

**Tumpug do
Tongo Tangan
S021-S040**

**Kumpulan
Cerita Dongeng
S021-S040**

**Folktale
Collection
S021-S040**

F021-KQR

<p>Raja Tinangon di Onsiyin Ogidan Kg. Batition 1992</p>	<p>Raja Diceritakan oleh Onsiyin Ogidan Kg. Batition 1992 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>King Told by Onsiyin Ogidan Kg. Batition 1992 English Translation: Nelleke & James Johansson 2012</p>
<p>Waroo no ka ka. Waro kabarasan ilo, poginum ne Raja sid kotonobon ka. Jadi om kinam mongoligow, ong-ko' boroson po i bansa di tulun om aa nopumpung, insan-ko' i tongo dudupot-i nga nopumpung kiawi ka dot mongoligow.</p> <p>Jadi, kaanaman kabarasan iri, kalaga dit koturu-i tadlaw. "Ay," ka dit Raja ka, i Raja sirid kotonobon. Tu waro kabarasan iri ot tanak yo dot kusay. "Iii po Yakang om owito peti pondulung om ongoy pad somputul, om pogintong dot apapakay nu," ka dit Raja ka. "Oõ," ka di tanak. Dot it tanak di Raja dino banar-ko' oligkang ka.</p> <p>Om pamanaw kabarasan i kusay. Nunu ong i kodori kabarasan tu induwo kenturu ot konoruwo di binatang ka. Na miiliyot nõono beeri kabarasan it kusay mamanaw. Jadi, om korikot sid tanga di binatang kabarasan iri nga, nongo-koodop no i kikiawi it tulun ka. Nokorikot sirid somputul om pogintong it kusay</p>	<p>Pada zaman dahulu kala, tersebutlah kisah kononnya, mengenai seorang Raja yang mengadakan kenduri di sebelah barat. Lalu, Raja itu menjemput sekalian makhluk yang tinggal di muka bumi ini. Daripada manusia, sehinggalah binatang dan juga haiwan, dijemput semuanya.</p> <p>Setelah enam hari berlalu, tibalah kini hari yang ketujuh, "Nak," titah Raja, sebab kononnya Raja itu mempunyai seorang Putera. "Anakanda ambillah cincin ini dan bawalah ke hujung sana, pilihlah mana-mana puteri yang berkenan di hati anakanda," titah Raja itu kepada anakandanya. "Baiklah ayahanda," kata Putera Raja itu. Putera Raja itu kononnya sangat tampan.</p> <p>Lalu, Putera Raja itupun pergilah ke hujung rumah panjang itu yang kononnya mempunyai kepanjangan sepanjang empat belas pintu. Jadi Putera Raja itu berjalan lalu lesap. Baru sahaja Putera sampai di tengah-tengah rumah panjang itu, orang-orang di sana sudah tidur. Lalu, dia berjalan lagi menuju ke hujung rumah panjang itu. Setelah sampai di sana, Putera</p>	<p>Once upon a time, there was a King who held a party in the west. Not only did he invite every race of people to the party, he even invited all the animals.</p> <p>After the sixth day came the seventh day. The King of the west had a son. He said to him, "Son, take this ring to the other end of the longhouse and look for a girl that suits you," said the King. "All right," said the son. The prince was very handsome indeed.</p> <p>So the son walked off. This being the old days, the length of the longhouse was two times seven doors (dwellings). So he set off and disappeared. When he had only reached the middle of the longhouse all the people were already sleeping. When he reached the end of the longhouse the young man</p>

