelihatan. Begitu kuatnya Orang Utan itu, tapi sekarang kelihatannya seperti yang paling bodoh. Jadi, kata si lelaki, “Cuba kau meronta,” katanya. Lalu, Orang Utan itupun meronta – His! Orang Utan itu sangat kuat, kerana masih ada di antara rotan itu yang terputus, yang dibelitkan oleh si lelaki di tubuh badan si Orang Utan. Lalu, lelaki itu membelitnya semula, dan lebih kuat dari itu. Kemudian, lelaki itu menyuruh Orang Utan itu meronta semula. Dan kini barulah Orang Utan itu tidak dapat meronta. Sebab belitan yang dibuat oleh si lelaki terlalu kuat.


“Kau menyeringai,” arah si lelaki. Orang Utan itupun lalu menyeringai. Lelaki itu kemudian menarik damaknya dan memacakkannya di antara gigi-gigi si Orang Utan, sehingga habis damaknya, yang tidak

grimacing and the orangutan saw his teeth, which he really liked. “So what will you do with the rattan?” asked the orangutan. The man just answered, “Just wait, you will know in a while. Just fetch the rattan.”

The rain had abated but the man was still shivering from fear. He figured if he ran the orangutan would catch him. The orangutan stayed very close to him gathering rattan. Since orangutans are strong, any rattan that had wound itself around the trees would break off as the orangutan pulled down on it. Shortly thereafter the rattan was piled up.

“Now what?” asked the orangutan. “Lie down,” said the man. So the orangutan lay down. When the orangutan was lying down the man took the rattan and tied the orangutan up from his feet on up until only his head was exposed. The man had wound the rattan around the entire body of the orangutan. With the orangutan as strong as he was, he now struck the man as looking stupid. Then the man said, “Check if you can get free.” The orangutan struggled and wow! the orangutan was strong because there were still some strands of rattan which the man had wound around him that snapped. So the man wound more around him in a stronger way. Then the man told the orangutan to struggle to get free again. This time the rattan held. The man’s bindings were strong.

“Now show your teeth,” said the man. So the orangutan bared his teeth. The man pulled out darts and inserted them in his mouth in the gaps between the teeth of the orangutan until all

<p>kusay. (Amu ela'an ong piro o ramok di kusay dino.) Dadi amu songkuro kole'ed, mumbal diiri moginuod i kogiw tu apadasan. "Nokuro tu opodos iti?" ka di kogiw. "Doo-doo no. Tonggungay no," ka di kusay. "Sagkaay-i, tinoo mitom no ino nipun nu," ka di kusay.</p> <p>Om poginuod diiri babanar it kokogiw tu opodos bo i ramok; ki-paliw. Poginuod no it kogiw nga iri bo tu kuruyon-i-kuruyon nga amu oputut it wakaw dit pinongogot di koyuwan yo. Ampo lele'ed, minomukat no i kogiw om minatay diiri. Dadi, siri no o nasip tawasi di kusay tu opintar mangakal di kogiw. Ong amu, tatap no matay i kusay.</p>	<p>tahu berapa banyaknya damak si lelaki itu. Jadi, beberapa lama kemudian, Orang Utan itupun mula meronta kerana merasa pedas. "Kenapa rasa pedas ni?" tanya si Orang Utan. "Memanglah tu, tanggung saja," jawab si lelaki. "Tahan saja, tidak lama lagi gigi mu akan menjadi hitam," kata si lelaki.</p> <p>Kemudian, Orang Utan itupun meronta dengan sangat-sangat sebab bisa racun damak si lelaki semakin terasa. Namun, walaupun bagaimanapun dia meronta, sedikitpun tidak akan terputus rotan yang membelit tubuhnya. Tidak lama kemudian, Orang Utan itupun lalu menghembuskan nafasnya. Jadi, di situlah letaknya nasib baik si lelaki yang bijak memperdaya si Orang Utan. Kalau tidak, tentu dia akan mati.</p>	<p>the man's darts were used up. (I don't know how many darts the man had.) Not too long thereafter, the orangutan tried to break free because he felt a burning from the poison. "Why does it give a burning sensation?" asked the orangutan. "That's just the way it is. Just bear with it," said the man. "Hang in there, in a bit your teeth will become black," said the man.</p> <p>Then the orangutan really struggled to get free because the darts were burning really bad; they are poisoned darts. The orangutan tried to break free but whatever it did the rattan would not give way. Not much later, the orangutan breathed his last and died. So that was the good fortune of the man, that he was clever enough to trick the orangutan. If he had not been as clever, he would surely have died.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarang Editors / <i>Penyunting Bahasa Kimarang</i>: Rosnah Nain & Janama Lontubon</p>		
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<p>Tanak dot Soudagar Tinangon di Ebal Agingging Kg. Salimandut 1988 Nosunting di Janama Lontubon</p>	<p>Anak Saudagar Diceritakan oleh Ebal Agingging Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Child of the Trader Told by Ebal Agingging Salimandut Village 1988 English: James Johansson 2012</p>
<p>Waroo waro ka ka, pisasawo no di Soudagar om i Dayang Putri. Om pisasawo yoalo nga, nokurong sampay norupakan dot tuwan nga asee o tanak doalo. Komoyon nopo dot norupakan do tuwan nga, sampay opurak no ot tokobuk dot gama do koomoleeng. Dadi, om daagan yoalo kumaya, tadpom sala-ginis nopo ot koogumu do barang dialo. Tarata sid walay, tarata sid tana, karabaw nga ogumu, tongo sapi, tongo kuda, orogiyon no i kakaya'an dialo. Jadi,</p>	<p>Pada zaman dahulu, berkahwinlah Saudagar dengan Puteri Raja. Selepas mereka berkahwin, mereka tidak mendapat cahayamata sehinggalah mereka sudah tua dan sudah beruban. Itu mungkin disebabkan bahawa mereka terlalu kaya, semua jenis harta ada pada mereka. Mereka mempunyai tanah yang besar, punya kerbau yang banyak, lembu dan kuda juga apapun jenis harta. Mereka juga mempunyai tujuh buah gudang yang penuh dengan barangan tembaga. Begitulah banyaknya harta Saudagar itu.</p>	<p>Once upon a time a Trader and a Princess got married. Even though they were married, right up till they were old and gray they had no children. They became richer and richer to the point that they had all manner of possessions – possessions in the palace, on the ground, lots of buffalo, cows and horses – all manner of wealth. In their palace there were seven storehouses full of brass</p>

i sid walay diri nga, turu o gudang noponu dot barang tambaga, gama do kaakaya dit Soudagar dino.

Na, pagka masam keeri, ka dialo, “Awasi ot aa kito ipootang dot Kinoringan iti barang kito, nga awawasi pong ipootang kito, tu aso koguna'an kito do maakaa dino iti barang diti tu, okon-ko ki-tanak kito,” ka di Soudagar. “Ay, oõ awasi-i beno oy Soudagar,” ka di Dayang Putri.

Na, asal noboros dialo iri, turus dot aso sino dñiri it tongo barang diri kabarasan. Amu songkuro kole'ed ot kinoliyatan di barang dialo diri, it arta yo om minatay no i Soudagar. Waro tongo duwo tolu nowulan kole'ed kinapatayan di Soudagar om milo po om monontiyen i Dayang Putri dot mole'eng neeno.

“Ees,” ka di Dayang Putri, “nokuro tu milo om monontiyen oku diti?” ka di dayang putri. “Nga, kuoyon po dñino, dogon no do kowowoyo'on iti dot saralom miyaw oku,” ka. Na, agaya'an no dñiri, om sampay nosusu. Kosusu nõono bala iti, nga kusay i tanak yo. Awawasi no dñiri i ginawo di Dayang Putri diri. Nga, maay nopo om piondodoyo dit tongo totompoo nõono i tanak diri nga, koguli po siri om mawanaw no dñiri i tanak, ka.

Dadi, mawanaw no i tanak, mad kikiyapan-i sumurut i tanak kabarasan. Wooy nopo dit mindoo-mindakod, om elo dñiri yalo dot mingkaso sid tana. Om kokito i tongo tanganak dot mitutubaw ka sid tana nga, “Ees oy idi,” ka dialo, “maan oku po waalay do tubaw oy idi,” ka di tanak. “Ay, kumukuro oku mamaal dot aso ot paamaal?” ka di tidi.

Om tangkangaw i tidi nõono diri dot tongoh kawawaal do tubaw, om pogiim yalo dot pupud do dangol. Awasi tu nokokito-i dogima. Om asa'a om pangatag yalo do tubaw, it Dayang Putri diri,

Oleh kerana harta mereka begitu banyak bertimbun, maka kata Saudagar, “Memang sangat baiklah kita tidak beri pinjaman kepada Allah segala harta kita ini, tapi lebih baik lagi jika kita beri pinjam kepada Allah, sebab sekarang ini kita tidak memerlukan semua harta ini kerana kita tidak punya anak,” katanya. “Ya, sangat baiklah itu,” kata Puteri.

Bila saja Saudagar mengatakan demikian, maka segala harta mereka terus lenyap dengan tiba-tiba. Tidak berapa lama dari kejadian itu, Saudagar itupun meninggal. Tiga bulan selepas Saudagar meninggal, tiba-tiba pula Puteri hamil, sedangkan dia sudah tua.

“Hiss,” kata Puteri, “Kenapa dengan tiba-tiba saja saya hamil ini?” katanya. “Tapi, apa boleh buatlah, inilah perjalanan hidup saya,” katanya lagi. Semakin hari semakin besarlah perutnya sehinggalah tiba waktu untuk bersalin. Bila sudah bersalin, maka Puteri itu sangat gembira kerana dia mendapat seorang bayi lelaki. Sejak bayi itu lahir, bayi itu tidak pernah ada pada Puteri sehinggalah bayi itu sudah pandai berjalan.

Kini anak itu sudahpun pandai berjalan, bagai dikipas-kipas caranya membesar. Lalu, pada ketika anak itu sudah pandai turun-naik, dan sudah pandai bermain di tanah, dia ternampak ada kanak-kanak bermain gasing. “Ibu,” kata anak itu. “Ibu tolong buatlah saya gasing ya bu,” katanya. “Aik, bagaimana ibu nak buat gasing, nak, ibu tiada alat,” kata Puteri.

Lalu Puteri sangat susah hati kerana asyik memikirkan bagaimana dia mahu membuat gasing. Lalu, Puteripun pergilah mencari parang lama, dia bernasib baik kerana akhirnya dia telah menjumpai sebilah

items. That's how rich that Trader was.

Since they were so rich, Trader said, “While it's good that we don't lend our wealth to God, it's even better if we lend it, because as things stand we have no use for our wealth, given that we have no children.” Yes Trader, that would be good,” answered Princess.

No sooner had he spoken those words than all of their goods disappeared. Not long after the disappearance of his goods the Trader himself died. Two or three months after his death, Princess realized she was pregnant, even though she was old.

“Hey,” said Princess, “why am I suddenly pregnant? Never mind, that's my just my path in this life.” So her stomach grew big and she gave birth. Her child was a boy, and he grew big. Princess felt good about life then. One day her servants dandled the boy and when she came back he could already walk.

When the child could walk, he grew like a fanned flame. Then he was able to climb and descend the stairs, and play on the ground. When he saw children playing with spinning tops on the ground, he said, “Oh Mother, make a spinning top for me.” His mother answered, “How can I make one when I don't have the tools?”

Then his mother worried about how she could make a top, so she went looking for an old bushknife. Fortunately she found one. She sharpened it and made a top. Early in the

nakawaal. Ososopung po dit minsasarap montod di kinawaalan, minongoy no yalo sid mitubaw i tongo tanganak. Om mitutubaw nōono iri nga, amu alawanan yalo doyoino tu amu milo dot awandak i tubaw dialo kabarasan.

Nobobos yalo di sirid tongo sosomok diri dot mitubaw, waro ot iso ot pomogunan osodu mantad siri, minongoy dīiri yalo. Ongoy yalo siri ino tanak dino om agayo no dīiri, kawantay sopuk no. Komoyon nopo kawantay sopuk, irad-ko ongo-umur dot opod om tolu toon. Jadi, ongoy yalo sorid sinumuung dīiri yalo mitubaw, sid pomogunan di wookon. Osodu po yalo, “Ees, tanak do Soudagar,” ka di tongo tanganak siri. Madaada yalo. “Ay, notu milo-om reetan oku dialo dot ‘tanak do Soudagar’ diti. Dot boros nopo di tidi ku, nga ‘aso-i ot tama nuh’ ka dit tidi ku om notu milo om tanak oku do Soudagar?” ka di tatanak.

Dadi, boboyo'o dialo, amu no minitubaw yalo, turus minuli. Uli yalo, kadung nokeendakod sid walay, minomoros no yalo sid tidi yo dot, “Idi,” ka, “Ay, waro-i gima tama ku, tanak oku do Soudagar bala diti,” ka dialo. “Oō, babanar-i toō ino,” ka di tidi, it Dayang Putri, “Babanar ino, nga sagay aa-ku minangan boroso do ki-tama koh, tu sampay mole'eng okonoy duwo koyuwan, aso-i tanak ya. Beno om milo-om kapatay it sawo ku diri om milo om minonontiyān oku, om ikaw no beenoh,” ka di tidi. “Nga, yokoy di tama nu dino i Soudagar dino, akaya okoy, nga i nopot tarata ya tiya diri nga, nipootang ya di Kinoringan,” ka dit Dayang Putri ka.

Korongow dīiri di tanak iri nga boros di tanak, “Oō, awasi-i ino,

parang lama. Kemudian dia mengasah parang lama itu sehingga tajam. Bila parang itu sudah tajam, diapun mulalah membuat gasing. Bila gasing sudah selesai dibuat, awal-awal pagi lagi pada keesokan harinya, pergilah anak itu ke tempat kanak-kanak bermain gasing. Bila tiba di sana, mulalah dia bermain gasing, tapi kanak-kanak yang ada di sana tidak dapat melawan kehebatannya bermain gasing kerana gasingnya tidak pandai berhenti.

Tidak lama kemudian, anak itu sudah merasa bosan bermain gasing di tempat yang dekat, lalu dia pergi di suatu negeri, yang jauh dari sana. Pada waktu anak itu pergi ke negeri itu dia sudah besar, sudah pandai gantungkan sumpit. Maksud sudah pandai gantungkan sumpit ialah, sudah masuk ke alam remaja, kira-kira berumur tiga belas tahun. Ketika anak itu masih jauh, “Wah, anak Saudagar,” kata kanak-kanak yang ada di sana. Dia terdiam seketika, “Aik, kenapa tiba-tiba mereka panggil saya anak Saudagar? Sedangkan kata ibu, saya tidak punya ayah,” katanya dalam hati.

Dia tidak meneruskan niatnya untuk bermain gasing, dan dia terus pulang ke negerinya. Sampai di rumah, dia terus naik dan pergi mendapatkan ibunya seraya berkata, “Ibu, saya ada ayah juga rupanya, saya anak Saudagar pula,” katanya kepada ibunya. “Ya, memang benar katamu itu nak,” kata Dayang Puteri. “Memang benar juga kau ada ayah, tapi ibu sengaja tidak memberitahumu bahawa kau punya ayah, sebab sehingga kami sudah tua kami tidak mendapat anak, dan selepas suami ibu mangkat, tiba-tiba ibu hamil dan kemudian melahirkan kau,” kata ibunya. “Sebenarnya, saya dengan ayahmu iaitu Saudagar, sangat kaya pada masa itu, akan tetapi semua harta kami itu telah kami pinjamkan kepada Allah,” kata Dayang Puteri.

Bila anak itu mendengar akan hal itu, diapun berkata, “Oh, baguslah itu,

morning after she had made it, her son went to play tops with the other children. The other children couldn't compete with him because his top just wouldn't stop spinning.

When he got bored with playing tops with nearby kids, he went to a more distant village. When he went there, he was capable of hanging a blowgun, a saying which means he was around thirteen years old. So he went to meet the kids playing with tops in another village. When he was still a ways off, the children there said, “Wow, it's the Trader's son.” He didn't respond. “Hey, how come they out of the blue call me ‘the Trader's son’ whereas my Mother told me ‘You don't have a father’? How come I'm suddenly the Trader' son?”

So he decided to not play tops but straightaway go home. When he got home, he went up into the house and said, “Mother, I do after all have a father, I'm the the Trader's son.” “Yes, that in fact is true,” said his mother, the Princess, “it's true. But I didn't tell you that you had a father because we were old already and didn't have any children. Now after my husband died suddenly I found myself pregnant, and that was you. Your father the Trader and I were rich, but we lent our wealth to God,” said the Princess.

Having heard that, the child said, “Okay, that's good,

<p>nipootang duyu bala dot Kinoringan it barang dit tama ku. Nga, mangan ku togiyo iri,” ka dit tanak ka. “Ay, kokoyon-i bo oy akang, milo po om waro tabambaran nu dino dot ara'at sid tongo ralan. Om siombo mat ototolunungan nu ot walay do Kinoringan,” ka dit tidi ka.</p> <p>“Ay, amu! Mangan ku-i togiyo,” ka di tanak ka. “Ino nogi,” ka dialo, “iiman oku po do karis,” ka. “Ay, siongo pogiiman ku do karis, oy akang dot tongoh-i-tongoh, nga aso ot amu nipootang kikiawi di Soudagar dot Kinoringan?” ka. “Ay, iiman oku-i,” ka di tanak.</p> <p>Jadi, tangkangaw nōono i tidi dīiri. Om mindadakod nōono sid tindud mogiim. Aso ot aa osiib kikiawi. Mogkurelo po om, kokitanay no ot karis dot totogoron no i karis ka. Maay nopo di tidi om onuwo no om maay owito mindoo. Om kokitanay di tanak nōono iri, nga ototomon no i ginawo yo, tu waro dīiri ot karis. Maay nopo dialo om tugulay no dialo mangasa, sampay opupurak no i karis ka dino diri. “Ay, mogot no ma iti,” ka dialo ka. Om poginito dialo sid tukad kabarasan nga, kaambay o namuk nga, opituru. Kaambay i tokobuk nga, opituru ka - gama do kaatarom dit karis dialo. Dadi, “Iti oy idi, ososopung po suuwab, maan oku bintanakay do turu nenan,” ka dialo.</p> <p>Ay, tumangkangaw i momole'eng. Siongo ot aa tumangkangaw do gima dot mookoy-i do matay i tatanak dit iseeso. Nga, aa-i kukuoyon dot tumangkangaw babanar di momole'eng tu, i managi dit barang i tatanak i nipootang it barang sid Kinoringan.</p> <p>Dadi, maay nopo di titidi tu napajalan-i, bintanakay no. Nobintanakan dot turu ot</p>	<p>rupanya kamu telah pinjamkan kepada Allah semua harta ayah saya. Tapi saya akan tagih harta itu,” kata anak itu. “Aik, tidak perlulah kau tagih, nak, nanti ada perkara yang tidak baik dalam perjalananmu ke sana. Dan lagi, bukannya kau tahu di mana rumah Allah itu,” kata Dayang Puteri.</p> <p>“Ah, tidak! Saya mesti tagih,” kata anaknya. “Beginilah bu, ibu tolong carikan saya keris,” katanya lagi. “Aik, di mana hendak ibu cari keris nak, sedangkan tiada satupun harta yang tertinggal, semuanya Saudagar beri pinjam kepada Allah,” kata Dayang Puteri. “Ah, mesti ibu carikan untuk saya,” kata anak itu.</p> <p>Si ibu merasa sangat susah hati. Naik turun dia dalam rumahnya mencari keris. Tiada satupun benda yang tidak tersingkap. Tiba-tiba, dia terjumpa sebilah keris yang sudah bertagar. Diambilnya keris itu dan dibawanya turun. Bila saja anak itu ternampak akan keris itu, dia sangat gembira. Lalu, diasahnya keris itu sampai putih. Bila keris itu sudah siap diasah, “Syukurlah, ada juga keris saya,” katanya. Lalu digantungkannya keris itu atas tangga, bila ada lalat yang hinggap pada keris itu akan terbelah tujuh. Bila ada rambut yang tersentuh pada keris itu, juga akan terpotong tujuh. Maknanya, keris itu sangat tajam. Kemudian, dia berkata kepada ibunya, “Begini bu, pada awal pagi esok, tolong sediakan bekalan saya sebanyak tujuh biji ya,” katanya.</p> <p>Ibunya sangat susah hati, kerana takut kalau-kalau anaknya yang seorang saja ini akan mati. Tapi orang tua itu tidak dapat berbuat apa-apa kerana tujuan anaknya itu adalah untuk menagih harta yang telah dipinjamkan oleh ayahnya kepada Allah.</p> <p>Oleh kerana terpaksa, maka si ibu pun menyediakanlah bekalan untuk anaknya. Bila bekalannya sudah</p>	<p>you lent my father’s wealth to God. But I’m going to reclaim it.” “Hey, don’t do that child,” said his mother. “If you do you may run across some ill fate along the way. Besides, how will you know how to get to God’s house?”</p> <p>“But I must! I’m going to reclaim it,” said the child, “but first, find me a kris.”¹ “Where am I going to find a kris, child, when every last thing we had was loaned by the Trader to God?” “I’m going to find one,” said the child.</p> <p>At this his mother became worried. So she climbed up into the ceiling joists searching for a kris. There was nothing slipped in anywhere. Then she suddenly came across an old rusty kris. She picked it up and brought it down. When the child saw it he was very happy, because now he had a kris. He began working on sharpening it until it was all white. “Now this is much better,” he said. And he hung it on the steps, and when a fly would run into it, it would be split into seven pieces, they say. It was so sharp that it could split a hair in two. “Now then Mother, early tomorrow morning, make seven cakes for me,” said the child.</p> <p>His mother was worried. How could she not worry, thinking about her only child possibly dying? But there was no point in her getting worried because he was going to claim the goods lent to God.</p> <p>So his mother, feeling forced, made cakes for him. She made seven cakes. Early</p>
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¹ Kris: A dagger with a wavy blade, and normally carrying magical power (an empowering spirit).

binintanok. Ososopung po di susuwab, gayad no i tatanak ka. Kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman, ka. Sumampot po di koturu om pangakan yalo d̄fino diri tu, wiltono. Nopongo yalo mangakan om pamanaw yalo, mogkurelo po yalo om, “Ees, tanak do Soudagar,” ka di norongow, dit sid pomogunan diri. “Ay, oō, yoku,” ka dialo. Om intangay dialo, nga Sulutan bala iri.

“Siongo koh diti oy anak-anak?” ka di Sulutan ka. “Ay, okon-ko mooy oku bo siombo diti nga, managi oku dit barang di tama ku, nipootang dialo di Kinoringan,” ka di tanak ka. “Ay, oō, awasi nogi bala ino oy anak-anak, tu maan ka dogo duato aa Kinoringan, ong nokuro ma at masjid ku dilo, tu tiridongon ku do minsasarap, nga maba do minsosodoy, tiridongon ku do minsosodoy, maba do minsasarap, kanto oy anak-anak ong kalaga koh sid Kinoringan,” ka dit Sulutan ka. “Ay, oō, ilombus ku-i beenoh ong kalaga oku nogi,” ka di tatanak ka. “Nga, mooy oku no,” ka dialo ka. “Oō,” ka di Sulutan.

Jadi, pamanaw no yalo. Om pamaānaw yalo kabarasan nga, masam keeri no tu montod di keeso, koduwo, kotolu, kaapat, kolimo, koonom ka ka dilo dot maapanaw no, wooy nopo di koturu om pangakan yalo kembagu. Nopongo yalo mangakan, om pamanaw kabarasan nga milom nokokito yalo do totud do tulun. Totud ko totud ot otinga'a. Titingo'on dialo gama do kaasawat. Totud no ot okitanan. Om mogkureelo-poom waro d̄firi ot torongow dialo dot “Ees, tanak do Soudagar,” ka. “Ay, oō, yoku,” ka dit tanak. “Siongo koh diti, oy anak-anak?” ka dit orongow ka. “Ay, okon-ko mongoy oku bo siongo diti nga,

disiapkan, awal pagi lagi pada keesokan harinya, mulalah anak itu melangkah meninggalkan ibu dan negerinya untuk pergi kepada Allah. Hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, hari keenam, dia berjalan, genap pada hari ketujuh, berhentilah dia untuk makan, kerana dia terasa perutnya sangat lapar. Selesai makan, dia meneruskan perjalanannya semula. Tiba-tiba, “Hai, anak Saudagar,” kata suara yang dia dengar. “Ya, saya,” katanya seraya memandang ke arah suara itu. Lalu dia terpancang seorang Sultan.

“Mahu ke mana kau ini, anak-anak?” tanya Sultan itu. “Hmm, saya bukan pergi ke mana-mana, tapi saya mahu menagih harta yang dipinjamkan oleh ayah saya kepada Allah,” katanya. “Oh, baguslah itu anak-anak, tolong saya tanyakan kepada Allah, apa yang terjadi kepada masjid saya itu, sebab saya tegakkan pada sebelah pagi, rebah pada sebelah petang, saya tegakkan pada sebelah petang, rebah pada sebelah pagi, katakan kepada Allah tentang hal ini ya anak-anak,” kata Sultan. “Baiklah, akan saya sampaikan hal ini, bila saya sudah tiba nanti,” katanya. “Saya pergi dulu ya,” katanya lagi. “Baiklah,” jawab Sultan.

Lalu diapun meneruskan perjalanannya. Hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, hari keenam, dia berjalan, genap pada hari yang ketujuh, dia berhenti untuk makan. Selesai makan, dia meneruskan lagi perjalanannya. Belum berapa jauh dia berjalan, tiba-tiba dia terpancang lutut manusia yang teramat tinggi. Dia mendongak ke atas tapi hanya lutut yang dia nampak. Tiba-tiba dia terdengar suara, “Hai, anak Saudagar,” kata suara itu. “Ya, saya,” jawabnya. “Kau mahu ke mana anak-anak?” kata suara itu. “Saya bukan ke mana, tapi saya hendak pergi menagih harta ayah saya yang dia beri pinjam kepada Allah,” jawabnya. “Oh,” kata suara itu.

the next morning the child set off. First, second, third, fourth, fifth, sixth. Coming up to the seventh day, he finally ate because he was hungry. After eating he set off again, and out of the blue he heard, “Hey, the Trader’s son,” in that particular village. “Oh, yes, that’s me,” he said. He looked and saw that it was a Sultan.

“Where are you headed, child?” asked the Sultan. “Well, it’s no big deal, but I’m going to claim my father’s goods that he lent to God,” said the child. “That’s good child, because you can ask God for me about my mosque. I put it up in the morning, and it collapses in the afternoon. If I set it up in the afternoon, it collapses in the morning. Ask him why that is,” said the Sultan. “Alright, I’ll pass along your question if I get there,” said the child, “I’m continuing on now.” “Alright,” said the Sultan.

So he continued on. He walked along, and something similar happened. First, second, third, fourth, fifth, sixth. Coming to the seventh day, he ate again. After eating, he walked on and saw the knees of a person. Just knees was what he saw looking up. That’s how tall he was. Suddenly he heard, “Hey, Trader’s son.” “Yes, that’s me,” said the child. “Where are you going,” he asked. “Well, it’s no big deal, but I’m going to claim my father’s goods that he lent to God,” said the child. “Okay,” he said.

mongoy oku sid Kinoringan, managi oku di barang di tama ku tu, nipootang dialo,” ka di tatanak ka. “Ay, oõ,” ka dit orongow, ka.

Om pogigintong i tatanak, nga momole'eng bala iri dot otongkud no gama do koomole'eng dit mole'eng diri ka.

Jadi, “Oõ, awasi nogi bala ino dot mongoy koh sid Kinoringan. Kakalu ong kalaga koh sid Kinoringan nga, boroson ka dogon i Kinoringan ong nokuro oku ma diti tu aa-ku mamatay, tu oleled oku nôono diti tid pomogunan. Ino nopo kikiroo do kele'ed ku, sagantang no nipon ku dot noopu. Mupu om suniyan, mupu om suniyan, sagantang no ot nipon ku notimung. Dadi, maalan oku no sitid pomogunan, ka dit momole'eng ka. “Ay, oõ, boroson ku-i bo, ong kalaga oku nogi diti,” ka di tatanak. “Nga, mongoy oku no,” ka di tatanak. “Oõ,” ka di momole'eng.

Om pamanaw i tatanak kabarasan montod dit kinokitanan dialo di momole'eng diri om pamanaw, irad keeri no tu, montod do keeso, koduwo, kotolu, kaapat, kolimo, om koonom. Wooy nopo di koturu tadlaw kabarasan om pangakan no yalo. Nakaakan yalo di koturu tadlaw om pamanaw kembagu yalo nga, aa songkuro kole'ed kinapana'an dialo om pogigintong yalo kabarasan nga, mobon-oobon ot dalamas ka, pampang dot nokosunggu ad tawan. Adi, kobuson nga aso kobuson tu, aso gisom sorid miampaping. Sid gibang do sid wanan, nga aso kobuson dialo. Mindakod no nga aa-i kuoyon mindakod tu sampay nakalaga id tawan.

Om tangkangaw dîino yalo diti, ong siongo wayaan, mogkurelo-po kabarasan om pogigintong yalo nga, waro luwang dot atatawang siri ka, waro sondopo pasagi katatawang. Dadi, intaay dialo, ay, otutuwong no kabarasan, gama do kaaralom.

Bila dia memandang semula ke arah suara itu, dia ternampak seorang tua yang sudah terlalu tua, badannya sudah membongkok.

Lalu, “Sangat baiklah itu anak-anak, jika kau hendak pergi kepada Allah. Bila kau tiba nanti, tolong tanyakan pada Allah, kenapa agaknya saya ini tidak boleh mati, sebab sudah sangat lama saya berada di dunia ini. Kau bayangkan saja, sudah satu gantang gigi saya yang patah. Sudah patah, tumbuh lagi, sudah patah, tumbuh lagi semula, dan kini semua gigi saya yang terkumpul sudah satu gantang. Dan lagi, saya sudah malas berada di dunia ini. Katakan hal ini kepada Allah ya anak-anak,” kata orang tua itu. “Baiklah, akan saya katakan kepada Allah hal ini bila saya sudah sampai nanti,” jawabnya.

Lalu, diapun meneruskan perjalanannya semula. Seperti sebelumnya, dia berjalan selama enam hari, dan genap pada hari yang ketujuh dia berehat untuk makan. Bila sudah selesai makan, dia meneruskan lagi perjalanannya semula. Tapi, belum berapa lama dia berjalan, tiba-tiba dia terpandang sebuah batu yang sangat besar, batu itu kononnya mencecah ke langit. Bila dia memandang ke kiri dan ke kanan untuk mencari tempat untuk melintas, tidak ada, sebab batu itu teramat lebar sehingga menutupi semua permukaan di depannya. Hendak memanjat tapi, bagaimana nak memanjat, batu itu, tingginya mencecah ke langit.

Lalu, dia merasa susah hati, sebab dia tidak tahu hendak melintas di mana. Tiba-tiba, kononnya, bila dia memandang semula ke depan, dia ternampak ada sebuah lubang yang agak besar pada batu itu. Saiz lubang yang dia nampak, kira-kira berukuran satu depa persegi. Bila dia melihat ke

The child looked and it was an old man, so old that he was bent over.

So he said, “Okay, that’s good that you are going to God. If perchance you should get there, ask God for me why it is that I don’t die, because I’ve been a long time in this world. To give you an idea of the length of time, I’ve had a gallon of teeth that have fallen out. They fall out and grow back in, fall out and grow back in, so that I’ve gathered a gallon of teeth. I’m tired of living,” said the old man. “Okay, I’ll send along the question if I get there,” said the child. “Alright,” said the old man.

The child walked on from where he saw the old man, and once again; first, second, third, fourth, fifth, six. Coming up to the seventh day he ate again. Then he walked on again, and after not too long he looked and saw a great rock wall blocking his way, a rock that reached the sky. There was no way around the rock because it went on and on to the right and to the left. He couldn’t climb over it because it went all the way to the sky.

So he began to get worried, thinking what route he could take, and all at once he looked and there was a big hole in the ground in front of him, as big around as a man’s height. He saw that it was very dark, because of the

Jadi, ka dialo, “Ay, boros ku nopo di tâantad ku diri, kapatay om kowiyaw, tongoh-i-tongoh ot aajangan nga umbalan ku nopo ino, kangku diri,” ka. Om tuun nôono yalo kabarasan nga, tongoh kinotuunan dialo kabarasan dot gisom no id tatawak karalom.

Dadi, om maay dialo potiworo i takod nga, ki-luwang bala iri sinumolusu. Ogom-ogom yalo om pamanaw sid saralom di luwang diri. Aa ela'an songkuro kole'ed yalo, kopurimanan dialo masam-ko iri no tu onom tadlaw, koturu kopurimanan dialo om waro no ot norongow dialo dot “Ees, tanak do Soudagar,” ka. “Ay, oõ, yoku,” ka dialo. “Oõ,” ka dit orongow di tatanak, “ela'an ku-i bo, ot nilalaga nu sitid dogon, tu yoku no Kinoringan. Nga, uli-i pogi tu, ontok ko it barang dit nipootang dit Soudagar i tama nu sid dogon om nokooli ku no,” ka dit orongow di tatanak ka. “Oõ,” ka di tatanak.

“Oõ, pamanaw no pogi,” ka dit orongow ka. “Oõ, nga mamanaw oku nogi diti nga wooy ong waro ot ilombus ku boros do tulun,” ka dit tatanak ka. “Ay, aso-i kasala'an bo,” ka dit orongow ka. Maay nopo dialo om boroso no, “Waro iso Sulutan minongupono dogon dot ‘kakalu ong kalaga koh sid Kinoringan, nga boroson ka dogon i Kinoringan ong ‘nokuro ma at masjid ku dilo tu tiridongon ku do minsasarap, maba do minsosodoy, tiridongon ku do minsosodoy, maba do minsasarap,’ polombuson dogon ino,’ ka di Sulutan,” ka di tatanak. “Ay, oõ, boroson dogon i Sulutan,” ka dit orongow di tatanak ka.

“Ilo nopo teelo, waro managi tu, nataan at tiwow dat tanak dat Sulutan, tu warot turu koyuwan ot tanak da Sulutan ot tongondu nga,

dalam lubang itu, dia dapati bahawa lubang itu sangat gelap kerana terlalu dalam.

Lalu, katanya, “Sebelum saya memulakan perjalanan, saya sudah berjanji bahawa, apa saja halangan yang saya hadapi, saya akan tempuhinya, iaitu, sama ada hidup atau mati,” katanya. Setelah itu, dia terus terjun ke dalam lubang. Lalu, rupa-rupanya lubang itu hanya paras pinggang sahaja.

Lalu, dia meraba-raba lubang itu dengan kakinya, tapi rupanya masih ada lubang yang dalam tapi agak kecil sedikit, sehingga tidak boleh berdiri. Kemudian dia duduk dan berjalan ke dalam lubang itu. Entah berapa lama dia berjalan, tapi dia merasa bahawa masa yang berlalu sama seperti yang sebelumnya, iaitu enam hari, dan pada hari yang ketujuh, tiba-tiba dia terdengar satu suara, “Hai, anak Saudagar,” kata suara yang dia dengar. “Ya, saya,” jawabnya. “Ya,” kata suara itu lagi. “Saya sudah tahu apa sebabnya kau datang ke mari, sebab sayalah Allah. Tapi kau pulanglah, sebab semua harta yang telah dipinjamkan oleh ayahmu kepada saya, saya sudah kembalikan,” kata suara itu. “Baiklah,” jawabnya.

“Kau pulanglah,” kata suara itu. “Baiklah, tapi sebelum saya pulang, saya mahu sampaikan satu pesanan dari seseorang,” katanya. “Silakan, tiada masalah,” kata suara itu. Lalu diapun menyampaikan pesanan itu, katanya, “Ada seorang Sultan yang membuat pesanan kepada saya, ‘jikalau kau sudah sampai kepada Allah, tolong tanyakan kepadanya, ‘Apa yang terjadi dengan masjid saya itu, sebab, saya tegakkan pada sebelah pagi, rebah pada sebelah petang, saya tegakkan pada sebelah petang, rebah pada sebelah pagi?’ tolong sampaikan hal ini,’ kata Sultan itu,” katanya.

“Aik, oh ya, katakan kepada Sultan itu bahawa, hal ini terjadi kerana, ada sesuatu yang menuntut balasan. Sebab nafsu anak-anaknya yang seramai

depth of the hole.

So he said, “Well, before setting off I said, ‘Live or die, whatever I run across, I’m just going to give it a shot’.” So he just jumped down into the hole, but it wasn’t much of a jump as it turned out to be only waist deep.

He felt around with his feet and found that there was a smaller hole that continued on. He sat down and slid ahead in the hole. He didn’t know how long a time that went on, but then he felt like it was in the past because, the sixth day and then the seventh, and he heard, “Hey, the Trader’s son.” “Yes, that’s me,” he answered. The boy heard, “Yes, I know that you have arrived here at my place, because I am God. But just go home now because as for the goods that your father the Trader lent to me, I have already returned them. “Okay,” said the child.

“Alright, go now,” is what he heard. “I am going to go, but how about if I pass along to you some people’s questions?” said the child. “Well, there’s nothing wrong with that,” was what he heard. So he told him the questions. “There is a Sultan who sent a question with me; ‘If you get to God, say to God for me, ‘What’s the problem with my mosque, because if I erect it in the morning, it collapses in the afternoon, if I erect it in the afternoon, it collapses in the morning?’ – pass that question along for me,’ said the Sultan,” said the child.

A voice said to the child, “Oh, tell the Sultan for me, as for that matter, there is something requiring

niuwing dialo id kasa. Dadi, ilo no ot kaaba-aba dilo, tu managi at tiwow dat tongondu. Ong maan nogi dialo polobuso montod id kasa iri, na, amu no maba belot masjid dilo, kanto oy anak-anak,” ka dit orongow dit tatanak ka. Om “Oõ, awasi beeno,” ka di tatanak.

Dadi, “Nga, waro po tiso kembagu,” ka dit tatanak, “ot niupono dogon, tu momole'eng neno, ‘kakalu ong kalaga koh sid Kinoringan, nga boroson ka dogon at Kinoringan ong nokuro oku ma diti tu amu oku mamatay, tu ino nopo kiro'o gama ku do kole'ed no sitid pomogunan, sagantang no nipon ku dot noopu,’ ka di momole'eng,” ka di tatanak. “Ay, oõ, okon-ko posusa'an bo it momole'eng dino, tu i nopo mole'eng dino om noolingan ot sukud,” ka dit orongow dit tatanak ka. “Nga, boroson i momole'eng, ‘tingadlaw do suuwab, matay no yalo,” ka dit orongow dit tatanak ka. “Oõ,” ka di tatanak.

Dadi, “Ontok do yoku diti om muli oku no,” ka di tatanak. Om uli nõono i tatanak kabarasan diri, nga aa-i songkuro kole'ed kopurimanan dialo, nokosobut no ditit pomogunan. Ananawaw no dñiri. Om soliwani yalo mantad id luwang nõono diri nga, nõokosoliwani yalo, milo pom pokukutub po ot norongow dialo, om kowiliyo dialo kabarasan nga, aso no sino i luwang, nolontop no dot dalamas ko dalamas kikiawi.

