

<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 kabasaran, 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 kabasaran. 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</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,</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 modtuu 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

saya akan bawa kau mengambil batu 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 melangkahhkan 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

tomorrow I'll take you to 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

dot nataapan gama do kaagayo dit 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.

meneruskan perjalanan bersama 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 berjorankan 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

not too long they came across 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 osoduû 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 diiri 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

tidak kelihatan lagi.

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

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, “Ino bala raarata nu, 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 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 manansawo,” 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. Iseso 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

bengkok. “Oo, itu pula kerja kau ya 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

Sandangaw. Then he tore 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

<p>weeg. Maay nopo om iduo no di Sandangaw nga nunu po dġiri, siri ot dialo dot kinosowoon. Om kinumaya dġiri yalo babanar. Om yalo no raja tagayo siri.</p>	<p>mengais batang kayu itu, dan di situlah Sandangaw berkahwin. Dialah raja yang paling besar di situ.</p>	<p>blockage, and that is where he got married. Then he became very rich. And he was a great king in that land.</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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