<p>kabarasan nga, waro ot tongondu ka dot turu koyuwan, dot nongokoodop no kabarasan siri. Nga iso no tongondu kabarasan dot banar-ko' awasi tu mad-i-ko' gapas miwiliw dit mingodop, do kopurak.</p> <p>Jadi kuutay di kusay i tunturu om maay no posulungo i pondulung ka. Nga iri, amu-ina' an dit tongondu ka tu mingodop ka dit pinosulung i kusay di pondulung. Jadi, kadung-ko' nokosulung iri, pogulianay no di kusay sid doo do walay, id nontodonon.</p> <p>Jadi, kalaga di susuwab kabarasan, momonguli nōono iri ka, i tongo linigow diri. Om minitotongkiyad nōono kabarasan iri. Korikot no di nongo-kooli kabarasan iri, insan-insan nōono iri tumolunung di daw do pomogunan ka, i tongo linigow diri.</p> <p>Jadi om korikot yoalo diri sid pomogunan yo, om podsu nōono i tongondu diri kabarasan nga, nokikitanan ne pondulung sid tunturu yo. Om impurasay di tongondu kabarasan it pondulung diri nga warot tokitanan di tongondu sid pondulung dot wuros do kusay dot mad-ko' nigambar sid pondulung kabarasan. Uli dīri i tongondu kabarasan diri, om korikot sid walay nga milom aa tiakan ka tu ondodomon i kusay di maagambar sid pondulung.</p> <p>Adi, ka di moleeng, “Nokuro tu aa-ko mangakan?” ka. “Ay, amu kukuoyon tu owiyaw oku,” ka dit tongondu. “Ay, nokuro ino tu milom aa mangakan?” ka. Leed nopo kabarasan iri, minlabas no it</p>	<p>Raja itu melihat ada tujuh orang puteri yang sedang tidur. Tapi hanya seorang sahaja yang sangat cantik kerana tubuhnya ibarat kapas yang diletakkan di lantai, kulitnya putih melepak.</p> <p>Lalu, Putera Raja itu memegang jari anak puteri yang ketujuh itu dan menyarungkan cincin yang dibawanya, tapi anak puteri itu tidak menyedari akan perbuatan Putera Raja itu kerana dia terlalu nyenyak tidur. Setelah cincin itu disarungkan, kembalilah Putera Raja itu ke tempat asalnya iaitu di tengah-tengah rumah panjang itu.</p> <p>Keesokan harinya, semua para jemputan yang ada di sana bersiap-siap untuk berangkat pulang ke kampung asal masing-masing. Keluarga anak puteri yang disarungkan cincin itu juga pulang ke kampung mereka bersama-sama dengan anak puteri itu.</p> <p>Setelah sampai di negerinya, anak puteri itupun pergilah mandi. Ketika anak puteri itu sedang mandi, tiba-tiba dia terpandang cincin di jari manisnya. Dan cincin itu kononnya, bila dilihat oleh si puteri, ada wajah lelaki yang kelihatan pada cincin itu seperti gambar. Setelah selesai mandi, anak puteri itupun segera pulang ke rumahnya. Sesampainya ia di rumah, selernya untuk makan tiba-tiba hilang kerana asyik mengingati wajah lelaki yang tergambar pada cincin di jari manisnya itu.</p> <p>“Kenapa anakanda tak mahu makan?” tanya bonda puteri itu. “Tidak apa-apa ‘bu, saya masih kenyang,” jawab si puteri. “Kenapa tiba-tiba dia tidak mau makan?” tanya ibunya kerana susah hati. Setelah</p>	<p>looked around and saw seven girls who were sleeping there. Only one of the girls was outstandingly beautiful. She lay there sleeping, her skin as white as cotton.</p> <p>The boy took her finger and put the ring on it. But the girl was not aware of it because she was sleeping as the boy put the ring on her finger. After he had put the ring on her, he went home to the house where he came from.</p> <p>The next morning, all the invitees were about to go back home again. They were all going their separate ways. When it was time to return, all of the invitees from the girl with the ring’s area set course for their homeland.</p> <p>When they had arrived in their homeland, and the girl was bathing, she finally noticed the ring on her finger. When she looked at the ring closely, she saw the face of the boy as if it were pictured on the ring. The girl went home immediately and when she got home she suddenly lost her appetite because she couldn’t get the boy that was pictured on the ring out of her mind.</p> <p>So her parents said, “Why are you not eating?” “Oh, there’s no point because I’m still full,” said the girl. “Hey, why is she suddenly not eating?” they wondered. After</p>
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tongondu tu kadung otutudlungan i tunturu, okitanan no i kusay sid pondulung. Nga, kiawi dit tongo tulun siri nga asee tiso ot keemot, iso ne tongondu o keemot; i tobpinee, i moleeng nga ami-i emot i tulun sid pondulung.

“Ay, disay diti do pondulung?” ka di ginawo di tongondu ka. Leed nopo kabarasan iri amu no elala'an it bubuatan tu, masam-ko' mulaw nōono beri, i tongondu. Nga ka di kusay ka, i tobpinee, “Ay, nokuro yadi dino? Osusa neno ot irad dino,” ka. Tu duduwo miobpinee kabarasan iri. Iso no kusay om iso o tongondu ka, yoalo diri miobpinee.

Nga maay nopo om ponginloow ne Raja do tarus om lujum ka. Om “Es oy tarus,” ka, “tulungo oku po da tanak ku tu banar-ko' osusa oku,” ka di Raja ka. Raja-i dot akaya ino't Raja sid kosila'an dino. Awasi po i tanak, akaya po kabarasan. Nga boros di tarus om i lujum, “Nunu ka-i Raja o tikosusa nu, isay nopo o mongubat dilo tanak nu, okon-ko' olingasan ilo, sumagayan nogi ong ano korikot it kusay siti,” ka. “Nokuro?” ka di Raja, “tongoh ot kusay?” ka. “Oō, aa-nu dati ela'an, ilo nopo dilo, waro gima o Raja minoginum sitid kotonobon. Dadi, i Raja nopo diri, waro o tanak yo do kusay. Dadi iri no it tanak di Raja diri o sanganu da pondulung dilo,” ka. Tu iri nopo

beberapa lama, anak puteri itu tidak mahu pula memakai kain sarung, apalagi bila dia terpandang wajah lelaki yang ada pada cincin itu. Tapi semua orang di sana tak satupun yang dapat melihat wajah lelaki pada cincin itu sepertimana yang didakwa oleh anak puteri itu; abangnya, juga kedua orang tuanya, langsung tidak melihat apa-apa.