Adi, pamanaw no yalo kabarasan nga, aa-i songkuro kole'ed maapanaw yalo kopurimanan dialo, om nasambat yo no kembagu i momole'eng dot, “Ees, tanak do Soudagar,” ka dit momole'eng ka. “Oõ, yoku,” ka dit tatanak. “Ay, nokooli koh noy anak-anak oy?” ka dit momole'eng. “Ay, oõ, nokooli no nga, aa-ku ela'an dot babanar ko Kinoringan ko tongoh, nga naan oku no

tujuh orang itu tersekat, kerana anak-anaknya itu dikurungnya di dalam botol. Jadi itulah sebabnya kenapa masjidnya itu rebah. Nafsu anak-anak yang menagihnya. Tapi, jika dia lepaskan anak-anaknya itu dari botol, maka masjidnya itu tidak lagi akan rebah, katakan ini kepadanya ya anak-anak,” kata suara itu. “Baiklah,” jawabnya.

“Tapi, ada satu lagi pesanan,” katanya. “Ada seorang tua berpesan kepada saya, kata orang tua itu, ‘Kalau nanti kau sudah sampai kepada Allah, tolong tanyakan kepadanya, kenapa saya tidak boleh mati, cuba kau bayangkan berapa lamanya saya di dunia ini, sudah satu gantang gigi saya yang patah,’ kata orang tua itu,” katanya kepada suara yang dia dengar itu. “Oh, ya, jangan kusutkan fikirannya, sebab ajal orang tua itu terlupa,” kata suara yang dia dengar. “Tapi, katakan kepadanya, bahawa tengah hari esok, dia akan mati,” kata suara itu lagi. “Baiklah,” katanya.

Kemudian, dia memohon kebenaran untuk pulang “Sekarang ni saya mahu pulang sudah,” katanya. Lalu, diapun mengatur langkahnya untuk pulang, tapi belum berapa lama dia berjalan, dia telah sampai ke dunia. Kini terang-benderang yang dia lihat. Kemudian dia keluar dari lubang itu, selepas saja keluar, tiba-tiba dia terdengar suara seperti benda meletup, lalu dia menoleh ke belakang, dia ternampak bahawa lubang itu sudah tertutup, yang tinggal hanyalah batu yang besar itu saja.

Kemudian dia meneruskan perjalanannya semula, tapi tidak begitu lama perjalanannya yang dia rasa. Dalam perjalanan pulang, dia berjumpa kembali dengan orang tua yang memesan kepadanya. “Hai, anak Saudagar,” kata orang tua itu. “Ya, saya,” jawabnya. “Aik, kau sudah pulang anak-anak?” tanya orang tua itu. “Ya, saya sudah pulang. Tapi, saya tidak tahu sama ada betul atau tidak bahawa dialah Allah, tapi dia

retribution, because he has restrained their natural desires of his daughters. The Sultan has seven daughters whom he has incarcerated in a bottle. If he releases them from that bottle, his mosque will no longer collapse. Tell him that, oh child.” “Alright, that’s fine,” said the child.

“But there was one more person who sent a question with me,” said the child. “He said, ‘Should you get to God, ask God for me why I don’t die. As an indicator of how long I’ve lived in this world, I’ve had a gallon of teeth fall out.’” “Oh, yes, don’t trouble yourself over that old man. As for him, the end of his lifespan was forgotten,” said the voice to the child. “Tell the old man, ‘At noon tomorrow he will die.’” “Alright,” said the child.

Then the child said, “As for me, I’m going to go home now.” The child turned back towards home, and after not too far, he found himself on this earth. It was very light out then. He came out of that hole and all at once heard the sound of an explosion, and turning back, the hole was no longer there, it closed up so there was nothing but a big rock face.

So he once again set off they say, and after feeling like he had not gone too far he met the old man once again. “Hey, the Trader’s son,” said the old man. “Yes, that’s me,” said the child. “Have you now returned?” asked the old man. “Oh, yes, I’ve returned, but I don’t know if it was really God or what, but he sent me back,” said the child. “So

poolio,” ka di tatanak ka. “Ay, ba, nunu ka ma dit Kinoringan diri dit tupo no ku?” ka dit momole'eng ka.

“Ay, ki-boros-i it norongow ku dot, ‘Okon-ko posusa'an at momole'eng tu, tingadlaw do suuwab, matay no yalo. Tu yalo nopo dilo nga noolingan ot sukud,’ ka dit orongow ku,” ka dit tatanak. Dadi, “Ay, oõ, awasi nogi bala ino, oy anak-anak. Nela'an ku po kapatayan ku, nga ontok ko ikaw om maan ku po ikaw angatay sid walay ku. Tu yoku diti om, montod dit nokeembulay oku sitid pomogunan, aso tanak ku,” ka dit momole'eng ka. “Oõ, awasi-i beno,” ka di tatanak ka.

Jadi pitanud no yoalo, om kalaga kabaran sid walay. Om pogigintong i tatanak nga, tad-om nuluw do tamas it walay, ka. Dadi, suwang nõono sid saralom, iiso it lamin om maan giango dit momole'eng ka dot, “Itidiyo, ong engin koh do mangakan, iti no suwangon nu. Om maan nu tuduo idiyo dilo nga ogumu bansa do takanon,” ka di momole'eng ka. Om mangan tuduo kabaran, nga iri no, tad om ogumu bansa do takanon siri, ka.

“Dadi, ong engin koh dot oguriok,” ka dialo, “iti lamin diti ot maan nu giango,” ka.

Dadi, om giangan it tiso kabaran, nga tadpom aa elala'an ot koguriok di tongo tulun siri ka dot okitanan.

“Dadi, ong engin koh dot tongo pangayam,” ka dit momole'eng, “tongo karabaw, tongo kuda, iti o giangan,” ka dialo. Maay giango nõono iti, nga santangkus nopo ka tongo karabaw, sapi, kuda no, ka.

“Dadi, iti diti oy anak-anak, pagka tingadlaw do suuwab ot kapatayan ku,” ka dit momole'eng, “maan oku no tanggamay, tanggaman oku no,” ka dialo, “dot saralom do turu tadlaw, tu ontok

sudah menyuruh saya pulang,” katanya. “O, ya, lalu apa kata Allah tentang pesanan saya?” tanya orang tua itu.

“O ya, kata suara yang saya dengar ‘Jangan kusutkan fikiran orang tua itu, sebab tengah hari esok dia akan mati. Sebab ajalnya itu terlupa,’ kata suara yang saya dengar,” katanya kepada orang tua itu. “Bagus sangatlah itu anak-anak. Saya sudah tahu hari kematian saya, tapi kau akan saya bawa ke rumah saya. Sebab saya ini, sejak saya muncul di dunia ini, saya tidak punya anak,” kata orang tua itu. “Ya, baiklah,” katanya.

Lalu merekapun pergilah ke rumah orang tua itu, bila sampai di rumah, anak itu melihat di sekeliling, alangkah terperanjatnya dia bila dia mendapati bahawa rumah itu, bagaikan gunung emas. Kemudian, mereka masuk ke dalam, satu demi satu pintu dibuka oleh orang tua itu sambil berkata, “Bilik ini, kalau kau mahu makan, di sinilah kau masuk. Dan kau tekan butang itu maka akan keluarlah bermacam-macam jenis makanan,” kata orang tua itu. Lalu ditekannya butang itu maka keluarlah makanan yang begitu banyak sekali.

Kemudian, “Jika kau hendak mendengar bunyi bising, maka inilah pintu yang harus kau buka,” kata orang tua itu lagi. Lalu dibukanya pintu yang dimaksudkan itu, maka dia mendapati banyak sekali jenis suara bising yang dia dengar dan sepertinya ramai orang yang kelihatan di situ.

“Jika kau suka melihat binatang, iaitu, kerbau, kuda, inilah pintu yang kau buka,” kata orang tua itu lagi. Lalu dibukanya pintu itu maka dia mendapati bahawa banyak sekali binatang yang berkeliaran di dalamnya.

“Jadi, anak-anak, oleh kerana tengah hari esok adalah hari kematian saya,” kata orang tua itu lagi, “kau mesti jaga saya, selama tujuh hari, kepada kaulah saya serahkan semua harta saya ini. Kaulah pemilik harta

then, what message did God send with you?” asked the old man.

“I heard someone saying, ‘Don’t be troubled about that old man because he will die tomorrow at noon. Because the end of his lifespan was forgotten,’” said the boy. “Oh, that’s good, boy. Now I know when I’ll die, but as for you, I’m going to bring you to my house. Because as for me, from the time I appeared on this earth, I’ve never had children,” said the old man. “That’s good,” said the child.

So they set off together and got to his house. The child looked and his house was a virtual mountain of gold. They went inside, and the old man opened one room’s door, saying, “In this place, if you want to eat, you come in here. If you touch here, there will be many types of food.” He touched it and many types of food appeared just as he said.

“If you want a loud party atmosphere,” he said, “this is the door you enter.” He opened a door, and he saw lots of people there partying.

“If you want livestock,” said the old man, “water buffalo or horses, this is the one you open.” He opened it, and running all around were water buffalo, cows and horses.

“Child, since I’m going to die tomorrow at noon,” said the old man, “you guard over my body for seven days, because I’m going to give this house to you. You are now

keeti walay diti, ikaw no pataakan ku. Ikaw no sanganu diti,” ka dit momole'eng. “Aso no wookon dot pataakan ku, ikaw no ot pataakan ku,” ka. “Oō,” ka dit tatanak. Nga insan-ko iri no, moorosi po i tatanak, tu mookoyi yalo dot waro wookon ot mananganu dit tongo tarata diri. Nga kembagu-i om, ami yalo rumosi tu, aa-i kuoyon dot yalo no minangan angatay dit momole'eng siri.

Dadi, koodop dīri yoalo, om kalaga dit susuwab nōono iri nga, podsu po i momole'eng kabarasan dit minsasarap, om pangakan yoalo, nakaakan-i, indakod no yalo sorid sawat babanar di walay. Dadi, waro ot samang ka siri, dot andang-andang nga iyonon no dialo do matay. Songinan-i it tamas ka dot ododopon dialo. Dadi, moyo nopo dit tingadlaw, odop-odop no i momole'eng nōono kabarasan siri nga, kadung nokoodop-odop yalo siri, tad aso no dīri ot ginawo yo, tad minatay no.

Dadi, iri diri, aa-i minaan tutubay di tatanak, sampay turu tadlaw. Nakatalib ot turu tadlaw, ruangay po dialo do tadlaw kembagu dot turu tadlaw. Dadi, komoyon, opod om apat tadlaw yalo mananggom siri. Moyo nopo dit koopod om apat tadlaw om, minaan dīri dialo tongkubay. Kadung nakatang kub dialo it tutub dit lungun diri, turus minisokot dot aso piromutan. Dadi, madaada nōono yalo siri ka. Ayayangan yalo dit iseso, maan dialo giango it aramay, it oguriok. Na, sombulan kole'ed yalo siri, andaman dīri dialo muli; mongodom yalo di tidi yo. Om mongimbabanar yalo dot babanar-ko tongoh i boros di Kinoringan dot it nokoguli no i barang ko tongoh. Dadi, maay nopo dialo om pogiroto no dino it longobon diri.

“Mumuli oku po,” ka di ginawo di tatanak. Om pamanaw i tatanak muli nōono diri kabarasan. Aa-i songkuro kole'ed yalo mamanaw

ini,” kata orang tua itu. “Tiada lain tempat saya menyerahkan harta saya ini, selain kau,” katanya. “Baiklah,” kata si anak-anak. Namun walaupun begitu, anak itu masih ragu-ragu lagi, kerana dia takut kalau-kalau ada orang lain yang mahu memiliki harta itu. Tapi, dia tidak perlu ragu-ragu sebenarnya sebab dia saja seorang yang dibawa oleh orang tua itu.

Kemudian, merekapun tidur. Keesokan harinya, pada sebelah pagi, orang tua itu mandi. Kemudian, dia makan, bila sudah makan, dia pergi ke tingkat atas rumahnya. Di situ ada sebuah keranda yang memang dikhaskan sebagai tempatnya apabila dia sudah mati nanti. Keranda itu dibuat dari emas. Bila sudah tengah hari, berbaringlah orang tua itu di dalam keranda itu. Setelah itu, dia pun mati.

Keranda itu tidak ditutup oleh si anak-anak sampai tujuh hari. Selepas tujuh hari, ditambahnya lagi tujuh hari. Jadi maknanya, ada empat belas hari dia menjaga di situ. Tiba pada keempat belas hari, dia menutup keranda itu. Namun bila saja keranda itu dipasang penutupnya, maka keranda itu terus saja melekat dengan serta-merta. Anak teruna itu berdiam diri di situ. Tapi dia merasa sunyi berada di sana, lalu dia membuka pintu yang ada banyak suara bising itu. Kini sudah satu bulan dia berada di sana dan dia sudah teringat untuk pulang; dia ingat kepada ibunya. Dan juga dia mahu membuktikan kata-kata Allah sama ada betul atau tidak bahawa semua harta ayahnya sudah dikembalikan. Lalu dia mengunci pintu itu.

“Saya pulang dulu,” katanya dalam hati. Kemudian berjalanlah dia untuk pulang. Belum begitu lama dia berjalan, dia sudah sampai di istana

the owner of it,” said the old man. “I have no one else to give it to, so I am giving it to you.” “Alright,” said the child. Even at that the child was still afraid, because he was afraid someone else would take all that wealth. On the other hand, he wasn't worried because the old man had brought along him alone to see it all.

So then he went to sleep, and when the next day arrived, the old man bathed in the morning, had breakfast, and after eating, he went to the top floor of his house. There he had a coffin already prepared for him at his death. The whole coffin was made of gold. When midday arrived, he laid down in the coffin, and when he had gone to sleep, he straightaway had no soul; he straightaway passed away.

The child didn't close the coffin for seven days. After seven days, he decided to wait seven more days, meaning that he guarded over the body for a total of fourteen days. On the fourteenth day he closed the coffin. When he had closed it, the cover sealed to the coffin with no seam. So the child sat quietly there. He became lonely with no one else there, so he opened the door where there was a party going on. He stayed there for a month, and then thought about going home, remembering his mother. And he wanted to confirm whether or not it was true that God had returned his father's goods. So he went out and closed and locked that door.

“I'm going to head home,” said the child in his heart. After walking for not too long he arrived at the house of the

om nakalaga no sid walay di Sulutan. “Ees, tanak do Soudagar,” ka di Sulutan. “Oõ, yoku,” ka di tanak. “Ba, okukuro ma oy anak-anak, nakalaga koh-i ma sid Kinoringan ko tongoh?” ka dit Sulutan ka. Om “Ay, gisom nakalaga. Nakalaga-i, nga aa-ku ela'an do babanar-ko Kinoringan ko tongoh, nga iri no gisom ku, om naan okuno poolio. Nga ki-boros it Kinoringan dot ‘Ontok nopo ko i niupono dit Sulutan dino, dot i masjid dit Sulutan dot “Tiridongon ku do minsasarap, om maba do minsosodoy, tiridongon do minsosodoy om maba do minsasarap, ka di Sulutan dino, om okon-ko tongoh teeri, nga waro tanak dat Sulutan do turu koyuwan, minaan dialo posuwango sid kasa. Dadi, ilo no managi, tu nataan i tiwow,’ ka dit orongow ku, di boros di Kinoringan,” ka di tatanak ka.

“Ay, ees kow oy kooripanan, may duyu rawato dogon,” ka dit Sulutan ka. Om rawato i kasa kabarasan om powilio. Om babako dialo, turu nenan ot tongondu siri. Dadi, kosoliwan nopo i tongo tongondu nõono diri. Boros di Sulutan, “Benoy anak-anak,” ka dialo, “maan teekaw pomilio, ipasawo ku dikaw at koturu at tanak ku,” ka dit Sulutan. Madaada it tatanak, do tadpom alanji it tanak dit Sulutan ka om, opurak nogi. Dadi, maan dialo tondingo mogintong nga, apakay-i dialo it boros di Sulutan. Na, i no koturu bo minaan dialo sowo'o. Nga saralom do sowo'on dialo iri, okon-ko ipasawo bânar, waro-i tinipu, berian. Tinipu nopo dit Sulutan diri, bantaranan do tamas, sid pialatan dit walay om ginitan do tadlaw om wulan ka sid miomputul. Om bulawan ot sid tanga kabarasan. Om salaginis no do wotik dit bantaran diri. Nga, alangkas-i ot koginawaan di Sulutan tu, “kaanaman koturu tadlaw misasawo,” ka dit Sulutan ka. Madaada it tatanak diri, “Oõ,

Sultan. “Hai, anak Saudagar,” kata Sultan. “Ya, saya,” jawabnya. “Bagaimana perjalananmu anak-anak, sampai jugakah kau kepada Allah?” tanya Sultan. “Setakat sampai sahaja. Saya tidak tahu betulkah dia itu Allah atau bukan, tapi setakat di sana saja saya pergi, dia suruh saya pulang. Tapi Allah itu kata, berkenan dengan apa yang Sultan pesan itu, iaitu mengenai dengan masjid Sultan yang Sultan tegakkan pada sebelah pagi, rebah pada waktu petang, ditegakkan pada sebelah petang, rebah pada sebelah pagi. Hal itu terjadi kerana ada anak Sultan seramai tujuh orang yang Sultan kurung dalam botol. Jadi, itulah yang menuntut balasan kerana nafsu mereka tersekat,” kata suara yang saya dengar,” kata anak Saudagar.

“Wahai hamba-hamba semua, tolong turunkan botol itu ke mari,” kata Sultan itu. Setelah botol itu diturunkan, Sultan itu terus memecahkan botol itu sehingga ketujuh-tujuh orang anaknya terkeluar dari botol itu. Bila anak-anaknya itu sudah keluar, berkatalah Sultan itu kepada anak teruna itu, katanya, “Hari ini anak-anak, saya mahu kau memilih yang mana satu di antara anak saya ini yang berkenan di hatimu untuk kau jadikan isterimu,” kata Sultan itu. Anak teruna itu diam seketika sebab semua gadis itu cantik-cantik belaka dan putih gebu. Dia merasa setuju dengan cadangan Sultan itu. Lalu, diapun memilih antara ketujuh-tujuh gadis itu, dia pilih yang paling bongsu. Tapi dalam pada Sultan menyuruh anak teruna itu mengahwini anaknya, dia dikenakan hantaran. Hantaran perkahwinan yang diminta oleh Sultan ialah, jambatan emas antara istana Sultan dan rumah lelaki itu, dan jambatan itu haruslah digantungkan matahari dan bulan pada hujung sama hujungnya. Dan ada emas di tengah-tengah. Dan jambatan itu juga mesti ada warna yang berbagai-bagai. Hari

Sultan. “Hey, the Trader’s son,” said the Sultan. “Yes, that’s me,” said the child. “So, what’s the deal? Did you get to God or what?” asked the Sultan. “Well, I did get there, but no more. I got there, but I don’t know if it was God or what, but that was as far as I got, and I was sent home. But God said, ‘Regarding what the Sultan said about his mosque, “I put it up in the morning, and it collapses in the afternoon, when I put it up in the afternoon it collapses in the morning,” that is related to the fact that the Sultan has seven daughters whom he has incarcerated in a bottle. So that is what is bringing retribution, because their sexual drives have been restrained.”

The Sultan said, “Slaves, go fetch that bottle for me.” They brought the bottle and placed it before him. He broke it open, and seven young women were there. So the young women were released. The Sultan said, “Today young man, I’m giving you a choice of my children; I offer my seven daughters to you for marriage.” The child didn’t immediately respond as all of the Sultan’s daughters were beautiful and fair-skinned. He took a closer look at them and accepted the Sultan’s offer. He married the seventh daughter. He didn’t just marry her for free; he gave a brideprice. The Sultan got as his brideprice a bridge of gold from his house to the child’s house, with the sun and the moon hung on each end with gold in the middle. And it was multicolored. The Sultan wanted the marriage to happen quickly, saying, “After six day, and then on

awasi-i beeno,” ka dialo ka.

Dadi, boboyo'o-i dialo, ampo linumombus yalo muli sid tidi yo. Pogulianay po dialo sid walay no dit momole'eng. Dadi, osodu po yalo, intatangan no dialo it walay di momole'eng. Om kalaga siri om maay dialo giango, nga olosu-i bo dogima. “Ay, oō, babanar-i-ko nitaak dogon bala iti di momole'eng,” ka di tatanak ka. Dadi, sisiri yalo, minongindad yalo dot montod dot keeso, koduwo, kotolu tadlaw, kaapat, kolimo, konom tadlaw. Sodoy di konom, nōono iri di tadlaw, ka dialo, “Ong babanar nopo ko nitaak koh dogon dit momole'eng diti, iti walay diti, maan ku nopo tuduo itiyō nga, sodoy diti ot abantaranan it pialatan diti walay ku om it walay di Sulutan,” ka dialo. Oh balaay iti nga, saralom do mingoodop it Sulutan, nakalaga no it bantaran do tamas siri, dot noginitan do wulan om tadlaw kabarasan miomputul om bulawan sid tanga ka.

Dadi, ososopung po dit sasarap, noposik no i kooripanan di Sulutan om oguriok nopo ka. Om koposik dīino i Sulutan diri doyo, nga ponokopipiid dialo di mato yo dot aa-po nobobos modop. Om pogigintong yalo, nga tongoh tintangan dialo bala diti dot tad om nosusurolong nopo yalo, amu-amu noruluk yalo ka dot gama nosurolong dit tadlaw om wulan dot waro no dīiri bala diri. Om kotudlung yalo dit bantaran nga, okon-no-ko pini'uupan do tulun do potingaa, nga aa-i kotingaa yalo, tu daaganan dialo monudlung dit wotik dit bantaran. Dadi, i no sid sawat dino, nga ong okon-no-ko potudlungon do tulun, nga amu-i yalo kotudlung tu mogintong babanar dit tongo lukis kabarasan

perkahwinan yang ditetapkan oleh Sultan itu ialah ketujuh hari selepas hari itu.

Oleh kerana demikian, anak Saudagar itu tidak terus pulang ke kampung halamannya. Dia pergi semula ke rumah yang orang tua itu bagi kepadanya. Dari jauh lagi dia sudah melihat-lihat ke arah rumah itu. Bila sudah sampai, dia terus membuka pintu, tapi pintu itu senang saja dibukanya. “Aik, betul juga orang tua itu memberinya kepada saya ya,” katanya. Sementara dia menunggu hari yang dijanjikan oleh Sultan itu, dia tinggal di rumah itu iaitu mula pada hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, dan bila sampai pada hari keenam iaitu pada waktu malam, diapun berkata, “Jikalau benarlah kau diberi oleh orang tua itu kepada saya, maka bila saja saya sentuh benda ini maka malam ini juga terpasanglah jambatan di antara rumah ini dan rumah Sultan,” katanya dan lantas menyentuhnya. Lalu pada detik itu, ketika Sultan itu sedang tidur, terjadilah apa yang diinginkan oleh anak Saudagar itu, iaitu, jambatan emas dengan bulan dan bintang yang tergantung pada hujung sama hujungnya dan di tengah-tengahnya adalah ketulan emas.

Keesokan harinya, ketika semua hamba-hamba Sultan itu sudah bangun, suasana istana Sultan menjadi riuh. Oleh kerana terlalu bising, maka Sultan pun terjaga dari tidur. Dengan menggosok-gosok matanya kerana tidak cukup tidur, Sultan itu terus keluar untuk melihat apa yang telah terjadi. Namun, bila Sultan itu terpancang akan matahari dan bulan, matanya menjadi silau dan dia hampir-hampir pengan. Dan dia memandang lagi ke bawah, dan terpancang akan jambatan emas itu yang begitu berwarna-warni, maka kalau bukan dibantu oleh orang lain memang sepeertinya sangat susah untuk dia mendongak ke atas. Dan bila ia mendongak ke atas dan terpancang akan lukisan-lukisan di atas, dia tidak ingat untuk tunduk, kecuali dibantu

the seventh day you will get married.” The child paused for a time and then said, “Alright, that sounds good.”

So he quickly decided not to go back to his mother's house yet. Instead he returned to the old man's house. When still far away, he saw the old man's house. When he got to the door he opened it and it opened up easily. “So then, this house was really given to me by the old man,” said the child. From that time he waited there, from the first, second, third day, the fourth, fifth and sixth day. On the sixth night he said, “If the old man has truly given this house to me, I'm going to touch right here and a bridge will be created between my house and the Sultan's.” And so while the Sultan was asleep the golden bridge reached his house, with the moon and the sun at either end and gold in the middle.

Early the next morning the Sultan's slaves awoke and were all abuzz. Then the Sultan himself awakened and rubbed his eyes because he hadn't slept long enough. He looked and what did he see but a blinding light, nearly collapsing from the resplendence of the sun and moon that were there. He looked down at the bridge, and had it not been for other people helping him to look up, he couldn't have looked up because of the impact of looking at the many colors. He wouldn't have been able to look down unless people had turned his head because he was studying the paintings

dit sid sawat.

Dadi, boros di Sulutan, “Ees, oy kooripanan kow, maay duyu po ongoyo it tanak di Soudagar,” ka. Na, minaan d̄iri bo ongoyo dot sinumunsuy dit bantaran diri, om kalaga sid walay di tatanak, maay nopo om onggungo no i tatanak ka, minaan sarasayo. Dadi, om kalaga siri, n̄ono iti, boros di Sulutan, “Ba, bianoy, misasawo no,” ka dialo, “tu, nakalaga not tanak do Soudagar,” ka. Dadi, minisasawo d̄iri yalo. Om pisasawo yalo d̄ino diti nga, aso ot aa noligow kikiawi di tulun. Tongoh-i-tongoh, nokuro ong tongo totonggiluwang-i ino, tongo kootuka-i ino nga, aso ot aa noligow kikiawi, sampay tolu notoon dot mogiinum no siri ka.

Dadi, nakatalib ot tolu notoon, boros dialo, “Ay, andaman ku d̄iri i tidi ku,” ka dialo. Tu ampo nokooli sid tidi ino. Dadi, “Nga, kaa dino,” ka dialo, “mamaay ku po porisa'a-i idi,” ka.

Dadi, kalaga dit susuwab, n̄ono iri, pitanud no di sawo, nga, ogumu bo tongo tulun dino do koruang. Na, pamanaw d̄iri, oruay om nakalaga, nga, osodu po, orongow no dialo dot maalapung ot nogungan. Nga, aso tatantu dit gama dot poomiagung. Dadi, laga yalo siri bala diti, nga babanar-i ko nokooli-i it tongo barang yo, it tarata di tama yo.

Nga iri o katangkangaw di tongo tulun bala diri ontok di tidi. I tidi dialo ot osusa ginawo di tongo tulun tu mad-po-ko pinuobo do rokot, tu gama do mongondom yalo di tanak yo. “Ay, idi,” ka dialo, “minongunguro koh diti?” ka dialo. Om maay nopo dialo om

oleh orang lain untuk menundukkan kepalanya.

Lalu kata Sultan itu kepada hamba-hambanya, “Wahai hamba-hamba beta, kamu pergilah menjemput anak Saudagar itu,” katanya. Lalu hamba-hamba Sultan itupun pergilah menjemput anak Saudagar itu dengan membawanya di atas tandu. Dan bila anak Saudagar itu sudah sampai, berkatalah Sultan itu, “Hari ini, adalah hari perkahwinan sebab anak Saudagar itu sudah tiba,” katanya. Lalu, anak Saudagar dengan anak bongso Sultan pun disandingkan. Persandingan antara anak saudagar dan anak bongso Sultan itu, dilangsungkanlah dengan begitu meriah sekali. Segala makhluk di dunia ini tiada yang tidak dijemput, bahkan walaupun cacing atau ubur-ubur sekalipun turut dijemput ke majlis itu. Dan majlis perkahwinan itu di langsunkan selama tiga tahun.

Lalu, bila sudah habis tempoh selama tiga tahun, berkatalah si anak Saudagar itu, katanya, “Saya teringat akan ibu saya,” katanya. Sebab, selama beberapa tahun itu dia belum pernah menjenguk ibunya. Lalu katanya lagi, “Saya pergi menjenguk ibu dahulu,” katanya.

Keesokan harinya, pergilah ia bersama dengan isterinya. Tapi, bukan mereka berdua sahaja yang pergi, malah ditemani pula oleh rakyat negeri itu dan juga beberapa orang hamba. Tidak berapa lama mereka berjalan, merekapun sampailah ke negerinya. Dari jauh lagi, dia sudah mendengar paluan gong. Tapi, dia merasa hairan kerana bunyi paluan gong yang dia dengar itu sepertinya bukan majlis keramaian. Lalu, bila sudah sampai di hadapan rumahnya, dia mendapati bahawa semua harta ayahnya sudah dikembalikan.

Tapi orang-orang di situ sangat risau dengan keadaan ibunya, sebab ibunya susah hati kerana sehingga pada saat itu, anaknya masih belum juga pulang-pulang. Cara ibunya bernafas pula tidak ubah seperti ikan yang tidak menjumpai air. Lalu, “Hai, ibu,” kata anak Saudagar itu, “kenapa

towards the top for so long.

Then the Sultan said, “Oh slaves, go get the Trader’s son.” They went to get him by crossing the bridge, and when they got to his house, they carried him back on a palanquin. When he arrived, the Sultan said, “Today the marriage will take place because the Trader’s son has arrived.” So they got married. There was no one who was not invited to the wedding. No one was not invited; even the worms and the jellyfish were invited. There was partying going on there for three years.

At the end of three years, the child said, “Now I’m remembering my mother,” – because he had not yet returned to his mother’s house. “I’m going to check on my mother,” he said.

On the next day, he and his wife set off, and lots of others accompanied them. After not too long they arrived, but when they approached they heard the beating of gongs, but without any recognizable pattern of gong playing. Upon arrival he discovered that his wealth had indeed been returned.

But the people there were worried about his mother, because her breathing was like a fish on land because of thinking about her child. “Oh mother,” he said, “what is the problem?” He picked up his mother and slammed her to

kuyutay no kabarasan, om podudumpaa dialo ka, nga nosiliw do tanak wagu. Ki-susu nogi ka. “Ay, adarakan koh oy idi diti,” ka dialo ka. Om maay no kuyutay kembagu, om podumpaa dialo, nga tangaalun.

Dadi, om kempatangay nōono di titidi bala yalo diti, om ki-sawo dīiri yalo do tanak do Sulutan bala diti, nga, tadpom ototomon no i mole'eng. Om poginum siri, nga sampay turu notoon ka, moginum siri. Na, boros dialo, “Iti nopo walay diti nga dang tama ku om aa-ku no manganu diti, itaak ku dikoo oy kooripanan kow,” ka dialo ka. “Dadi, ontok ko yokoy diti om maliw okoy diti,” ka di tatanak ka.

Dadi, maay nopo dialo om angkatay i tidi yo, om pinintanga dialo i tongo kooripanan yo do minangan angkatay om niogol siri, tu mananggom nōono di tarata di tama yo, it tongo kooripanan diri. Om uli nōono yalo, kabarasan. Ajang sid Sulutan toruay, om tilombus nogi muli sid walay di momole'eng diri, it nitaak di momole'eng sid doo. Kadung nakalaga yalo siri, om pooginum no yaalo siri nga, irad keeri no, tu turu notoon kabarasan moginum siri. Nga, aso no wookon ot akaya; yalo no ot lalandu kakaya siri ka. Yalo no ot soudagar ka nogi ot tama, om soudagar po yalo ka, gama dot kakaya.

Jadi, nokoguli po yalo sid walay di momole'eng diri, om nopupusan no. Ino-no o gisom.

ibu sedemikian rupa?” katanya lagi. Kemudian anak Saudagar itu mengangkat ibunya lalu menghempaskannya, maka dengan serta-merta ibunya telah menjadi seorang anak gadis dengan buah dada yang begitu menggiurkan, “Ibu terlalu muda,” kata anak Saudagar itu. Lalu diangkatnya lagi ibunya dan dihempaskannya semula, maka ibunya menjadi seorang wanita yang separuh umur.

Lalu, ibunya terlihat akan anaknya dan dia dapat mengecam bahawa ia adalah anaknya, maka diapun sangat gembira, kerana anaknya juga telah beristerikan anak Sultan. Lalu mereka mengadakan majlis keramaian selama tujuh tahun. Selepas genap tujuh tahun, berkatalah anak Saudagar itu, katanya, “Rumah ini adalah milik ayah saya dan sayalah pemiliknya sekarang, tapi rumah ini saya akan serahkan kepada kamu wahai hamba-hamba semua,” katanya. Berkenan dengan kami pula, kami akan pindah dari sini,” katanya.

Lalu dia membawa ibunya dan setengah daripada hamba yang lain. Dan hamba yang setengah lagi dia tinggalkan di situ, untuk menjaga harta peninggalan ayahnya. Kemudian, dia dan isterinya serta ibu dan hamba-hambanya yang lain, pulang ke rumah yang telah diberikan oleh orang tua itu kepadanya, tapi dia menyinggah sekejap di istana Sultan mertuanya, namun kemudian terus saja pulang ke rumah pemberian orang tua itu. Bila mereka sudah sampai di rumah itu, mereka mengadakan lagi keramaian selama tujuh tahun. Setelah itu, tiada lagi yang lebih kaya dari dia; dialah yang paling kaya pada zaman itu. Dan dia juga telah menjadi seorang Saudagar seperti ayahnya.

Setelah dia sudah kembali ke rumah pemberian orang tua itu, maka berakhirlah sudah cerita ini. Dan inilah pengakhirannya.

the ground and she became a young woman again with perky breasts. “That’s too young,” he said. He picked her up and slammed her to the ground again, and this time she was middle aged.

His mother then looked and was very pleased to see that her son was married to a daughter of the Sultan. They began partying there for seven years. Then he said, “This is my father’s house, and I’m not going to live here; I’m letting you slaves stay here. As for us, we are going to move house.”

So then he brought along his mother, and divided up the slaves in two groups, those who would stay behind and those who would come with him. The ones staying would guard over his father’s wealth. So he set off for his new home. He stopped by the Sultan’s house, and then went to the old man’s house which had been given to him. Upon arrival, he partied there just like before for seven years. No one was as rich as him; he was the richest person in the land. His father had been a Trader and he himself was then a Trader because of how wealthy he was.

When he got home to the old man’s house, he stayed there. That’s the end of the story.

<p>Sundatang om i Lungun Tinangon di Ebal Agingging Kg. Salimandut 1988</p>	<p>Gitar dan Keranda Diceritakan oleh Ebal Agingging Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>The Zither and the Coffin Told by Ebal Agingging Salimandut Village 1988 English: James Johansson 2012</p>
<p>Waroo waro ka ka, waro ot turu koyuwan o kusay miambabaya. Iri nopo koturu it kusay nga kakalaka'on no kabarasan tu notongkop nopo it koyuwan dot kalaka.</p> <p>Dadi waro ot iso tadlaw, minogurab i kusay keeso kabarasan. Kadung nakalaga sid timba'an, pama'al no dot sulap dot odopon yo. Kopongo nopo it susulap yo diri, minongoy no monopuk dot kulos. Komoyon nopo dot kulos dino, nga sikuk. Ino-no ot ngaran. Om daagan-i i kusay monopuk diri kabarasan nga, minuntun nopo ot kulos. Maay nopo om tunuway no dialo iri nga, namot dit monunu i kusay, milo po om waro ot torongow dot, "Tangga-tangga lungun, tiakan-akan oku, nam nam!" ka dit torongow di kusay. Nunu po dot korosi di kusay, tad om amu nopo elala'an kabarasan, om boboyo'o-i pataamo it kulos diri om panangkus no yalo muli. Amu po nakalaga sid walay i kusay, om naadan no gama dot podrosi. Awasi dogima tu nokitanan di tambabaya yo dot miiwiliw.</p> <p>Maay nopo dit tambabaya om kakato no, om owito no muli sid walay. Om tuntugay no dot weeg, nga nopoulosian-i dīiri. Maay nopo dit tongo tambabaya yo duato ong nokuro tu rinumosi nga, "Ay ambaya, waro norongow ku dot, 'Tangga-tangga lungun tiakan-akan oku, nam-nam,' ka dit norongow ku, ka di kusay. "Om minoginanangkus oku dīiri," ka. Boros dit koduwo it kusay, "Kada po ka, yoku po mongoy mogurab,"</p>	<p>Pada zaman dahulu kala, ada tujuh orang pemuda yang bersahabat. Pemuda yang ketujuh itu kononnya menghadapi penyakit kudis yang sangat kronik, seluruh badannya ditumbuhi kudis.</p> <p>Pada suatu hari pemuda yang pertama pergi memburu dengan sumpit, bila dia sampai di tengah hutan belantara, diapun membina sebuah pondok untuk tempatnya tidur. Bila pondoknya sudah siap dibina, maka diapun lalu pergi menyumpit monyet. Akibat dari terlalu asyik menyumpit, maka dia telah mendapat banyak sekali hasil sumpitan, sehingga monyet yang dia dapat itu bertimbun. Lalu, diapun memanggang monyet-monyet itu. Pada waktu dia sedang memanggang monyet-monyet itu, tiba-tiba dia terdengar satu suara yang berbunyi, "Keranda unggang-ungggit, saya mahu makan makan, sedap-sedap!" kata suara yang dia dengar. Lalu, sangat takutlah pemuda itu, sehingga dibuangnya semua monyet-monyet itu dan pergi melarikan diri. Belumpun sampai di rumah, dia sudah pengsan kerana terlalu takut. Nasib baik ada kawan yang ternampak dia sedang berbaring di atas tanah.</p> <p>Lalu, kawannya itupun mengangkatnya dan membawanya pulang ke rumah dan disiram dengan air, sehingga dia tersedar dari pengsan. Bila pemuda itu ditanya oleh kawan-kawannya, mengapa dia begitu ketakutan. Jawabnya, "Hai kawan, saya telah mendengar satu suara yang berkata, 'Keranda unggang-ungggit, saya mahu makan makan, sedap-sedap!' kata suara yang saya dengar, lalu sayapun berlari," terang pemuda itu. "Sekejap ya, saya lagi pergi</p>	<p>Once upon a time, there were seven men who were friends. The seventh one was always being laughed at because his skin was covered with sores.</p> <p>One day the first man went hunting. When he got into the jungle, he made a hut to sleep in. When it was finished, he went to shoot monkeys with a blowgun. As he continued on hunting, he accumulated a pile of monkeys. He began roasting them, and while he was roasting them, suddenly he heard a voice saying, "A coffin is rocking back and forth, I want to eat, yum yum!" What scared him more was that he didn't know where the voice came from. He decided to just leave the monkeys and run home. Before he got to his house, he fainted from fear. Fortunately his friend saw him laying there passed out.</p> <p>He picked him up and brought him home. Then he poured water on him to wake him up. His friends asked him why he had been so frightened, and he said, "Oh friends, I heard a voice saying, 'A coffin is rocking back and forth, I want to eat, yum yum!' So then I ran away." A second man said, "You may have failed but I'm going give hunting a shot."</p>

ka.

Om ongoy nôono kabarasan it kusay koduwo diri, om kalaga dîiri sid poguraban, nokikitanan no it sulap dit kusay i naadan. “Ay iti bala sulap di ambaya, nga yoku po ot modop siti,” ka dit kusay dit koduwo. Powilio no it sosopuk om nokentoron nopo toruoy, ongoy no yalo monopuk. Ogumu it kulos naanu, owito no dialo sid sulap om tunuway no dîiri. Duwo tolu nogi notunuwan, norongow no dialo it “Tangga-tangga lungun tiakan-akan oku, nam-nam,” ka. “Ilo bala norongow di ambaya,” ka dit kusay om poginanangkus-i muli. Nga ugu om irad diri tu amu po nokorikot sid walay om naadan no, awasi dogima tu noposiyani. Korongow di kusay dit kotolu, “Ampo ela'an, yoku po mongoy,” ka.

