

<p style="text-align: center;">Rogon do Lobong Tinangon di Rumalom Pamadsu Kg. Longob 1987 Tinulus di Jamail Masadur</p>	<p style="text-align: center;">Hantu Kubur Diceritakan oleh Rumalom Pamadsu Kg. Longob 1987 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Grave Demons Told by Rumalom Pamadsu Kg. Longob 1987 English: Nelleke & James Johansson 2012</p>
<p>Waro kabelasan 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 kabelasan ka. Ino kusay dino, okudarat om oligkang nogi. Nokeeyon 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 i Sandayan, ka.</p> <p>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</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 Sandayan.</p> <p>Suatu malam, Sandayan mencero boh masuk ke bilik Rondikos. Bilik Rondikos pula berasingan dengan bilik ayah dan ibunya. Tujuan Sandayan mencero boh 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.</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 Sandayan.</p> <p>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</p>

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 nopoulos dñiri. Osusuwayan yoalo tu minsasarap no banar nga amu po nopoulos 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 linaas do kayu, tu mongikiro mamatay di Sandayan. Pagka om sam-ko iri-i, ingkakak 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

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 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

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 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

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 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 pisosowowoliyay 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

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 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

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 consession was that since Sandayan had a kris,¹ 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, 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

¹ Kris: A dagger with a wavy blade, and normally carrying magical power (an empowering spirit).

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 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

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. “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

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 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

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 noposiyon 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 noposiyon 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.

Dadi, namot di muli yoalo diri, maay tuturano di Sandayan it kinowowoyo'on om omomoluan dñiri 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

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.

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

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.

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

<p>maapânaw-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 dîiri dot i Rondikos om i Sandayan balaay iri nga, nunu po dîiri do kotomon dit tulun sid walay, minogiad dîiri kembagu it tongo tulun kikiawi ka tu otomon babanar.</p> <p>“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 kabarasan, ka, tu babanar-ko osundu i Sandayan dino. Om kapadan no di Rondikos. Suway tadlaw, naan dîiri pisolowoo yalo ka. Obogia singkoleed diri yoalo.</p>	<p>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.</p> <p>“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.</p>	<p>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.</p> <p>“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>
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