“Milik siapakah cincin ini?” tanya anak puteri itu dalam hatinya. Anak puteri itu berubah kelakuannya seperti orang yang tidak siuman, kerana kini dia tidak mahu berpakaian sebagaimana pada sebelumnya. Abangnya sangat susah hati bila melihat kelakuan adik perempuannya itu. “Apakah gerangannya yang terjadi kepada adik saya ni? Susahlah kalau begini,” katanya dalam hati. Dia sangat sayang kepada adik perempuannya, kerana hanya mereka berdua sahaja adik-beradik. Hanya seorang saja lelaki dan seorang perempuan.

Oleh itu, dengan segera Raja memanggil nujum dan dukun. “Wahai dukun,” katanya, “tolonglah beta mengubati anakanda beta, kerana beta sangat susah hati melihat keadaan anakanda beta yang demikian rupa,” titah Raja. Raja itu kononnya adalah yang terkaya dalam negara itu, dan dialah Raja di sebelah timur. Sudahlah memiliki anak yang begitu cantik, bahkan kaya lagi. Akan tetapi, dukun dan nujum itu berkata, “Apakah gerangannya yang mendukacitakan Tuanku, siapa sahaja yang mengubati anakanda tuanku, tidak akan sembuh juga, jika lelaki itu tidak akan datang ke sini,” kata nujum dan dukun. “Kenapa?” tanya Raja. “Lelaki apa?” tanya Raja lagi. “O ya, mungkin tuanku tidak tahu, sebenarnya itu adalah, ‘kan dahulu ada seorang Raja

a while the girl started going naked because whenever she looked at her finger, she saw the boy on the ring. However, none of the other people there saw the man on the ring; only the girl could see it; her siblings and her parents did not see the man on the ring either.

“Whose ring is this?” the girl asked herself. After a while her behavior became erratic because she went more or less crazy. Her brother said, “Why is she behaving like that? We don't know which way to turn.” For there were just two siblings: one brother and one sister.

Therefore, the King called the magicians and astrologers. “Magicians,” the King said, “help my daughter, because I'm deeply troubled about her.” He was a rich king, the king of the east. He had a beautiful daughter in addition to being rich. So the magicians and astrologers said, “What good will it do to fret over this, Sire? No matter who treats your daughter, she will not get better; she will only get worse unless that man comes here,” they said. “Why?” asked the King, “What boy?” “Oh, Your majesty may not understand. There was a king in the west who held a party. This King has a son. And so it

i tama di tongondu diri nga Raja sid kosila'on ka.

Nga ka dit Raja ka, “Ay, osusa neno tanak dino dot iseeso o tatanak ku do tongondu om koduwo di akang. Duwo no yo akang dino o tanak ya. Andang-ko' osusa ino. Kukuoyon ilo oy Kinandaway?” ka di Raja. (Tu i Kinandaway kabelasan o ngaran di sawo di Raja.) “Taaw noy Raja,” ka tu kakaya'a doalo ka nopintangaa ne barang, daagan do panaak-panaak di tulun obo, i pokitulungan mokiubat. Ipoobat-i babanar i tanak. Nga susunduy om olingasan, gaam-ko' sumagayan nogi.

Ontok dit kusay dit pinosulung do pondulung diri, kadung nakapanaw i tongondu diri ka bala, susuuto no di kusay ka. Na, oonom tadlaw iri mabpanaw, sed koturu koorikot do pomogunan, i kusay. Om korikot i keeso i pomogunan, mongoduat no ka. “Es oy ambaya,” ka, “oy Maman, tongoh no tatabar sitid dikoo do pomogunan,” ka. “Tabar do nunu?” ka. “Ay, nununu boyobo o tabar,” ka. “Mm, aso-i. Nga waro-i boy daaman kumembagu-i ka o tabar do siti tu ino-no po kiro'o, waro o tanak do Raja sitid kosila'an, do banar-ko' pokowowosion ka. Nga aki-i nokokito dino,” ka di Raja ka. “Pokowowosion ino tu siongo nopo o tongondu nga aso nokoliung do tana do pomogunan o kalanji, ino-no,” ka. “Nga ino po, minulaw kabelasan,” ka di

yang mengadakan kenduri di sebelah barat. Raja itu mempunyai seorang putera. Puteranyalah pemilik cincin itu,” kata nujum. Sebab ayah puteri itu adalah Raja sebelah timur.