Ososopung po dit susuwab, ginumayad no yalo, it kusay kotolu. Nakalaga id sulap dit odopon, om pogigintong nga, nokikitanan no it tongo sopuk dot songsosondiw id sulap. Om intangay dialo sid natad dit sulap nga, ogumu nopo it sikuk dot songwiwiliw ka, dot ampo napasa. Nunu po it kusay diri tad ponunui nga apat nenan nogi ot notunuwan, om norongow no dot “Tangga-tangga lungun tiakan-akan oku, nam-nam,” ka. Nunu po ong it kusay om panangkus nga, nookorikot po sid walay om naadan no, nga noposiyani. “Ay, babanar bala waro mongindorosi, nga mumbal kopow ikoo,” ka dit kusay.

Om ongoy dîiri it kaapat ugu om irad diri. Ongoy no it kolimo om it koonom irad keeri no tu, naadan kikiawi. Om minomoros dîiri it onom koyuwan dot, “Ikaw po mongoy oy ambaya,” ka dit

memburu,” kata pemuda yang kedua.

Lalu, pemuda yang kedua pun pergilah memburu. Bila sampai di kawasan memburu, dia melihat pondok pemuda yang pertama. “Aik, ini pula pondok si kawan, saya lagi yang tidur di sini,” katanya. Kemudian diletakkannya sumpitnya dan bila sudah berehat sekejap, diapun pergilah menyumpit. Banyak sekali hasil sumpitannya. Setelah itu, dia membawa hasil sumpitannya pulang ke pondok lalu dipanggangnya. Baru dua, tiga ekor yang selesai dia panggang, terdengarlah olehnya satu suara, “Keranda unggang-unggit, saya mahu makan makan, sedap-sedap!” kata suara itu. “O, ini pula suara yang si kawan dengar ya,” katanya lalu berlari pulang. Seperti pemuda yang pertama juga halnya sebab belumpun sampai di rumah, dia sudah pengsan, nasib baiklah dia tersedar juga semula. Lalu pemuda yang ketiga mengetahui akan hal itu, “Belum tahu lagi itu, saya lagi yang pergi memburu,” katanya.

Keesokan harinya, pada waktu subuh lagi, pergilah pemuda yang ketiga untuk berburu. Bila ia sampai di pondok, dan melihat-lihat di sekeliling dia ternampak akan sumpit-sumpit sedang tersandar di sulap itu. Kemudian dilihatnya di halaman pondok, maka dia terlihat lagi akan monyet-monyet yang masih belum buruk lagi. Apalagi, pemuda itu terus saja memanggangnya, tapi baru empat ekor yang berjaya dipanggangnya, terdengarlah ia akan satu suara, “Keranda unggang-unggit, saya mahu makan makan, sedap-sedap!” kata suara itu. Pemuda itupun terus berlari kerana ketakutan, namun belumpun sampai di rumah, dia sudah pengsan, nasib baik juga dia dapat sedar semula. “Ay, memang betul-pula ada yang menakutkan, tapi kamu harus mencubanya,” kata pemuda itu.

Lalu, pergilah konon pemuda yang keempat, pun sama juga halnya. Kemudian, pergilah lagi pemuda yang kelima dan yang keenam, tapi semuanya mengalami hal yang sama. Lalu, keenam-enam pemuda itupun

The second man went hunting, and got to the hunting area, and he saw the hut of the man who fainted. “Oh, this is my friend’s hut, so I’ll also sleep here,” said the second man. He put down his blowgun and rested for a bit, and then he went hunting. He got lots of monkeys, and he brought them to his hut and began roasting them. After roasting two or three, he heard a voice saying, “A coffin is rocking back and forth, I want to eat, yum yum!” He said, “That’s just what my friend heard.” So he also ran home. It happened just the same with him; he got near his home and fainted, but fortunately he woke up again. Upon hearing what had happened, the third man said, “I’m not so sure I can’t handle it; I’m going to go.”

Early the next morning, the third man set off. When he got to the hut, he saw the blowguns leaning up against the walls of the hut. When he looked in the area around the hut he saw lots of monkeys laying there that were not yet rotted. So that man just began roasting monkeys. When he had just roasted four monkeys, he heard, “A coffin is rocking back and forth, I want to eat, yum yum!” He also ran home and fainted near home, and then awakened. “Wow, it’s true that there is something scary, but you other guys give it a try too,” said the man.

So then the next four men went to the hut and the same thing happened. The fifth and sixth were like that, all fainting. So then the six said to the seventh, “Friend, now

onom koyuwan. "Sampod yoku," ka dit koturu, "dot amu abasag," ka. "Sampod po yoku dot okukuguy ot amu no manangkus, nay pogi ikoo nga minanangkus kow-i," ka kabarsan. "Ay mumbal-i toy ambaya," ka dit onom koyuwan kabarsan. "Taw no diti," ka dit kakalaka'on no ka.

Boboyo'o dialo, ososopung po dit sasarap ginumayad no yalo. Om pamanaw yalo, nga amu-i oled yalo maapanaw om nokorikot dñiri sid sulap dit poguraban. Om intaay dialo kabarsan nga, ogugumu it sikuk siri ka. Adi, minonunu dñiri yalo. Kadung nakansak, minangakan no dñiri. Namot dialo mangakan, orongow dñiri dialo it, "Tangga-tangga lungun tiakan-akan oku, nam-nam," ka. "Ilo bala tikorosi do ambaya," ka. Kon-i-ko rumosi yalo, mangakan nogi.

Boboyo'o nopo dialo dit osomok no, om lintuun yalo sid tana om losok no kabarsan. Nowit dialo it sosopuk om it karaban. Om imbulay no it mongindorosi nga, agagayo i tulun dot tinumoronong sid sulap ka. Nakalaga nopo sid sulap mogigintong no dit kukusay nga aso-i ot tokito siri. Maay nopo dit kusay om sopuko no nga tinumodlong-i it ramok sid koyuwan. Daaganay-i dialo monopuk, mad tinumuod-i dot minatay. "Ikaw no ot tara'at no," ka dit kusay. Om toronongo dialo, nga agagayo.

Minaan dñiri dialo tutuday, om koowusay kabarsan iri nga, pudun dot obulugu. Maay nopo dialo, om lapako no it pudun diri kabarsan nga, waro tongondu dot alalanji sid suwang. Adi, ka dit tongondu, "Dii po oy Aka om, kada no mikum-ikum tu sawo ku nekaw," ka di tongondu. "Oõ," ka di kusay. Om piwaya no yoalo muli.

berkata kepada pemuda yang ketujuh, kata mereka, "Pergilah kau mencubanya, kawan," kata mereka. "Lebih-lebih lagi kalau saya yang tidak kuat ini," kata pemuda yang ketujuh, "Sedangkan kamu yang kuatpun berlari juga," katanya lagi. "Kau cubalah dulu," kata mereka lagi. "Entahlah ini," kata pemuda yang menghadapi penyakit kudis.

Keesokan harinya, dengan tak semena-mena, pemuda yang ketujuh itupun pergilah ke tempat berburu. Bila sampai di pondok, dia melihat bahwa terlalu banyak sangat monyet yang ada di sana. Lalu, diapun mulalah untuk memanggangnya, bila sudah masak, diapun makanlah konon. Pada waktu dia sedang makan, tiba-tiba dia terdengar suara yang berbunyi, "Keranda unggang-unggit, saya mahu makan makan, sedap-sedap!" kata suara yang dia dengar. "O, rupanya benda itu pula yang menakutkan semua kawan-kawan saya," katanya. Tapi dia pula tidak merasa takut walau sedikitpun, malah dia masih juga makan.

Bila suara itu sudah makin dekat, dia turun ke tanah dan menyembunyikan diri dengan membawa tembelah dan sumpitnya. Tidak lama kemudian, benda yang menakutkan itupun keluar. Rupanya ia adalah seorang lembaga yang sangat besar, dan sedang menuju ke pondok. Sampai saja di pondok, lembaga itu terus mencari-cari pemuda itu, tapi tidak dijumpainya. Pemuda itu pula terus menyempitnya dengan bertubi-tubi sehinggalah lembaga yang besar itu rebah ke tanah. "Kaulah yang sangat jahat," kata pemuda itu.

Lalu, pemuda itu pergi mendekatinya dan dia nampak memang ia sangat besar. Kemudian, pemuda itu membakarnya, dan bila sudah hangus, pemuda itu ternampak sesuatu benda yang seperti batu dan berbentuk bulat. Pemuda itu lalu membelahnya. Sesudah benda itu dibelah, pemuda itu mendapati ada seorang perempuan yang sangat cantik di dalamnya. Lalu, berkatalah

it's your turn to go." "It will be even worse for me, since I am not strong," said the seventh man, "I'm very weak and can't run, whereas you all ran." "Just give it a try," said the other six. "I'm just not sure," said the man with all the skin sores.

He decided to go for it, and set off early the next morning. After walking not too long he got to the hunting hut. He looked and saw lots of monkeys there. So he began roasting them. When they were cooked he began eating. While eating he heard, "A coffin is rocking back and forth, I want to eat, yum yum!" "So that's what frightened all my friends," he said. He wasn't frightened, he just kept eating.

When the voice got close he decided to go down to the ground and hide. He brought along his blowgun and darts. Then the frightening being arrived. It was a very big person that approached the hut. It looked for the man but didn't see him. The man shot him and the blowgun dart went into his body. As he went on firing darts, the creature fell down dead. "You are really evil," said the man.

He approached it, and it was really big. Then he burned it, and when it was burned up, there was a round hard object remaining. He split the round object in two and there was a beautiful woman inside. The young woman said, "Wow, don't be shy because you are my husband." "Alright," said the

Kalaga id walay, osolon d̄iri it onom koyuwan. Adi, miniupakat d̄iri it onom koyuwan diri dot mamatay dit sawo dit tongondu tu kikiroon dot monolod it tongondu.

Adi, warot iso sodoy kabarasan, nongo-koodop no kikiawi it tongo tulun. Boboyo'o nopo dit onom koyuwan om maay no doalo tabpa'ay it sawo dit tongondu kabarasan om posuwango no doalo sid sundatang om poruluno no sid weeg. Nokorulun iri, noposik d̄iri it tongondu, "Siongo no it sawo ku?" ka di tongondu, mongoduat dit tongo kusay. "Siongo i sawo nu, minatay no," ka dit simbar dit onom koyuwan.

Om tangkangaw it tongondu, om maay iimo sid bawang dit weeg kabarasan nga, waro waya siri dot pinorulunan. Gusa'a dit tongondu. Ampo leeled, waro d̄iri nokitanan di tongondu dot mole'eng no kabarasan. "Ay, aso nakatalib siti dot sundatang oy?" ka dit tongondu. "Waro nga, it tanganak oku po," ka dit momole'eng. "Oõ," ka dit tongondu om pamanaw no kembagu.

Adi, amu po oled iri, waro no nasambat dot tulun id popodsuon. "Waro nakatalib siti dot sundatang oy?" ka dit tongondu. "Waro nga, it pomongkungan oku nogi," ka dit tulun. "Oõ," ka dit tongondu.

Pamanaw no kembagu it tongondu, nakasambat no dot tongondu dot sumukod nogi. "Waro nakatalib dot sundatang siti oy?" ka dit tongondu. "Waro nga, ootooran oku nogi dot tapi," ka.

perempuan itu kepadanya, "Wahai abang, janganlah malu-malu sebab, kaulah suami saya," kata perempuan itu. "Baiklah," kata si pemuda. Dan merekapun pulang ke rumah bersama-sama.

Bila tiba di rumah, keenam-enam pemuda itu merasa iri hati sehingga mereka merancang untuk membunuh suami perempuan itu dengan hasrat mahu merebut isterinya.

Pada suatu malam, ketika semua orang sudah tidur. Mereka menangkap suami perempuan itu dan memasukkannya ke dalam gitar lalu menghanyutkannya di sungai. Setelah suaminya dihanyutkan, perempuan itupun terjaga dari tidur, "Aik, mana suami saya?" tanya perempuan itu kepada pemuda-pemuda itu. "Di mana suami kau, sudah meninggal," jawab mereka.

Perempuan itu sangat susah hati, lalu dia pergi mencarinya di sungai. Tiba di sungai, perempuan itu mendapati ada bekas tempat menghanyutkan. Lalu, perempuan itu mengejanya. Tidak lama kemudian perempuan itu bertemu dengan seorang tua. "Ada tak kau nampak gitar hanyut ke sini?" tanya perempuan itu. "Ada, tapi, ketika itu saya masih kana-kanak lagi," jawab orang tua itu. "Baiklah," kata perempuan itu kemudian meneruskan perjalanannya.

Tidak berapa lama kemudian, dia bertemu lagi dengan seseorang di tempat orang mandi. "Ada tak kau nampak gitar hanyut ke sini?" tanyanya kepada orang itu. "Ada, tapi, waktu itu baru saja mahu tumbuh buah dada saya," jawab orang itu. "Baiklah," kata perempuan itu lalu meneruskan perjalanannya.

Tidak lama kemudian, dia bertemu lagi dengan seorang gadis yang baru meningkat remaja. "Ada tak kau nampak gitar hanyut ke sini?" tanya perempuan itu. "Ada tapi, itu waktu saya baru mulai memakai sarung,"

man. And they walked back home together.


When they got to the house, the other six men all wanted the woman for themselves. So the six of them plotted together to kill her husband in order to get her from him.

One night everyone was asleep. The six men captured the woman's husband and put him inside a zither and set it afloat on the river. After the man had floated off, the young woman awakened and said to the other men, "Where is my husband?" "Your husband has died," said the six men.

The woman became worried and looked for him by the river, and came across the tracks of those who had set him afloat. The woman chased after him. After not going to far the woman saw an old man. "Have you seen a zither come by here?" asked the woman. "Yes, but it was when I was still a child," said the man. "Alright," said the woman and set off again.

Not long thereafter she came across a woman at a bathing area. "Has a zither passed by here?" she asked. "There was, but it was when I was just entering puberty," said the woman. "Alright," said the young woman.

She walked on and met a woman who was recently full-grown. "Have you seen a zither float by here?" she asked. "Yes, but that was when I first began wearing a

<p>“Oō,” ka dit tongondu om pamanaw no.</p> <p>Nakasambat d̄iri dot tanganak. “Waro nakatalib siti dot sundatang oy?” ka di tongondu. “Waro nga, turu tadlaw nogi,” ka.</p> <p>Om gusa'a no dit tongondu nga, okitanan d̄iri dot tumudsok no sid pusod do raat. Maay nopo dit tongondu om kopoyo no nga, mad-ko nitotokon-i tumoronong sid doo. Kadung nakalaga siri, sukabay di tongondu, nga mirak-irak it kusay. “Ay, kabanaran koh-i oy adi, tu noongoy oku-i dikaw,” ka dit kusay. “Oō,” ka di tongondu. “Kono-ko miruk-iruk pogi oy adi, misasawo kito no,” ka dit kusay. “Oo,” ka di tongondu, om pitanud no yoalo muli. Adi om kalaga yoalo sid walay nga, rumosi d̄iri it onom koyuwan. Nunu po, nanu po d̄iri dot turipon it onom koyuwan. Om yalo no ot akaya sid pomogunan diri, it kusay dit kakalaka'on no. Ino-no gisom.</p>	<p>jawab perempuan remaja itu. “Oo,” kata perempuan itu.</p> <p>Lalu, dia meneruskan lagi perjalanannya. Kemudian, dia bertemu dengan seorang kanak-kanak. “Ada tak kau nampak gitar hanyut ke sini?” tanya perempuan itu. “Ada, tapi baru tujuh hari,” jawab kanak-kanak itu. “Baiklah,” kata perempuan itu.</p> <p>Lalu perempuan itu mengejanya. Dari jauh dia ternampak gitar itu sudah hampir jatuh ke pusat laut, perempuan itu terus menggapainya, sehingga gitar itu seperti dibuang ke arahnya. Bila sudah sampai, perempuan itu terus membuka gitar itu dan dia mendapati, pemuda itu sedang tersenyum. “Aik, memang ajaiblah kau ini adik, sebab kau dapat menjejaki saya,” kata pemuda itu. “Ya,” kata si perempuan. “Janganlah kau malu-malu ya dik, kerana kita akan berkahwin,” kata pemuda itu. Lalu, merekapun pulang bersama-sama. Sampai di rumah, keenam-enam pemuda yang menghanyutkannya menjadi takut kepada pemuda itu. Dan kini, pemuda yang enam orang itu telah jadi hamba kepada pemuda yang mereka hanyutkan. Dan pemuda yang ketujuhlah yang paling kaya di negeri itu. Sampai di sini sahaja.</p>	<p>sarong. “Alright,” she said and walked on.</p> <p>Then she met a child. “Have you seen a zither float by?” she asked. “Yes, but that was seven days ago,” the child answered.</p> <p>So the woman chased after the zither, and she saw it sticking out of the navel of the sea. The woman waved for him to come and magically the zither shot towards her. When it got to her she opened it up, and the man was inside smiling. “Wow, you are truly impressive love, since you came and rescued me,” said the man. “Yes,” she answered. “Don’t be shy, we are going to get married,” said the man. “Alright,” said the woman, and they walked home together. When they got back to their house the six men were afraid. After that he took the six men as his slaves. And that man became the richest man in that land – the one who had all the sores. So ends the story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain & Janama Lontubon</p>		
<p> Creative Commons Attribution 3.0: Kimaragang.net 2012</p>		

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<p>Gaja (Godingan) Tinangon di Ebal Agingging Kg. Salimandut 1988</p>	<p>Gajah Diceritakan oleh Ebal Agingging Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Elephant Told by Ebal Agingging Salimandut Village 1988 English: James Johansson 2012</p>
<p>Waroo waro ka keeri, pisasawo no dit raja om i tongondu ka. Aa songkuro kole'ed ot kinopisasawaan doalo, waro d̄iri o tanak. Tanak nopo doalo nga, tongondu. Dadi, ontod di nosusu kabarasan it tanak diri om mad kikiyapan-i sumurut kabarasan, sampay nosukod. Adi om kalaga</p>	<p>Tersebutlah kisah kononnya, berkahwinlah si Raja dengan seorang perempuan biasa. Tidak berapa lama selepas mereka berkahwin, mereka telah dikurniakan seorang puteri. Semenjak puteri itu dilahirkan, dia membesar dengan cepat sekali, bagai dikipas-kipas dia membesar. Lalu, setelah puteri itu meningkat dewasa,</p>	<p>Once upon a time a king married a woman. Not too long after they married they had a child – it was a girl. From when she was born she grew like a fanned flame until she was full grown. When she was full grown one man after another proposed to her but</p>

nôono dit nosukod i tongondu kabarasan diri, om maay piowowoliay do kusay dot migit nga iso nga aso-i ot tinorima dit tongondu. Tanak no do raja ong, tanak no do soudagar ong tanak no do Sulutan ka ot minigit nga, aa-i minongoo i tongondu. Sampay turu ot nokeegit, kakal-i dot aa-i mongoo i tongondu.

Warot iso tadlaw, odop no it tama ka, i raja. Koodop i tama, milo po om minonginipi yalo. Ponginipi nopo yalo, waro tulun minomoros dot, “Jaga'an nelo't tanak nu oy raja, tu maan ongoyo dot gaja, do tingadlaw do suuwab,” ka dit tulun kabarasan. Ba, om koposik nôono it tama di tongondu, nga tad-pom tumangkangaw yalo ka.

Boboyo'o dialo suuo dialo i tongo kooripanan yo dot mongoluwang do mingaam i tongondu kabarasan sid saralom di tana. Om pawaalay nogi dialo dot walay id saralom dot mingaam dot iyonon, om ulitay nogi. Noolitan-i, maay no dialo tanamay do bunga, nga aso-i ot wawaya dot minaan po luwangay it tana siri ka, tu nongo-kosuni no dîiri i bunga diri.

Dadi, iri kabarasan, om kalaga dit susuwab, asal noposik yalo, songkikip no yalo ka do rumosi. Wooy po di tingadlaw kabarasan iri om orongow dîiri dialo dot songkudarak nopo i tongo kayu ka dot ajangan dit gaja. Om kalaga siri kabarasan i gaja nga, ay, agaaagayo ka. Dadi, turus minomoros i gaja dot, “Siongo i tanak nu oy raja?” ka. “Ay, siongo tanak ku, aso tanak ku diti,” ka di raja. “Amu banar ino,” ka dit gaja. “Ki-anak koh!” ka dialo. “Nga, maan ku iimo,” ka di gaja. “Oô, iimo-i,” ka di raja. Om iimo nôono di gaja kabarasan iri, iimo di gaja sid walay, dot maan dialo

pemuda-pemudapun bertukar-ganti melamarnya, termasuklah anak saudagar, putera raja dan juga putera sultan, akan tetapi tidak satu pun lamaran itu yang diterimanya. Sehingga tujuh orang pemuda yang datang melamarnya, namun semua lamaran itu ditolak oleh si puteri.

Pada suatu hari, ayah puteri itu tertidur, lalu bermimpi. Dalam mimpinya itu, ada orang berkata kepadanya, “Jagalah anakmu dengan sebaiknya wahai Raja, sebab, ia akan diambil oleh Gajah pada tengah hari esok,” kata orang itu dalam mimpinya. Setelah si ayah terjaga dari tidur, dia merasa sangat susah hati.

Lalu, Raja itupun menitahkan kepada hamba-hambanya supaya mengorek satu lubang yang besar di dalam tanah. Kemudian dibinanya sebuah rumah kecil di dalam lubang itu lalu menyembunyikan Puterinya di situ, kemudian disuruhnya hamba-hambanya untuk menimbusnya semula. Setelah itu, Raja itu menyuruh hambanya untuk menanam pokok bunga di atas tanah yang ditimbus itu, sehingga tanah yang dikorek itu kononnya, langsung tiada meninggalkan sebarang kesan kerana, pokok-pokok bunga yang telah ditanam di atasnya telahpun tumbuh.

Keesokan harinya, selepas mereka terbangun semua, bergetarlah tubuh setiap mereka kerana ketakutan yang tidak terhingga. Lalu, tepat pada tengah hari itu, mereka terdengar dari kejauhan bunyi pokok-pokok yang patah dan tumbang di sana-sini kerana dilanggar oleh Gajah. Gajah itu kononnya adalah Gajah yang paling besar. Sesampainya Gajah tersebut di hadapan Raja, Gajah itupun berkata, “Wahai Raja, di manakah anakmu?” tanya Gajah itu. “Aik, saya mana ada anak, saya tidak mempunyai anak,” jawab Raja. “Tidak benar,” kata si Gajah, “Kau ada anak, tapi saya akan cari,” kata si Gajah lagi. “Ya, silakan,” jawab si Raja. Kemudian kononnya

she never accepted their proposals. There were sons of kings, sons of traders and sons of sultans who proposed to her but she didn't consent. There were seven men who proposed to her but she still didn't consent.

One day her father the king went to sleep and had a dream. In his dream, there was a person who said, “Guard over that child of yours, oh king, because an Elephant in coming to take her away at noon tomorrow.” When the king awakened he was very worried.

So he decided to order his slaves to dig a hole in the ground just big right for his daughter. Then he had them build a house inside just right for her to live in, and then cover it over. In the ground covering it he planted flowers. There were no tracks in the ground to show that it had been dug up, because flowers were growing on top of it.

With things like that, when the morrow came, as soon as he awakened the king began trembling with fear. When midday arrived they heard the breaking of trees as an Elephant trampled thru them. When the Elephant got there, it was huge. The Elephant straightaway said, “King, where is your daughter?” “Where is my daughter? I have no daughter!” said the king. “You have a daughter!” said the Elephant, “and I'm going to find her.” “Fine, go ahead and look,” answered the king. Then the Elephant

potongkopo ka it bongit yo, nga aso-i siri. Boboyo'o dialo godongo i bongit yo kaa dino kembagu om maay dialo posorolomo kaa sid tana kabarasan om imbuly nga miiginit-i i tongondu ka, norilitan it tongondu dit bongit. Maay nopo dialo om posoko'o sid solot yo. Kâasako, pamaânaw no it gaja.

Jadi, nunu-i kabarasan om i turu koyuwan it nokeegit diri, nga, "Hay, maan ku ongoyo iri," ka. "Oongoy ku yoku iri," ka. "Ay, oõ isay-isay ot koongoy dikoo, aso no boroson, tad pisolowo'on-i," ka dit raja. "Pisolowo'on, tad ipasawo ku-i it tanak ku," ka di raja. Maay nopo om songangasa no dit tongo karis kabarasan it turu koyuwan it kokusayan.

Jadi waro ot iso wawalay dot araâara'at ot puwawalay ka. I momole'eng dit miniyon sid walay dino nga ongo-raat koolun kabarasan, aa-i ongo-wowosio. Dadi, boros dit tatanak dit sid walay dit araara'at diri, "Ees oy idi," ka, "iimay oku po dot gampa," ka. "Ay, siongo poogiiman ku?" ka di titidi ka. Dot tadpom aso tu, musikin bo babanar ino kabarasan. Dadi, kinam mogiad i tatanak, boboyo'o dit tidi lintuun sid tana. Om poogiim banar-i, tu nobobos sid walay nga, aso-i. Adi om lintuun sid tana kabarasan om kinam monungkad, ampo leleed om waro diri ot opurimanan id lobuy ka, dot okodow. Maay nopo dit titidi om kuoto ka, om keembuly balaay iri nga nototowunan no dot togor i basi, pupud do gampa. Maay nopo di tatanak kabarasan om uluway dialo. Om daaganay dialo mangasa nõono iti, nga atatarom no ka, om okikilap no it pupud dit

Gajah itupun mulalah mencari Puteri itu di setiap pelusuk rumah sang Raja dengan memanjangkan belalainya, namun dia tidak menemuinya. Kemudian si Gajah menarik kembali belalainya dan membenamkannya ke dalam tanah, lalu dia menariknya semula ke atas, maka terlihatlah oleh mereka akan tubuh Puteri yang dililiti oleh belalai Gajah yang besar itu. Lalu Gajah itu meletakkan Puteri itu di atas belakangnya, dan setelah itu Gajah itupun melangkah meninggalkan tempat itu.

Lalu, kononnya, ketujuh-tujuh pemuda yang datang melamar puteri pada sebelumnya, berkata antara satu dengan yang lain, "Hiss, saya akan menyelamatnya," kata yang lain, dan yang lain pula berkata, "Saya akan menyelamatnya," kata mereka. Lalu Raja pula berkata, "Ya, siapa-siapa di antara kamu yang dapat menyelamatkan puteri itu, tiada bicara lagi, ia akan saya kahwinkan terus dengan puteri," kata Raja. Kemudian, semuapun mengambil keris masing-masing dan mengasahnya.

Kononnya, di negeri itu, ada sebuah rumah yang sangat buruk. Rumah itu dihuni oleh seorang tua dan seorang anak yang sangat daif dan hodoh. Tiba-tiba anak itu berkata, "Ibu, carikan saya sebilah parang," kata anak itu. "Nak cari di mana," kata si ibu. Sebab mereka ini adalah keluarga yang terlalu miskin. Oleh kerana anak itu menangis, si ibupun turun ke tanah untuk mencari parang, sebab dia sudah puas mencari di dalam rumah. Lalu, dia mengorek-ngorek tanah di sekeliling rumahnya sehinggalah di bawah kulung rumah. Tiba-tiba, dia terasa seperti ada benda keras di dalam longkang, lalu dia menarik benda itu. Bila benda itu sudah berada di atas tanah, dan dia pastikan betul-betul apakah bendanya itu, rupa-rupannya benda itu adalah besi buruk daripada parang lama yang sudah sudah bertagar. Lalu, anak itu memasang kepala pada parang itu dengan kayu dan kemudian mengasah parang lama itu sehingga tajam dan berkilat.

began searching. First he looked in the house, and went all thru it with his trunk, and she wasn't there. He withdrew his trunk and then pushed it into the ground, and when he pulled it out the daughter was hanging on it, with his trunk wrapped around her. Then he put her on his back and walked off.

So the seven men who had proposed to her each said, "I'm going to go rescue her." "I'll get her," said another. "For whoever rescues her, there will be no questions asked, they can straightaway marry her," said the king, "I'll straightaway give her to you in marriage." The seven young men all started sharpening their bushknives.

There was one very dilapidated house in that land, it's said. The old woman living there was very ugly. The boy living in that dilapidated house said, "Oh mother, find me a bushknife." "Where am I going to look?" asked the mother, because they were so poor that they had no such thing. When the boy cried and cried, the mother decided to go down to the ground. She had looked thruout the house, but there was nary a bushknife. Down on the ground, she drove a stick into the ground over and over, and then she felt something hard in the mud. She grabbed it, and when she pulled it out, it was the blade of a bushknife covered with rust. The boy put a handle on it, and began sharpening it on a stone until it was shiny and sharp.

gampa.

Dadi, susuwab diri kabarasan, ginumayad no it turu koyuwan diri dot moongoy dit tanak di raja ka. Om pamanaw yoalo nōono diti nga mususuut i tatanak sid toori doalo kabarasan. “Mm, sampod peeka oy anak-anak,” ka dit turu koyuwan, “dot koongoy kono, dot masam keeno dot ki-kakalaka kono,” ka, om gulio doalo, om maan tandango. Pintandangan kabarasan it tatanak nga, kongo-raraa ka it kalaka dit tatanak diri, sampay aadan i tatanak dit maan doalo tandango. Tamparon no ong kukuoyon no.

Adi, om pamaânaw no yoalo. (Ela'an-i bo i winaya'an di gaja tu oluluwas no, aso tongo kakayu ka dot songingkakat tu, nongo-aba.) Om osoduûu po otimpan no doalo ka ot niyuw dot asawat o niyuw kabarasan dino. Dadi, okitanan doalo i tongondu sid sawat. Na, siri bala pinatagan dîiri dit gaja, pineeyanan dit tongondu, seed tuntu di niyuw. Dadi, nunu-i i sid puun dit niyuw dino, sumbiîiling nopo ka ot minasok siri.

Dadi, kakal-i tatanak do mususuut, tu iri poma tu opiadan-adan yalo nga ami orogo, kakal-i do maya, mususuut id toori. Om kalaga siri ka nōono iri, om kokitanay di gaja, it turu koyuwan diri, om gusaa nōono i turu koyuwan diri kabarasan nga, nokuro tu okon-ko minanangkus kikiawi i turu koyuwan, dot pinogulianan. Dadi, nunu ong i tatanak, sisiri-i. Soromoon nopo nōono ong i turu koyuwan bala diri nga, waro ong nongo-papasan do tolingo, aa-no elala'an ot pilat tu nongo-kasawit di tongo ralaw kabarasan nga, mamadsul nopo tu it gusa'an dit gaja, sampay nokooli. Nga, ami nakalaga id walay babanar, pogulianay no di gaja nga, nokotonob it gaja, gusa no kembagu i turu koyuwan.

Dadi, om korikot it gaja sid

Pada esok hari kononnya, ketujuh-tujuh pemuda itu akan bertolak untuk menyelamatkan puteri raja itu.

Tiba pada keesokan harinya, ketujuh-tujuh pemuda itupun bertolaklah dari rumah. Sementara itu, si kanak-kanak pula menyusul dari belakang. “Hmm, kau lagikah anak-anak,” kata ketujuh-tujuh pemuda itu. “Memang kau tak dapat punya, sebab, sudahlah kau kecil, ada penyakit lagi,” kata mereka lagi sambil menendang dan menampar kanak-kanak itu sampai kanak-kanak itu pengan. Sehingga badannya berlumuran darah kerana dia menghadapi penyakit kudis yang agak teruk.

Setelah itu mereka meneruskan perjalanan, dalam perjalanan itu, mereka tidak begitu payah mencari jalan sebab, kayu-kayu yang tumbang akibat dilanggar Gajah masih ada di situ. Dari jauh, mereka sudah terlihat ada seponon pokok kelapa yang sangat tinggi. Lalu, mereka melihat puteri itu berada di atas pokok kelapa itu. Ruparupanya, Gajah itu membawa puteri itu di sana dan menyimpannya di atas pokok kelapa itu. Di bawah pokok kelapa pula terdapat serumpun buluh yang berbatang kecil.

Sementara itu, si anak-anak masih juga menyusul mereka dari belakang, walaupun dia selalu pengan kerana dibelasah oleh mereka, akan tetapi dia tidak menjadi serik. Bila mereka tiba di tempat itu dan dilihat oleh Gajah, maka Gajah itu terus mengejar mereka sehingga mereka pulang. Tapi kanak-kanak itu, tetap berada di sana. Pemuda-pemuda yang tujuh orang pula, ada yang koyak telinga, dan macam-macam lagi kesakitan yang mereka dapat akibat dikejar oleh Gajah, apapun jenis duri yang mereka tempuhi, mereka akan langgar saja demi untuk menyelamatkan diri dari Gajah itu.

Selepas Gajah itu kembali dari

On the next day the seven suitors set off to rescue the king's daughter. As they walked along, the boy followed at a distance. “What chance do you have, child,” said the seven, “when you are all covered in sores.” Then they went back and kicked him. When they were kicking him his sores began to bleed to the point that he passed out. They also punched him.

So they once again set off. They could tell where the Elephant has passed because it knocked down the trees in the path. From afar off they looked down on a very tall coconut tree, and the girl was at the top of the tree. That's where the Elephant had put her for safekeeping, at the top of a coconut tree. The coconut tree was surrounded by a small species of bamboo.

The boy was still following them, because even tho he would faint now and again he didn't let that put him off; he still followed at a distance. They all got to the place and saw the Elephant, and all seven of the suitors ran away. The boy remained there. As for the seven suitors, some had ears split open and various other cuts, and some got caught on thorns, but they just forced their way thru because of being chased by the Elephant, and they all headed for home. They came back but were once again driven off by the Elephant.

The Elephant came back to

pineyanan yo dit tongondu. Om kokitanay di gaja, nōono i tatanak bala diri, om gusaa i tatanak nga, ami minanangkus dot osodu it tatanak, sisiri-i miniongkokolibut it tatanak sid pialalatan di sumbiling. Om rilitay di gaja dit bongit yo it sumbiling om kotutuk kabarasan it sompuun dot sid tanga i tatanak nga, tantaman nopo di gaja ong minatay no i tatanak diri. Adi, maay nopo dit tatanak om onuwo dialo i pisow yo, i gampa yo diri om tuyuanay dialo, om arado dialo it bongit dit gaja kabarasan, nga linuminggata-i i gaja ka, dot minatay.

Na, turus do panangkus i tatanak, om indakod id niyuw. Nakalaga id sawat, sid tongondu, onuwo di tongondu i pondulung yo om posulungo no sid tatanak. Om nokosulung iri, lintuun no i tatanak sid tana. Nakalaga i tatanak sid tana, nakalaga no i turu koyuwan kabarasan, dot iso keeso nga, “Yoku nakapatay,” “yoku nakapatay,” ka dit iso om iso it kusay ka di sid tana.

Jadi, om kokitanay i tatanak om tandango, tamparon om aa-no elala' an nga noburuwid nopo i tatanak sid siba ka dot nong- adan-adan. Dadi, maay nopo doalo kabarasan om ongoyo no i tongondu, ogo' o no mindakod sid sawat, om rawato i tongondu kabarasan. Na, iri no it koturu kabarasan ot nokopogulu, om pomoros nogi dot, “Yoku nokoongoy ambaya,” ka di koturu. Na, owito doalo muli. Namot doalo dot nokototolikud yoalo muli, onuwo di tatanak it nipon di gaja, om saano no dialo, si' id toori diri yalo dino. Aa-i di' iri okikitanan tu intaman nopo ong minatay no i tatanak. Aa-i okitanan di turu koyuwan.

Dadi, kooli nōono iti kabarasan,

mengejar ketujuh pemuda tadi, dan mendapati ada kanak-kanak di situ, Gajah itu mengejar kanak-kanak itu, akan tetapi kanak-kanak itu tidak mahu lari jauh dari situ, malahan dia membawa Gajah itu berpusing-pusing di sekeliling rumpun buluh itu dan terus masuk ke tengah-tengah rumpun buluh itu. Bila si Gajah melihat bahawa kanak-kanak itu masuk ke tengah-tengah rumpun buluh itu, dia terus memanjangkan belalainya dan melilitkannya pada rumpun buluh itu. Gajah itu menyangka bahawa kanak-kanak itu sudah mati. Lalu, kanak-kanak yang berada di tengah-tengah rumpun buluh itu mengambil parangnya dan menghiris belalai Gajah itu sehingga Gajah itu menelentang lalu mati.

Setelah itu, kanak-kanak itu terus berlari dan memanjat pokok kelapa. Sesampainya kanak-kanak itu di atas pokok itu dan berjumpa dengan Puteri, maka Puteri itu pun terus membuka cincin di jarinya dan menyarungkannya ke jari kanak-kanak itu. Setelah itu, kanak-kanak itupun turun ke bawah. Bila kanak-kanak itu sampai di tanah, ketujuh orang pemuda itu juga sampai, lalu, kesemuanya berkata, satu demi satu, “Saya yang membunuhnya,” “Saya yang membunuhnya,” kata mereka.

Setelah itu, mereka melihat kanak-kanak itu, lalu membelasahnya sehingga kanak-kanak itu terguling ke bawah dan kemudian pingsan. Selepas itu mereka mengambil Puteri itu di atas pokok, lalu pemuda yang ketujuh pula berkata, “Saya yang berjaya menyelamatkannya, kawan,” katanya lalu membawanya pulang. Pada waktu mereka telah membelakang untuk pulang, kanak-kanak itu mengambil gading Gajah itu dan membawanya pulang. Dia mengekori mereka pulang dari belakang, tetapi pemuda-pemuda itu tidak melihatnya, kerana mereka sangka bahawa kanak-kanak itu sudah mati.

Setelah mereka pulang, dari jauh

where he had the girl and saw the boy. The Elephant chased the boy, but rather than run far away the boy slipped in among the bamboo and moved back and forth. The Elephant wrapped his trunk around the bamboo cluster that the boy was hiding in and thought he had killed the boy. The boy took his bushknife, quietly approached and slowly sliced thru the Elephant's trunk. The Elephant fell down dead.

Then the boy ran quickly and climbed the coconut tree. When he got to the top – to the girl – the girl took off her ring and put it on the boy's finger. As soon as it was on, the boy climbed back down the tree. As he reached the ground, the seven suitors arrived. Each of them said, “I killed it.” “I killed it.”

When they saw the boy they kicked and punched him, and he fainted and rolled down a hill. So they went and got the girl down, rushing to climb the tree. Then they medicated the girl. The seventh one spoke first in saying, “I rescued her friends.” They brought her home. When they had turned their backs on him, the boy took the tusks of the Elephant and carried them on his shoulders way behind the rest. They didn't notice the boy anymore because they thought he had died.

As they brought the girl

nga osoduûu po, titimpanon no dit tama di tongondu ka. It tongo tulun nga, songtitimpan kabarasan, dot tongo kinotimpanan dialo bala dot onggugungon-i it tanak dit raja ka. Dadi, osodu po kabarasan, “Yoku nokoongoy, yoku nokoongoy,” ka dit koturu ka. Dadi, “Oõ, aa-i bo osusa ino tu, ontok keeno onom koyuwan om iiman ku-i do tongondu dot ipasawo ku,” ka di raja ka.

Na, ontok ko it tatanak diri, dit mususuut yalo, tilombus-i id walay yo; amu no minajang siongo om siongo ino. Dadi, tilombus yalo id walay yo, paatago no dialo it nipon di gaja.

Na, boros di raja, “Kaanaman koturu misasawo no,” ka dit raja. Jadi, keeso nôono, koduwo, kotolu kaapat kolimo koonom. Mooy nopo di koturu tadlaw, Na manansawo no i koturu it kusay diri kabarasan. Dadi, minomumpung dîiri do tongo linigow siri, nga babanar-i-ko kikiawi diri onom koyuwan diri, nga waro-i ot tongondu dot nipasawo di raja. Na, manansawo no bo dino it koturu diri, tu ii nokoongoy kabarasan.