Tapi, Raja itu berkata, “Susahlah anakanda itu, sedangkan hanya dia sahaja puteri beta dengan seorang putera. Mereka berdua sahaja anakanda beta. Bagaimanakah ini wahai Permaisuri?” titah Raja itu. “Entahlah kanda,” jawab Permaisuri. Sebab kononnya sudah separuh daripada harta mereka yang telah habis untuk membayar orang-orang yang mereka panggil untuk mengubati puteri mereka itu. Tapi, penyakit puteri itu jauh sekali sembuh, bahkan bertambah tenat lagi.

Sementara itu, Putera Raja yang telah menyarungkan cincin pada jari puteri itu, apabila sahaja keluarga puteri itu berangkat pulang, dia terus menyusuli mereka dari belakang. Putera Raja itu berjalan selama enam hari, dan bila genap pada hari yang ketujuh, tibalah ia pada satu kampung. Setelah tiba pada kampung yang pertama itu, diapun bertanya, “Wahai kawan,” katanya, “Wahai pakcik, apa khabar di kampung pakcik ini?” tanya Putera itu. “Khabar tentang apa?” tanya Raja itu. “Berkenan apa sahaja,” katanya. “Hmm, tidak ada, tapi ada jugalah khabar yang kami dengar. Kononnya ada seorang puteri Raja di sebelah timur, yang dikatakan sangat cantik. Tapi beta tiada pula melihatnya,” kata Raja itu. “Tapi, ramai yang mengatakan bahawa, anak puteri itu sangat cantik, sebab apa tidaknya, perempuan itu sahaja yang menyapu dunia. Tapi, kononnya dia

is his son, and he is the owner of that ring,” they said. Because the father of the girl was king in the east.

But the King said, “It’s difficult with her being my only daughter, the second one being a son. I only have two children. How difficult. What should I do, Kinandaway?” the King asked his wife. (For the name of the queen was Kinandaway.) “I have no idea, Sire,” she said, because their wealth had already been reduced to half as a result of having to pay people to treat their daughter. They had really gone all out to medicate her. However, instead of getting better she got worse.

As for the young man who had put the ring on her finger, as soon as the girl had left, he had tried to follow her. He had been walking for six days, and on the seventh he got to the settled area. When he reached the first village, he asked, “Uncle, what’s the news in your area?” “News about what?” he asked. “Oh, news about anything”, he said. “Hmm, there is no news. But on the other hand there is some news that there is princess in the east who is truly beautiful. But I haven’t actually seen her,” said the King. “Her beauty is praised because in all the land there is no woman who can compete with her. The only thing is, she has supposedly gone insane.”

<p>Raja ka. “Tongoh o puun obo do koolaw-ulaw dino, osian ino,” ka tulun di nokorikot siri, i tanak di Raja sid kotonobon. “Ay, ilo nopo dilo o koolaw-ulaw, waro o Raja sitid kotonobon minoginum ka. Jadi om kinam mongoligow, ino no bo tu nongo-koongoy kabarasan ino tu tanak ino do Raja,” ka di Raja ka. “Om ki-sawo no gaam ino?” ka di kusay ka. “Ay siongo o sawo bo, bujang,” ka, “nga minulaw,” ka. “Minaan uwungo diiri tu mulaw-i tatantu tu minlabas, ka. Bang okon kelo tobpinee o monguwo di tapi asot tapi ka, gama do koulaw,” ka. “Ay, osusa o beno dogima, osian o beno,” ka di kusay kabarasan iri.</p> <p>Jadi, paamanaw ne kusay tu owudan iri nga aa-i miboboyo i kusay, asal kaakan sid korikoton yo, mamanaw no, ka. Nga, ka bala di kusay, “Songkuro po kosodu ino siti?” ka. “Ay, osodu po dati obo tu kiroon nopo ot onom po ot pomogunan dot awayaan, sed koturu om baru nogi om ino pomogunan dino,” ka. “Ay, osusa benoh, osian neeno,” ka di kusay ka dot mookolung i ginawo. Iri neeri, minonusuut. Aa mimingkaso o kooligkang di kusay kabarasan.</p> <p>Jadi, kinam dot mamanaw i kusay. Nga ino dino, sodoy nga aa-i modop i kusay. Sodoy-adlaw nga manaw-panaw i kusay kabarasan. Na, om kinam mamanaw, kalaga di duwo o pomogunan. Botuturut i kolonjio</p>	<p>gila,” kata Raja itu. “Apa yang menyebabkan dia gila? Kasihannya,” kata Putera itu. “Hal yang menyebabkan dia gila ialah, ada kononnya Raja di sebelah barat yang telah mengadakan kenduri, jadi Raja itu telah menjemput sekalian makhluk di muka bumi ini, lalu perempuan itu juga datang ke kenduri itu, sebab dia itu adalah anak Raja,” kata Raja itu. “Sudah bersuamakah puteri itu?” tanya Putera Raja itu. “Belum bersuami lagi, puteri itu masih puteri lagi,” kata Raja itu. “Tapi, dia sudah jadi gila. Dan sekarang ini, perempuan itu telah dikurung, kerana teramat gila. Kalau bukan abangnya yang membaiki kain sarungnya, memang ia tidak berkain,” kata Raja itu. “Alamak, susahya itu, kasihannya,” kata Putera itu.</p> <p>Lalu Putera itupun meneruskan perjalanannya, sudah ditahan dan dipelawa untuk menginap di situ, tapi dia tidak mahu. “Agaknya, berapa jauh lagi kampung itu dari sini?” tanya Putera itu. “Masih jauh lagi, sebab bayangkan sahaja, ada enam lagi buah kampung yang dilalui baru sampai pada kampung itu,” kata Raja itu. “Alamak, susahya itu, kasihan sangat,” kata Putera itu, padahal hatinya bagai digaru-garu, sebab dialah orang yang empunya cincin itu. Putera Raja itu bukan calang-calang tampannya.</p> <p>Setelah itu, dia meneruskan perjalanannya. Tapi, Putera itu, walaupun hari sudah malam, namun dia tidak akan berhenti untuk tidur. Siang-malam dia asyik berjalan sahaja. Setelah beberapa lama dia berjalan, kini dia tiba pula pada kampung yang</p>	<p>What was the cause of her insanity, the poor thing,” said the man who had just arrived, the prince of the west. “Well, this is how she went crazy. There was a King in the west who held a party. He just kept inviting people, and this princess also went,” said the King. “Is she married?” asked the boy. “Oh no, she is still single,” he said, “but she has gone crazy. So then they locked her up because she had gone crazy to the point of going naked. If it were not for her brother putting her sarong on she would not wear a sarong, that’s how crazy she is,” he said. “That sure is difficult, the poor thing,” said the young man.</p> <p>So the young man moved on. He couldn’t be persuaded to stay on; as soon as he had eaten at his stopping point he would move on. The young man asked, “How far is it from here?” “It must still be a long ways off because there are still six villages to pass through and it is the seventh. “That is difficult, poor thing,” said the young man, whose heart longed for her. So that’s what he was doing, pursuing her. The young man was said to be very handsome indeed.</p> <p>So the young man continued to walk on. But at night he did not even go to sleep. He kept walking day and night. After he had been continuously walking he reached the second village. In</p>
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<p>di tongondu sid pomogunan diri kabarasan. Adi, om kokito dit tongondu, nga tadpom milalabpay o longon dot monunuy di kusay dot posigup, om peenggat di kusay kabarasan. Nga aa-i podulion di kusay ka ka, mamanaw-i tu aso kokukûuro di kusay diri di tongo tongondu siri. Mialib-alib o kaawasi nga aso po kokukûuro ka.</p> <p>I tongondu diri ka, tadpom aso po ot kinowowosian ka. Nunu-i nga tumangkangaw babanar it raja kabarasan. Monginloow ne Raja ka, i tama di tongondu dot tarus om lujum. “Nokuro-i oy tarus om lujum, lujumo duyu dogon om toruso duyu po,” ka kabarasan. “Nokuro tu amu-i okikitanan, aa-ku mimoyo, aa-ku apapasaya dino dot warot tulun tu asee teemot ya om makin peno tanak dino aso nununu dino, amu-i araramig o takal dino,” ka di Raja ka. “Ino tanak ya dino, tadpom aa-ku no koyuu ino tanak ya dinoy tarus om lujum. Nokuro ong aawi iti barang ya di adi, songkuro iti tarata ya, ong olingasan peno tanak ya, tadpom asanang o ginawo ku,” ka di Raja ka kabarasan. Nga i tobpinee nga mogiad ka. Tu osianan beri tugu keeri, duduwo miobpinee om ugu keru.</p> <p>Nga ka dit tarus om i lujum, “Indadanon duyu bo oy Raja ino boros ku, ong owudut oku no,” ka di tarus om i lujum ka. Na kooli neri bo, pogulion no ka. Tu ipoobat neno nga gaam sumagayan i mulaw. Mad momobog do tulun ka ong kon-no-ke minaan pasangkapo.</p>	<p>kedua. Berperingkat-peringkat kecantikan perempuan yang ada di sana, bahkan perempuan-perempuan itu sampai melanggar-langgar menyediakan kapur sirih dan kirai untuk diberikan kepada Putera itu. Akan tetapi, ia tidak dipedulikan oleh Putera itu, dan dia terus sahaja berjalan kerana tidak satupun diantara perempuan itu yang padan dengan lelaki itu.</p> <p>Sementara Puteri yang dikatakan sudah gila itu pula, masih juga tidak sembuh. Apalagi Raja itu sangat susah hati. Lalu, Raja itu memanggil lagi dukun dan nujum untuk mengubatnya, “Kenapa juga begini halnya, tolonglah ubati anakanda beta,” kata Raja itu. “Kenapa tidak kelihatan, beta langsung tidak percaya bahawa ada orang pada cincin itu, sebab tiada apapun yang kami nampak, dan lagi pula anakanda ini tidak mempunyai apa-apa, dia bukannya jenis yang sombong,” kata Raja itu. “Anakanda beta itu, beta sayang sangat, wahai dukun dan nujum. Walaupun harta kami dengan permaisuri ini habis, berapa banyakpun harta kami ini, asalkan anakanda beta sembuh, hati kami senang,” kata Raja itu. Kakanda kepada puteri itu juga menangis, kerana kasihan melihat adindanya yang sedemikian rupa, sebab mereka hanya dua orang adik-beradik dan adiknya pula begitu.