Nga boros nopo dit tongondu, “Awasi neeno dot maan oku dikaw sowo'o nga, ileelo po gisom, pongigolon po kikiawi it tongo tulun, pongigolon po kikiawi, om pangandakon po,” ka dit tongondu. Na, maay nopo om pongigolo no kikiawi bo diri iri, om pomongigol nôono iti kabarasan, nga, “Oõ, nokeegol no dara kikiawi ino, nga, i anak-anak po ot aso sino,” ka di tongondu, “it tatanak silo it tarara'at,” ka.

Jadi, nunu ong i tatanak dino kabarasan, nga pagka nakaraa it tongo kalaka yo, lulumingos iri, sowoliyon do bulita ka. Dadi, “Oõ, awasi beeno, maay duyu loowo i anak-anak,” ka dit raja. Maay nopo om loowo dit tongo

lagi Raja sudah melihat-lihat ke arah mereka dan dia nampak bahawa Puterinya sedang diusung oleh mereka. Belumpun sampai, pemuda yang ketujuh itu berkata, “Saya yang menyelamatkannya, saya yang menyelamatkannya,” katanya. “Yalah, itu bukan masalahnya, berkenan dengan pemuda yang enam orang itu, nanti saya carikan calon isteri,” kata Raja.

Sementara itu, kanak-kanak yang mengekori mereka dari belakang, terus saja pulang ke rumahnya, dan menyimpan gading Gajah itu.

Setelah itu, Raja telah menitahkan bahawa, “Hari perkahwinan adalah pada hari yang ketujuh,” titah Raja. Lalu, hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, dan hari keenam pun berlalu. Kini tibalah hari ketujuh yang dinanti-nanti, iaitu hari perkahwinan antara pemuda yang ketujuh dan Tuan Puteri. Lalu, semua jemputanpun sudah tiba, dan pasangan setiap dari pemuda pun juga sudah ada.

Akan tetapi, Tuan Puteri itu berkata, “Sungguh baiklah, kau mengahwini saya, tapi, saya ada satu permintaan yang terakhir, saya mahu semua para tetamu dan jemputan haruslah menyembahkan tarian mengalai,” katanya. Oleh yang demikian, semua tetamu dan para jemputan diminta mempersembahkan tarian mereka masing-masing. Lalu, kesemua tetamu yang hadir di majlis itu mempersembahkan tarian mengalai mereka. “Kanak-kanak itu belum ada di sini,” kata Tuan Puteri, “Kanak-kanak yang hodoh itu,” katanya lagi.

Sementara itu, si kanak-kanak itu kononnya, oleh kerana kudis di badannya berdarah, walaupun yang lain sudah hampir sembuh tapi, bila saja kudisnya itu sembuh, ia akan digantikan dengan panau. Lalu, “Baiklah, suruhlah si anak-anak itu

back home, while they were yet afar off, the father saw them coming. Other people also saw them coming baring the princess on a stretcher. As they were still afar off, each of them was saying, “I rescued her,” “I rescued her.” “That won't present a problem,” said the king, “I'll just find girls for the other six suitors to marry.”

Now as for the boy who was trailing behind them, he just went straight on home; he didn't stop anywhere else. There he stored the Elephant tusks.

Now the king said, “Coming up to the sixth day and then on the seventh a marriage will be held.” So, first, second, third, fourth, fifth and sixth. On the seventh day those seven suitors would get married supposedly. So all the invited guests gathered there, and for the six suitors there were indeed girls chosen for them to marry. The seventh was going to marry the daughter, since he supposedly rescued the girl.

But the princess said, “It's good that you will marry me, but here's what we'll do; have all the men dance, and all the woman dance.” So they had all the men dance. “Everyone has danced, except that the boy wasn't here,” said the princess, “that sickly looking boy.”

As for the boy, since his skin sores had all bled and then healed, they became blotches on his skin. “Alright, that's fine, call the boy,” said the king. The slaves called the boy but he didn't come.

kooripanan nga, aa-i minooy i tatanak. "Ay, omomoluan dati yanak-anak dot aso ot tongo baju, soruway yo," ka dit raja. Adi, maay nopo om taakay no. "Ay, aa-ku-i mononsulung," ka di tatanak. "Aku-i manambaju dino, aa-ku-i mononsuruway dino," ka dialo.

Boboyo'o dialo pamaânaw-i, tu napajalan-i dñiri. Ongoy yalo om kalaga siri, aso nogomon dialo; sid pipipit. Om, "Ba, pongigol no," ka di raja. Om pongigol nôono it tatanak bala diti, insan po aso po; ampo nokitanan di raja. Mooy nopo di keenduwo tumalib yalo om kokokitanay dit raja i pondulung dit tanak yo sid tunturu di tatanak kabarsan, turus tabpa'ay di raja. "Disay do pondulung iti?" ka dit raja. "Ay, at tanak nu ot sanganu tu, yoku ot nokongoy dat tanaknu dilo," ka di tatanak. "Ees," ka di raja, "kikiawi bala dino," ka dialo, "momudut," ka. "Okon-ko banar-ko ikaw ot nokoongoy, idi o nokoongoy at tatanak," ka. Jadi, "Oð, babanar ino," ka dit tongondu. "Ilo-i o nokoongoy dogon," ka dialo.

Na, minaan dñiri pinsusubay dit raja it tongo kokusayan diri. Yalo no nakasawo dñiri dit tanak di raja, tatanak diri.

Jadi, nakasawo po yoalo, om osukup dñiri akakaya dialo diri. Nunu-i it turu koyuwan diri, nga minaan dialo ongoyo kembagu dot, naanu po dialo dot tongo turipon bala iri it turu koyuwan. Dadi, ino no gisom, aso no.

datang ke sini," titah Raja. Lalu, dipanggillah kanak-kanak itu, tapi dia tidak mahu datang. "Mungkin dia merasa malu kerana tiada pakaiannya," kata Raja, lalu memberikan sepasang pakaian kepadanya. "Saya tidak mahu pakai baju dan seluar itu," kata kanak-kanak itu.

Oleh kerana dipaksa, kanak-kanak itu pergi juga ke majlis itu, sampai di sana, dia mengambil tempat duduk di sebelah sudut. Lalu, "Pergilah kau mengalai," kata Raja. Kanak-kanak itupun mengalai. Mula-mula sekali dia mengalai, iaitu pada pusingan pertama, Raja itu belum nampak sesuatu. Bila sampai pada pusingan yang kedua, Raja itu tiba-tiba terpancang cincin Puterinya berada di jari manis kanak-kanak itu. Lalu, Raja itu terus menangkap kanak-kanak itu dan bertanya, "Cincin siapa ini?" tanya Raja. "Sebenarnya, saya yang menyelamatkan Puterimu itu," kata kanak-kanak itu. "Hiss," kata Raja, "Semuanya bohong belaka, rupanya bukan kamu yang berjaya menyelamatkan Puteri saya tapi kanak-kanak itu," kata Raja. "Semuanya benar, ayahanda," kata Puteri, "Kanak-kanak itulah yang telah menyelamatkan saya," katanya.

Lalu, Raja menghalau ketujuh-tujuh pemuda itu. Dan kanak-kanak itulah yang berjaya mengahwini Puteri Raja itu.

Setelah mereka berkahwin, jadi kayalah si kanak-kanak itu. Sementara pemuda yang tujuh orang pula, dia jadikan sebagai hambanya. Sampai di sini saja cerita ini.

"Maybe the boy is ashamed of not having shirt or pants," said the king. "Give him some. "I'm not putting them on," said the boy, "I'm not putting on that shirt and those pants."

Finally he decided to go, as he was being forced. He went and arrived at the palace. He just sat in the corner. "Okay, dance now," said the king. He danced, and as he passed by the king once, he didn't notice anything. As he passed by the second time the king saw his daughter's ring on the boy's finger. So the king straightaway grabbed him. "Whose ring is this?" asked the king. "It's your daughter's ring because it was me that rescued her," said the boy. "I can't believe it," said the king, "all of those other suitors were lying to me. It wasn't any of them who rescued her, it was this boy." "That's right," said the king's daughter, "he's the one who rescued me."

Then the king drove out all the other suitors. It was the boy who got to marry the princess.

After they were married, they were plenty rich. As for the seven suitors, he went and collected them again and made them his slaves. That ends the story.

General Editor / *Penyunting Umum*: James Johansson

Kimaragang Editors / *Penyunting Bahasa Kimaragang*: Rosnah Nain & Janama Lontubon



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<p style="text-align: center;">Lobow</p> <p style="text-align: center;">Tinangon di Welin Ebal Kg. Salimandut 1988</p>	<p style="text-align: center;">Lobow</p> <p style="text-align: center;">Diceritakan oleh Welin Ebal Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Lobow</p> <p style="text-align: center;">Told by Welin Ebal Salimandut Village 1988 English: James Johansson 2012</p>
<p>Waro, waro ka ka, waro iso kusay sitid daaton minongoy sumambat di Lobow. Pamanaw i kusay diri kabarasan dot minooy sori nga turu tadlaw om nokorikot nogi ka ka. Kadung nokorikot i kusay sid di Lobow, om korikot it tanga sodoy, waro ot tambang kabarasan minamangkis ponong id solot yo. Maay nopo di Lobow om sopuko no, nga okon-i-ko ponong sid minamangkis ot pinotoguwangan dit sopuk yo, ino-i nga ponong sid ginotuwangan yo nogi. Na, korikot i susuwab, suuo no di Lobow it kusay moongoy dit tambang. Nunu po ong i kusay nga mitingkabang, tu oboyinga'an dot pinotolikudan nogi monopuk i tambang. Maay no om ongoyo no di kusay, nga tongoh ka mangan, dot gagayaton-i dialo kabarasan it tambang, tu minatay-i balay iri. Kadung nokorikot, maay no ralago. Nopongo mangarapa, minangakan dñiri yoalo.</p> <p>Boros di kusay, “Nunu ot kapapatay diri dot kon-i-ko pinotoguwangan nu monopuk, pinotolikudan nu nogi monopuk?” ka di kusay. “Potoguwangan nopo amu onong, ong potolikudan onong,” ka di Lobow. “Ba, mangan oku ka sopuko dot kooli oku,” ka di kusay. “Ung, kooyon-i bo, osian koh,” ka di Lobow sinumimbar. Nga i kusay diti, engin-i mongumbal dit kosunduwo di Lobow. Tiumbal i kusay mokisopuk di Lobow. “Ba, piro tadlaw koh mamanaw om korikot koh nogi sid dikoo oy?” ka di Lobow. “Onom tadlaw koturu om korikot oku nogi, om turu tadlaw koolian ku, maan oku nogi sopuko,” ka di kusay. “Oð, nga aa-koh-i monosol oy?” ka di Lobow. “Ami-i,” ka di kusay.</p>	<p>Pada zaman dahulu, kononnya, ada seorang lelaki yang berasal dari dunia kita, telah pergi berjumpa dengan Lobow. Dia pergi ke sana, tapi tujuh hari perjalanannya baru dia sampai. Selepas lelaki itu sampai kepada Lobow, dia pun tertidur. Tiba pada tengah malam, dia terdengar bunyi rusa memekik di sebelah belakangnya. Lalu, Lobow menyumpitnya tapi bukan arah ke belakang Lobow menyumpit tapi arah ke depan pula. Keesokan harinya, Lobow menyuruh lelaki itu untuk mengambil rusa yang telah disumpitnya. Namun, si lelaki merasa bingung sebab semalam Lobow menyumpit ke arah yang bertentangan dengan bunyi rusa itu. Akan tetapi, oleh kerana sudah disuruh, maka lelaki itupun pergilah juga untuk mengambilnya. Tidak lama kemudian lelaki itu pulang dengan menarik rusa yang disumpit itu. Bila sudah sampai di rumah, merekapun menyembelih rusa itu dan memasaknya. Setelah siap memasak, mereka pun makan.</p> <p>Lalu si lelaki bertanya kepada Lobow, kata lelaki itu, “Bagaimana rusa ini boleh mati, sedangkan kau bukan menyumpit ke arahnya malahan sebaliknya,” tanya si lelaki. “Kalau menyumpit ke arahnya, ia tidak kena,” jawab Lobow. “Kalau begitu, kau sumpitlah saya bila saya sudah pulang nanti,” kata si lelaki. “Tak payahlah, kasihan kau,” jawab Lobow. Tapi si lelaki itu mahu mencuba bagaimana kuasa ajaib Lobow. Lalu dia minta Lobow supaya menyumpitnya. “Baiklah, tapi berapa hari kau berjalan baru kau sampai di tempat kamu?” tanya Lobow. “Enam hari perjalanan saya, dan pada hari yang ketujuh saya akan sampai, selepas tujuh hari saya pulang, barulah kau sumpit saya,” kata si lelaki. “Baiklah, tapi kau tak menyesalkah?” tanya Lobow. “Tidak juga,” kata si lelaki.</p>	<p>Once upon a time there was a man from here that went to meet Lobow. The man set off for there and in seven days he arrived. When he had gotten to Lobow, arriving in the middle of the night, he heard a deer letting out a cry behind him. Lobow shot with his blowgun, but not towards the call, but in front of him. The next day Lobow told a man to go collect the deer for him. That man’s jaw dropped because he had shot at the deer by shooting in the opposite direction. The man went to get the deer and he dragged the deer back, because the deer had actually died. When he got it there he butchered it. After cooking it he ate it.</p> <p>The man asked, “What killed the deer given that you shot in the opposite direction?” “If you face the prey it won’t be on target; if you face away from it, it’s on target,” answered Lobow. “Okay, shoot me with a blowgun when I get home,” said the man. “Uh, don’t do that, it would be a pity for you,” said Lobow. But this man wanted to test Lobow’s magic. He wanted to try having Lobow shoot him with the blowgun. “Alright then, how many days walk home is it?” asked Lobow. Six days and on the seventh I will arrive. Seven days from when I get back, shoot at me,” said the man. “Alright, but are you</p>

Na, kadung nopongo yoalo miboboros, minuli no i kusay. Nga ami-i nokoturu tadlaw nokorikot no, tu minanagkus-i bala iri. Kadung-ko nokorikot, pangansap no do dalid om maay no potutubo sid dalid wookon. Om i nopo dalid diri nga minaan-i otipo it tongo luluwang dit tongo-koodok. Kadung nopongo yo monombol it tongo luluwang, sinumuwang no dñiri it kusay. Kadung-ko nokosuwang, minangan no dialo luwangay dot mikunama do ponilian dit songiing i mato yo. Na, i kusay diri, madaada dñiri sid suwang di dalid do kayu.

Wooy nopo dit koturu tadlaw om waro no ot orongow yo dot moogorong sid minsorili di sinuwangon yo. Nga nindadan-i di kusay singkorikot dot turu tadlaw. Sosodoy nopo mongung-ongung-i id minsorili, ing-ko mamakin ong tadlaw. “Ay, nunu keeno mongung-ongung dino?” ka di kusay. Boboyo'o-i di kusay iduo i pinononsong dit luwang om tilio kamamarong, nga nunu ka mangan tilio dot babanar-i-ko ramok. Na, pagka tu aso ot kinaawangon di kusay, tadpom amuno minisasala po it ramok diri, tad nokosopuk-i sid linsow di mato yo. Nunu po nga tad linuminggata-i i kusay dot minatay. Napatay po i kusay, nompus no dñiri.

Na, sesera ong kasambat kow dot osundu, subay-ko aa mongumbal. Tu tokow nopo nga tulun, om i nopo Lobow nga rogon.

Setelah mereka selesai bercakap-cakap, lelaki itupun pulang. Namun, belumpun tujuh hari perjalanannya, dia sudah sampai, sebab dia berlari saja. Setelah sampai, dia terus membuka kulit dari banir yang satu untuk penutup banir kedua.. Kemudian dia melubangi banir kedua itu tempat dia masuk. Banir yang dilubangi itu telah ditutupnya dengan begitu rapi sekali, sehingga lubang yang kecilpun ditampalnya. Setelah dia selesai menampal lubang-lubang pada banir itu, lelaki itupun masuklah ke dalamnya. Selepas dia masuk ke dalam dibuatnya lagi lubang kecil untuk dia melihat keluar dengan sebelah mata sahaja. Selepas itu, si lelaki itu berdiam diri di dalam banir kayu itu.

Genap tujuh hari, dia terdengar bunyi seperti berdengung-dengung di sekeliling banir di mana dia masuk. Tapi, lelaki itu menunggu sampai ketujuh hari lagi seperti yang dijanjikan. Sebelah malamnya juga dia mendengar bunyi berdengung di sekelilingnya, lebih-lebih lagi pada waktu siang. “Aik, apakah benda yang berdengung itu?” kata si lelaki. Lalu dia membuka penutup lubang lantas melihat ke luar, namun apa yang dilihat ialah sebatang damak yang sedang berpusing-pusing. Nah, oleh kerana tiada lagi penghalang, maka damak itu terus masuk lubang itu dan tertanam pada biji matanya. Si lelaki itu mati menelentang di dalam banir kayu yang dibinanya sendiri. Setelah lelaki itu mati, tamatlah sudah kisahnya.

Pada bila-bila masa sahaja, jika kamu bertemu dengan orang yang punya kuasa ajaib, janganlah sekali-kali mahu mencubanya, sebab kita adalah manusia biasa, sedangkan si Lobow itu adalah syaitan.

sure you won't regret it?” asked Lobow. “Definitely not,” said the man.

Having finished their discussion, the man set off for home, but it didn't take him a full seven days to get home, because he ran. When he got home, he cut off one buttress root, shaped it, and covered over a second buttress root in which he formed a hole to go into. He sealed off any small holes in it that existed. Then he went into the hiding place inside the buttress root. Then he made a small hole just big enough to peer out with one eye. Then he just waited inside the buttress root.

When the seventh day arrived, he heard a humming sound outside his hole. But he just waited there for seven days. He heard the sound at night as well, but more so in the day. “What is that humming sound?” said the man. He decided to take out the plug in his spy hole and look out. What he saw was none other than a blowgun dart. With nothing to block it now, the dart flew into the hole and pierced the man's eye. The man straightaway fell back dead. That is the end of the story.

We are humans, but the one called Lobow in this story is actually a demon. The moral of the story is this: whenever you come across some supernatural power, you mustn't test it.

<p style="text-align: center;">Sandangaw Tinangon di Welin Ebal Kg. Salimandut 1988</p>	<p style="text-align: center;">Sandangaw Diceritakan oleh Welin Ebal Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Sandangaw Told by Welin Ebal Salimandut Village 1988 English: James Johansson 2012</p>
<p>Warooo-waroka, piasawo no di Laki om i Moduw. Kopisasawo nopo, monontiyani dñiri i Moduw, om kosusu nōono nga kusay ot tanak. Puranganay nopo it tanak diri, nga i Sandangaw.</p> <p>I Sandangaw diri, mad kikiyapan-i sumurut. Wooy nopo dit eelo no mangakan i Sandangaw om, monorimo nopo i Moduw, nga amu kooma yoalo ong okudik no ot torimo'on di Moduw kabarsan, tu lalandu ot kogumu dot aakan di Sandangaw. Boboyo'o nopo di Moduw, monorimo dñino dot sabandu, nga kakal-i dot amu-i kooma. Nunu po dñiri di Moduw om i Laki nga ginumagas tu amu kaakan.</p> <p>Waro iso tadlaw, angatay no di Laki i Sandangaw moongoy dot gangot sid gowuton. Korikot sid gowuton, waro kayu dot turu noropo kagayo kabarsan. Adi, maay nopo di Laki om tagado no it kayu, om pomoros nogi sid di Sandangaw dot, "Silo koh oy Sandangaw tiyonon," ka di Laki. Ongoy no i Sandangaw. Tagado di Laki it kayu om kaaba, notungan i Sandangaw. Minatay no kopurimanan di Laki. Uli no i Laki sid walay. Kendakod, tilombus-i mangakan. Namot mangakan i Laki, "Oh ama, siombo peeyanan diti gangot?" ka di Sandangaw ka. "Sino'o nod natad," ka di Laki dot nokotigog. Indakod i Sandangaw dñiri om pangakan nga noowian i Laki. "Kada po dikaw, alaga po suuwab, angatan ku ikaw moongoy dot taasa'an," ka dit ginawo di Laki.</p>	<p>Pada zaman dahulu kala, tersebutlah kisah tentang Laki dan Moduw yang berkahwin. Setelah mereka berkahwin, Moduwpun mengandung, dan tidak lama kemudian Moduwpun bersalin, dan mereka mendapat seorang bayi lelaki. Bayi itu mereka beri nama Sandangaw (Sejengkal).</p> <p>Si Sandangaw ini bagai dikipas-kipas dia membesar. Lalu, pada ketika Sandangaw sudah pandai makan, jika Moduw masak nasi hanya sedikit sahaja, mereka tidak akan cukup. Lalu Moduw masak nasi sebanyak satu tin beras, akan tetapi mereka tidak juga pernah cukup. Apalagi, si Laki dan Moduw kini menjadi kurus sebab mereka tidak dapat makan.</p> <p>Pada suatu hari, Laki membawa Sandangaw pergi ke hutan untuk mencari kayu api. Di dalam hutan itu kononnya ada sebatang pokok kayu yang sangat besar dan bersaiz tujuh depa. Lalu, Laki menebang pokok kayu itu seraya berkata kepada Sandangaw, "Sandangaw, kau duduk di situ ya," kata si Laki. Sandangaw menurut sahaja apa yang disuruh oleh ayahnya. Setelah pokok kayu itu ditebang, tak semena-mena, pokok itu menghempap tubuh Sandangaw. Lalu, Laki berfikir, Sandangaw sudah mati. Laki terus pulang ke rumah. Setelah naik ke rumah, Laki terus sahaja makan. Pada waktu Laki sedang makan, "Ayah, kayu api ini nak letakkan di mana?" tanya Sandangaw. "Kau letakkan saja di halaman," kata Laki dengan nada yang terkejut. Setelah itu, Sandangaw naik ke rumah dan terus makan sehingga Laki kehabisan makanan. "Nanti kau, esok saya akan bawa kau mengambil batu</p>	<p>Once upon a time, Laki and Moduw got married. After marrying, Moduw became pregnant, and when the baby was born it was a boy. They named the baby Sandangaw (Fingerspan).</p> <p>Sandangaw grew like a fanned flame. When he got to the age when he could eat, Moduw had to make lots of rice for him because it wouldn't be enough if she just cooked a little, because he ate so much. She finally decided to cook a gallon of rice, but even that wasn't enough. And so Moduw and Laki grew thin because they didn't have anything left to eat.</p> <p>One day Laki brought Sandangaw along to get firewood in the forest. When they got there, there was a tree that was seven armspans (40 ft) in circumference. So Laki chopped it down and then said to Sandangaw, "Stay here with this tree." Sandangaw went there. Laki chopped down another tree, and it fell on Sandangaw. Laki figured he had died, so he returned home. He went into the house and ate straightaway. While he was eating, he heard Sandangaw's voice say, "Oh father, where should I put this firewood?" "There in the yard," said Laki a bit shocked. Then Sandangaw came in and ate all of Laki's rice. "If that wasn't good enough, tomorrow I'll take you to</p>

Kalaga dit susuwab, ongoy no yo-Laki moongoy dot pangasaan dot gampa. Om korikot, “Siloo koh,” ka di Laki. Ongoy no i Sandangaw sid komoyon di tama yo. Maay nopo di Laki om buruwido it pampang tagayo dot amu nelaan di Sandangaw, om kootungay i Sandangaw nga tadpom nokolobong nopo kabarasan. “Maay no ka, minatay kono dino,” ka di Laki om uli no. Kalaga sid walay modtuuy pangakan yalo. Namot dit mangakan, “Oõ ama, siongo'on iti tasa'an?” ka di Sandangaw. “Powilio-i sinod natad,” ka di Laki dot nokotitigog no dit norongow it bongut di Sandangaw. Powilio no di Sandangaw. Om indakod om bobuto it takanon, nga insan no bobulay, naawi. Nunu po dñiri, tumangakangaw i Laki. “Ama,” ka di Sandangaw “mogidu oku montod sitid dikoo,” ka. Korongow di Laki nga ototomon no. Minogidu dñiri i Sandangaw.

Adi, pamanaw dñiri i Sandangaw. Nakalaga id timba'an, waro no ot orongow dialo dot oguriyok. Toronong i Sandangaw kabarasan diri, nga ogumu ot tulun mitatabang dot managad. Kikiawi nga ki-kapak dot panagad, nga waro iso ot kukusay siri dot sakaton-i sakaton it kayu dot gama yo managad tu abasag kabarasan it kusay dñiri. “Ay, abasag koh oy ambaya,” ka di Sandangaw. “Oõ,” ka dit kusay. Om pipadsa nga amu nokosiyuk it kusay. Nunu po nga tinumanud dñiri di Sandangaw it kusay tu iri no ot piniokunan.

I Sandangaw dino, ki-dangol dot miabal dot sonlikudon ot walay. Komoyon nopo dot sonlikudon nga sampapas ot walay dot nataapan gama do kaagayo dit

penggosok parang,” kata Laki dalam hati.

Keesokan harinya, mereka pergi mengambil batu pengasah parang. Bila mereka sampai, “Kau pergi ke sana,” kata Laki. Sandangaw terus pergi ke arah yang dimaksudkan oleh ayahnya. Lalu tanpa pengetahuan Sandangaw, Laki menggulingkan sebuah batu yang teramat besar ke arah Sandangaw sehingga menyebabkan Sandangaw terbenam ke dalam tanah. “Rasakan, kini kau sudah mati,” kata Laki dan terus pulang ke rumah. Sesampainya Laki di rumah, dia terus makan. Sedang Laki makan tiba-tiba, “Ayah, batu pengasah ini nak letakkan di mana?” tanya Sandangaw. “Letakkan saja di situ,” jawab Laki dengan nada yang sangat terkejut kerana mendengar suara si Sandangaw. Lalu, Sandangaw meletakkan batu itu. Setelah itu Sandangaw terus naik ke rumah dan mengambil makanan Laki, sehingga habis. Apalagi, Laki sangat susah hati. Lalu kata Sandangaw, “Ayah, saya mahu lari dari sini,” kata Sandangaw. Bila si Laki mendengar akan hal itu, dia sangat gembira. Lalu Sandangawpun meninggalkan mereka.

Sandangaw melangkahakan kakinya untuk pergi dari situ. Setelah tiba di tengah hutan, Sandangaw terdengar bunyi bising. Kemudian, Sandangaw pergi mendekati suara itu. Rupanya di situ, orang sedang bergotong-royong menebang pokok kayu. Semuanya mempunyai kapak masing-masing, tapi ada seorang lelaki yang tidak mempunyai kapak. Dia mencabut pokok-pokok kayu dan kononnya, lelaki itulah yang paling kuat di situ. “Aik, kuatnya kau kawan,” kata Sandangaw. “Ya,” kata lelaki itu. Lalu, mereka beradu tenaga tapi lelaki itu tidak dapat melawan kekuatan Sandangaw, lelaki itu mengikuti si Sandangaw sebab itulah perjanjian mereka.

Sandangaw ini kononnya memiliki sebilah parang yang sama besarnya dengan saiz sebelah rumah yang sudah beratap. Kemudian, Sandangaw meneruskan perjalanan bersama

fetch a sharpening stone,” said Laki in his heart.

On the next day, Laki brought him to get a sharpening stone. “Stay over there,” said Laki. Sandangaw went where his father instructed. Laki rolled a big rock down the hill without Sandangaw knowing, and it landed on him and drove him completely into the ground. “There you go, this time you are dead,” said Laki and went home. At home he straightaway ate. While he was still eating, he heard Sandangaw’s voice saying, “Father, where should I put this sharpening stone?” “Put it in the yard,” said Laki. Sandangaw heard the shock in his voice, and put down the stone. He came into the house and finished off all the rice with one mouthful. Then Laki began to worry. “Father,” said Sandangaw, “I’m going to leave your home.” Laki was happy to hear that. So Sandangaw left.

So off Sandangaw went. When he got into the jungle, he heard many voices. Sandangaw approached the voices and found many people working together to cut down trees. Each of them had an ax for cutting, but there was one man there who was pulling out the trees by the roots because he was so strong. “Wow, you are strong, friend,” said Sandangaw. “Right,” said the man. They did arm-twist wrestling, and the other man lost. From then on he accompanied Sandangaw because that’s what they had agreed on.

Sandangaw had a bushknife that was as wide as the roof on half a house. They walked along together. After not too long they came across

dangol. Pitanud no yoalo mamananaw. Ampo lele'ed, nakasambat no dot tulun dot momod-gamas. Iri nga, iso-i ot tulun dot aso gagamas. Susuon dot tunturu it tongo sakot, om tongo lipupudsu kabarasan, gama dot kabasag. Toronong no i Sandangaw sirid kukusay diri om, "Mipadsa kito," ka di Sandangaw. "Ong amu koh kosiyuk, maya koh dogon," ka di Sandangaw. Om pipadsa yoalo nga amu nokosiyuk it kukusay. Tanud no di Sandangaw; pamanaw no dñiri yoalo.

Nokorikot sid piras dit raat, pogigintong yoalo nga waro kusay magapon, dot ki-rangawan do sangkayu ot niyuw. "Ay, mipadsa kito oy ambaya," ka di Sandangaw. Om pipadsa yoalo nga amu nokosiyuk it kukusay, nunu po minaya dñiri di Sandangaw.

Adi, maay nopo om angatay no di Sandangaw it tolu koyuwan it kusay dot tumuop sid raat. Tumimpun nogi mamananaw, amu po nokopintanga, linupuon no it manakat dit kayu. Maay nopo di Sandangaw om posokoo no id sarung yo. Ampo le'ed, liinupuon no it moonusu dot lipupudsu, posokoo no di Sandagaw id sarung yo. Linupuon no it ki-rangawan do niyuw, posokoo no di Sandangaw sid sarung yo.

Om pamanaw i Sandangaw kabarasan diri, ampo leleed om nokokito no yoalo dot sada tagayo. Unuso di Sandangaw it dangol yo om tibaso it sada, nga nootas. Kadung nootas it sada, om tokis, amu dñiri nokitanan doalo ong siongo.

dengan lelaki itu. Tidak berapa lama mereka berjalan, mereka berjumpa pula dengan orang yang bergotong-royong mencabut rumput. Di tempat itu juga terdapat seorang lelaki yang tidak mempunyai parang rumput. Lelaki itu menggunakan jarinya untuk mencabut rumput dan meratakan busut. Sandangaw pergi mendekati dia, "Mari kita beradu tenaga," kata Sandangaw, "Kalau kau tidak dapat mengalahkan saya, kau mesti ikut saya," kata Sandangaw lagi. Lalu, merekapun beradu tenaga, namun lelaki itu tidak dapat mengalahkan Sandangaw, lalu lelaki itu mengikuti Sandangaw. Setelah itu, Sandangaw meneruskan perjalanannya lagi bersama dengan dua orang lelaki itu.

Tidak lama kemudian, mereka tiba di tepi laut, di situ mereka ternampak seorang lelaki yang sedang memancing ikan dengan berjorangan sebatang pokok kelapa, "Hai kawan, mari kita beradu tenaga," kata Sandangaw. Lalu merekapun beradu tenaga, tetapi lelaki itu juga tidak dapat mengalahkan Sandangaw. Lalu lelaki itu mengikuti Sandangaw.

Lalu Sandangaw mengajak mereka masuk ke laut dan berjalan ke dalam laut. Baru saja mereka memulakan perjalanan, lelaki yang boleh mencabut kayu, tiba-tiba rasa keletihan, lalu Sandangaw mengangkatnya dan meletakkannya di atas sarung parangnya. Tidak lama kemudian, lelaki yang dapat meratakan busut pula keletihan, lalu Sandangaw mengangkatnya lagi dan meletakkannya di atas sarung parangnya. Tidak lama dari itu, lelaki yang mempunyai joran pokok kelapa, keletihan pula, lalu Sandangaw mengangkatnya dan meletakkannya di atas sarung parangnya.

Kemudian Sandangaw meneruskan perjalanannya. Dalam perjalanan, mereka ternampak seekor ikan yang sangat besar. Lalu Sandangaw menghunus parangnya dan memotong ikan tersebut sehingga ikan itu terputus dua. Selepas itu separuh daripada badan ikan itu terlompat dan tidak kelihatan lagi.

some people weeding. One of the men had no weeding knife. He was using his hand to dig out the grass like a shovel and to dig up termite mounds. Sandangaw approached him and said, "Let's do arm-twist wrestling. If you can't resist me, you must accompany me." They wrestled and the other man lost. He also came with Sandangaw, and they set off again.

They came to the sea shore and looked out and they saw a man fishing with a coconut tree as his fishing pole. "Friend, let's do arm-twist wrestling said Sandangaw. They wrestled and that man also lost, so he joined Sandangaw as per their agreement.

Sandangaw invited the other three men to walk into the sea with him. They began walking and had not gotten half way when the man who pulled out trees became tired. Sandangaw had him stand on his bushknife scabbard. After not much farther the man who dug with his hand got tired, and Sandangaw also had him stand on his scabbard. The man who fished with a coconut tree also got tired and Sandangaw put him on his scabbard.

As Sandangaw walked on, he saw a big fish. He pulled out his bushknife and chopped the fish in two. Then the fish flopped and they couldn't see it anymore.

Pamanaw no yoalo kabarasan nga osoduûu po, waro ot otimpan doalo sid piras dit raat. Kalaga yoalo om impurasay kabarasan di Sandangaw, nga it sada dit tinibas yo. Minong dot nuluw kagayo dot sompudung po bala iri. Iri po ponong id tikuw. Maay nopo di Sandangaw om suuo no i tolu koyuwan dot moongoy do gangot. Koguli siri, mangay no untuno doalo tu kikiroon dot momurakit nga kasasalaan bala diri aso tapuy doalo.

Adi, waro sid sodu kabarasan ot okitanan doalo do miilisun. Suuo di Sandangaw it manakat dit kayu mokianu dot tapuy. Ongoy no it manakat do kayu kabarasan diri. Om kalaga siri, “Taakay oku po dot tapuy,” ka dit manakat do kayu. “Indakod,” ka dit sinumimbar. Indakod yalo. “Panganu odi,” ka. Om panganu kabarasan it kusay, nga amu po nakaanu, panganu it momoleeng do basi om kuwiso i kusay sid tinsod, nga pololopug po dot nokosuwang sid tinsod. Dot basi nopo ot nipopok. Nunu po amu ðîri yalo nokeedu. Dadi, pagka oleleedan i Sandangaw, suuo dialo it moonusu dot lipupudsu, nga ugu om irad diri; aso nokoguli. Suuo no it ki-rangawan dot niyuw, nga ugu om irad diri; aso nokoguli.

“Lowong yo-ambaya diti,” ka di Sandangaw. Om susuut no i Sandangaw. Kalaga siri, tad minindakod-i. “Manganu oku dot tapuy,” ka di Sandangaw. “Oõ,” ka dit momoleeng. Panganu no i Sandangaw dit domburan. Adi it momoleeng diri om, leed di Sandangaw dot manganu dot domburan, panganu dot basi om kuwiso i Sandangaw, nga kinumilong nogi it basi ko naratu po i Sandangaw. Boros nopo di Sandangaw, “Ino bala raarata nu,

Mereka meneruskan lagi perjalanan. Dari jauh mereka ternampak ada sesuatu di tepi pantai. Bila mereka mendekatinya, ternyata ia adalah bahagian ekor ikan yang terpotong dua, yang telah dipotong oleh Sandangaw. Saiz ikan itu sama seperti sebuah gunung. Lalu, Sandangaw menyuruh tiga orang lelaki itu mengambil kayu api. Sekembalinya tiga orang itu dari mengambil kayu api, mereka terus saja membuat timbunan kayu untuk dijadikan unggun api, tapi masalahnya mereka tidak mempunyai api.

Nun jauh di sana mereka terlihat asap berkepul-kepul. Lalu, Sandangaw menyuruh lelaki yang dapat mencabut kayu untuk meminta api di sana. Lelaki itupun pergi, sampai di sana, “Berikan saya api,” kata lelaki itu. “Silakan naik,” jawab suara, “Kau ambil saja di sana,” kata suara itu. Pada waktu lelaki itu sedang mengambil api, orang yang punya api itu mengambil sebatang besi dan menguis si lelaki sampai jatuh ke dalam kandang. Kandang itu di perbuat daripada besi. Lelaki itu tidak dapat keluar. Oleh kerana lelaki itu terlalu lama, maka Sandangaw menyuruh pula lelaki yang dapat merratakan busut. Masih juga tidak pulang-pulang. Lalu, Sandangaw menyuruh pula lelaki yang berjorankan pokok kelapa, namun semuanya tidak pandai pulang-pulang.

“Hiss, bodoh betullah mereka ini,” kata si Sandangaw. Lalu Sandangaw menyusuli mereka. Sesampainya Sandangaw di sana, dia terus saja naik. “Saya mahu ambil api,” kata Sandangaw. “Ya,” jawab si orang tua. Lalu Sandangaw mengambil sebatang kayu api yang telah dibakar pada hujungnya. Orang tua pemilik api itu mengambil besi lalu menguis Sandangaw, tapi Sandangaw tidak sedikitpun dapat di gerakkan, malah besi si orang tua pula yang menjadi bengkok. “Oo, itu pula kerja kau ya

They continued walking along and after a very long ways they saw the far shore of the sea. When they got there and looked, there was the fish that Sandangaw had chopped in two. It was as big as a mountain with only one half of it there – the tail half. Sandangaw told the other three to go get firewood. When they got back they piled it up thinking that it would be set on fire, but they had nothing with which to start a fire.

They saw something far away giving off smoke. Sandangaw told the man who pulled up trees to go ask for fire. He went to get it. When he arrived, he said, “Give me some fire.” “Come in,” was the answer. He went in. “Take that there,” the person said. The man went to get the fire, but before he got it, the old man there took a steel rod and knocked him into the pigpen, and he landed with a thud. The fence was made of steel, and he couldn’t get out. Sandangaw felt he had waited a long time, so he told the man with the shovel hands to go, but he also did not return. He told the man with the coconut tree fishing pole to go, and he didn’t come back either. “These friends of mine are stupid,” said Sandangaw.

So Sandangaw went after them. When he got there he just went right into the house. “I’m taking some fire,” he said. “Alright,” said the old man. Sandangaw took a firebrand. The old man picked up his steel rod and knocked it against Sandangaw, but rather than Sandangaw falling, the rod bent. Sandangaw said, “So that’s how you’ve been behaving, old man,” said Sandangaw. Then he tore

oy momoleeng,” ka di Sandangaw, om uyaso it tinsod nga nakalabus kikiawi i tongo tulun. Ototomon no kikiawi. Panganu dñiri dit domburan om owito no sid sinuduwan tu ponunuwan dit tikuw dit sada. Nansak nopo it tikuw dit sada diri kabarasan, mâangay no akano doalo.

Kopongo mangakan, pamanaw no dñiri yoalo, nga nakalaga dot iso ot pomogunan ka dot oguriyok nopo it tongo tulun siri kabarasan, tu nowokok dot watang tagayo it bawang dit weeg doalo. Nunu po nga tumangkangaw it raja. “Isay-isay ot keedu dilo ipasawo ku at tanak ku,” ka dit raja. Toronong no i Sandangaw siri, om intangay it komoyon di tongo tulun dot watang ka nga okon-i-ko nunu, it somputul dit sada it tinibas yo it ponong id tulu. Kuwiso di Sandangaw nga linumiong-i kabarasan. Adi, posowoo no di raja i Sandangaw. Nga, boros di Sandangaw, “It manakat dot kayu ot manasawo,” ka. Dadi, nakasawo dñiri it kukusay dit manakat dot kayu.