</p> <p>Akan tetapi, dukun dan nujum pula berkata, “Kamu tunggu dan lihatlah apa yang saya katakan itu, jika sekiranya kamu tidak percaya,” kata mereka. Walaupun dukun dan nujum itu sudah pulang, namun Raja itu tetap memanggil mereka semula untuk mengubati Puterinya yang sakit itu. Tapi puteri itu bukannya beransur</p>	<p>each place the women were more and more attractive. When the girls saw him, they would all signal him to come in and have a smoke and give him betelnut. But the young man ignored them and walked on because none could compare to the one girl. Each girl was prettier than the last but none of them compared to the one he was pursuing.</p> <p>As for the girl, she showed no signs of improvement. The King was very worried indeed. The King, the father of the girl called the magicians and astrologers. “Magicians and astrologers, discern what my daughter needs,” he said. “Why hasn’t this man appeared? I don’t believe there is a man, because I haven’t seen him and there is no improvement in my daughter. Her thinking is messed up,” said the King. “We can’t bear to lose our daughter, oh magicians and astrologers. Even if all our possessions were finished off, however much we may have, if she were healed, we would be relieved,” said the King. Even her brother was crying because he felt bad for her, since they were the only two siblings.</p> <p>But the magicians and astrologers said, “Sire, just wait and see if I have lied.” Even though the magicians and astrologers had already gone home, the King sent for them to return, to treat his daughter, but she just got worse. She would even beat</p>
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<p>Om kinam mamananaw i kusay diri kabarasan, sampay koduwo, kotolu, kaapat, om kolimo ot pomogunan ka ka diri do notoliban. Ino dino nga mialib-alib o kaawasi di tongo tongondu, om mialib-alib o kooligkang di kusay dino nga asee keenong di kusay it tanak di Raja kabarasan do koligkang.</p> <p>Na, kalaga di koonom ka i pomogunan, momogot neeri ka tu, mad-ko' sumawit no banar sid ginawo di kusay ka it tongondu siri. Adi, korikot kabarasan dit tingadlaw di tadlaw koturu, nokorikot no i kusay sid pomogunan dit koonom ka. Nga panampakay po kabarasan it kusay diri. Kadung nopongo iri manampakay, rikot no sid walay siri. O'onom tadlaw dalam iso o pomogunan. Onom o tadlaw seed koturu baru om korikot dot pomogunan, do kosoduo kabarasan.</p> <p>Jadi, ka dit kusay ka, “Des oy Maman, keendakod-i oy?” “Ay, indakod-i oy daaman. Monguro ko diti tu montod di muula aa-ko nokorikot sitid dagay do pomogunan, baru tadlaw benoy om nokorikot ko?” ka dit Raja ka, tu Raja siri. “Ay, asee boy daaman, iti no bo komoyon do magasayun,” ka.</p> <p>Om i kiawi i toririkot diri bala mongoduat nopo iri ong nunu o tabar. Waro-i o tabar nga ii nopo wookon mangajara. “Jajara katoy,” ka, “sookat no ma do</p>	<p>sembuh, malah sebaliknya pula yang terjadi. Bahkan jika tidak dijaga dengan sebaiknya, puteri itu boleh memukul orang.</p> <p>Sementara Putera itu pula, terus sahaja berjalan, sehinggalah dia sampai pada kampung yang kedua dan ketiga hingga pada kampung yang kelima. Di sana juga terdapat puteri-puteri yang cantik-cantik belaka, juga lelaki yang begitu tampan, akan tetapi tidak satupun diantara lelaki itu yang dapat menandingi ketampanan Putera itu.</p> <p>Lalu, Putera Raja itu tiba pula ke kampung yang keenam, boleh tahanlah juga puteri-puteri di kampung itu kerana kononnya, sepertinya ada yang boleh mnyangkut pada pandangan si Putera. Ketika Putera itu tiba di kampung itu, hari sudahpun tengahari, lalu Putera itu memakai pakaian Raja dengan seberapa lengkap yang mungkin. Perjalanannya dari satu kampung ke kampung yang lain, mengambil masa selama enam hari, dan pada hari yang ketujuh barulah akan sampai pada satu kampung.</p> <p>Setelah tiba di istana Raja, di kampung yang keenam itu, “Boleh naikkah Pakcik?” katanya. “Silakan naik. Mahu apa kau ke mari, sebab sejak dahulu kala, kau tidak pernah datang ke kampung beta, dan baru hari ini tiba-tiba kau datang?” kata Raja. “Tidak mempunyai tujuan apa-apa, inilah yang dimaksudkan mengembara,” jawab Putera itu.</p> <p>Dan kesemua kampung yang dia lalui itu juga kononnya telah ditanyakannya hal yang sama iaitu apa khabar. Dan ada juga khabar yang dia perolehi, namun khabar yang lain</p>	<p>people if she wasn't restrained.</p> <p>The young man just kept walking and passed through the second, third, fourth, and fifth villages. Just like before the women just kept getting prettier, and the men kept getting more and more handsome, but none was as handsome as him.</p> <p>When he was about to arrive in the sixth village, the girls' looks go even better, because the young man started getting attracted to the girls. Towards noon on the seventh day, the young man arrived in the sixth village. Then he put on his best outfit. After he had clothed himself, he came to the housing area. Each time he would walk six days and then arrive at the next village on the seventh day; that is how far spaced they were.</p> <p>So the young man said, “Uncle, can I come up into the house?” “Sure, come up, son. Why have you never come to our village, and only today have you come?” asked the King, because he was the King. “Well, for no reason really uncle, this is what is called being a wayfarer,” he said.</p> <p>And everyone he met he would ask what the news was. Some people had news, but others talked of the girl getting her comeuppance. “She takes</p>
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tanak tawasi do Raja, aa minongoo dagay,” ka di tongo Soudagar. Okon-i-ko' tulun bânar o minigit dino, pipilian-i o kakaya om kooligkang it migit-migit dino nga, aa-i mongoo. “Aa minongoo kabarasan, nga jajara minulaw po,” ka do mangajara di tongondu.

Nga ka di Kusay ka, “Dii poy ambaya om amu obbuli bo o kaa dino o boroson tu okon-ko' nunu o sala do tulun, rumasang o Kinoringan,” ka di Kusay ka. “Dot ugu keno o poomoros duyu, sagay aa minongoo oboy ambaya nga, okon-po-ko' doo do tontok,” ka dit Kusay ka. “Oõ, jajara bo minulaw, nunu ma maan do momili do tulun, sokat ka dot tawasi om momili banar,” ka di tongo Soudagar ka. Nga madaada i kusay ka.

Adi, paakano. “Modop po boy daaman,” ka di Raja ka tu, waro kabarasan o tanak di Raja siri diri do tongondu dot banar-ko' alanji kabarasan. Intaan di kusay kabarasan it tongondu diri nga, lingkidan paray po om keenong no di sinulungan yo do pondulung i tongondu dit i sid koonom it pomogunan diri ka ka. Nga, amu-i kabarasan it kusay. Aa pe ginawo di kusay, nga rurumee ne kusay ka nga ampo aawi. “Rikoton pom rikoton i sinulungan ku di pondulung, alang-alang,” ka di ginawo di kusay ka.

Jadi, ka di kusay, “Mamanaw

hanya menjerakan si Puteri yang sakit itu. “Rasakanlah sekarang, mentang-mentanglah dia itu Puteri Raja dan cantik lagi, dia tidak terima pinangan kami,” kata Saudagar yang pernah melamar dia tapi lamarannya ditolak oleh si Puteri. Orang-orang yang datang melamar dia bukan orang sembarangan, bahkan kaya dan tampan lagi tapi dia tidak setuju juga. “Dia tidak setuju konon, baru dia rasa, sekarang dia sudah gila,” kata mereka menjerakan Puteri.

Tapi, Putera Raja itu berkata, “Wahai sahabat, janganlah kamu berkata sedemikian, tidak baik itu, bukan apa kesalahan orangpun, nanti Tuhan murka,” kata Putera. “Tidak baik kamu berkata seperti itu, dia tidak menerima lamaran kamu sebab bukan jodohnya,” kata si Putera. “Rasakanlah, kenapa terlalu memilih orang, mentang-mentanglah dia itu cantik, memilih sangat,” kata Saudagar. Putera itu terdiam tanpa sepatah kata.