Pamanaw no yoalo lumombus. Nga ugu diri no tu oguriyok nopo kabarasan it tongo tulun sirid pomogunan dit kinalagaon doalo, tu nowokok it bawang. Iduo no di Sandangaw. Na, it moonusu dot lipupudsu nōono ot nakasawo. Om it ki-rangawan dot niyuw, nga ugu keeri no ot kosasawo tu kikiawi nga nowokok dot watang it bawang di weeg. Dadi, ki-sawo dñiri tolu koyuwan. Iieso po dñiri i Sandangaw ot aso sawo.

Linumombus dñiri i Sandangaw mamanaw. Om kinam i Sandangaw mamanaw, nakalaga kembagu dot suuway ot pomogunan. Iri no ot oguriyok no babanar tu nowokok it bawang di weeg. Maay nopo om iduo no di

orang tua,” kata Sandangaw. Lalu Sandangaw merobohkan kandang itu sehingga semua orang yang terkurung di dalamnya, bebas semuanya. Kemudian, Sandangaw mengambil sebatang kayu api dan membawanya ke mana ikan itu berada. Setelah ikan itu masak, merekapun makan.

Setelah mereka selesai makan, mereka meneruskan perjalanan. Lalu mereka tiba di suatu negeri, rakyat di negeri itu sangat bising kerana kononnya sungai mereka tertutup dengan sebatang kayu. Apalagi Raja di negeri itu sangat susah hati, “Siapa-siapa yang dapat mengalihkan batang kayu itu, akan saya kahwinkan dengan puteri saya,” kata Raja. Lalu Sandangaw pergi mendekati sungai itu dan melihat rupa-rupanya kepala ikan yang mereka potong pula yang menutupi sungai itu. Lalu, Sandangaw menguis kepala ikan itu, dan dengan tiba-tiba kepala ikan itu lesap entah ke mana. Lalu Raja mengahwinkan Sandangaw dengan puterinya. Tapi kata Sandangaw, “Lelaki yang dapat mencabut kayu yang akan berkahwin,” katanya. Lalu, lelaki yang dapat mencabut kayu itupun berkahwinlah dengan puteri.

Setelah itu Sandangaw meneruskan lagi perjalanannya, namun, demikian juga halnya kerana sungai mereka di tutupi dengan sebatang pokok, lalu Sandangaw mengais batang pokok itu. Lelaki yang dapat meratakan busut pula yang di kahwinkan. Kemudian Sandangaw meneruskan lagi perjalanannya. Lalu, hal yang sama juga berlaku, kerana sungai di situ di tutupi dengan sebatang pokok yang besar. Kemudian Sandangaw mengais batang kayu itu. Lalu, lelaki yang berjorankan batang kelapa pula yang di kahwinkan. Tinggallah Sandangaw seorang yang belum berkahwin.


Sandangaw meneruskan perjalanannya. Lalu berjumpa lagi dengan orang yang begitu riuh-rendah kerana sungai mereka juga ditutupi dengan sebatang pokok kayu yang sangat besar. Lalu Sandangaw mengais batang kayu itu, dan di

apart the pigpen and all the people got out. They were all happy. He took the firebrand and brought it to the firewood to roast the fish’s tail. When it was cooked they ate it.

After eating they walked on, and came to a place where everyone was in an uproar because their stream had been dammed up by a big log. The king there was worried. “I will give my daughter in marriage to whomever can remove that log,” said the king. Sandangaw approached it and looked at what they were referring to as a log, but in was in fact the other half of the fish he had chopped in two. Sandangaw struck the fish and it disappeared. So the king gave his daughter in marriage to Sandangaw. But Sandangaw said, “The man who pulls out trees can marry her.” So that man married her.

They walked on once again. And once again it happened the same way, with the people in an uproar where they arrived because their stream was dammed up. Sandangaw took it out. At that spot the man with the shovel hands married the girl. With the man with the coconut tree fishing pole he got married the same way, because in each case their stream was dammed by a log. So all three of them had wives. Only Sandangaw lacked a wife.

Sandangaw walked on. As he continued on he came to another place. That place had the biggest uproar because of their river being dammed up with a log. He took away the blockage, and that is where he

Sandangaw nga nunu po d̄iri, siri ot dialo dot kinosowoon. Om kinumaya d̄iri yalo babanar. Om yalo no raja tagayo siri.	situlah Sandangaw berkahwin. Dialah raja yang paling besar di situ.	got married. Then he became very rich. And he was a great king in that land.
General Editor / <i>Penyunting Umum</i> : James Johansson		
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F013-KQR

<p style="text-align: center;">Tontoburuy Tinangon di Welin Ebal Kg. Salimandut 1988</p>	<p style="text-align: center;">Tupai Diceritakan oleh Welin Ebal Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Squirrel Told by Welin Ebal Salimandut Village 1988 English: James Johansson 2012</p>
<p>Waro-warō ka ka, panansawo no it tontoburuy. Ampo lele'ed kinopisasawa'an om ki-anak no yoalo. Tanak nopo doalo nga kusay. Mad kikiyapan-i sumurut ka it tanak. Nga nagagayo i tanak, minatay no it tama.</p> <p>Ampo lele'ed, agayo no babanar d̄iri i tanak. “Ay Idi, engin oku dara manangod,” ka di tanak. “Taw, ombo ginawo nu,” ka dit tidi. “O nga, mongoy oku po oong...” ka di tanak. “Oō” ka di tidi sinumimbar.</p> <p>Om pamanaw no it tanak. Okilong lume'es i wolu'u nga iri no minaan dialo imunsuyo mogiim do songodon. Kokikitanay no ot tulun mogom-ogom. Om sosolukuon d̄iri dialo. Ampo lele'ed om nokorikot no d̄iri siri yalo. Aa-no minaan intutunay dot isay om isay, tad minaan-i dialo tibaso. Kadung notibas nga minatay nobo d̄ino iri. Om intangay dialo kabarasan nga i tidi yo-i. “Idi!” ka dit tanak. Tadpom nokogiyak yalo dot daagan dot nokotigog.</p> <p>“Kuoyon ku po dino Idi diti?” ka di tatanak. Om ongoy no pangambo do boboluyan, nga aso minaan' an ongoyo, i Tonompok. Ampo lele'ed, nokorikot no i</p>	<p>Pada zaman dahulu, berkahwinlah si Tupai. Tidak berapa lama mereka berkahwin, merekapun dikurniakan seorang anak. Anak mereka itu adalah lelaki, bagai dikipas-kipas cara dia membesar. Bila anak mereka sudah besar, ayahnya pula mati.</p> <p>Tidak lama kemudian, anak itupun bertambah besar. “Ibu, teringin rasanya saya pergi mengayau,” kata si anak. “Entah, terserah padamu,” kata si ibu. “Kalau begitu, saya pergi dulu,” kata si anak. “Baiklah,” jawab si ibu.</p> <p>Lalu si anakpun memulakan perjalanan. Lurus bengkoknya batang kayu di situ, itulah yang disusuri oleh si anak untuk mencari mangsa. Tiba-tiba dia ternampak ada seekor yang sedang duduk di hujung sana, lalu si anak menghendapnya dari jauh, sambil berjalan ke arahnya. Tidak lama kemudian, diapun sampai di situ. Dia tidak memastikan terlebih dahulu siapakah sebenarnya orang yang sedang duduk itu, malah dia terus memancung kepalanya. Setelah dipancung, tupai itu terus mati. Lalu dia pergi mendekati tupai yang telah dipancungnya itu. Dan apabila dia melihatnya, ternyata ia adalah ibunya. “Ibu!” jeritnya, kerana sangat terkejut.</p> <p>“Apa yang harus saya lakukan terhadap ibu ini?” kata si anak. Lalu dia pergi memanggil bomoh, dan bomoh yang dipanggilnya ialah si burung Tonompok. Tidak lama</p>	<p>Once upon a time, two Squirrels got married. Not too long after marriage they had a child. It was a male. He grew like a fanned flame. When he had grown a fair bit his father died.</p> <p>Soon the child Squirrel was full grown. “Mother, I want to go headhunting,” said the child. “Well, whatever you want,” said the mother. “Alright, I’ll go then,” said the child. “Alright,” his mother answered.</p> <p>So the child Squirrel set off. Whether the vines were straight or crooked, that was the path he would follow looking for victims in his headhunting. He saw someone sitting down and spied upon them. He didn’t attempt to figure out who it was; he just swung his machete to chop off the squirrel’s head. So the squirrel died. Then he looked and discovered that it was his own mother. “Mother!” said the child. He screamed it out loudly because of the shock.</p> <p>“What can I do for my mother?” said the child. He went and called a witchdoctor; none other than a Tonompok bird. Soon</p>

Tonompok sid walay dit Tontoburuy. “Osian no Yondig diti,” ka di Tonompok om pinurineetan dñiri dot, “Tonompok ka di Tonompok, irad-no-ko tompok do korob ilot giyuk do liow di Ondig,” ka di Tonompok. Ong-ko nolingos nga sinumagayan nogi. Om soromo'on nopo i giyuk nga eewor nopo om songgiyom.

Na boboyo'o i di Tontoburuy, ombo'o no i Simbabalad. Kadung nokorikot siri, lalangakasay no tumuronong sid Tontoburuy. “Simbabalad, Simbabalad, irad-no-ko Simbabalad ot giyuk,” ka di Simbabalad. Na, ugu om irad-i tu okon-ko nolingasan, sinumagayan nogi i giyuk gumumu.

Maay nopo om pongambo no it Tontoburuy di Piri yok. Awasi tu miboboyo i Piri yok. Kadung nokorikot, minomoros no dot, “Piri yok, Piri yok, pisuputo pisalago ilo liow di Ondig,” ka. Kadung noboros iri, turus dot nokopisuput i liow dit tidi dit Tontoburuy om noposiyon dñiri. Nunu po ong i tatanak di Tontoburuy nga ototomon no om tad ginumapus-i di tidi yo. Na, yoalo bo diri nga ongo-tomon kikiawi, tu siongo ot amu dot nopudung om milom nokopisuput. Koboboyinga'an.

Ampo lele-ed om sodoy no dñiri. Minangan po poodopo di Tontoburuy i Piri yok sid walay doalo. Kadung nokorikot it minsasarap, duato dñiri dit Tontoburuy ong songkuro tingadan. “Orugi kow tu oponu guguri dot tetee do lipos,” ka di Piri yok. “Ung, ami-i beeno apagon,” ka di Tontoburuy. Om pogiiim no it Tontoburuy dot tetee dot lipos nga oruruay om noponu no it guguri. Mangay no dñiri oginitay om sowingo yo no. “Posiongo'on nōono iti oy?” ka di Tontoburuy. “Poginito ad gontuy

kemudian merekapun sampai di rumah si Tupai. “Kasihannya sangat si kawan ini,” kata Tonompok, lalu menjampinya, “Tonompok si Tonompok, seperti potongan keladi, ulat di leher si kawan,” jampi si Tonompok. Luka leher ibu Tupai bukan menjadi baik, malah tambah teruk lagi. Dan ulat di leher ibu Tupai itu makin tambah banyak.

Lalu, si anak Tupai memanggil si burung Merbuk Gila pula. Bila sampai di rumah Tupai, cepat-cepatlah dia mendekati ibu Tupai dan menjampinya, “Merbuk Gila, Merbuk Gila, seperti Merbuk Gila-lah ulat di lehernya sentiasa bergerak-geri,” jampi si Merbuk Gila. Makin tambah teruk pula luka ibu Tupai itu.

Lalu si Tupai memanggil pula si burung Piri yok. Nasib baiklah si Piri yok ini tidak banyak soal. Setelah ia sampai di situ, dia terus berkata, “Piri yok, Piri yok, sambungkan dan sembuhkan leher si kawan,” katanya. Setelah dia selesai mengucapkan ayat itu, dengan serta-merta leher ibu si tupai telah bersambung dan dia terus hidup semula. Apalagi, si anak Tupai sangat gembira dan lantas memeluk ibunya. Orang-orang di tempat merekapun semuanya merasa gembira. Apa tidak gembira jika leher yang sudah terputus pun dapat bersambung semula. Memang menghairankan.


Tidak lama kemudian, haripun malam, si Tupai meminta supaya si Piri yok menginap di rumah mereka untuk malam itu. Keesokan harinya, si Tupai bertanya kepada Piri yok berapa bayarannya. “Kamu rugi sebab saya minta satu bekas tembaga penuh dengan tahi lipas,” kata Piri yok. “Itu bukan hal yang susah,” kata si Tupai. Lalu si Tupaipun pergi mencari tahi lipas yang diminta oleh si Piri yok,. Namun belumpun beberapa lama dia mencari, dahpun penuh satu bekas tembaga dengan tahi lipas. Lalu dia membuat tangkai pada tahi lipas itu kemudian disandangnya. “Nak letak di

Tonompok arrived at the house of the Squirrel. “I pity you, woman” said Tonompok, and began chanting, saying, “Tonompok, oh Tonompok, like in a cut taro is the larvae in the neck of my friend.” Rather than heal the wound got worse. As for the larvae on her neck they were squirming in-mass.

So Squirrel decided to call the pied fantail bird. When he got there, he quickly came to Squirrel and began chanting: “Pied Fantail, Pied Fantail, like a Pied Fantail the larvae can't remain still.” But the same thing happened; it didn't heal, but rather the larvae grew more numerous.

Then Squirrel called the Piri yok bird. Fortunately Piri yok agreed to come. When he arrived he chanted, “Piri yok, Piri yok, let her neck be joined and sealed back together.” As soon as the words had been spoken, Squirrel's mother's head reattached to her neck and she came back to life. As for the child Squirrel, he was very happy and hugged his mother. They were all very happy; how could it be otherwise when her head had been cut off and reattached. It was amazing.

Soon it became dark. Squirrel had Piri yok bird sleep at his house. The next morning Squirrel asked how much the fee was for his services. “The fee is steep because I'm asking for a big brass goblet full of cockroach droppings,” said Piri yok. “Uh, that's not difficult,” said Squirrel. He searched for cockroach droppings and quickly filled a brass goblet. He made a handle for the goblet and carried it over his shoulder. “Where do you

<p>ku,” ka di Piri yok. Om mangay no pogoto dit Tontoburuy sid gontuy di Piri yok. Kadung noko'ogot, uli no dñiri it Piri yok. Om tulud dñiri i Piri yok nga milom minongingkopot it busul yo, “Piri yok put-put,” ka di tuni dit busul yo.</p> <p>Na, gisom siti no om nawi no dñiri. Adi i busul di Piri yok dit mookopot dñiri nga kakal-i tidino. Ilo no ot nimpuunon dot minongingkopot i busul yo.</p>	<p>mana ini?” tanya si Tupai. “Gantungkan pada buntut saya,” kata si Piri yok. Lalu si Tupaipun menggantungkannya pada buntut si Piri yok. Setelah selesai diikat, si Piri yokpun lalu pulang. Bila si Piri yok terbang, tiba-tiba buntutnya berbunyi, “piri yok put-put.”</p> <p>Nah, sampai di sini saja cerita ini. Jadi, buntut burung Piri yok yang berbunyi demikian, sampai sekarang. Itulah permulaan mengapa buntut burung Piri yok berbunyi.</p>	<p>want to carry this?” asked Squirrel. “Hang it on my tailbone,” said Piri yok. When it was tied, Piri yok headed home. Piri yok flew, and suddenly an explosion came from his butt, making the sound “piri yok poot-poot.”</p> <p>That’s the end of the story. The butt of the Piri yok bird which explodes still happens today. That was the start of their butts making exploding sounds.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain & Janama Lontubon</p>		
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F014-KQR

<p>Pondikos om i Pandatang Tinangon di Rudia Lasa Kg. Salimandut 1988 Nenwosian di Welin Ebal</p>	<p>Pondikos dan Pandatang Diceritakan oleh Rudia Lasa Kg. Salimandut 1988 Disunting oleh Welin Ebal Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Pondikos and Pandatang Told by Rudia Lasa Salimandut Village 1988 Edited by Welin Ebal English: James Johansson 2012</p>
<p>Warooo no kabarasan, waro kabarasan keeri, piasawo no dat kusay om at tongondu. Om kopisasawo kabarasan, ampo ole'ed om monontiyen dñiri at tongondu. Monontiyen po ka om agaya'an no ka. Jadi, agaya'an po om nosusu no dino kabarasan. Om kosusu iri, nga kusay ot tanak ka. It tanak diri, pinungaranan dot i Pandatang. Agagayo sapat it Pandatang diri, pñonontiyen no kembagu ka. Om kosusu kabarasan, nga tongondu ot tanak. Agagayo saabat kabarasan, minonontiyen no. Om kosusu nga kusay dñiri i tanak ka. Adi, it tanak diri mangay doalo punganay di Pondikos.</p> <p>Dadi, kagagayo nopo it tongo tanganak diri, milo om minatay i tama. Na, tolu no tanak kabarasan. Jadi, pipiro toon mantad diri, ongo-gayo no dñiri babanar it tanak ka. Nga i po tidi ot miyaw. Amu koyuyuu kabarasan</p>	<p>Tersebutlah kisah tentang seorang lelaki dan seorang perempuan yang telah berkahwin. Setelah mereka berkahwin, tidak lama kemudian, si perempuanpun lalu mengandung. Beberapa bulan kemudian, perempuan itu bersalin dan mendapat seorang anak lelaki. Anak itu diberi nama Pandatang. Setelah anak itu sudah besar sedikit, perempuan itu mengandung lagi. Beberapa bulan kemudian, diapun bersalin dan mendapat seorang anak perempuan. Beberapa tahun kemudian, perempuan itu mengandung lagi untuk ketiga kalinya. Setelah bersalin mereka mendapat seorang anak lelaki, lalu anak itu mereka beri nama Pondikos.</p> <p>Setelah anak-anak itu sudah besar, tiba-tiba ayah mereka meninggal dunia, kini tinggal ibu mereka sahaja yang masih hidup. Kedua-dua orang lelaki itu sangat sayang kepada saudara perempuan mereka, kerana hanya dia sahaja saudara perempuan</p>	<p>Once upon a time, a man and a woman got married. Not long thereafter the woman got pregnant. Then her belly grew, and eventually she gave birth. Their child was a boy. They named him Pandatang (Comer). When he had grown a bit, the woman got pregnant again. This time she gave birth to a girl. When the girl had grown a bit, the mother became pregnant again. This time the child was a boy. They named him Pondikos.</p> <p>After those children had grown some, their father died. There were three children. After several years they were all full grown. But they only had their mother left. The two boys couldn't bear to lose</p>

dit kusay duwo koyuwan it tobpinee yo dit tongondu tu, iseso tongondu gima. Dadi, aa-i papapana'an ka.

Waro isot tadlaw, minomoros i Pondikos om i Pandatang kabarasan dot, "Okon-ko papana'an i Adi oy Idi," ka. "Kakapo ya po i tumo," kabarasan. Ay, okon-ko minangakap bala'ay iri, minagasu-i. Dadi, "Oõ," ka di titidi ka.

Om pamaânaw no i Pondikos om i Pandatang kabarasan, sampay nakalaga soriid timba'an. Nga, lele'ed kinapana'an kabarasan di Pondikos om i Pandatang, modopodop i tatanak ka i totongondu, pomoros no i titidi dot "Akang! Akang! Kakapo po i tumo," kabarasan. Ay, madaada i tanak, ami mongoy. Om suuo no babanar di titidi, sampay mogurasang. Boboyo'o nopo di tongondu, panantapi no om pananlapoy ka. Turu milapis ot tapi, turu milapis ot lapoy, om turu misantak ot sirung ka. Om onuwo no it lading yo om i bokunsi ka om pamaânaw no kabarasan.

Om kalaga id tumo, indakod dñiri id sulap. Nga, mindakod nogi om orongow no pokokopit ka sid tisan. Om timpano kabarasan di tongondu, nga miwaya do tasu turu nenan om tulun dot agaâagayo ka dot kisina'an do tandus. Om panangkus i tongondu kabarasan, om gusa'a di tulun om i tasu. Om panaâangkus no kabarasan i totongondu dot mooloow dñiri di Pondikos om i Pandatang ka dot, "Adi ku di Pondikos, aka ku di Pandatang," ka. "Soroginduday oku id tanga dot tindalanon," ka dot maatangkus.

Om panaâangkus no kabarasan nga milo om orongow dñiri kabarasan dit tobpinee dot soriid timba'an ka. Norongow dñiri dot mooloow i tobpinee yo i tongondu

mereka.

Pada suatu hari, Pondikos dan Pandatang berkata kepada ibu mereka, "Jangan biarkan si adik pergi ke mana-mana ya bu," kata mereka. "Kami mahu melawat ladang dahulu," kata mereka. Akan tetapi, mereka sebenarnya bukan melawat ladang tapi mereka pergi memburu. "Baiklah," kata ibu mereka.

Lalu Pondikos dan Pandatangpun pergilah ke hutan untuk memburu. Beberapa lama setelah Pondikos dan Pandatang pergi, si ibu berkata kepada anak perempuannya, "Anak! Anak! Kau pergilah dulu melawat ladang kita," kata ibunya. Akan tetapi anak gadis itu hanya berdiam diri sahaja, tapi ibunya memaksanya juga supaya pergi ke ladang. Lalu, dengan terpaksa, anak gadis itupun bersiap-siap dengan memakai kain sarung sebanyak tujuh lapis dan memakai baju luar tujuh lapis, juga topi lebar sebanyak tujuh lapis. Setelah itu, dia mengambil pisau dan begnya lalu pergi.

Bila sudah sampai di ladang, dia terus sahaja naik ke pondok. Akan tetapi, baru saja dia hendak naik ke pondok, tiba-tiba dia mendengar bunyi seperti ranting patah. Lalu perempuan itu pergi melihatnya, dan dia ternampak tujuh ekor anjing dengan seorang lelaki yang sangat besar sedang membawa lembing pada bahunya. Perempuan itu terus melarikan diri dari situ. Namun orang yang teramat besar dengan tujuh ekor anjing terus saja mengejanya. Si perempuan pula sambil berlari sambil memanggil-manggil nama abang dan adiknya dalam lagu, "Adikku Pondikos, abangku Pandatang, tolong, tunggu saya di tengah perjalanan," katanya sambil berlari.

Lalu, dia berlari lagi dengan sekuat tenaganya. Tiba-tiba abang dan adiknya mendengar akan suaranya yang memanggil-manggil nama mereka. Nun jauh di sana mereka

(they dearly loved) the girl because she was the only girl. So they didn't let her go anywhere.

One day, Pondikos and Pandatang said, "Mother, don't let our sister go anywhere. We are going to check on the field." They weren't actually going to the field; they went hunting with dogs. "Alright," said the mother.

Then Pondikos and Pandatang set off and went into the jungle. When they had been gone a long time, as the sister was laying down the mother said, "Dear, go check on the fields." The daughter just stayed there and didn't go. Then the mother ordered her harshly, and scolded her. The girl went ahead and put on her sarong and blouse. She wore seven layers of sarongs, and seven layers of blouses, and seven hats one top of each other. She took her knife and purse and set off.

When she got to the field, she entered the field hut. As she went in she heard a sound like a branch snapping to one side. She looked and there were seven dogs and a huge person carrying a spear over his shoulder. She ran, and the dogs and the person chased after her. She ran along while calling for Pondikos and Pandatang with a song, "Little brother Pondikos, big brother Pandatang, wait for me along the path."

She ran with all her might, and suddenly her brothers way off in the jungle heard her. They heard their sister calling, saying, "Little brother

dot iri no boborosan, “Adi ku di Pondikos, aka ku di Pandatang, soroginduday oku id tanga dot tindalanon,” ka. Om “Ay, ambaya! ambaya!” ka di Pandatang, “isay ilo, mad-ko i adi?” ka kabarasan. “Indaday kito po,” ka.

Om indaday kabarasan, nga nókoriokot po siri om miiwiliw naadan ka. Dot it tapi om it lapoy kabarasan dit turu milapis, om it tongo sirung dit turu misantak, nga soro-iseeso po ka dit nakalaga no siri. Om tabpa'ay di Pondikos kabarasan, nga aso no giginawo. Om maay sukabo i basung yo om posuwango no siri ka. Nokosuwang it tongondu kabarasan id basung, lumaga no i tasu turu neenan om i tulun agaâagayo ka.

“Ika no minonigagang di adi,” ka di Pondikos om i Pandatang ka. Om iso lumaga dit tasu pudungon doalo kabarasan sampay naawi. Adi om laga nôono i tulun, om tokono kabarasan doalo, nga pagagaâarom po ka dot linuminggata-i ka dot minatay. “Na ka, kooyon to neekaw,” ka di Pondikos om i Pandatang ka.

Adi, kapatay no beeri, nga maay no dñiri owito muli kabarasan i tongondu om bobo'o no i basung om minuli dñiri. Kadung nokooli, minongoduat dñiri di tidi yo kabarasan dot “Siongo i adi?” ka. “Bo, minangakap di tumo,” ka di tidi ka. “Nokuro tu minaan nu suuo?” ka. Om, “Okon-ko sinuu ku peeno, nga yino-yino minongoy,” kabarasan di tidi ka. “Mm, kada kowudut,” ka di Pondikos om i Pandatang ka.

Nga, mogurasang dñiri i Pondikos om i Pandatang. Ole'ed no om maay nogi lukano it tobpinee yo mantad sid basung. “Na pogi oy idi, ubatay no i adi

mendengar pekikan suara saudara perempuan mereka, “Adikku Pondikos, abangku Pandatang, tolong tunggu saya di tengah perjalanan!” suara itu sayup-sayup kedengaran di telinga mereka. “Aik, kawan! kawan!” kata Pandatang, “Suara siapa itu, sepertinya suara si adik, baik kita tunggu,” kata Pandatang.

Lalu, kedua pemuda itupun menunggunya. Tidak lama kemudian, perempuan itupun sampai dan terus pengsan. Sementara kain sarungnya yang tujuh lapis itu hanya tinggal sehelai sahaja lagi, semua pakaiannya cuma tinggal sehelai sahaja dalam setiap tujuh. Lalu, Pondikos menerpanya, namun ia dapati bahawa adiknya sudah pengsan. Kemudian, mereka memasukkan perempuan itu ke dalam bakul yang diperbuat daripada rotan. Setelah perempuan itu masuk ke dalam bakul, anjing tujuh ekor yang mengejanya sampai bersama dengan seorang lelaki yang sangat besar.

“Kaulah yang menakutkan adik kami,” kata Pondikos dan Pandatang. Lalu, mereka potong satu demi satu anjing itu sehingga habis. Lalu mereka menikam orang besar itu dan dia mengerang lalu tertelentang mampus. “Nah, padan muka kau ini,” kata Pondikos dan Pandatang.

Setelah semuanya berjaya mereka bunuh, merekapun membawa pulang adik perempuan mereka ke rumah. Setelah mereka sampai di rumah, mereka terus bertanya kepada ibu mereka, “Adik di mana, bu?” tanya mereka. “Dia pergi ke ladang,” jawab si ibu. “Kenapa ibu suruh?” tanya mereka. “Bukan ibu suruh, tapi dia sendiri yang mahu pergi,” kata si ibu. “Ah, ibu jangan bohong,” kata Pondikos dan Pandatang.

Pondikos dan Pandatang sangat marah tentang hal itu. Setelah beberapa lama, barulah mereka mengeluarkan saudara mereka dari dalam bakul, dan, “Ibu, ini dia si adik,


Pondikos, big brother Pandatang, wait for me along the path.” “Hey, friend, friend,” said Pandatang, “who is that? It sounds like our sister. Let’s wait.”

The she came to them and fainted and dropped down on the ground. As for her seven layers of sarongs and blouses and hat, there was only one of each left. Pondikos grabbed her, and she had passed out. He opened his basket and put her into it. When she was inside, the seven dogs and the huge person came upon them.

“So it was you who frightened our sister,” said Pondikos and Pandatang. As each dog got to them they slashed them and killed them. When the person got to them they speared him, and he let out a groan, fell on his back and died. “There, you got your just deserts,” said Pondikos and Pandatang.

When the huge person had been killed, they carried their sister home in the basket. When they got home, they asked their mother, “Where is our sister?” “She went to check on the fields,” said the mother. “Why did you tell her to go do that?” “I didn’t tell her to go; she decided to go herself,” said the mother. “Don’t lie to us,” said Pondikos and Pandatang.

Then Pondikos and Pandatang scolded her. After a long while they took their sister’s body out of the basket. “Here, mother, treat our sister

<p>diti dot notigagang,” ka di Pondikos om i Pandatang ka.</p> <p>Nunu po ong it tongondu diri nga oposiîi no kabarasan dot tad tinilombus-i sumakit. Om kinamay nôono iri mongusa'a, sampay minaan tokuyo. Nga, induwo koliput do manakuy kabarasan om baru nogi om nolingasan. Dadi, awaa no dîiri kabarasan i totogondu.</p> <p>Nga, minomoros po kembagu i Pondikos om i Pandatang dot “Sereera nôono ong kapayig okay, okon-no-ko suon i adi dot mongoy id tumo,” ka. “Oõ, sera po ka dot suon ku oy akang,” ka di titidi ka. Na, ineno no om nompus no.</p>	<p>sembuhkan dia, sebab dia terlalu ketakutan,” kata Pondikos dan Pandatang.</p> <p>Sementara si perempuan pula terus sahaja demam dan mukanya juga menjadi pucat. Lalu, mereka membawanya berubat kepada bomoh, namun selepas dua kali diubati, barulah dia sembuh. Kini dia sudahpun sihat walafiat.</p> <p>Lalu, Pondikos dan Pandatang berkata, “Pada bila-bila masa sahaja, jika kami sedang berpergian, jangan sekali-kali ibu menyuruh si adik pergi ke ladang, ya bu,” kata mereka. “Yalah, ibu tidak akan menyuruhnya lagi,” kata si ibu. Nah, sampai di sini saja cerita ini.</p>	<p>for her fright,” said Pondikos and Pandatang.</p> <p>As for the sister she was extremely pale, having become sick as well. They did extensive pagan healing rituals for her. Only after the second round of rituals was she healed. So then she was back to full health.</p> <p>Then Pondikos and Pandatang spoke to their mother again, saying, “Any time that we are away, don’t tell our sister to go to the fields,” “Of course. I certainly wouldn’t tell her to go, boys,” said the mother. So that’s it; the story is finished.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain & Janama Lontubon</p>		
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F015-KQR

<p>Lobong</p> <p>Tinangon di Rumalom Pamadsu Kg. Longob 1987 Tinulus di Jamail Masadur</p>	<p>Kubur</p> <p>Diceritakan oleh Rumalom Pamadsu Kg. Longob 1987 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Grave</p> <p>Told by Rumalom Pamadsu Kg. Longob 1987 English: Nelleke & James Johansson 2012</p>
<p>Waro kabarasan iso woyoon reetan di Aki Sorontong. Ino woyoon dino, waro iso tanak dot bujang reetan di Rondikos. I Rondikos dino alanji babanar ka. Tanak po do woyoon, alanji po, nga amu kosoromo it tongo kokusayan sid pomogunan diri tumoning ka. Om aso bo keenginan di Rondikos dit kusay siri.</p> <p>Tontok dino, waro iso kusay nakalaga mantad pamana'an, dot bansa do Lotud kabarasan ka. Ino kusay dino, okudarat om oligkang nogi. Nokeyyon it kusay sirid pomogunan diri. Amu ela'an ong piro tadlaw, nga nela'an bo dialo it kolonjian di Rondikos. Ngaran nopo di kusay dino nga</p>	<p>Pada zaman dahulu, ada seorang ketua yang bernama Aki Sorontong. Ketua itu mempunyai seorang anak gadis yang bernama Rondikos. Rondikos ini kononnya gadis yang paling cantik. Sudahlah anak ketua, cantik lagi. Pemuda-pemuda di kampung itu tidak berani mendekatinya. Lagi pula, tak seorang pun di antara pemuda-pemuda itu yang berkenaan di hati Rondikos.</p> <p>Pada suatu hari, ada seorang lelaki yang berasal dari bangsa Lotud datang ke kampung Rondikos. Lelaki itu tampan dan perkasa lagi. Dia menumpang tinggal di kampung itu. Tidak tahu berapa lamanya sudah dia menumpang di kampung itu, tapi memang dia sudah tahu kecantikan Rondikos. Nama lelaki itu ialah</p>	<p>Once upon a time there was leader named Grandpa Sorontong. This leader had a single daughter named Rondikos. Rondikos was beautiful. She was both the daughter of a leader and she was beautiful, but the men in that village didn’t dare to approach her. And Rondikos wasn’t attracted to any of the men there.</p> <p>About that time there was a man who had arrived from a journey, of the Lotud race. This man was energetic and handsome. That man took up residence in that village. After I don’t know how many days he already knew about Rondikos’ beauty. The man’s name was</p>

i Sandayan, ka.

Iso sodoy, maay nopo di Sandayan om suwango i lamin (tatob-atob) di Rondikos. Lamin di Rondikos nopo nga nokotongkiyad di lamin dit tidi om tama yo. Mangasow ot kikiro'on di Sandayan. Dadi, maay ukabo di Sandayan it tapi di Rondikos, nga opirot tu naan agkasay do taboy. (Tu it tulun gulu-gulu nopo nga manam-pakay dot reetan dot taboy/tagkos). Jadi pagka om opi'it it taboy diri, kotobo di Sandayan it taboy, kotilombusay it tiyan di Rondikos om layako-i it tinee, nga tarus minatay i Rondikos. Madaada i Sandayan mongitung tu mogidu nga, osianan-i di Rondikos dot intangay nopo dialo it wuros di Rondikos, nga tadpom alanji babanar ka. I Sandayan dino nga osiow-i. Jadi amu-i minogidu yalo, tarus ginumapus di Rondikos nogi. Tongoh nopo ot tawaal nga maan nopo dialo songgupo.

Jadi, korikot i minsasarap, kongo-posik dñiri it tongo suwang walay, i tidi om i tama nga noposik dñiri. Osusuwayan yoalo tu minsasarap no banar nga amu po noposik i tanak yo. Dadi boros di Woyoon (i Aki Sorontong), “Ay, intangay ka Yakang ong nokuro tu noruluyan,” ka. Jadi porisa'a nopo di tidi, intangay tu muududun o kusay. Om nunu ong i tidi panantaman ong miyaw-i i tanak yo. Om rikoto it kusay it muududun om maay bobogo, om wuruso it tanak yo. Nga tongoh ka maan dot okokosig no i tanak yo. Nokotigog babanar i tidi ka. Jadi, i tidi diri kinam mogkorudu, om koringkaw it tongo tulun, tu norongow dot muududun i kusay. Kotimung dñiri i tongo tulun om it tobpinee di Rondikos kikiawi. Masing-masing minonguut do tongo gampa, tandus, wasoy, sopuk om tongo lineaas do kayu, tu mongikiro mamatay di Sandayan. Pagka om sam-ko iri-i, ingkak

Sandayan.

Suatu malam, Sandayan menceroboh masuk ke bilik Rondikos. Bilik Rondikos pula berasingan dengan bilik ayah dan ibunya. Tujuan Sandayan menceroboh masuk ke bilik Rondikos ialah untuk memperkosa. Dengan tidak semena-mena Sandayan membuka kain sarung Rondikos, tapi kain sarung Rondikos dipasang dengan ikat pinggang yang ketat. (Sebab orang dulu-dulu biasa memakai ikat pinggang yang dibuat daripada kain). Jadi oleh kerana ikat pinggang itu kincup, Sandayan lalu memotongnya. Tapi malang sekali kerana perut Rondikos pula terpotong, sampai ususnya terkeluar, dan Rondikos pun meninggal dunia. Sandayan berdiam diri sambil berfikir. Kalau dia melarikan diri, rasa kasihan pula dia dengan Rondikos yang tersangat cantik. Sandayan adalah lelaki yang berani. Dia tidak melarikan diri, bahkan terus memeluk Rondikos. Apapun yang terjadi, dia akan tanggung.

Keesokan harinya, orang-orang rumahpun sudah bangun semuanya. Ayah dan ibu Rondikos juga sudah bangun. Tapi, mereka rasa hairan kerana anaknya Rondikos belum bangun lagi walaupun hari sudah siang. Jadi, kata ketua (Aki Sorontong), “Cuba kau tengok anak kita, mengapa dia lewat bangun,” katanya. Lalu, apabila ibu Rondikos masuk ke dalam bilik Rondikos, dia mendapati bahawa ada seorang lelaki yang sedang berbaring dekat dengan Rondikos. Si ibu pula menyangka bahawa anaknya itu masih hidup, lalu dia datang kepada lelaki itu dan memukulnya habis-habisan, dan kemudian menarik anaknya. Akan tetapi, bukan main terkejutnya ibu Rondikos apabila mendapati badan anaknya sudah keras. Lalu, menangislah si ibu dengan sedih sekali, sehingga jiran-jiran pun terkejut dengan hal itu, kerana mereka mengetahui bahawa ada seorang lelaki yang berada di bilik Rondikos. Apabila orang-orang serta

Sandayan.

One night, Sandayan slipped into the bedroom (screened off area) of Rondikos. Rondikos' bedroom was separated from the bedroom of her parents. Sandayan's plan was to have his way with her. Sandayan attempted to remove Rondikos' sarong but it was tightly tied to her waste with a rattan belt. (People in the past wore rattan belts). So since the rattan belt was narrow, Sandayan cut it through, also cutting through Rondikos' belly, slicing open her bowels, so that Rondikos died instantaneously. Sandayan was silently looking because he wanted to flee but he had pity on Rondikos whose face looked so beautiful. Sandayan was brave fellow. Rather than flee he immediately embraced Rondikos. He was willing to face the consequences of his action.

When it was morning, everybody in the longhouse woke up, and the parents also woke up. Something seemed strange because it was really already well into the morning but their daughter had not woken up yet. So the leader (Grandpa Sorontong) said, “Hey, look in on our dear why she has overslept,” he said. So the mother checked, and looked and a man was sleeping with her. Her mother assumed that she was still alive. She came to the man who was sleeping with her daughter and beat him, and pulled her daughter away. But she found out her girl was stiff. The mother was shocked. So the mother began wailing and the people were alerted, and they heard a man had slept with her. The people gathered, plus all the siblings of Rondikos. They each held bushknives, spears, adzes, blowguns, and

i Sandayan om pomoros no. Boros daaw, “Nununu ot irikot duyu sid dogon, nga ataanan ku-i tu rumundun oku di Adi diti,” ka, “nga pomikir kow po isay gaam dot maan oku porusodo polobong om maan oku patayo. Siongo nopo ino, maan ku-i okuno. Nga endodoso oku nogi ong porunggumon oku; 'seeso lungun dagay,” ka di Sandayan.

Jadi, ka di tongo tulun, “Gaam po porunggumon (maan porusodo polobong) yalo dino tu ajara no babanar,” ka. Om orikot i pangalabangan, maay no porusodo i Sandayan di bangkay dialoy Rondikos. Naan yoalo posuwango id lungun dot olutub babanar. Lobongo no. Nga iti po gisom, pagka om ki-karis i Sandayan, naan no pokionuwo dialo. Iri beeri nga pinoowitan di tongo tulun. Tongoh nopo i boros koginawaan di Sandayan notumbaya'an kiawi.

Jadi kadung dang kodoori nopo di tadat nga onom tadlaw koturu om maan no luwaso; ipapaaton di kusay, jijinangka nopo di kusay ino ong songkuro koleedan, onom tadlaw, koturu o sodoy opurimanan no di kusay ot songlopug sid soribaw di tana. Om orongow di Sandayan iso bongut dot sam-ko, “Woy ... maay dikoo rusukay ka ong nansak no karabaw,” ka di tulun torongow di Sandayan. Ino nopo bongut nga, bongut dit woyoon do rogon do lobong, om turu po turipon yo. Jadi, “Tongoh iti?” ka di ginawo di Sandayan, tu i Sandayan nopo dino nga kon-i-ko

adik-beradik Rondikos sudah berkumpul semuanya, dengan masing-masing membawa parang, lembing, kapak, sumpitan dan juga belahan kayu, kerana hendak membunuh Sandayan. Maka dengan itu, Sandayan pun lalu berdiri dan kemudian mengucap. Katanya, “Apa saja yang kamu kenakan kepada saya, saya dapat menahannya juga, sebab saya mahu juga mati bersama dengan si adik,” katanya, “tapi kamu fikirlah baik-baik, mana satu yang kamu pilih, saya dikuburkan bersama hidup-hidup atau saya dibunuh. Mana saja di antara dua hal itu, saya tetap bersetuju. Tapi, memang saya rasa lebih sengsara kalau saya dimasukkan bersama di dalam satu keranda,” kata Sandayan.

Jadi, kata semua orang, “Lebih baik kita kuburkan dia bersama, supaya dia akan jera,” kata mereka. Dan apabila tiba waktu untuk menguburkan, mereka pun memasukkan Sandayan dalam keranda yang sama dengan mayat Rondikos. Mereka dimasukkan ke dalam keranda yang sangat kedap. Kemudian mereka pun dikuburkan. Cuma saja, oleh kerana Sandayan mempunyai keris, maka dia meminta keris itu. Orang-orang membawa itu juga. Apa saja kehendak Sandayan, mereka akan tunaikan.

Jadi, kalau ikut adat dulu-dulu, selepas enam hari iaitu pada hari yang ketujuh barulah kenduri pengusiran roh dilakukan; si lelaki (Sandayan) menjangkakan sendiri berapa lamanya sudah dia berada dalam kubur itu. Dalam jangkaannya, ketika genap enam hari, dan tiba sudah malam ketujuh, si lelaki dapat merasakan bunyi tapak kaki di atas tanah. Dan Sandayan juga terdengar suara berkata seperti, “Cuba kamu periksa, sudah masaklah belum kerbau itu,” kata suara yang Sandayan dengar. Suara itu adalah suara ketua syaitan, dan tujuh orang pengikutnya. Kemudian, “Apa ini?” tanya Sandayan dalam hatinya, sebab

sharp sticks, because they were planning to kill Sandayan. Therefore, Sandayan stood up and spoke. He said, “Whatever you do to me I will bear it, because I want to undergo the same fate as my darling. But consider first whether it’s better to bury me alive with her or to kill me. Whatever you decide on I will accept. But I will suffer greatly if you bury me alive together with her, putting us in one coffin.”

The people said, “We might as well bury him alive together with her, so that he really learns his lesson. When the funeral came, they put Sandayan in the same coffin as Rondikos. They put him in a coffin that was closed very tightly. Then they buried them. The only concession was that since Sandayan had a kris,² he requested it and it was brought. Whatever Sandayan requested the people granted.

In the past the custom was that after six days, on the seventh day they would hold a ceremony to send away the spirit of the deceased; the man (Sandayan) had kept cognizant of how long he had been buried. After six days and upon the seventh day at night he felt pounding above on the ground. And Sandayang heard a voice say, “Wow, let’s pig out and see if that buffalo is cooked yet,” said the man that Sandayan heard. This voice was the voice of the head grave demon and his seven slaves. “What is this?” Sandayan asked himself,

² Kris: A dagger with a wavy blade, and normally carrying magical power (an empowering spirit).

sodoy nga otuwong-i; tadlaw nga otuwong-i, sid saralom do tana gima. Mogkurelo poom opurimanan dñiri di Sandayan dot muuwunsud-i ot tumbalang ka, amu no miasala sid kangkab di Rondikos. Tuyuanay di Sandayan ka om poontoko di Sandayan it kangkab yo, om siisiyopo di tongo rogon it tumbalang diri kabarasan nga, sam-ko sumakat it tonsi dit kangkab di Sandayan tu miyaw-i i Sandayan dino.

“Ay!” ka di torongow sid soribaw, “Nokuro iti tu mad-ko mata po?” ka. Om piosowowoliyay monosop i tumbalang i nakasantak sid kangkab di kusay, nga ugu om irad diri. “Mata po,” ka om eeranan bo. Kadung-ko i koturu minonosop diri tumbalang, ong amu sinumintor i Sandayan akakat ka, tu ologod babanar monosop i rogon koturu. Nga aso- i tososop. “Ay, ajajalan iti, nga kikiro'on ku,” ka di woyoon. “Iti tadlaw no beeno ot kinansakan. Nga ugu dino nga maay ka ugaro dikoo,” ka di woyoon do rogon diri pakaa sid tongo rogon suway.

Korongow nopo di kusay (Sandayan) i boros dit woyoon di rogon diri, moosodia dñiri i kusay ka tu maan ugaro it lungun di Rodikos om i Sandayan. Jadi, ampo lele'ed, orongow no di Sandayan, naan godongo i lungun. Om opurimanan-i di Sandayan, naan sukabo i lungun.

Nôosukab, wunduso di Sandayan i karis yo om kinam mintitibas di tongo rogon, om kuutay dialo i liow di woyoon di rogon. Insan-insan it tongo rogon wookon mogidu om, “Mokimaap, mookimaap,” ka dit woyoon di rogon. “Mokimaap oku oy ambaya,” ka dit woyoon dit rogon. “Amu oku mangamaap,” ka di Sandayan om tibason no

Sandayan ini walaupun bukan malam tapi dia rasa gelap juga sebab ia berada dalam tanah. Sedar tak sedar, tiba-tiba Sandayan terasa bahawa ada batang buluh terjulur ke bawah, dan menuju ke dada Rondikos. Dengan perlahan-lahan Sandayan mengenakan dadanya pada hujung batang buluh itu, dan disedut oleh syaitan-syaitan, maka bagaikan tertanggal isi dada Sandayan, sebab Sandayan ini masih hidup.

“Aik!” terdengar suara dari atas, “Kenapa ni, sepertinya masih mentah lagi?” kata syaitan-syaitan itu. lalu, bergilir-gilir pula syaitan itu menyedut buluh yang terkena atas dada Sandayan, tapi tetap sama. “Masih mentah,” kata mereka, dengan nada yang kehairanan. Bila tiba giliran syaitan yang ketujuh menyedut buluh itu, kalau bukan Sandayan bertahan dengan sekuat yang mungkin, dia akan terangkat, sebab sedutan syaitan itu terlalu kuat. Akan tetapi, tiada apa yang dapat disedut. “Ini sangat menghairankanlah, tapi saya kira,” kata ketua syaitan, “Hari inilah ia masak. Macam inilah, cuba kamu bongkar,” katanya kepada pengikut-pengikutnya.

Apabila Sandayan mendengar kata-kata ketua syaitan itu, dia terus bersedia sebab kerandanya dan Rondikos akan dibongkar. Jadi tidak lama kemudian, Sandayan terdengar pula bahawa keranda itu ditarik keluar. Dan Sandayan terasa pula bahawa keranda itu dibuka. Terbuka sahaja keranda itu,

Sandayan terus menghunus kerisnya dan memotong semua syaitan-syaitan itu, dan dipegangnya pula leher ketua syaitan itu, sehingga syaitan-syaitan yang lain melarikan dan diri dan, “Minta maaf, minta maaf,” kata ketua syaitan. “Saya minta maaf, wahai kawan,” kata ketua syaitan itu. “Saya tidak memaafkan,” kata Sandayan, dengan mahu memotong ketua syaitan itu.

because Sandayan was in the dark; even if it had not been night, he would still be in the dark; during the day it was dark since he was under the ground. Suddenly Sandayan felt a piece of bamboo breaking through, going straight into Rondikos' chest. Sandayan carefully moved it to his own chest, and the demons sucked at the bamboo and it was as if the flesh of Sandayan's chest was being pulled away since he was still alive.

“Hey!” he heard from above, “Why is this one still raw?” And they took turns sucking the bamboo that was planted into his chest, but the same thing happened. “It is still raw,” they said astonished. When the seventh one sucked the bamboo Sandayan would have been lifted up if he did not hold himself down, because the seventh demon sucked very hard. But he did not suck up anything either. “Hey, this one is resistant, but by my calculation he should be cooked today. But since that's how things are, let's open up the grave,” said the chief demon to the seven other demons.

When the man (Sandayan) had heard the words of the chief demon, he got prepared because they were going to open the coffin of Rondikos and Sandayan. Not too much later Sandayan heard them pull up the coffin. And Sandayan felt them open the coffin.

When it was open, Sandayan drew his kris and began stabbing at the demons, and then he grabbed the chief demon by the neck. The other demons fled at once, and the chief said “Forgive me, forgive me.” “I beg your forgiveness, friend,” said the chief demon. “I will not forgive you,” said Sandayan and was about to

daraay i woyoon di rogon. “Ikaw noono, ika balaay mangakan do tulun,” ka. “Ay, mokimaap, mokimaap. Koyoo oku patayo,” ka di woyoon di rogon. “Tongoh nopo maan nu pokionuwo, maan ku nopo taakay ikaw,” ka. Songkikip i woyoon di rogon ka tu okitanan i karis di Sandayan ka.

Dadi, boros di Sandayan, “Posiyay po dogo i Adi tu ong amu oposiyan nu, maan tekaw patayo,” ka di Sandayan. Om tibason no daraay dialo i rogon diri, nga mokimaap babanar i rogon. Dadi boros di woyoon di rogon, “Posiyan ku-i ino tongondu,” ka. “Oõ, nga subay-ko oposiyan nu po i Adi om aa-ku nogi maan ika tibaso,” ka di Sandayan. Om surago di Sandayan i tiyan di rogon ka, nga amu-i naan pologodo di Sandayan, mongindorosi nopo. Iri no ot songkikip no babanar i woyoon di rogon ka. “Langkasay, posiyay no!” ingarakay di Sandayan i rogon.

Dadi, amu ela'an ong kinukuro di rogon, milom noposiyan i Rondikos ka, mogom-ogom-i. Iri no tu otomon dñiri i Sandayan. Dadi naan dñiri dialo powilio it woyoon di rogon.

Soromo'on nopo iti tongo rogon diti nga songtongkusan sid tongo gowuton ka tu rumosi babanar di Sandayan. I Sandayan diri, osukur sid Kinoringan tu noposiyan ka i Rondikos.

“Nokuro tu milom siti oku?” ka di Rondikos tu oboyinga'an tu osorow yo kakal-i sid walay yo modop po. “Nokuro tu milom sitid kalabangan oku? Aku-i kobulun diti,” ka di Rondikos. Tu kalabangan nopo sid minsorili yo, tu siri bo pangalabangan do tulun. “Kayo muli,” ka wagu di Rondikos. Uli no yoalo.

“Kau saja, kau pula yang memakan manusia,” katanya. “Minta maaf, minta maaf. Jangan kau bunuh saya,” pinta ketua syaitan itu. “Apa saja yang kau minta, saya akan berikan,” katanya. Ketua syaitan itu menggigil kerana melihat keris Sandayan.

Lalu, kata Sandayan, “Hidupkan si Adik ni, sebab kalau kau tidak dapat menghidupkannya, saya akan bunuh kau,” perintah Sandayan. Sambil mahu memotong syaitan itu, tapi syaitan itu sangat minta maaf kepadanya. “Saya akan hidupkan perempuan itu,” kata ketua syaitan itu. “Baiklah, tapi kau mesti menghidupkannya terlebih dahulu, barulah saya tidak akan potong kau,” kata Sandayan, sambil menikam perut ketua syaitan itu, tapi Sandayan tidak menikam dengan kuat kerana dia hanya mahu menakut-nakutkan sahaja. Makin menggigil lagi ketua syaitan itu. “Cepatlah, hidupkannya!” gertak Sandayan.

Entah macamana syaitan itu buat, tiba-tiba Rondikos hidup, dan kini dia sedang duduk. Sandayan sangat gembira. Kemudian dilepaskannya ketua syaitan itu.

Sementara syaitan-syaitan itu pula berlarian di dalam hutan kerana terlalu takut kepada Sandayan. Sandayan pula sangat bersyukur kepada Allah, kerana Rondikos hidup semula.

“Kenapa tiba-tiba saya berada di sini?” tanya Rondikos, dia merasa hairan kerana, dia ingat dia ada di rumah juga dan sedang tidur. “Kenapa tiba-tiba saya berada di kawasan perkuburan ini? Saya tak beranilah,” kata Rondikos, sebab di sekelilingnya terdapat banyak sekali kuburan, kerana di situlah tempatnya mereka menguburkan orang yang meninggal dunia. “Mari kita pulang,” kata Rondikos. Dan mereka pun pulang.

slash the chief demon. “So it is you who eats people,” he said. “Forgive me, forgive me. Don’t kill me,” said the chief demon. “Whatever you ask of me, I will give it to you.” The chief demon was quivering when he saw Sandayan’s kris.

So Sandayan said, “Bring my darling back to life for me, because if you don’t, I will kill you.” He was about to stab the demon, but the demon begged for forgiveness. So the chief demon said, “I will bring the girl back to life.” “All right, but you have to bring my darling back to life before I release you; otherwise I will stab you,” said Sandayan. He stabbed towards the belly of the demon, but he didn’t follow thru, he just frightened him. Now the chief demon was really trembling. “Bring her back to life quickly!” Sandayan yelled at the the demon.

I don’t know what the demon actually did but suddenly Rondikos came back to life and then was sitting up. So then Sandayan was happy. So then he released the chief demon.

As for the demons, they all ran away into the woods because they greatly feared Sandayan. As for Sandayan was grateful to God that Rondikos had come back to life.

“Why am I suddenly here?” asked Rondikos, because she was dumbfounded because from what she remembered she was still sleeping at home. “Why am I suddenly here in the graveyard? I’m afraid of this place,” said Rondikos. She said that because they were surrounded by graves, because it was a graveyard. “Let’s go home,” said Rondikos. So they went home.

Dadi, namot di muli yoalo diri, maay tuturano di Sandayan it kinowowoyo'on om omomoluan d̄iri yalo tu yalo no ot nakasabap dot nawaal it parakara dino. "Pangandaman ku, aso-i nopurimanan ku; adis ... aso nandaman ku nununu," ka di Rondikos. "Ikaw nga ara'at-i balaay tu managayan koh mangasow dogo, nga awasi tu noposiyon oku-i; om aa-ku poma noposiyon bo nga awasi nogi iri tu aso-i toruol ku," ka di Rondikos. "Sam-ko ino balaay," ka di Sandayan.

Ba, korikot nopo miduduwo sid pomogunan om sid walay di Rondikos, orongow no miagung ka tu mangatod noono do nowitan sid lobong di Rondikos. Osodu po yoalo kabasaran, okitanan no di tongo tulun mantad sid walay dot maap̄anaw-i i Rondikos om i Sandayan, tumoronong sid walay. It tongo tulun nopo diti oguriyok nopo monongko-, "Isay ilo? Isay ilo?" ka. "Isay ilo mad-ko i Rondikos it minatay di guulu?" ka dit tongo tulun wokon. Om kapatangay d̄iri dot i Rondikos om i Sandayan balaay iri nga, nunu po d̄iri do kotomon dit tulun sid walay, minogiad d̄iri kembagu it tongo tulun kikiawi ka tu otomon babanar.

"Ba, okukuro kangku dikoo, ong aa-ku nopo minaan porusodo dikoo sid lungun di Adi ... Awasi ong kooli Yadi siti om yoku nga awasi ong kooli siti. Yoku diti ong turu tadlaw po amu kaakan, ampo matay," ka di Sandayan kabasaran, ka, tu babanar-ko osundu i Sandayan dino. Om kapadan no di Rondikos. Suway tadlaw, naan d̄iri pisolowoo yalo ka. Obogia singkoleed diri yoalo.

Jadi, sewaktu mereka dalam perjalanan pulang, Sandayan menceritakan kejadian itu kerana dia merasa malu terhadap Rondikos kerana dialah yang telah menyebabkan hal itu terjadi. "Pada ingatan saya, tiada apa yang saya rasakan; saya tidak mengingati apa-apa," kata Rondikos. "Kau pun jahat juga rupanya, sebab kau terus-menerus mengganggu saya, nasib baiklah saya hidup lagi, tapi walaupun saya tidak hidup semula, lagi sangat baik kerana saya tidak merasai sakit apa-apa," kata Rondikos. "Begitu rupanya," kata Sandayan.

Apabila mereka berdua sampai di kampung dan di rumah Rondikos, kedengaranlah bunyi gong, kerana masanya untuk menghantar bekalan ke kubur Rondikos. Ketika mereka masih jauh lagi, terlihatlah oleh orang-orang dari rumah akan Rondikos dan Sandayan yang sedang berjalan menuju ke rumah. Orang-orang di rumah itu sangat riuh dan berkata, "Siapa itu? siapa itu?" kata mereka. "Siapa itu, macam Rondikos yang mati dulu?" kata pula yang lain. Dan apabila mereka mengamati-amatinya dengan betul, dan tahu bahawa itu adalah Rondikos dan Sandayan, maka mereka rasa gembira sangat-sangat, bahkan semua orangpun menangis kerana terharu.

"Ba, macamanalah dengan kata-kata saya tempoh hari, kalau saja kamu tidak memasukkan saya ke dalam keranda, adakah si Adik dapat pulang, begitu juga dengan saya. Saya ni, kalau tujuh hari lagi tidak makan, saya tidak akan mati punya," kata Sandayan, kerana Sandayan ini kononnya mempunyai kuasa ajaib. Dan sangat padan pula dengan Rondikos. Suatu hari, merekapun dikahwinkan, dan bahagia sampai selma-lamanya.

As they were going home, Sandayan told her what happened and he was ashamed now because he was the cause of all these problems. "In my memory I don't feel anything, I cannot remember anything," said Rondikos. "But you are evil because you accosted me in the extreme, but it is good that I came back to life; and even if I had not come back to life then at least I did not suffer any pain," said Rondikos. "So that's how you see it," said Sandayan.

Well, the two of them arrived in the village and they heard them playing gongs in Rondikos' house because they were bringing items to Rondikos' grave. When they were still a long ways off from the house the people saw Rondikos and Sandayan walking, approaching the house. The people were all abuzz saying, "Who is that? Who is that?" "Who is that? It looks like Rondikos who has just died?" said the other people. And when they looked closely and saw that it was Rondikos and Sandayan, nothing could have made them happier; now all the people were crying again because they were very happy.

"Well, what did I tell you, if you had not buried me together with my darling in the coffin ... It is good that Darling has returned home and it is also good that I have returned here. I can go seven days without eating and still be alive," said Sandayan, because Sandayan really had magic power. And he was a good match for Rondikos. They married them on a later day. And they lived happily ever after.

<p style="text-align: center;">Riyagon (1) Tinangon di Agingging Nunung Kg. Salimandut 1989</p>	<p style="text-align: center;">Riyagon (1) Diceritakan oleh Agingging Nunung Kg. Salimandut 1989 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Riyagon (1) Told by Agingging Nunung Salimandut Village 1989 English: James Johansson 2012</p>
<p>Waroo no ka, pisasawo no di Moduw om i Laki. Aa songkuro koleed kinopisasawaan doalo, ki-tiyan no i Moduw. Ki-tiyan po om agayaan no ka. Agayaan po om sorokosusuwo no. Ampo leeled, nosusu no diiri. Om kosusu nga tongondu ot tanak. Maay nopo di Moduw om podsuo no ka. Nopodsu nopo ka, posusuwo no, om poboyuko no. Ampo leeled om agagayo no diiri it tanak.</p> <p>Kadung nagagayo it tanak diiri, pomoros no i Laki dot, "Puranganan po oy Moduw inot tanak, reetan di Riyagon," ka. "Oo", ka di Moduw. Na, iri no ngaran dit tanak doalo; i Riyagon.</p> <p>Wooy nopo dit nagagayo no i Riyagon om pomoros no dot, "Iti oy idi, modop oku po, nga kadaay oku no dikoo posikay, tadi maan oku dikoo posikay nga ponggomon oku dikoo do nonggiwit," ka di Riyagon.</p> <p>Adi, panampakay no dot tongo lapoy om tapi om sirung, om onuwo it bokunsi om odop-odop no ka. Om odop kabarasan, montod dit minangagang nogi dit mongumo, dot modop no i Riyagon. Tatad-i minaan posikay, nokopongomot dit paray sid tumo dit naan agango dit tantad modop.</p> <p>Aji, maay nopo om panganu di paray om maay wagaso om torimo'o. Kadung-ko naansak it tinorimo diri, pomulugu no om maay no posikay i Riyagon. Kadung noposik i Riyagon diri, minaan no ponggomo dot binulugu it ninggiwit.</p> <p>Aji, om kaposik nga miitiri ot gatas di susu di Riyagon. Oyopos nopo it sid nodopon. Ka di Moduw "Nokuro ino oy Akang tu oyopos</p>	<p>Tersebutlah kisah kononnya, berkahwinlah Laki dengan Moduw. Tidak berapa lama selepas mereka berkahwin, Moduwpun mengandung. Setelah mengandung, tidak lama kemudian, diapun bersalin dan mendapat seorang anak perempuan. Setelah itu, Moduw memandikan bayi itu dan menyusukannya lalu membuainya. Beberapa lama kemudian, anak itupun besar.</p> <p>Setelah anak itu sudah besar, berkatalah Laki, "Moduw, namakan anak kita itu, beri dia nama Riyagon," kata Laki. "Baiklah," kata Moduw. Nama anak mereka ialah Riyagon.</p> <p>Beberapa tahun kemudian, anak itupun sudah dewasa. Lalu kata Riyagon, "Ibu, saya mahu tidur, tapi jangan kejutkan saya sebelum kamu dapat letakkan dalam genggamannya nasi daripada padi yang baru pertama kali dituai," kata Riyagon.</p> <p>Setelah itu, Riyagon masuk ke bilik, kemudian bersolek dan memakai pakaian tradisional. Kemudian Riyagon mengambil begnya lalu tidur. Pada waktu dia baru mula tidur kononnya, bapanya baru mula menyukat kebun untuk dibuat ladang. Dan setelah ladang itu sudah berhasil, barulah ibunya mengejutkan, iaitu kira-kira lebih kurang sepuluh bulan.</p> <p>Lalu, Moduw mengambil padi untuk dibuat beras dan dimasaknya menjadi nasi, kemudian dibentuknya nasi itu menjadi bulat kemudian meletakkannya ke atas tapak tangan Riyagon.</p> <p>Setelah itu, Riyagon pun bangun, tapi ibunya hairan melihat perubahan Riyagon kerana tempat tidurnya basah, lalu Moduw bertanya kepada</p>	<p>Once upon a time, Moduw and Laki got married. Not long afterwards Moduw became pregnant. She grew larger and then gave birth. The child was a girl. Moduw bathed her, breastfed her and put her in a baby swing. Soon the child grew bigger.</p> <p>When she had become bigger Laki said, "Name your child; give her the name Riyagon." "Alright," said Moduw. So that was the child's name – Riyagon.</p> <p>As Riyagon got bigger she said, "Mother, I'm going to sleep, but don't wake me up. Only wake me up when you can put a riceball of the firstfruits of the rice harvest in my hand.</p> <p>She put on a blouse and sarong and took her purse and lay down. And they say she slept from the time that they first marked out a field for use. Only when they had harvested the rice from the field which they had marked out did they wake her up – after maybe 10 months.</p> <p>They gathered the rice and pounded it to get rid of the husk and cooked it. When the rice was cooked, they made a rice ball and awakened Riyagon. When she awakened, he took the rice ball in her hand.</p> <p>When Riyagon awakened, milk was leaking out of her breasts, and where she was sleeping was wet. Moduw</p>

not nodopon nu?” ka. “Taw, ami-i beti, tongoh ma ki-duduatan,” ka di Riyagon.

Oō, aji, iri kabarasan diri, miowowoli nopo it kokusayan migit nga aa-i mongoo i Riyagon. Nunu-i, yo Moduw nga rumasang di Riyagon tu it aa mongoo i Riyagon dot mangan igitay. Nga, ka di Riyagon, “Ay, koyoo duyu ogogoo inot tongo tulun monorima dot manansawo dogon, tu nuu keleelo ong waro sumuut dogon dot mooy siti,” ka.

Om, purimono-i nga okon-ko isay ot sawo di Riyagon, sori sid sawat reetan di Motontog, kusay, wawayoy. Aji, it tantad di Riyagon no muli sid tidi, minongurud po dot gatas dit susu yo dot nisuwang sid sili. Turu neenan ot sili noponu do gatas kabarasan. Kadung naawi di Motontog posusu dit tanak it turu neenan ot sili dit gatas diri, om kinam mogiad it tanak dot mangangat sumusuut kabarasan, kuoyon-i kuoyon di Motontog mangatatang nga amu-i tundingkod. Aji, boros dialoy Motontog, “Kumukuro kito sumusuut dot aa eela'an o wayaan?” ka di Motontog. “Mamanaw-i bâanar sino,” ka dit tanak. Om kapajalay yalo.

Maay nopo om bobo'o no dialo it tanak, om pamanaw. Aji, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kanaman ka ka dot mamanaw no yo Motontog. Sumampot po dit koturu om, nokorikot no dot pomogunan.

Aji, it saralom maapânaw yoalo diri, nakasambat yo-Motontog dot tulun. “Siongo ralan diti mitilombus?” ka di Motontog. “Ay, aa-ku ela'an,” ka dit iso. Om mongoduat yalo di tulun koduwo nga, “Ombo dikaw do wayaan,” ka. Ka dit tanak, “Pamanaw sino,”

Riyagon, “Kenapa tempat tidurmu basah, anak?” tanya Moduw. “Entah, tiada apa-apa, kenapa ditanyakan,” kata Riyagon.

Setelah itu, lelaki pun bertukar ganti meminangnya tapi Riyagon tidak setuju. Moduw dan Laki sangat marah dengan kelakuan Riyagon. “Ah, janganlah kamu paksa saya menerima lamaran mereka itu, sebab nanti mana tahu ada orang yang akan datang ke sini untuk mencari saya,” kata Riyagon.

Sementara itu, rupa-rupanya Riyagon ini sudah bersuami, tapi suaminya itu adalah orang kayangan yang bernama Motontog. Riyagon berkahwin pada waktu dia sedang tidur, dan sudah mempunyai seorang anak. Pada waktu dia hendak pulang ke dunia, dia memerah air susunya sebanyak tujuh cerek. Namun setelah air susu itu sudah habis, anak mereka menangis dan mengajak ayahnya untuk menyusuli ibunya di dunia. Tapi kata Motontog, “Bagaimana kita pergi menyusuli ibumu, kita tak tahu jalannya?” kata Motontog. “Kita jalan saja,” kata si anak. Jadi, dia rasa dia dipaksa.

Lalu, Motontog pun mendukung anaknya, kemudian berjalan. Katanya, mereka akan tiba ke dunia pada hari ketujuh. Setelah itu, mereka pun memulakan perjalanannya.

Motontog bertanya kepada orang-orang di sekitarnya, “Ke mana arah jalan ini?” tanya Motontog. “Entah, saya tidak tahu, mana-mana saja arah yang kau mahu ikut,” kata orang-orang di situ. Lalu, kata anaknya, “Jalan di situ.” Lalu, Motontogpun mengikuti arah jalan yang ditunjukkan

said, “Dear, why is it wet where you were sleeping?” “Who knows? It’s nothing. Why are you even asking?” said Riyagon.

After that time, one man after another proposed to Riyagon, but she wouldn’t consent to marrying them. Moduw didn’t scold her for it. Riyagon said, “Don’t rush into accepting their offers of marriage to me, because maybe someone may come for me here.”

They came to realize that Riyagon already had a spouse. It was none other than a heavenly being called Motontog, a young man. [She had married while yet asleep, and had a child.] When she was going to return to her mother in this world, she expressed some milk into a tea kettle. She filled seven tea kettles with milk, they say. When Motontog had fed all seven tea kettles of milk to the child, and it began crying, wanting to go to its mother, Motontog could do nothing to comfort the child so it would stop crying. So he said, “How can we go after your mother when we don’t know the way?” “Just go anyway,” said the child. So he felt forced to go.

So Motontog carried the child on his back and set off. The first, second, third, fourth, fifth, sixth day he walked. When the seventh day came, he arrived in this world.

While they were on their way, Motontog met a person. “Where is the path onward?” he asked. “Sorry, I don’t know,” said the first person. The second person said, “Go wherever you want.” The child said, “Go over there.”

ka. Boboboan ino tu okodok po.

Om pamanaw i Motontog, kesaan, koduwaan, kotoluan, kaapatan, kolimaan, kaanaman ka, korikot it koturu, nokorikot no dot pomogunan. Kaa nopo dino. Koorikot sid iso ot pomogunan, mongoduat. Nga iri no ot isimbar dit tongo tulun, “Dikaw nopo dot ginawo ong siongo wayaan tu amu ya elaan ino ong siongo,” ka. Mooboros i tanak dot, “Silo wayaan,” ka. Sampay turu ot pomogunan do najangan nga, iri-i it boroson.

Ba, om pamanaw nōono, ontod sid koturu pomogunan bo, om pamanaw nga aa-i oled mamanaw, nokorikot no sid do Laki i Motontog. Oō dot, ampo nokorikot, siri nogi id sosogoon, orongow no miagung. Okon-ko tongoh, manansawo di Riyagon i kusay. Boros dit tanak, “Lalangasay Ama, sowoon no idi dilo,” ka. “Ay, okon-ko ogumu boboroson ka-i Akang. Nunu keleelo nu?” ka di Motontog. “Ay, amu,” ka, “manansawo di Idi ilo,” ka dit tanak.

Na, pamanaw no ka ka yo-Motontog. Om korikot kabarsan ilo nga, siri pod natad, poginuod no it tanak. Minoginuod dot minindoo sid boboboan. Kadung nokendoo mantad sid boboboan di Motontog, pitilombus i mindakod, om puririsop no dit tongo tulun dot mongoy sid di Riyagon. Kadung nokorikot sid di Riyagon siibo no it lapoy kaa, om tangop no sumusu dit susu di Riyagon.

Aji, “Wooy obo oy idi, kadaay duyu po ogogoo, kangku dikoo, intaay po dino iti,” ka di Riyagon. Nunu po ong it kusay dit manansawo diri kabarsan nga, obuyuus no tipus muli tu it nokorikot i Motontog siri.

Na, iri diri tu nokorikot dīiri i Motontog siri, mad tilombuso-i nōono moginum dot turu tadlaw

oleh anaknya.

Setelah tujuh hari mereka berjalan, merekapun tiba ke dunia. Sesudah mereka tiba di dunia, Motontog bertanya kepada orang-orang yang dia jumpa, tapi orang-orang itu menjawab, “Ikut suka hati kau, ke mana jalan yang kau mahu ikut,” kata mereka. Lalu, anaknya yang dalam gendongan berkata, “Ayah ikut jalan itu,” katanya. Sehingga tujuh buah negeri yang mereka lalui, tapi itu juga yang dicakup.

Setelah tiba ke negeri yang ke tujuh, mereka meneruskan lagi perjalanan mereka. Tidak lama kemudian, mereka pun tiba pada Laki, tapi belum pun sampai ke rumah Laki, mereka terdengar bunyi gong kerana kononnya Riyagon akan dikahwinkan oleh lelaki lain. Lalu, kata si anak, “Bapa, cepatlah bapa berjalan, ibu akan dikahwinkan sudah tu,” kata si anak. “Aah, janganlah kau banyak cakap, nak, bagaimana juga kau tahu,” kata Motontog. “Ah, tidak, ibu akan dikahwinkan sudah tu,” kata si anak.

Lalu, merekapun berjalan menuju ke rumah Laki, namun baru saja Motontog tiba di perkarangan rumah Laki, anak itu meronta dalam gendongan Motontog dan turun, lalu naik ke rumah Laki. Setelah naik ke rumah, anak itu terus sahaja pergi kepada Riyagon. Setelah anak itu sampai kepada Riyagon, dia terus saja membuka baju Riyagon dan menyusui.

Lalu, “Nah kan bu, saya sudah cakap dengan kamu, janganlah kamu paksa saya, sekarang kamu tengoklah sendiri,” kata Riyagon. Sementara si lelaki yang mahu mengahwini Riyagon pula terus saja pulang dengan membawa hati yang sangat hampa.

Setelah Motontog sampai di sana, dia tinggalkan dunianya dan menetap di dunia Riyagon.

He was carrying him because he was still small.


So Motontog walked the first, second, third, fourth, fifth, and sixth day. On the seventh, he got to this world. It went like this. He would get to one place and ask. But the people would tell him, “You go where you want because we don’t know where that is.” Then the child would say, “That is the way.” They passed thru seven villages, and each time he spoke like that.

After the seventh village, the walked on for a little ways and came to Laki’s house. Before getting there, when they were at the water-fetching spot, they heard someone playing the gongs. It was Riyagon marrying a man. The child said, “Hurry up father; that is mother getting married.” “Don’t talk so much,” said Motontog, “how would you know that?” “I insist that that is mother getting married,” said the child.

So they walked on. When they got there in the yard of the house, the child began squirming, wanting to get down. When he got down from being carried by Motontog, he straightaway went up into the house. He slipped between the people to get to Riyagon. When he got to her, he opened her blouse and began sucking on her breast.

“Mother, I told you not to be in a rush, now just look at this,” said Riyagon to her mother. As for the man who was to marry her, he left dejected because Motontog had arrived.

When Motontog got there, they partied for seven days. And they feasted and partied

<p>kabarasan moginum no. Om moginakan bo tu it mangaramay dit kinorikatan di Motontog siri. Aji, nolintamos ot turu tadlaw kabarasan diri, om pomonguli tongo tulun nga songlopug tongo pudsu mangakan dit tongo togutuy sid ropuan. Nunu ot okon-ko irad dino dot, kooli no kabarasan it tongo tulun nga gumuli no sid do Laki tu moginum. Mang koleed, kikiro-i koleed dino dot tuturu tadlaw kabarasan.</p>	<p>Setelah itu, Laki mengadakan karamaian di rumahnya selama tujuh hari. Selepas tujuh hari, orang ramaipun bubar dan pulang ke rumah masing-masing. Tapi selang tujuh hari mereka mengadakan lagi keramaian sambil minum tapai, dan bila saja semua orang bubar dan pulang ke rumah masing-masing, musang berterjunan dari pokok pisang hutan di dapur mereka. Bayangkanlah berapa lama mereka berada di rumah Laki.</p>	<p>to celebrate the arrival of Motontog. When seven days had passed and everyone was going home, civet cats were jumping down into the house to eat jungle bananas in the kitchen. How could it be otherwise when the people who had gone home would come back to Laki's house to drink? As for time span, there were about seven days.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain & Janama Lontubon</p>		
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<p>Singgagara (Mongoy sid Kinoringan) Tinangon di Agingging Nunung Kg. Salimandut 1989</p>	<p>Singgagara (Pergi ke Allah) Diceritakan oleh Agingging Nunung Kg. Salimandut 1989 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Singgagara (Going to God) Told by Agingging Nunung Salimandut Village 1989 English: James Johansson 2012</p>
<p>Waro no ka ka dilo. Waro ka ka dilo kabarasan ot kusay dot reetan di Singgagara. I Singgagara nopo diti nga tulun i mantad sitid daaton do pomogunan. Adi, ilo kabarasan, minansawo i Singgagara dot iso ot tongondu dot iseso doo ot pomogunan.</p> <p>Aa songkuro koleed ot kinopisasawaan doalo kabarasan dilo, om kinam maganak nga, ami songkuro koleed om ki-tanak dîiri yoalo dot turu koyuwan. Nokopuanak po yoalo dot turu koyuwan om minatay no kabarasan it sawo di Singgagara. Adi, ka di Singgagara, “Osusa oku diti, kumaraja nga aa okuat, tanak ku nga ogumu pakanon,” ka dialo.</p> <p>“Nga isay ma ta maangakan?” ka dialo. Aa ela'an ong nunu ot kororongow dialo dot warot aa maangakan kabarasan nga sorid koturu do Kinoringan. “Ay kumukuro diti?” ka dialo. “Kumukuro mongoy sori?” ka. Moomikir no yalo do kapapana'an yo. Aso nopipikir, “Ay, mogot</p>	<p>Pada zaman dahulu kononnya, ada seorang lelaki yang bernama Singgagara. Singgagara ini berasal dari dunia kita manusia. Singgagara kononnya telah berkahwin dengan seorang perempuan yang sama dunia dengannya.</p> <p>Setelah dia berkahwin, tidak lama kemudian isterinya pun mengandung dan melahirkan tujuh orang anak lelaki. Setelah isterinya melahirkan tujuh orang anak, tidak lama kemudian isterinya itu meninggal dunia. Lalu, kata Singgagara, “Saya sangat merasa susah hati, sebab, saya sudah tidak larat bekerja, sedangkan anak-anak saya ramai,” katanya.</p> <p>“Tapi, siapakah orang yang tidak pandai makan?” tanyanya. Entah bagaimana dia mengetahui bahawa kononnya ada orang yang tidak pandai makan, tapi kononnya, orang itu tinggal di tingkat syurga yang ketujuh iaitu tempat Allah. Lalu, katanya, “Bagaimana caranya supaya saya dapat pergi ke sana?” katanya dalam</p>	<p>Once upon a time there was a man named Singgagara. Singgagara is a person who came from our world. Singgagara married a girl from his own village.</p> <p>After they were married, they began having children and it wasn't too long before they had seven children. After having the seventh child Singgagara's wife died. So he said, “I'm in quite a difficulty. I'm not strong enough to work, and I have many children to feed.”</p> <p>“And who doesn't eat?” he said. It's unknown how someone heard him talking about not eating, but what he uttered was heard in the seventh heaven where God lives. Then he said, “How can I go there to heaven?” He thought about how he could</p>

nogi ong mamaal oku dot talud,” ka dialo.

Aji, iri diri kabarasan, minamaal dīiri yalo do talud. Om kopongo it talud, om kinam yalo gumoo, dot aa ela'an ong siongo ot ginoo'on. Korikot do pangkalan, om duato ong siongo kineyonon dit aa maangkanan nga, “Uum, sori po sid lombus, limo po pomogunan dot otoliban,” ka dit tongo tulun. Tu keeso nogi di pomogunan diri kabarasan.

Korikot id koduwo, kotolu, kaapat, iri-i o dadan, aso-i. “Osodu po,” ka kabarasan. Saralom dit sid kaapat no kikiro, duwo po pomogunan ka om ino nogi dino pomogunan dino ka. Ba, ototomon no yalo dit osomok no tu duwo po pomogunan ka. Om kinam yalo gumoo, om korikot di kolimo om duato ong siongo nga, “Ay, iso pot pomogunan dot otoliban nu,” ka dit tulun siri. Ba, makin dit orongow dialo dot osomok no, makin maawasi i ginawo dialo. Om goo yalo, om korikot sid koonom, om pongoduat, “Ay, kada kosusa tu iti-ti peti. Korikot koh nopo do pomogunan kembagu, iri no moonobuk,” ka dit tulun siri. “Ba, awasi neeno,” ka di Singgagara.

Om goo yalo kabarasan dot lumayag, ami oleed om nokorikot. Om korikot yalo om duato dialo ong siongo i tulun dit moonobuk, nga iri no ot pomogunan dit tulun diri bala.

Adi, iri diri, miniyon yaloy Singgagara sirid walay dit kinorikoton yo. I walay dit kinorikoton di Singgagara diri,

hati. Lalu dia berfikir tentang bagaimana caranya supaya dia dapat pergi ke rumah Allah. Tiba-tiba, “Ada baiknya saya membuat perahu,” katanya dalam hati.

Lalu, diapun membuat sebuah perahu. Setelah perahu itu siap, diapun mengayuh perahunya itu tanpa dia tahu ke manakah tujuan pelayarannya. Setibanya dia di suatu pengkalan, dan berjumpa dengan beberapa orang, diapun bertanya, “Di manakah tempat tinggal orang yang tidak pandai makan itu?” tanyanya kepada orang itu. “Masih jauh lagi, masih ada lima negeri yang harus kau lalui,” jawab orang itu, sebab kononnya, negeri di mana dia bertanya itu adalah merupakan negeri yang pertama.

Setelah itu, diapun tiba di negeri yang kedua, ketiga dan keempat, namun dia tetap berjumpa dengan hal yang sama, iaitu orang yang dia jumpa mengatakan bahawa, masih jauh lagi perjalanannya, iaitu, masih ada dua buah negeri yang akan dia lalui. Lalu dia meneruskan pelayarannya. Setibanya dia di negeri yang kelima, diapun bertanya, tapi orang-orang di sana menjawab, “Tinggal satu sahaja lagi negeri yang akan kau lalui, maka kau akan tiba pada tujuan kau,” jawab mereka. Hatinya pun makin senang mendengar penjelasan mereka. Lalu, dengan tidak membuang masa, dia meneruskan lagi pelayarannya. Tidak lama kemudian, diapun sampai pada negeri yang keenam, kata orang-orang di sana, “Kau jangan susah hati, sebab hanya ini saja lagi negeri yang akan kau lalui, dan apabila kau tiba pada negeri yang seterusnya, itulah dia negeri si pembuang usus,” kata mereka. “Baguslah itu,” kata Singgagara.

Lalu, Singgagara meneruskan lagi pelayarannya, setibanya di negeri yang ketujuh, diapun bertanya kepada orang di situ. Tapi rupanya di situlah tempat orang yang dimaksudkan itu.

Di rumah orang itu kononnya sentiasa ada makanan yang tersedia. Setelah itu, Singgagara pun makan makanan yang disediakan itu.

travel there, and couldn't come up with anything. So he said, “Maybe it would work to build a boat.”

So then he built a boat. When it was finished, he began paddling, not knowing where he was paddling to. He got to a port, and asked where people don't eat, and they said, “Uhh, beyond here, after passing five villages.” That was the first village he came to.

He got to the second, third, fourth, it was the same story; it's not here. “It's far away,” they said. At the fifth, there would be two more villages, and then he would arrive. He was happy that he was getting close, because there were just two more villages to go. As he went on paddling, he got to the fifth and asked where it was, “You just pass by one more village,” said the people there. The more he heard that he was getting close, the better he felt. He paddled on and got to the sixth, and asked, and they said, “Don't worry, this is the last village. When you get to the next village, that is where the surgeon is.” “Alright, that's good,” said Singgagara.

He paddled out to begin sailing, and soon he arrived. When he got there he asked where the surgeon was, and it turned out to be that very village.

So Singgagara stayed at the house where he had arrived. The house where he was staying was supposedly a

ngaran dot aa rawatan, nga ong it waro no tulun do mangakan nga, songsosodia ot takanon om rinapa. Aji, pagka tu wilton i Singgagara, paakan no yalo di taakanon dit songsodia mantad.

Aji, warot sominggu dialo siri om waro no ot orongow dialo do modsupu. Ka dialo, “Siongo melo moolonsing dilo?” ka, “do mad monuntung, mad modsupu?” ka dialo. “Ay, ano keleelo do boborosan ilo,” ka di moonumad siri. “Tu yalo no ot Kinoringan, ilo no reetan do Moodsupu,” ka. “I Ruug o ngaran,” ka dialo. “Nga I Ompu om i Moodsupu ot ngaran dialo dot opirireet, aa insan reeto i Ruug dino,” ka.

“Ay, dis,” ka dialo, “engin oku dara mongoy silo,” ka di Singgagara. “Kada no mongoy silo tu ong yokoy no, aa-koy-i mongoy silo tu aa mongoo yalo,” ka dit moonumad. “Amu endakadan aa walay dialo,” ka. “Ay, amu,” ka dialo, “mongoy oku-i,” ka, “gotong kokito oku po,” ka di Singgagara. “Ay, kada!” ka dit moonumad. Om kinam-i jumojol i Singgagara, boboyo nopo di Moonumad, “Taw dikaw, porila aa-koy porila, momogos waro. Momogos, momogos okoy, ong porila amu,” ka dialo.

Korongow po dialo i tirad diri boros, ponuwis-tuwis no yalo mamanaw. Om aso o totoronongon, i no moolonsing. Om korikot siri yalo, osodu po, aso no moolonsing. Om rikot siri yalo, “Kendakod oku-i oy?” ka dialo. Aso sumimbar. “Ay, kendakod oku-i oy?” ka dialo. Induwo, intolu, aso-i o sumimbar, “Ay, kendakod oku-i oy?” ka dialo. Om kenggapat om pasagay dialo i tukad. Nga, nokotongong yalo tu waro-i nôono sumimbar dot, “Indakod,” ka nga irad-ko

Lebih kurang seminggu dia berada di sana, tiba-tiba dia mendengar bunyi yang seakan-akan sedang menyepu. Lalu, Singgagara bertanya, “Di manakah arah bunyi itu? Seperti menyepuh, seperti juga memalu,” katanya. “Aik, jangan cuba-cuba mangatakan dia, sebab dialah Allah, dan dialah yang dipanggil tukang sepuh. Nama dia Ruug, tapi nama itu tidak pernah orang sebut, hanya Tuan dan Tukang Sepuh saja yang selalu orang panggil dia.

Lalu Singgagara berkata, “Aik, saya mahu pergi,” kata Singgagara. “Janganlah kau pergi ke sana sebab kamipun tidak pernah ke sana, kerana dia tidak suka,” kata orang itu. “Rumahnya tidak boleh dinaiki,” katanya lagi. “Ah, Tidak! Saya mahu ke sana juga,” kata Singgagara. “Mudah-mudahan saya boleh nampak dia,” katanya lagi. “Aik, tak usalah kau pergi,” kata Allah. Tapi dia berkeras juga, lalu kata Allah, “Terserah pada kau, soal mengizinkan memang kami tidak mahu mengizinkan, malahan kami akan menghalang kau,” katanya.

Setelah Singgagara mendengar apa yang mereka katakan, dia malah pergi dengan tidak menoleh ke kiri dan ke kanan, dengan menuju kepada bunyi yang dia dengar. Masih agak jauh dari sana, dia kini tidak lagi mendengar bunyi, lalu setelah dia sampai, “Saya boleh naikkah?” katanya, namun tiada jawapan. “Aik, saya boleh naik jugakah?” tanyanya lagi, akan tetapi sampai tiga kali dia bercakap demikian masih juga tiada jawapan. Lalu dia memanggil lagi untuk keempat kali sambil dia menghentakkan kakinya ke tangga,

place where they didn't serve food, but if there was someone who wanted to eat, there was always rice and viand. So since he was hungry, they fed him ready-prepared rice.

When he had been there a week he heard the pounding of a blacksmith. He said, “Where is that pounding coming from, as if from a blacksmith?” The animal feeder their said, “Don't speak about that, because that is God, the one called the Blacksmith. His name is Creator. But the names that can be used are Ompu (the One bowed before) and Blacksmith – Creator is never uttered.

“Wow, said Singgagara, “I want to go there.” “Don't go there, because we never go there, he doesn't allow it,” said the animal feeder, “you can't go up into his house.” “Yes but I am going to go there. At least I will have seen him,” said Singgagara. “No don't,” said the animal feeder. When Singgagara strongly insisted, the animal feeder said, “I don't know about you, but as for us we don't give you permission; there is a prohibition. We forbid you, and do not give you permission.

Upon hearing that he just walked on looking straight ahead. He went toward nothing but the ringing sound. When he got there he said, “Can I come up into the house?” No one answered. “Hey, can I come up into the house?” he said again. He asked twice, three times, and got no answer. “Hey, can I come up into the house?” he said again. After the fourth time he stamped on the step. He stopped and listened

titingod do pajawot. Aku ela'an tongoh ino reetan do pajawot dino, olonsing sumimbar. Na, indakod yalo bo, mîindakod yalo, lumaga no dot minsasarap. Mîindakod nogi yalo, lumaga no i tulun dot tanganak po bala iri.

“Ay,” ka di tatanak, “ika peti oy Singgagara,” ka. “Yoku,” ka di Singgagara. “Kada no sumuwang, sino kono,” ka dit tatanak. Minaan poogomo id tamparon do tukad i Singgagara. “Monguro koh ti?” ka dit tatanak. “Ung, ami-i, waro tomodon ku diti,” ka dialo. “Oõ,” ka.

Maay nopo om suwang no i tatanak, panganu dot turali, dot minaan dialo suwangay do wagas. Kosuwangay dialo iri, soliwano no yalo dot muukuyut di turali om muukuyut do tukob do tinggaton. Dot poromitay po dialo iti turali, kukuutay. Nokuutan dialo, “Na inumo iti,” ka di tatanak. Inunumo di Singgagara, dot noponu no i tukob di tinggaton diri bo. Kadung neenum di Singgagara iri, modtuuy nokoodop yalo dot, kakal-i onggogomon it turali. Adi, nokodop po i Singgagara diri, tad maay-i di tatanak pulido yalo nga pakakapas sed pogun yo, i nontodonon.

Om kaposik yalo bo, om piunanapo dialo i mato yo, aso o nokitanan, i pogun yo dot, nokukulumbungan no dîiri bala iri do bibit. Dot kakal-i i lingkut dialo siri, noponu do paray. Aji, mootongong yalo bo. “Adis,” ka dialo, “kumukuro oku po nôono diti gumuli?” ka. Kukuro-i-kukuro gama dialo do mokiuli sori ko nokooli po. Sid pogun no dîiri ot kinapatayon dialoy Singgagara.

baru kini ada orang yang menyahut, “Naik,” kata suara yang dia dengar, tetapi suara itu sangat perlahan. Setelah itu, diapun naik ke rumah itu, pada waktu itu hari sudah hampir pagi. Baru dia melangkahakan kakinya untuk naik, muncullah di depannya seorang kanak-kanak.

Lalu, “Aik,” kata kanak-kanak itu, “Kau pula ini Singgagara,” katanya. “Ya, saya,” jawab Singgagara. “Tak usah masuk, kau duduklah di situ,” kata kanak-kanak itu. Kanak-kanak itu menyuruh Singgagara duduk di atas tangga sahaja. “Kau nak buat apa?” tanya kanak-kanak itu. “Ung, ada keperluan saya,” jawab Singgagara. “Baiklah,” kata kanak-kanak itu dan terus masuk ke dalam.

Diambilnya sebatang suling hidung, dan diisinya dengan beras, kemudian suling itu dibawanya keluar bersama-sama dengan tempurung pinang. Setelah itu, kanak-kanak itu memberikan suling itu kepada Singgagara. Setelah suling itu sudah berada dalam tangan Singgagara, kanak-kanak itu memberikan lagi tempurung pinang itu kepada Singgagara dan berkata, “Nah, kau minum ini,” kata kanak-kanak itu. Setelah Singgagara meminum benda yang ada dalam tempurung pinang itu, dia terus tertidur, sementara itu suling yang dalam genggamannya, masih juga dipegangnya. Setelah Singgagara tertidur, kanak-kanak itu terus saja menjatuhkannya sehingga dengan tiba-tiba Singgagara berada di tempat asalnya iaitu di rumah lamanya.


Tidak lama kemudian Singgagarapun lalu terjaga dari tidurnya dan lantas melihat-lihat di sekeliling, namun tiada lain yang dia dapat lihat hanya rumah lamanya sahaja yang sudah ditutupi dengan rumput yang menjalar. Tempat menyimpan padinya masih berada di situ dan masih dipenuhi dengan padi. Singgagara termenung memikirkan nasibnya, “Aduh,” katanya, “Bagaimana lagi supaya saya boleh kembali?” katanya. Walau macamanapun dia berusaha untuk mencari jalan kembali ke sana, namun

closely because an answer of, “Come up,” but the voice was extremely soft. He went up into the house and arrived in the morning. When he got up to the house, a child greeted him.

“Oh,” said the child, “it’s you Singgagara.” “Yes, it’s me,” he said. “Don’t come in; go there,” said the child. He had Singgagara sit on the step. “What are you here for?” asked the child. “Uh, well actually, I do have a purpose,” he said. “Alright.”

The child went inside, got a flute which he filled with uncooked rice. Then he came back out holding the flute and a coconut shell with betel nut in it. He handed the flute to Singgagara and he took it. “There, now drink this,” said the child. Singgagara drank from the coconut shell full of betel nut. After drinking it, he straightaway fell asleep, still clutching the flute. After falling asleep, the child caused him to drop back into his dilapidated house that he came from with a snap.

Then he awakened and looked around. What he saw was his old house, but now overgrown with vines. His rice bin was there, still full of rice. He just sat there thinking. “How in the world am I going to get back there?” he said. No matter how he tried he couldn’t get back there. So eventually Singgagara died there in his dilapidated house.

<p>Ii nopo turali diri bala om it wagas dit sid suwang dit turali om posuwango dialo do lingkut nga, aa-i nokukuro om nophonu no ot iso lingkut dot tolu noropo. Om kinamay dialo mamangkaw, turu o lingkut nophonu di wagas id turali.</p> <p>Iri po kinoposiyon dialo, aso nununu. Iri no nitaak di Modsupu sid dialo. Susunduy-i om pinatay. Nga iri no kasalaan, minaan poolio yalo id pogun. Aa-no dñiri nakasambat yalo di tanak yo, sampay minatay yalo. Ino tongo tuturan dino om aso nongo-katanud.</p>	<p>dia tetap gagal.</p> <p>Sementara itu, suling yang dalam tangannya, dibawahnya ke tempatnya menyimpan padi dan dituangnya beras dari suling itu ke dalam tempat menyimpan padi, namun belumpun separuh dia menuangkan beras itu, tempat menyimpannya sudah penuh. Bahkan sampai tujuh buah tempat menyimpan padi yang penuh dengan beras yang ada dalam suling itu.</p> <p>Kini Singgagara tidak lagi kelaparan, bahkan dia boleh hidup hanya dengan bergantung pada beras itu. Tapi masalahnya, Singgagara dihantar pulang ke rumah lamanya tanpa dia minta. Sementara itu, anak-anak Singgagara pula tidak tahu ke mana perginya, kerana sehingga Singgagara menutup matanya, dia tidak lagi pernah berjumpa dengan anak-anaknya.</p>	<p>As for that flute full of rice, he poured just a bit of it into a rice bin that was 15 feet in circumference and it became full. He went on pouring it elsewhere and it filled seven rice bins.</p> <p>His life was not in any way affected other than what the Blacksmith (God) had given him. He was not harmed in any way. The only bad thing was that he was returned to his dilapidated house. He didn't ever meet his children again. That's the whole story I heard.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain & Janama Lontubon</p>		
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F018-KQR

<p>Solingkumut Tinangon di Agingging Nunung Kg. Salimandut 1989</p>	<p>Solingkumut Diceritakan oleh Agingging Nunung Kg. Salimandut 1989 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Solingkumut Told by Agingging Nunung Salimandut Village 1989 English: James Johansson 2012</p>
<p>Waro no ka, warot iso kusay, reetan di Solingkumut. Minomiara yalo dot tasu. Titikid monumad yalo, momoros nopo dot ipaganti dialo dot kanas it isumad yo. Na, montod dino, minanganu yalo dot panatakan dot nusigan dit tasu yo. Na, minaan dialo posungkado sid tana, om pomoros nogi dot ipaawus nopo iri dot panatakan.</p> <p>Jaji, om kinam it tasu magasu, om kinamay dialo poondot siri dot monotok, monotok, monotok, dot nunu-nunu ot aanu, nokuro ong tikus-i nga totokon dialo siri. Leed</p>	<p>Pada zaman dahulu, ada seorang lelaki yang bernama Solingkumut. Dia telah membela anjing. Setiap kali dia memberi makan kepada anjingnya, dia selalu bercakap bahawa semua makanan yang dia berikan kepada anjing itu haruslah digantikan dengan daging babi hutan. Nah, dari itu, dia telah mengambil kayu sasaban (landas cencang) untuk memotong daging hasil buruan anjingnya. Kayu itu dia pacakkan ke dalam tanah, dan kemudian berkata bahawa kayu sasaban itu haruslah haus digunakan untuk memotong daging buruan.</p> <p>Lalu, kemudian anjing itu berhabis tenaga untuk berburu dan semua buruan anjing itu dipotongnya di atas kayu sasaban yang telah dia sediakan itu, walaupun tikus sekalipun</p>	<p>Once upon a time, there was a man named Solingkumut. He kept dogs. Every time he would feed the dogs he would say he wanted to replace their food with wild boar. For that reason he got a chopping block for chopping up the game the dogs got. He drove it into the ground, and said it had to be completely worn away by use chopping up game.</p> <p>As the dogs continued hunting, he would butcher whatever they got on that block – even if it was just a rat. Eventually it was worn</p>

nopo, nakarantay no sid rinantay, nawus it nakalagay. Na, maay dialo godongo, om maay powilio kaa dino nga, iri nga ipaawus po dialo.

Na, kinam it tasu magasu. Bang it pupuun po, kopisoguli po it tasu dot muli sid walay. Leed nopo amu no dino kopisoguli, siri-sirid gowuton mogiim dot usigon. Aso no ot usigon po silo, sampay ongo tolu tadlaw, kooli nogi. Ong waro no ot tokito dit tasu dino, muli nogi. Na, mâamanaw no yalo nga ongo sominggu om kooli nogi. Na, boros dit tasu, “Iti”, ka, dialo, “ong aso no ot okitanan ku dot usigon dot dupot, ika tabpa'an ku,” ka dit tasu.

Aji, liyot it tasu bo, satanga wulan sid gowuton, nga aso-i ot nokito dot usigon. Na, iri diri, turus minuli sid walay. Kadung nokorikot, singapo no i Solingkumut, nga, laguy i Solingkumut sid nuluw. Nokosondot yalo, sumondot no it tasu. Laguy no yalo sid nuluw koduwo. Iri nga sumondot yalo, sumondot it tasu. Aji, laguy yalo silod laut, sumondot yalo sori, sumondot no it tasu. Lusu yalo sid tana, om lagay yalo nga, lumagay yalo, manabpo no it tasu. Kinam no, pikinam dîiri yalo mikoliyuw, tongoh ka koliyuon dot, ong babanaron nogi dit tasu manabpo nga oleed no katabpaay.

dipotongnya juga di atas kayu sasaban yang dia sediakan. Lama-kelamaan, kayu sasaban itu sudah separas dengan lantai rumahnya, sebab bahagian yang terkeluar dari lantai rumahnya sudah haus. Lalu Solingkumut menarik keluar kayu sasaban itu dan meletakkannya atas tanah, kerana baki kayu itu juga mesti habis seluruhnya.

Lalu, anjing itupun berhabis tenaga untuk berburu. Pada mulanya, anjing itu dapat lagi pulang ke rumah pada hari yang sama, lama-kelamaan dia tidak lagi dapat pulang ke rumah pada hari yang sama kerana dia asyik berada di dalam hutan untuk mencari binatang buruan. Tiada lagi binatang yang diburunya, sehingga dua tiga hari dia berada di dalam hutan baru dia dapat pulang. Kalau dia sudah mendapat binatang, barulah dia akan pulang. Kemudian, dia berjalan lagi, tapi sampai seminggu dia berada di dalam hutan, barulah dia akan pulang ke rumah. Nah, kata sang anjing itu kepada Solingkumut, “Ini,” katanya, “kalau sudah tidak ada binatang yang saya jumpa untuk diburu, kau yang saya tangkap,” katanya.

Jadi, anjing itupun pergi ke hutan dengan agak lama, setengah bulan dia berada di dalam hutan, tapi dia tidak mendapat binatang buruan. Lalu, dia terus pulang ke rumah. Sesampainya dia di rumah, dia terus menerkam Solingkumut, tapi Solingkumut melompat ke bukit. Apabila dia mencecah saja ke tanah, anjing itu juga mencecah ke tanah. Dia melompat lagi ke bukit yang kedua. Kali ini pun, baru saja dia mencecah ke tanah, anjing itupun mencecah juga. Jadi, Solingkumut melompat ke laut, akan tetapi, baru saja dia mencecah ke laut, anjing itupun mencecah ke laut juga. Lalu, dia masuk ke tanah, namun baru saja dia keluar dari tanah, anjing itu pula sudah bersedia untuk menerkamnya. Kemudian mereka pun sama-sama mengintip antara satu dengan yang lain, tapi tiada apa yang diintip sebab, kalau sekiranya anjing itu benar-benar menerkam Solingkumut memang sudah lama dia menerkamnya.

down till it was level with the floor; what stuck up was worn off. Then he pulled it out of the ground and set it on top of the ground and began wearing it down again.

The dogs went on hunting. At the beginning, the dogs would go out and come back home. Eventually they didn't come home; they would stay in the jungle looking for game. If there wasn't any nearby game, they might only come home after three days. Later on they might be out for a week and then return. One dog said to Solingkumut, “If we don't find any game, I am going to catch you.”

The dogs disappeared for half a month in the woods and didn't come across any game. So they straightaway came back to the house. When they got there, they started snapping at Solingkumut, but he jumped up onto a mountain. Just after he landed so did the dogs. He jumped to a second mountain, but no sooner had he landed than the dogs also landed. So he jumped into the sea, but the dogs jumped in right behind him. He went into the ground under the sea, going to the shore, and from there was about to jump, but the dogs were waiting to grab him. Then they stared each other down. But if the dogs had wanted, they could have just grabbed him.

<p>Na, leed nopo, tuop yalo sid laut wagu om lusu yalo, nga inot kikiawi dot masin nimbulayon dialo. Waro masin siti, oosin ot weeg. Iri no ot sinobuton montod sid laut. Aji, boros dit tasu, “Tingkod no pogi manangkus, kada no rumosi dogon, aa-ku no maan ikaw. Ong minaan ku nogi ikaw tabpa'ay, iitay, oleed ku no kapatay ikaw,” ka dit tasu. “Nga, ino nogi, sera nopo, isay nopo ot raayat nu, kadung momiara dot tasu, okon-no-ko pomorosan dot ipaganti it sumad. Okon-i-ko waalan dot panatakan dot sampay ipaawus, tu, aa kawasa. Awasi po yoku mangampun po. Ong suwab sera, ong inot parakara om waro tasu dot masam-ko yoku, aa mangampun, masti tabpa'an it sanganu, patayon,” ka dit tasu. “Na, yoku diti,” ka dialo, “muli oku no.” Turus dot milap-kilap i it takod dit tasu tinumulud. Muli sid Kinoringan iri.</p> <p>Nokooli po yalo, nu po dñiri, maakamul dñiri i Solingkumut dot rinapa tu aso no dñiri ot tasu yo dot magasu. Om tabpa'an nga aso no, naawi i dupot. Nopupusan no. Sino no gisom. Odidibak.</p>	<p>Nah, lama-kelamaan, dia masuk semula ke dalam laut dan masuk semula ke tanah, tapi semua tempat yang masin dia keluar. Ada tempat yang masin di sini, airnya masin. Di situlah dia muncul dari laut. Jadi, berkatalah sang anjing itu, “Berhentilah kau berlari, janganlah kau takut dengan saya, saya tidak akan mengapa-apakan kau lagi. Kalau betul-betullah saya menangkap dan menggigit kau, lama sudah saya bunuh kau,” kata sang anjing itu. “Tapi, oleh sebab itu, pada bila-bila masa sahaja, siapa sahaja keturunanmu, kalau membela anjing, jangan lagi biarkan mereka berkata bahawa makanan yang mereka berikan kepada anjing itu harus digantikan. Jangan sediakan kayu sasaban yang khas untuk dihauskan, sebab tidak boleh. Pada bila-bila masapun, kalau ada hal yang seumpama itu dan ada anjing yang seperti saya, tidak mahu beri ampun, dia mesti menangkap tuannya dan membunuhnya,” kata sang anjing. “Nah, saya ini,” katanya, “saya mahu pulang sudah.” Terus sahaja kakinya berkilat-kilat terbang. Dia pulang kepada Allah.</p> <p>Selepas anjing itu pulang, tinggallah Solingkumut seorang diri dengan tanpa ada lauk, sebab tidak ada lagi anjing yang berburu untuknya. Dan binatang buruan pun sudah tidak ada, kerana semua binatang habis. Tamatlah sudah kisahnya. Sampai di sini sahaja. Pendek saja.</p>	<p>Eventually he dived back into the sea and swam under water, and would only come up in the very salty areas. So the dog said, “Quit running away, don't fear me, I'm not going to do anything to you. Had I intended to catch you or bite you I would have done it long ago. The only thing is, at any future date with whatever descendants of yours, when you keep dogs, don't ever say you are going to change their food. And don't use a chopping board until it is all chewed away; that's not permissible. I'm good enough to forgive you. If there is another dog that isn't so forgiving he will catch his owner and kill him. Now I'm going home.” The dog's legs moved like a flash and he flew away. He was going back to God.</p> <p>After he left, Solingkumut was left without any meat because he no longer had any dogs to hunt. The game was also finished off. That's the end of this short story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain & Janama Lontubon</p>		
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F019-KQR

<p>Kinsalan Bulan om i Mata-Ari Tinangon di Bikal Rumiek Kg. Batition 1994</p>	<p>Sinar Bulan dan Mata-Hari Diceritakan oleh Bikal Rumiek Kg. Batition 1994 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Moonlight and Sun Told by Bikal Rumiek Batition Village 1994 English Translation: Nelleke & James Johansson 2012</p>
<p>Waro-warō ka ka iri. Waro iso o karabaw maapânaw kabarasan</p>	<p>Tersebutlah kisah kononnya tentang seekor kerbau yang sedang</p>	<p>Once upon a time there was a Buffalo who was</p>

ka. Adi, i nopo karabaw dit maapânaw diri kabarasan nga, mogiim do weeg tu, tuuwan. Tiya dit maapânaw i karabaw ka ka diri nga magadlaw iti pomogunan ka. Tadpom anaru o tadlaw. Sisiongo nga aso o weeg. Jadi, pamaânaw ne karabaw diri kabarasan do mogiim do weeg. Ampo leled, milom waro o nokito dit karabaw dot lilimpotong. Toronong siri i kakarabaw mogintong. Kadung nokorikot it karabaw sid lilimpotong diri, modtuuy tungubay monginum it lilimpotong. Amu linangkatan dit karabaw ong aa naawi i lilimpotong dino.

Jadi, naawi nopo dit karabaw monginum it weeg diri, pamanaw no kabarasan dot mogiim do pagkatapan, tu asanang dîiri i ginawo do mongotop tu nokenum no do weeg. Jadi, namot dit maapânaw kabarasan it karabaw diri om, milom opurimanan kabarasan i tiyan yo dot oruol. Oruol po kaam purimono dit karabaw nga monontiyani-balaay diri iri.

Ponontiyani it karabaw, milom iso tadlaw, opurimanan dîiri kabarasan iri dot tiponusu. Adi kikiawi nopo dit karabaw kabarasan diri, om pamaal no do walay dot apatog kabarasan ot pamaal dit walay. Jadi nopongo-i mamaal kabarasan it walay yo diri, suwang no it karabaw siri kabarasan om ponusu no.

Kadung nosusu it karabaw kabarasan, om intangay it tanak yo nga duwo koyuwan o tanak yo dot sompi tongondu ka. (Tanak dot tulun.) Adi, pungaranay no dit karabaw kabarasan it tanak yo diri dot, ii nopo it tiso nga i Mata-ari; ii nopo koduwo nga i Kinsalan Bulan. Jadi, kadung nopungaranan dit karabaw i tanak yo diri, it tanak yo nga mad kikiyapan-i dot sumurut. Adi, paaakan nopo dit karabaw dit tanak yo diri nga bunga. Buûnga nopo kabarasan ot

berjalan-jalan mencari air; Sang Kerbau itu sangat kehausan. Pada waktu itu, dunia ini telah diserang oleh musim kemarau yang sangat panjang, airpun tidak ada. Lalu Sang Kerbau itu berjalan untuk mencari air. Tiba-tiba kononnya, Sang Kerbau itu ternampak ada air yang bertakung di depannya. Sang Kerbau itupun lalu mendekati air yang bertakung itu dan tanpa berlengah lagi dia terus sahaja meminum air itu sehingga habis.

Setelah air itu sudah habis diminumnya, Sang Kerbau itupun pergi jauh dari situ untuk meragut rumput, sebab hatinya sudah senang kerana sudah minum air. Namun, pada waktu Sang Kerbau itu sedang berjalan-jalan, tiba-tiba dia terasa perutnya sakit. Setelah itu, Sang Kerbau itu terasa pula bahawa dia sudah mengandung.

Setelah Sang Kerbau itu merasa bahawa dirinya mengandung, tidak lama kemudian dia terasa pula bahawa dia hendak beranak. Dengan tidak berfikir panjang Sang Kerbau itupun lalu membuat sebuah rumah yang sangat tegap dengan pertolongan semua kerbau lain. Apabila rumah itu sudah siap, dia terus masuk ke dalam rumah itu dan beranak di situ.

Apabila Sang Kerbau itu sudah beranak, dan melihat pada anaknya, dia nampak bahawa anaknya ada dua orang, dan kedua-duanya adalah perempuan. (Anak manusia.) Lalu, Sang Kerbau itupun menamakan anaknya; anak yang pertama bernama si Matahari, dan anak yang kedua pula bernama Sinar Bulan. Setelah Sang Kerbau manamakan anaknya itu, anaknya itupun bagai api yang dikipas-kipas caranya membesar. Sang Kerbau membesarkan anaknya dengan hanya memberi mereka makan bunga.

walking around. She was walking around looking for water because she was thirsty. At the time that the Buffalo was walking around there was a drought in the land. The drought lasted very long. Water was nowhere to be found. So the Buffalo went looking for water. Not long thereafter the Buffalo saw a puddle. The Buffalo approached the puddle to look, and then she immediately stuck her face into the puddle to drink. The Buffalo drank and did not leave the puddle until she had finished it off.

So when the Buffalo had finished off the water, she went looking for a place to graze because she was happy at having drunk some water. So, while she was walking around, suddenly she felt her tummy hurting. As the pain went on the Buffalo felt and realized that she was pregnant.

When the Buffalo was pregnant, one day, suddenly she felt that she was ready to give birth. So all the Buffalo built a sturdy house for her. When the house was finished, the Buffalo went inside and gave birth.

When the Buffalo had given birth, she looked at her offspring and, there were two children who were both girls – human children. So the Buffalo named her first child Sun and the second Moonlight. After the Buffalo naming her children, they grew up like a fanned flame. The Buffalo gave her children flowers to eat. Every day the Buffalo gave them exclusively flowers to eat.

ipaakan dit karabaw do suwab-suwab.

Jadi namot dit tumimpun-i it karabaw dot paakan dit tanak yo diri kabarasan, nga aa-po kaarati i tanak yo, leed nopo kaarati no dñiri i tanak. Tu maagayo-maagayo, om keelo no dñino dot maan boroso. Adi, boros dit karabaw kumaa sid tanak yo, “Iti diti oy akang, kadaay duyu no giango iti longobon diti ong okonko waro o torongow duyu dot yoku ot mokigiang ki. Tu pagka agayo konow dino, osusa kow ong piara'an kow dot tulun,” ka dit karabaw.

Jadi, i nopot boroson dit karabaw kabarasan dit namot dit mokigiang dit longobon, nga iradko iso ot lalanu. Lalanu nopo dit karabaw nga, “Kinsalan Bulan si Mata-ari, bukalah pintu buka jendela, mamamu datang membawa bunga,” ka dit karabaw. Jadi ong insan induwo po kabarasan it lolonoy dit karabaw diri, tu maan noono dit karabaw lolonuwu kabarasan iri, amu po. Jadi lumagu no kabarasan dot monongko- “Kinsalan Bulan si Mata-ari, bukalah pintu buka jendela mama mu datang membawa bunga,” ka dit karabaw ka.

Jadi, kadung orongow kabarasan i dolow diri, giangon no dit tanganak yo i longobon. Om montod id sodu i karabaw kabarasan dot manangkus, sampay kotilombus sid suwang dit walay. Kadung kosuwang, pataakon no i bunga sid tanak yo. Adi, akanon dñino dit tanak yo kabarasan iri. Dadi suwab-suwab ugu diri.

Suway ko tadlaw kabarasan, waro duwo koyuwan ot kusay dot minagasu. Nga i nopo kusay diri nga okonko nokopiiso po ot nontodonon. Tu ii nopo tiso nga montod id kosila'an; om ii nopo koduwo nga montod id kotonobon. Sosompi nokorikot sid tontok dit walay dit karabaw. Jadi, maay

Setiap hari Sang Kerbau memberi anak-anaknya makan bunga.

Namun, pada waktu Sang Kerbau itu mulai memberi anak-anaknya makan bunga, anak-anaknya itu masih kecil dan belum faham apa-apa. Setelah beberapa lama, kedua anaknya itupun sudah besar dan kini sudah pandai bercakap. Lalu, kata Sang Kerbau kepada anak-anaknya, “Jangan sekali-kali kamu buka pintu ini, jika bukan suara saya yang kamu dengar minta dibukakan pintu, ya. Sebab, oleh kerana kamu sudah besar panjang, kamu akan mendapat susah jika kamu dijaga oleh manusia,” kata Sang Kerbau.

Kata-kata yang Sang Kerbau perdengarkan kepada anak-anaknya bila dia minta dibukakan pintu ialah merupakan satu rangkap lagu yang berbunyi begini, “Sinar Bulan si Matahari, bukalah pintu buka jendela, mamamu datang membawa bunga,” kata Sang Kerbau. Akan tetapi, pada mulanya Sang Kerbau menyanyikan ayat lagu itu, belum ada apa-apa lagi. Lalu Sang Kerbau itu menyanyikannya lagi, “Sinar Bulan si Matahari, bukalah pintu buka jendela, mamamu datang membawa bunga,” katanya.

Setelah kedua-dua anaknya mendengar suara ibu mereka, mereka terus membukakan pintu dan Sang Kerbau pula terus berlari masuk ke rumah dan memberikan bunga kepada mereka berdua. Kedua-dua anaknya mengambil bunga itu dan memakannya. Setiap hari Sang Kerbau berbuat seperti itu.

Pada suatu hari yang lain, ada dua orang lelaki pergi memburu. Tetapi kedua-dua lelaki itu, bukan berasal dari negeri yang sama. Lelaki yang pertama berasal dari Timur, sementara lelaki yang kedua pula berasal dari Barat. Mereka sama-sama sampai di hadapan rumah Sang Kerbau. Lalu, mereka mengintip kelakuan Sang

When the Buffalo first began to feed her children flowers, they did not understand yet, but later they were able to understand. For they had grown and were now able to talk. So the Buffalo said to her children, “Children, don’t open this door unless you hear that it is me who is asking you to open the door. For since you are big girls now, you will find it difficult to transfer to humans caring for you,” said the Buffalo.

This is what the Buffalo would say when she asked them to open the door – it was like a song: “Moonlight, Sun, open the door, open the window, your mommy has come to bring you flowers.” The first two times the Buffalo would sing this song (she in fact sang it) nothing would happen. So she would sing again “Moonlight, Sun, open the door, open the window, your mommy has come to bring you flowers.”

When the children would hear her voice, they opened the door. The Buffalo would run from afar and straight into the house. Once inside, she would give the flowers to her children. Then her children would eat. That was the daily pattern.

One day there were two men hunting with dogs, but the men did not come from the same place. For the first was from the east; and the second was from the west. Both had arrived in front of the house. So they spied on the Buffalo’s singing to have

nopo om solukuo no dit duwo koyuwan kabarasan it lalanu dit karabaw dit pongogiang dit longobon. Tu okitanan dit tulun i walay dit karabaw dot apatog kabarasan. Aa-i kosusuwang ong okon-ko mokigiang. Jadi maay d̄iri tiruwanay dit tulun i lalanu dit karabaw diri.

Jadi suway ko tadlaw kabarasan, koopitampu no yoalo kembagu om piupakat d̄iri kabarasan dot manayang dit tanak dit karabaw. Jadi, korikot dit susuwab, ongoy no yoalo duwo koyuwan siri kabarasan dot sompi sinumako do kuda. Asal nokorikot sid somok dit walay dit karabaw pogiim no yoalo dot losokon dot ganta taa okito dit tongondu tu monoluku yoalo dit tongondu.

Nga nunu ma ot kopisolukuan dot lalandu-i kalanji kabarasan dit tanak dit karabaw diri. Adi, tiya diri nga moosomok no it pongulian dit karabaw dot monomad di tanak yo. Asal nokorikot it pongulian dit karabaw kabarasan, tiniruwanan no doalo i lalanu dit karabaw.

“Kinsalan Bulan si Mata-ari, bukalah pintu, buka jendela, mamamu datang membawa bunga,” ka di tulun, it duwo koyuwan i kusay.

Kadung norongow dit duwo koyuwan it tongondu iri kabarasan it lalanu dit tidi yo, mangay no doalo giango i longobon. Nga asal nogiang dit tongondu om potongkuso di kusay kabarasan i kuda, tadpom sampay sumuwab pondu po kabarasan, piniikidan mongombit. Ii nopo tiso, nowit sid kosila'an; ii nopo koduwo nowit sid kotonobon. Ii nopo it nowit sid kosila'an nga i Mata-ari. Om ii nopo it nowit sid kotonobon nga i Kinsalan Bulan.

Jadi, nakapanaw kabarasan i kusay dit minanayang diri, nokooli ne karabaw. Osodu po it kakarabaw, minlalanu no dit lalanu yo dit mokigiang do longobon,

Kerbau dan meniru ayat-ayat lagu Sang Kerbau ketika dia minta dibukakan pintu, sebab mereka melihat rumah Sang Kerbau itu sangat tegap. Memang tidak dapat masuk kalau bukan minta dibukakan pintu. Lalu, kedua-dua lelaki itu meniru gaya bahasa Sang Kerbau.

Dan pada suatu hari yang lain lagi, mereka berjumpa lagi dan berbincang untuk melarikan anak Sang Kerbau. Keesokan harinya, pergilah mereka berdua ke tempat itu. Mereka berdua menaiki kuda mereka masing-masing. Sesampainya saja mereka di kawasan rumah Sang Kerbau itu, mereka terus mencari tempat untuk bersembunyi, supaya tidak dilihat oleh kedua-dua perempuan itu, kerana mereka mahu mengintipnya.

Namun, apa yang mereka intip sangat menakjubkan, kerana anak-anak Sang Kerbau itu sangat cantik. Pada masa itu adalah masa di mana tidak lama lagi Sang Kerbau akan pulang untuk memberi anak-anaknya makanan. Apabila tiba masanya Sang Kerbau akan pulang, kedua-dua lelaki itupun meniru lagu yang selalu dinyanyikan oleh Sang Kerbau, “Sinar Bulan si Matahari, bukalah pintu buka jendela, mamamu datang membawa bunga,” kata kedua-dua lelaki itu.

Apabila kedua-dua perempuan itu mendengar lagu ibu mereka, mereka terus membukakan pintu. Dan apabila saja pintu itu dibuka, kedua-dua lelaki itupun terus saja meluru masuk bersama-sama dengan kuda masing-masing, dan membawa kedua-dua perempuan itu pergi, seorang demi seorang. Perempuan yang pertama dibawa ke timur; dan yang kedua pula dibawa ke barat. Perempuan yang dibawa ke timur ialah si Matahari; dan yang dibawa ke barat pula ialah si Sinar Bulan.

Setelah mereka pergi melarikan kedua-dua perempuan itu, Sang Kerbau pun pulang. Ketika dia masih jauh lagi, dia sudah menyanyi-nyanyi lagunya untuk memanggil anak-

the door opened. For the men saw that the house of the Buffalo was sturdy. One could not enter unless one asked for the door to be opened. So the men imitated the song of the Buffalo.

On another day they met again and plotted to carry off the children of the Buffalo. The next day, the two men both set off riding a horse. As soon as they approached the house of the Buffalo they looked for a place to hide where they could not be seen by the girls because they wanted to spy on the girls.

What a sight they saw while spying! How incredibly beautiful the daughters of the Buffalo were! At that point it was close to the time that the Buffalo would come home to feed her children. As soon as it was time for the Buffalo to come home, they imitated the singing of the Buffalo.

“Moonlight, Sun, open the door, open the window, your mommy has come to bring you flowers”, said the two men.

When the two girls heard the singing of their mother, they opened the door. But as soon as the girls had opened the door the men galloped their horses in and each touched a girl and magically got her to go with him. They set off on their horses, going until the next morning. The one taken to the east was Sun. The one taken to the west was Moonlight.

After the men had carried off the girls, the Buffalo came home. When she was still far away, she began to sing the song to ask for the door to be

“Kinsalan Bulan si Mata-ari bukalah pintu buka jendela, mamamu datang membawa bunga,” ka dit karabaw, nga aso-i ot mongogiang di longobon. Om toronongo dit karabaw it longobon dit walay yo nga, tongoh ma ot toronongon dot okon-ko nokogiroi i longobon; miagian-i bala iri. Jadi, rikot siri it karabaw, om intangay nga mumuyaw-i siri i tanak yo duwo koyuwan.

Jadi, minamanaw dñiri i karabaw mogiim dit tanak yo, dot sasangabon-i i bunga. Posulakay dit karabaw kumaa sitid kosila'an kabarasan, milom nakasambat dot tanganak dot oguriyok nopo kabarasan. Dot iri nopo bala diri nga pomogunan dot tulun.

Jadi toronong siri i karabaw kabarasan om mangay arango di tongo tanganak dot, “Karabaw, Karabaw,” ka, ka di tongo tanganak siri. Om korongow di Mata-ari bala iri, tu i Mata-ari it nowit sid kosila'an nga, “Patayo duyu! Patayo duyu!” ka di Mata-ari. Om towunay dit tulun kabarasan momobog it karabaw, amu tiningkadan ong konoko minatay. Nu-i, it karabaw nopo bala diri nga it tidi di Mata-ari, nga omomoluan i Mata-ari dot elaan dot tulun dot karabaw o tidi yo. Jadi, iri diri, kadung-ko minatay it karabaw, pomoros no i Mata-ari dot, “Poruluno duyu ad weeg,” ka. Dot it bunga dit sasangabon dit karabaw nga kakal-i sid kabang yo. Jadi poruluno no dit tongo tulun it karabaw diri.

Adi, nokorulun it karabaw diri kabarasan, milom tiongoy i Kinsalan Bulan sid weeg do managow. Pamanaw i Kinsalan Bulan sid weeg do managow, rumikot i Kinsalan Bulan sid weeg, rumikot no it karabaw. Kadung nokito di Kinsalan Bulan it karabaw dot murulun, dot maasangab di bunga, modtuy

anaknya dan minta dibukakan pintu, “Sinar Bulan si Matahari, bukalah pintu buka jendela, mamamu datang membawa bunga,” kata Sang Kerbau, namun tiada orang yang membukakan pintu untuknya. Lalu Sang Kerbau pergi mendekati pintu rumahnya, akan tetapi rupanya pintu itu tidak berkunci; pintu itu juga telah terbuka. Anak-anaknya pula tidak ada di situ.

Lalu Sang Kerbau terus keluar mencari anak-anaknya, dan bunga yang telah diambilnya tetap juga dikacipnya pada mulutnya. Sang Kerbau lalu pergi ke timur. Dengan tiba-tiba, dia berjumpa dengan kanak-kanak yang sangat riuh. Rupa-rupanya tempat di mana dia sampai itu adalah tempat tinggal manusia.

Lalu, Sang Kerbau itu pergi mendekat di sana. Namun, kanak-kanak yang ada di situ hairan melihat dia dan berkata, “Kerbau, kerbau,” kata mereka. Tetapi apabila saja si Matahari mendengar akan hal itu, “Bunuh! bunuh!” kata si Matahari. Lalu orang-orang di situ terus mengerumuni Sang Kerbau itu dan memukulnya sehingga mati. Sedangkan Sang Kerbau itu sebenarnya adalah ibu kepada si Matahari, tapi si Matahari malu, kerana ibunya seekor kerbau. Dalam pada itu, apabila sahaja Sang Kerbau itu mati, si Matahari pun berkata, “Hanyutkan dia di sungai,” katanya. Padahal, bunga yang dibawa oleh Sang Kerbau masih juga terkacip pada mulutnya walaupun dia sudah mati. Lalu, orang-orang di sanapun menghanyutkan mayat Sang Kerbau itu.

Sementara itu, setelah mayat Sang Kerbau dihanyutkan, tiba-tiba pula si Sinar Bulan hendak pergi ke sungai untuk mengambil air. Lalu, Sinar Bulan pun segera pergi ke sungai untuk mengambil air, namun baru sahaja Sinar Bulan tiba di sungai, mayat Sang Kerbau juga hanyut ke tempat itu dengan mengacip bunga di mulutnya. Sinar Bulan terus menangis

opened, “Moonlight, Sun, open the door, open the window, your mommy has come to bring you flowers”, said the Buffalo, but no-one opened the door. The Buffalo approached the door of the house, but to her surprise the door was not fastened shut; it was standing open. When the Buffalo got there she searched but her two children were nowhere to be found.

So the Buffalo set off to look for her children, still carrying the flowers in her mouth. She went upstream to the east, and suddenly she came across a child making lots of noise. She realized that she had arrived at a place where humans lived.

The Buffalo came closer and the children cheered her on, saying “Buffalo, buffalo”. Sun heard this, because Sun had been taken to the east, but she said “Kill it! Kill it!” The people poured in and beat the Buffalo and did not stop until it was dead. In fact that Buffalo was actually Sun’s mother, but Sun was embarrassed that the people might find out that her mother was a Buffalo. So when the Buffalo was dead, Sun said, “Let it float downstream.” Meanwhile the flowers that the Buffalo had brought were still in her mouth. So the people let set it adrift downstream.

After the Buffalo had been carried downstream by the current, suddenly Moonlight had a desire to go to the stream to fetch water. Moonlight went to fetch water, and arrived at the water right when the Buffalo was floating past. When Moonlight saw the Buffalo

pogiad i Kinsalan Bulan, dot tadpom mogkorudu i babanar kabarasan i Kinsalan Bulan do mogiad dot monongko- "Tidi ku, tidi ku," ka. Jadi apo diiri nakapanagow iri tu, okowii o mogiad tu osianan dit tidi yo dit napatay.

Jadi, uli po i Kinsalan Bulan sid walay dot, pineelo dit sawo yo dot minatay it tidi yo. It sawo di Kinsalan Bulan diri nga, kadung nelaan dot napatay it karabaw, it tidi di Kinsalan Bulan, ponginloow no dot tulun dot minongoy dit karabaw sid weeg. Ontok ko i bunga dit sasangabon dit karabaw om nanu di Kinsalan Bulan om akano no. Naakan yo peri, polobongo no it tidi yo sid natad dit walay yo.

Sosodoy sasarap i Kinsalan Bulan dot momiara dit lobong di tidi yo, it karabaw. Warot iso tadlaw, milom nokokito i Kinsalan Bulan dot waro sinumuni sid timpak dit lobong dit tidi yo dot songinan no kabarasan. Mangay piara'o di Kinsalan Bulan kabarasan iri om kagayo nga kayu. Jadi om kanaru i kayu kabarasan om ponguwa nga; kimanis, tawag, longguway. Borogiyon nopo ot jinis dot kosukupu siri kabarasan. Tongo tandus om tongo karis nga waro-i siri.

Jadi intangay di Kinsalan Bulan kabarasan soreêed sawat dit tuntu dit kayu nga waro ot songinan ot tuwa dot agayo om obulugu kabarasan. Jadi om korikot noono dit mongoloo iri kabarasan, puuwon di Kinsalan Bulan it tongo barang dit lumoo om patagon yo, i tongo tawag, kimanis no kabarasan o lumoo, tongo gadur, borogiyon no i lumoo. Nu po diiri nga akaya diiri kabarasan i Kinsalan Bulan ka.

Adi, korongow di Mata-ari iri dot akaya i Kinsalan Bulan, ongoy

dan meraung, "Ibu saya! Ibu saya!" raungnya. Sinar Bulan tidak jadi lagi mengambil air kerana dia asyik menangis, kerana dia sangat kasihan melihat ibunya yang sudah mati.

Setelah itu, Sinar Bulan pulang ke rumah untuk memberitahu kepada suaminya bahawa ibunya sudah mati. Suami Sinar Bulan pula, apabila dia mengetahui bahawa Sang Kerbau iaitu ibu kepada Sinar Bulan sudah mati, dia terus memanggil orang untuk mengambil mayat Sang Kerbau di sungai. Berkenaan dengan bunga yang masih terkacip pada mulut Sang Kerbau itu, Sinar Bulan telah mengambilnya dan memakannya. Setelah Sinar Bulan memakan bunga itu, diapun lalu menguburkan mayat ibunya di depan halaman rumahnya.

Pagi dan petang Sinar Bulan mengemaskan kubur ibunya. Pada suatu hari, tiba-tiba Sinar Bulan ternampak ada sesuatu yang tumbuh di atas kubur ibunya, tapi hanya satu sahaja. Sinar Bulan terus menjaganya, dan apabila ia sudah besar, ruparupanya yang tumbuh itu ialah sebatang kayu. Apabila kayu itu sudah tinggi dan berbuah, ia menghasilkan buah yang berbagai-bagai jenis, iaitu; gong dua jenis, bekas menyimpan beras yang diperbuat daripada tembaga, lembing dan juga keris pun ada di situ dan bermacam-macam lagi barangan yang lain.

Lalu Sinar Bulan memandang ke atas, dan dia melihat ada satu benda bulat yang berada di hujungnya dan benda itu sangat besar. Bila saja buah-bauh yang lain itu gugur dan jatuh ke tanah, Sinar Bulan memungut barang-barang itu, iaitu dua jenis gong dan macam-macam lagi. Apalagi, Sinar Bulan menjadi kaya.

Beberapa lama kemudian, Matahari mendengar bahawa Sinar Bulan sudah

floating with flowers in her mouth, she immediately began to cry, bitterly mourning and wailing, saying, "My mother, my mother." She forgot fetching water, because she cried and cried because she felt sorry for her mother who had been killed.

Moonlight went home and told her husband that her mother had died. When Moonlight's husband learned that the Buffalo had been killed, that is, Moonlight's mother, he called some people to take the Buffalo out of the water. As for the flowers that the Buffalo was still carrying in her mouth, Moonlight took them and ate them. After she had eaten them, she buried her mother in the yard of her house.

At sunrise and sunset Moonlight tidied up the grave of her mother, the Buffalo. One day, Moonlight noticed something growing on her mother's grave, but it was only one plant. Moonlight looked after it and when it had grown it turned out to be a tree. When the tree was already tall and bearing fruit, it produced all kinds of fruit: small gongs, large gongs, and brass boxes. It produced various items, also including spears and daggers.

Then Moonlight looked all the way up to the tip of the tree and saw one big round fruit. When came time for gathering fallen fruit, Moonlight collected the goods that fell down and stored them away, large gongs, small gongs and brass goblets; all kinds of valuable items fell down from the tree. So Moonlight grew rich.

When Sun heard that Moonlight had become rich,

siri mokirila di Kinsalan Bulan dot mokiloo. “Ongoy-i silo pomuu-i,” ka di Kinsalan Bulan. Kinam momuu i Mata-ari kabarasan di tongo kosukupan dit noloo, om sungkad i tongo tandus om sungkad kiawi i nunu nopo i sinjata dit ongo-tarom; it tongo karis, om tongo dangol om kosungkad sid koyuwan di Mata-ari kabarasan nga minatay i Mata-ari. “Kuoyon tekaw no,” ka di Kinsalan Bulan, “ikaw not aa-koh momoduli do tidi nu, mongobingung koh do tidi,” ka di Kinsalan Bulan.

Jadi, suway ko tadlaw, indaday no di Kinsalan Bulan kabarasan i tuwa dit agagayo sid sawat diri do lumoo. Kadungko noloo iri, owito no di Kinsalan Bulan muli sid walay. Kadung-ko noowit di Kinsalan Bulan kabarasan iri muli, aso pineeyanan, sid toodopon yo. Tadopom aa koyuyuu. Dadi, lata kam lata komimiyo i tuwa diri om kalata kabarasan nga iso tongondu do tangulun no kikiro kotutuo di tongondu. Om kosoliwan nga okon-ko isay, i tidi di Kinsalan Bulan om i Mata-ari dot sinumiliw dñiri dot tulun.

Jadi iri no komoyon dot tangon dot kenong do siriban kokikiro dot woyoon do tulun kikiawi.

kaya, maka pergilah si Matahari kepada Sinar Bulan dan meminta izin kepada Sinar Bulan untuk memungut buah pokok yang ada pada kubur ibu mereka, “Pergi saja di sana, dan pungut saja buahnya,” kata Sinar Bulan. Lalu pergilah si Matahari memungut barang-barang yang jatuh. Akan tetapi, apabila segala jenis senjata yang tajam jatuh, iaitu, lembing, keris dan parang, dengan tidak semena-mena senjata-senjata itu telah mengena pada tubuh Mata hari sehingga dia mati. “Rasakan,” kata Sinar Bulan, “Kaulah yang tidak mahu mempedulikan ibumu sendiri; kau sengaja buat ibu bingung,” kata Sinar Bulan.

Lalu pada hari yang lainnya, Sinar Bulan menunggu buah yang besar itu gugur dan jatuh ke tanah. Bila buah itu sudah jatuh, Sinar Bulan memungutnya dan membawanya pulang ke rumah. Kemudian, Sinar Bulan meletakkan buah itu di tempat tidurnya. Sinar Bulan sangat sayang kepada buah itu. Tiba-tiba, buah itu merekah dengan sendirinya dan terbelah dua. Di dalam buah itu kononnya, ada seorang perempuan yang separuh umur. Dan perempuan itu kononnya adalah ibu kepada Sinar Bulan yang menjelma menjadi manusia.

Jadi inilah maksud cerita rakyat ini yang seakan-akan satu perumpamaan yang baik untuk dijadikan teladan oleh semua orang.

she asked for permission from Moonlight to gather some of the falling fruit. Moonlight said “Sure, go and collect some fruit.” Sun proceeded to collect the items that fell off the tree, but spears and all kinds of sharp weapons were falling off the tree and planting themselves in the ground; daggers, bush knives etc. Then they pierce the body of Sun and she died. “You got your just deserts,” said Moonlight. “You never cared for your mother, and you intentionally upset her,” said Moonlight.

On a later day Moonlight was waiting for that huge fruit to fall from the top of the tree. When it had fallen, she took it home. After she had taken it home, of all places, she set it on her bed. She was inseparable from the fruit. The fruit split like they normally do, and when it had split there was a middle aged woman inside, about the age of Moonlight. She stepped out of the fruit and it was none other than the mother of Moonlight and Sun, who had now become a human being.

So then this is the moral of the story: it is a parable of the kind of lives everyone should lead.

General Editor / *Penyunting Umum*: James Johansson

Kimarangang Editors / *Penyunting Bahasa Kimarangang*: Rosnah Nain & Janama Lontubon



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<p>Kogiw om i Tumbus Tinangon di Rumalom Pamadsu, Kg. Longob 1987 Tinulus di Jamail Masadur</p>	<p>Tumbus dan Orang Utan Diceritakan oleh Rumalom Pamadsu, Kg. Longob 1987 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Tumbus and The Orangutan Told by Rumalom Pamadsu, Kg. Longob 1987 English Translation: Nelleke & James Johansson 2012</p>
<p>Waro waro ka ka, waro kusay kabarasan reetan di Tumbus. Dadi, waro isot tadlaw, pogurab no ka ka i Tumbus dilo. Dadi, korikot nopo yalo sid tanga do gowuton, om pogigintong kabarasan nga maalansang it kogiw sid raan do kayu tagayo, ka. Ii nopo kayu diri, ka, nga reetan dot posuwon. Kadung nokito di Tumbus it Kogiw diri, modtuuy pototongusay dialo monopuk, ka, nga nonong iti Kogiw.</p> <p>Ampo lele'ed, nopulid dñiri i Kogiw tu apapadasan di paliw dit sopuk di Tumbus. Om koloo it Kogiw, ototomon no i Tumbus tu noloo no it Kogiw. Pololopug po kabarasan, om sopulay di Tumbus om maay kuutay it Kogiw nga, milom nokotigog nogi i Tumbus tu milom ginumapus it Kogiw sid doo. Poginuod i Tumbus nga tongoh ka maan dot kaabasag dit Kogiw doyino gumapus?</p> <p>Om owito dit Kogiw i Tumbus mindakod sid kayu, migiyak i Tumbus kabarasan tu sampay nokorikot sid tuntu. Korikot po sid tuntu kabarasan iri, om powilio di Kogiw i Tumbus. Om ungalat i Tumbus nga walay bala sid sawat diri, dot tadpom awasi it talaman di siri; tongo bantal nga ogumu, kumut nga ogumu, om masam-masam o parakakas – tongoh nopo nga waro ka kabarasan.</p> <p>Dadi, milom minomoros kabarasan dñiri it Kogiw, tu tumuun i Tumbus nga kuroyon ka dot asawat it tuntu dit kayu diri.</p>	<p>Pada zaman dahulu, ada seorang lelaki yang bernama Tumbus (Sayur). Pada suatu hari Tumbus pergi ke hutan untuk memburu. Sesampainya Tumbus di tengah hutan, dia melihat-lihat di sekeliling maka ternampaklah olehnya Orang Utan yang sedang bertenggek di atas sebatang pokok kayu yang sangat besar. Kayu itu dinamakan kayu kapur. Apabila Tumbus melihat Orang Utan itu, dia terus menyempit ke arah Orang Utan itu, dengan sasaran yang tepat.</p> <p>Tidak lama kemudian, Orang Utan itupun terjatuh ke bawah kerana terkena racun sumpitan Tumbus. Bila orang Orang Utan itu jatuh, Tumbus pun rasa gembira. Berdebung bunyi Orang Utan itu jatuh. Kemudian Tumbus pergi menyambut Orang Utan itu, dan memegangnya. Tapi Tumbus sangat terkejut kerana Orang Utan itu tiba-tiba memeluknya. Lalu Tumbus meronta-ronta, tapi Tumbus tidak berdaya, sebab Orang Utan itu lebih kuat lagi memeluknya.</p> <p>Orang Utan itu kemudian membawa Tumbus naik ke atas pokok, sehingga Tumbus menjerit ketakutan, kerana Orang Utan itu membawanya sampai ke hujung pokok itu. Setelah sudah berada di atas pokok, barulah Orang Utan itu melepaskan Tumbus. Dan apabila Tumbus membuka matanya, rupa-rupanya di atas pokok itu ada sebuah rumah dengan halamannya yang cantik sekali, bahkan bantal dan selimutpun ada, dan juga bermacam-macam lagi perkakas rumah.</p> <p>Tiba-tiba Orang Utan itu bercakap, sebab Tumbus mahu terjun tapi dengan ketinggian pokok kayu itu, dia tidak dapat berbuat apa-apa. Terasa gayatnya apabila memandang ke bawah yang terlalu tinggi menjunam, walaupun di</p>	<p>Once upon a time there was a man whose name was Tumbus (Vegetable). One day, Tumbus went hunting. When he got well into the jungle, he looked around and saw an orangutan straddling a branch of a large tree, called a kapur/ camphorwood tree. When Tumbus saw the orangutan, he immediately shot his blowgun and hit the orangutan.</p> <p>After some time the orangutan fell out of the tree because it had been poisoned with the poison of Tumbus' blowgun. When the orangutan fell, Tumbus was happy. It landed with a thud, and Tumbus picked up the orangutan and held it, but Tumbus was shocked when suddenly the orangutan bearhugged him. Tumbus struggled to free himself, but of what use was it against the strength of an orangutan?</p> <p>Then the orangutan carried Tumbus up the tree, and Tumbus screamed because they had reached the top. Having reached the top, the orangutan put Tumbus down. Tumbus opened his eyes, and it turned out to be a nice house high up there even with a yard; there were many cushions, many clothes, and all kinds of furniture and other accoutrements.</p> <p>Then the Orangutan suddenly spoke. Tumbus wanted to jump down but it was impossible from such a height in the tree-top. His got dizzy looking down, despite</p>

Mimburuwong o mato nga sunduy ki-rinantay-i sid sawat, ki-ongo-tobon-i. Dadi boros di Kogiw, “Kon-i-ko mongikum po tu misasawo kito no diti,” ka. Aa-nong iri ot norongow di Tumbus, tumangkangaw d̄iri babanar i Tumbus tu dudupot om milom monokisasawo. Mingkurit po b̄anar ong dupot om tulun ot misasawo.

Orikot nopo i sodoy, tumongkiyad i Tumbus modop, dot gumapus dit tongo torigi sid tongo pipipit. Mosik po i Tumbus nga gogopuson-i i Kogiw.

Leed-koleed kabarasan, milom monontiyon it Kogiw. Iri no ot amu no engin i Tumbus. Om monontiyon po om agaya'an no iti Kogiw. Nga i tontok d̄iri, kapayig nopo i Kogiw. Adi, tumangkangaw i Tumbus tu ong oloo sid tana tatap matay tu mimburuwong o mato sid siba.

Iso tadlaw, norualan it Kogiw do tiyan tu monusu. Amupo leleed om nosusu no it Kogiw. Om kosusu it Kogiw kabarasan, miad-iad-i it tanak dot tulun banar-i ka. Kusay it tanak. Na, olele'ed no d̄iri ot kinosusuwan diri it tanak nga elo-elo no d̄iri kabarasan. Kadung mindoo it Kogiw dot mogiim do takanon, pogolon no it tanak om ipatangom dit kusay (i Tumbus). It Kogiw dino, muli po sid sawat (walay) diri nga, awagatan nopo do tongo tambang, kanas, palanuk, om masam-masam no. It Kogiw dino, kadung koliyot po, amu muli ong amu mongowit dot tongoh nopo kosusukupan do walay. Ay osima nopo i Tumbus mangakan kabarasan nga amu-i tiakan i Tumbus tu tiuli nopo sid napu, sid pomogunan yo.

atas pokok mempunyai lantai dan dinding. Kata Orang Utan itu, “Janganlah kau malu-malu, sebab kita akan berkahwin,” katanya. Apalagi bila Tumbus mendengar ucapan Orang Utan itu, dia makin bertambah ketakutan dan susah hati, sebab bayangkan binatang tiba-tiba mengajaknya untuk berkahwin. Mana mungkin seekor binatang boleh berkahwin dengan manusia.

Apabila malam menjelang, Tumbus tidur berasingan dengan Orang Utan itu, dan memeluk pada tiang yang ada di sudut-sudut. Namun, apabila Tumbus membuka matanya, dia sedang memeluk Orang Utan itu.

Beberapa lama kemudian, tiba-tiba Orang Utan itu mengandung. Hal itu lagi tambah menyesak hati Tumbus. Bila Orang Utan itu sudah mengandung, perutnya pun sudah besar. Tapi, pada waktu itu, Orang Utan itu selalu pergi. Hati Tumbus semakin tidak keruan, sebab kalau jatuh dari atas pokok itu, memang alamatnya, mati. Sebab apabila memandang ke bawah, kepalanya menjadi pening.

Suatu hari, Orang Utan itu terasa perutnya sakit kerana hendak beranak. Dan tidak lama kemudian, diapun beranak. Bila Orang Utan itu sudah beranak, bayinya kedengaran menangis, sebab bayinya itu betul-betul bayi manusia. Dia mendapat bayi lelaki. Sudah beberapa lama selepas dia beranak, anak itu juga bertambah besar. Apabila Orang Utan itu turun untuk mencari makanan, dia akan tinggalkan anak itu dalam jagaan si lelaki (si Tumbus). Orang Utan itu pula, apabila dia pulang ke atas (rumah), dia akan membawa rusa, babi hutan, pelanduk, dan macam-macam lagi. Orang Utan itu, kalau dia pergi, dia tidak akan pulang jika tidak membawa apa-apa keperluan rumah. Memang Tumbus tidak pernah kekurangan dalam soal makanan, tapi Tumbus tidak berselera makan kerana asyik ingin pulang ke kampung halamannya.

the house having a floor and walls. The Orangutan said, “Don’t be shy, because we are getting married.” As if that weren’t enough, how much more did Tumbus worry when he heard that an animal was proposing marriage? It’s ridiculous to even consider an animal and a human getting married.

When evening came Tumbus would sleep separately, clinging to a pillar in the corners of the house. But when would awaken he was embracing the Orangutan.

After a long time the Orangutan seemingly out of the blue got pregnant. Tumbus did not like that at all. The Orangutan was pregnant and her belly grew. Right then, the Orangutan left the house. So Tumbus was worried because if he dropped to ground he would die for sure because [he was so high that] he got dizzy just looking down.

One day the Orangutan had abdominal pains because she was about to give birth. A while later she gave birth. As soon as she had given birth, the child cried; it was a real human boy. A long time after he was born, the child knew his way around. When the Orangutan went down to look for food, she would leave the boy with the man (Tumbus) to watch over him. When the Orangutan climbed up to home again, she would be loaded down with deer, pigs, mousedeer, and the like. When the Orangutan disappeared, she did not come home without bringing whatever was needed at home. Tumbus had plenty to eat, but nevertheless he had no appetite because he just wanted to go home to the

Lele'ed, tumungkamang dñiri it tanak ka om sampay mamanan no. Dadi, "Yama"-i ka dit tanak pakaa sid di Tumbus. Ba, pogiim i Tumbus do takal tiso, milom amu minangakan. Andaman po muli, rumosi po sambil i Tumbus dit Kogiw tu orombang it tongo wulu om milom mirad diri; amu engin banar i Tumbus. Dadi iri no takal di Tumbus; amu minangakan tolu tadlaw, monginum no do talasu.

Nokito nopo dit Kogiw it bubuatan di Tumbus dit masam-ko iri, duato no dit Kogiw ong nokuro, tu kadung sumakit no i Tumbus nga tumangkangaw no it Kogiw, om asayanan bo babanar di Tumbus tu sawo no daw. "Tongoh ka toruol nu oy Aka?" ka di Kogiw. Nga ka di Tumbus, "Aso-i, aa-ku tiakan do totongoh, niyuw no ot tiakan oku babanar, nga subay-ko i logop," ka di Tumbus. Korongow dit Kogiw it boros di Tumbus diri, tad liyot no it Kogiw om uli nga nawagatan nopo dot logop do niyuw.

Otomon i Tumbus, nga i niyuw nopo diri, kong-ko akanon di Tumbus babanar nga manganu dit saro. Kapapayig nopo it Kogiw, tolion no di Tumbus it saro, waalon dot tali. Kooli nopo it Kogiw, polosokon no di Tumbus i saro dit tinali yo tu rumosi okitanan dit Kogiw. Iri no, sera nopo mamanan it Kogiw mogiim do takanon, monotos no i Tumbus manali dit saro. Le'ed nopo, anaru no dñiri it saro dit tinali di Tumbus, sampay korikot dñiri sid tana.

Iso tadlaw, tiya nakapayig it Kogiw, i Tumbus po om it tanak yo siri. It tanak dino, elo dñiri momoros kabarasan om

Setelah beberapa lama, bayi itu pun sudah pandai merangkak dan kini sudah pandai berjalan. Anak itu memanggil Tumbus dengan panggilan 'Bapa'. Lalu, Tumbus mencari satu helah, tiba-tiba dia tidak mahu makan. Dia asyik teringat untuk pulang, dan takut dengan Orang Utan yang berbulu panjang dan tiba-tiba begitu; Tumbus sangat benci. Helah yang diguna oleh Tumbus; tidak menjamah makanan selama tiga hari, dia hanya minum air suam.

Apabila Orang Utan melihat kelakuan Tumbus yang seperti itu, Orang Utan itupun lalu bertanya, sebab kalau Tumbus demam, Orang Utan itu sangat susah hati, dan dia sangat sayang kepada Tumbus yang sudah menjadi suaminya. "Abang sakit apa?" tanya Orang Utan itu. Tapi Tumbus menjawab, "Tiada juga, saya tidak berselera makan apa-apa, hanya buah kelapa saja yang teringin sangat saya memakannya, tapi mesti kelapa tua," kata Tumbus. Apabila Orang Utan mendengar apa kata Tumbus, dia terus pergi dan apabila dia pulang, dia membawa banyak sekali kelapa tua.

Tumbus sangat gembira. Tapi sebenarnya kelapa tua itu bukan dimakan oleh Tumbus, cuma dia mahu mengambil sabutnya saja. Apabila Orang Utan itu pergi, Tumbus akan membuat sabut kelapa tua itu supaya menjadi tali. Dan bila Orang Utan sudah pulang, Tumbus akan menyembunyikan tali yang dibuatnya supaya tidak dilihat oleh Orang Utan itu. Begitulah rutin yang dilakukan oleh Tumbus; apabila Orang Utan itu pergi untuk mencari makanan, dia akan membuat tali, sehingga talinya itu sudah panjang dan sudah boleh mencecah ke tanah.

Suatu hari, sewaktu Orang Utan itu sedang pergi, hanya Tumbus dan anaknya lagi yang tinggal di rumah. Anaknya itu sudah pandai bercakap dan

valley, to his village.

After a long time the child was already crawling and then walking. The child called Tumbus "papa". Tumbus came up with an idea; suddenly he stopped eating. He was thinking about going home but meanwhile he feared the Orangutan because she was all fury and out of the blue he had a child with her; Tumbus hated it. So this was Tumbus' idea; he did not eat for three days and only drank water.

When the Orangutan saw Tumbus' behavior, she asked him why, because when Tumbus was sick the Orangutan would worry since she really loved him since he was her husband. "What is your sickness, dear?" asked the Orangutan. But Tumbus answered, "Nothing, I have no appetite, I only really want to eat coconuts, but they have to be mature ones." As soon as the Orangutan heard Tumbus' words, she just disappeared and came back home just loaded down with mature coconuts.

Tumbus was happy, but he was not thinking about eating the coconuts but using the coir. While the Orangutan was out of the house, Tumbus turned the coir into a rope. When the Orangutan came home, Tumbus hid the coir rope because he was afraid that the Orangutan would see it. So that's how it went; whenever the Orangutan was out looking for food, Tumbus diligently made a rope from the coir. Eventually the rope was long enough to reach the ground.

One day, during Orangutan's absence, only Tumbus and his son were there. The boy already knew

oligkang ko tanak. Jadi porunduko no di Tumbus it saro dit tinali yo sampay nokorikot sid tana om tongkerees no i Tumbus nga minitilombus-i sid tana. Kadung nokosondot i Tumbus sid tana, tarus minanangkus dot tadpom amu mikokowili kabarasan ino, tu moki'uli babanar sid pomogunan yo.

Ampo lele'ed kinotongkusan di Tumbus, nokooli no it Kogiw sid walay, nga osodu po orongow no it tanak yo mogiad. Om duato ong nokuro, nga boros di tanak, "Ama, ama, siloo no yama ... udiyo," ka, dot tutudukon-i i Tumbus dot masam po ko kokolibambang dit moginanangkus. Boboyo'o nopo, bobo'o dit Kogiw it tanak yo om indoo mantad sid sawat. Korikot sid tana om gusa'a i Tumbus. Amu-i ole'ed om nogusa no dit Kogiw i Tumbus. Ka dit Kogiw, "Kadada po oy Aka, indaday oku po. Aku mongunguro dika diti," ka dit Kogiw. Korongow di Tumbus it bongut di Kogiw, (tu i Kogiw dino, elo-i momoros nga iri po kasala'an, kendorosi i bongut yo) iri not minonotos no i Tumbus moginanangkus. Kasadu, oloo, tumungag om manangkus. Kasawit, kajanggar do rugu nga amu-i podulion di Tumbus. It monginloow it Kogiw nga amu-i podulion di Tumbus, it tanak nga monong-ama-i.

Boboyo'o nopo dit Kogiw, totontuo moginangkus om kuutay i kayab di Tumbus om piriyo potoguwang sid doo. Nokosiyakab i Tumbus, ka, tu it Kogiw kong-ko Kogiw diri babanar nga tongondu dot alanji babanar ka, dot amu po insan kasambat i Tumbus dot tongondu

tampun lagi. Tumbus lalu menjatuhkan tali itu ke bawah sehingga ke tanah, kemudian dia pun lalu turun dengan menggelongsor di tali itu, sampai ke tanah. Apabila sahaja dia sampai ke tanah, dia terus memecut lari tanpa melihat ke kiri dan ke kanan, sebab dia ingin sangat pulang ke kampung halamannya.

Belum beberapa lama Tumbus berlari, Orang Utan itupun pulang ke rumah, tapi ketika Orang Utan itu masih jauh lagi, dia sudah terdengar tangisan anaknya. Tanpa berlengah, dia terus naik ke atas pokok itu dan menanyakan kepada anaknya, kenapa dia menangis. Kata anak itu, "Bapa, bapa, bapa sudah pergi... nun di sana," kata anak itu sambil menunjuk ke arah Tumbus yang tidak ubah seperti rama-rama berlari. Lalu, dengan tidak membuang masa, Orang Utan itu menggendong anaknya di belakangnya dan turun ke bawah. Bila sampai di bawah, dia terus mengejar Tumbus. Tidak begitu lama, Orang Utan itu sudah dapat mengejar Tumbus, sambil memanggil, "Abang! Tunggu saya! Saya tidak mahu mengapa-apakan kau," panggil si Orang Utan. Tapi, bila Tumbus mendengar suara si Orang Utan (sebab Orang Utan itu pandai juga bercakap, cuma masalahnya suaranya sangat menakutkan) makin laju lagi dia berlari. Kakinya tersandung, jatuh, tapi Tumbus akan bangun juga dan kemudian berlari. Tersangkut dan terlanggar duri, tapi Tumbus tidak akan peduli. Bahkan panggilan Orang Utan itu juga langsung tidak diendhaknya. Anaknya juga memanggilnya, tapi dia tidak peduli.

Oleh kerana begitu, Orang Utan itu memecut lari untuk mengejar Tumbus dan terus memegang bahu Tumbus dan memusingnya ke arahnya. Bukan main terkejutnya Tumbus apabila dilihatnya bahawa Orang Utan itu bukan lagi Orang Utan tapi seorang perempuan yang sangat cantik, yang seumur hidupnya dia belum pernah melihat

how to talk and was handsome. So Tumbus let the coir rope down until it reached the ground and he slid all the way down to the ground. When Tumbus touched the ground he started running straightaway without looking back, because he really wanted to get back to his home.

A while later, as Tumbus was running, the Orangutan came home, and heard her child crying from afar. When she asked him why he was crying, the child said, "Dad, dad, there is dad, over there," pointing at Tumbus who was running and looking like a butterfly. The Orangutan quickly put the child on her back and descended from up in the tree. As soon as she had gotten down on the ground she chased Tumbus and nearly caught up to him. The Orangutan said, "Stop, dear, wait for me, I won't harm you." As soon as Tumbus heard the Orangutan's voice (because the Orangutan knew how to speak but the problem was that her voice was frightening) he went all out running. Whenever he tripped and fell down, he would get up again and start running. When his clothing got snagged when his shoulder bumped into some thornbushes, Tumbus would pay no attention. He ignored the Orangutan calling, and even his child crying out "dad".

The Orangutan decided to run all out, and caught Tumbus by the shoulder, and turned him around to face her. It took Tumbus breath away because the Orangutan was not actually an orangutan but a beautiful woman, so beautiful he had never come

<p>kaalanji masam-ko iri.</p> <p>Dadi, pomoros no it tongondu diri ka, “Oõ ... pamanaw-i pogi muli sid walay nu. Amu kuoyon dot aa-koh-i engin dogon. Yokoy diti om muli okoy no. Lombus-i muli,” ka dit tongondu. Jadi, guli no it Kogiw (tongondu) sid walay yo sid tuntu dit kayu. I Tumbus nopo diri, tadopom mogiad babanar ka; lumapos kumukuro no sid puun di kayu om monginloow dit Kogiw (tongondu), nga amu dñiri susumimbar it Kogiw. Iri no orongow di Tumbus it bongut di tanak yo monong, “amaa... ammaaaaaahh!” ka.</p> <p>Tolu tadlaw i Tumbus sisirid puun di posuwon, nga insan sumimbar nga amu it Kogiw (tongondu) ka. Monosol babanar i Tumbus. Nga kuroyon po? Tuntungon di Tumbus it dalid moki'indakod nga kuroyon ka mindakod. Jadi, mantad diri masam-ko mulaw dñiri i Tumbus tu osorow nopo it Kogiw (tongondu) om it tanak yo.</p> <p>Dadi, gisom siti no it tangon diti; iti no suba dot tulun dot osumbung (agasab).</p>	<p>perempuan yang secantik itu.</p> <p>Kemudian perempuan itu berkata kepada Tumbus, “Baiklah ... pergilah kau pulang ke rumahmu. Apa boleh buat, kalau kau tidak menyukai saya. Kami inipun akan pulang juga. Teruskan niatmu,” kata perempuan itu. Setelah itu, Orang Utan (perempuan) itupun pulanglah ke rumahnya di atas pokok kayu itu. Sementara Tumbus pula, menangis sangat-sangat; dia menghempaskan tubuhnya di bawah pokok kayu itu dan banyak lagi kelakuannya sambil memanggil Orang Utan (perempuan) itu, tapi Orang Utan itu tidak lagi menyahut panggilannya. Tumbus juga mendengar suara anaknya memanggilnya ‘bapa ... bapaaaa!</p> <p>Tiga hari Tumbus berada di bawah pokok kayu kapur itu, akan tetapi Orang Utan (perempuan) itu langsung tidak menghiraukannya. Tumbus sangat menyesal, tapi nak buat macamana? Tumbus memukul banir kayu itu dan berusaha untuk naik, tapi macamana nak naik? Jadi, sejak itu Tumbus seperti orang tidak siuman sebab selalu terkenangkan si Orang Utan (perempuan) dan anaknya.</p> <p>Sampai di sini saja cerita dongeng ini. Inilah padahnya bagi orang yang sombong.</p>	<p>across such a beauty before.</p> <p>The woman said, “All right then, just go home to your house. What can be done if you don’t love me? As for us, we will also go home. Continue on home.” So the Orangutan (woman) went to her house in the treetop. As for Tumbus, he was bitterly crying, throwing himself to the ground etc. under a tree while calling the Orangutan (woman) but the Orangutan no longer answered him. All that Tumbus heard was his son’s voice repeatedly crying, “Daaaaaad!”</p> <p>Tumbus was under the kapur tree for three days but the Orangutan (woman) did not even answer him once. Tumbus was filled with regret. But there was nothing to be done. Tumbus knocked on the buttress roots of the tree asking to be taken up there, but there was no way for him to climb up. So from then on Tumbus was seemingly half crazy because he just kept thinking about the Orangutan (woman) and his child.</p> <p>So ends the story; this is what happens to people who are arrogant.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain & Janama Lontubon</p>		
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