Lalu Raja tempat Putera itu menyinggah, menghidangkan makanan untuk dia seraya berkata, “Tuan hamba menginap di sini dahulu ya,” titah Raja, sebab kononnya Raja itu mempunyai Puteri yang juga tidak kurang cantiknya. Bila Putera itu melihat wajah Puteri itu, hanya sedikit sahaja lagi perbezaan dengan Puteri yang telah dia sarungkan cincin. Tapi, hati Putera itu hanya sedikit sahaja berkenan pada Puteri itu. “Alang-alang menyeluk pekesam, biarlah sampai ke pengkal lengan. Saya akan pergi juga kepada Puteri yang telah saya sarungkan cincin,” katanya dalam hati.

Setelah itu, si Puterapun meminta

her position as a daughter of a king as an excuse to reject our marriage proposals,” said various traders. It wasn't just your average Joe who was proposing to her; select rich and handsome men were proposing, but their proposals were rejected. “She rejected our proposals, and now she got what's coming to her, going crazy,” they said, taking joy in what had happened to her.

But the young man said, “Oh friends, you shouldn't be talking like that, it's not human faults under consideration; God himself will get angry with you. As for what you are saying, she didn't accept your proposals because they weren't right for her.” “She got what was coming to her. What business does she have being so picky?” said the traders. The young man just remained silent at that.

Then they fed him. “Spend the night here, son,” said the King, because he had a daughter who was very attractive. The young man looked at the girl in the sixth village and her beauty was just barely shy of the girl on whom he had put the ring. Still, he wasn't willing to go for her. It wasn't that he didn't love her, but it wasn't quite with his full heart. “I have to reach the girl on whom I put the ring; it would be a waste to stop short now,” said the young man to himself.

So the boy said, “I am

oku poy Maman,” ka di kusay. “Oō, awasi-i teeno ka nga aa-ko no ka modop,” ka dit raja. “Siongo o lombuson nu ka dino?” ka di Raja tu mookolung bala i ginawo diri tu warot tanak yo, iri-no o sanganu dit awasi i tanak. “Ay, lumombus po beti oy Maman,” ka. “Oō, ondos ku gima ong waro o tujuan nu nga aa-ko no lumombus, mogintong kono siti,” ka. “Ay, aa-i boy Maman, majang oku-i do muli ong ino po, aa-i magaago nga koyon-i bo dot poolungon, ara'at ot taalung,” ka dit kusay kabarasan.

Jadi, asal nakaakan i kusay diri siri ka – nga olelead-i siri ka bo gima – om tiim mamanaw. Ugu om irad diri tu onom tadlaw mamanaw no ka, sed koturu om pababaak po di pomogunan kembagu kabarasan. Nga aramay ne pomogunan dit onom neenan kabarasan nga, araramay pe pomogunan diri ka. Tadpom aso ot keenong di pomogunan diri. Nga ka dit kusay ka, “Ba, iti no tōmod i pomogunan dit minaan ku sulungay do pondulung,” ka dit kusay ka. Tu, soro'on di kusay it pomogunan yo om it pomogunan diri nga mad pinikorib ot kaawasi di pomogunan om kogumuo di tulun ka.

Jadi, kadung-ko' i tingadlaw, ingkoyod pe kusay ka om panampakay i kusay ka, minonotos dīri iri manampakay. Om pamanaw i kusay di tingadlaw ka, pababaak po di

izin untuk meneruskan perjalanannya, “Izinkan saya meneruskan perjalanan saya,” kata Putera. “Baiklah, tapi tidakkah tuan bermalam dahulu di sini?” tanya Raja. “Di manakah tujuan perjalanan tuan ini?” tanya Raja lagi sebab raja itu ada hati terhadap lelaki itu sebab dia mempunyai anak gadis yang amat cantik. “Walau macamanapun, patik harus meneruskan perjalanan patik,” kata Putera. “Beta sangka Tuan Putera mempunyai tujuan tertentu dan tidak lagi meneruskan perjalanan, dan berhenti di sini,” kata Raja itu. “Tidaklah begitu Pakcik, bila patik pulang nanti, patik akan singgah juga di sini. Tapi janganlah terhalang, sebab tidak baik jika dihalangi,” jawab Putera.

Setelah itu, Putera itupun meneruskan perjalanannya. Enam hari lamanya dia berjalan, dan genap pada hari yang ketujuh, dia kini tiba pada kampung yang ketujuh. Tapi, jangankan kampung yang pertama boleh menandingi kemeriahan kampung itu, sedangkan kampung yang keenampun, sedikitpun tidak dapat menandingi kemeriahan kampung yang ketujuh itu. “Nah, mungkin inilah kampung Puteri yang telah beta sarungkan cincin itu?” katanya dalam hati. Sebab bila saja Putera itu membayangkan kemeriahan di negerinya, ia seakan-akan sama meriahnya dengan kampung yang ketujuh itu. Bahkan rakyatnya juga hampir sama banyak dengan rakyat di negerinya.

Setelah Putera itu sampai pada kampung yang ketujuh itu dan tiba pula pada waktu tengahari, diapun lalu berhenti untuk berehat dan memakai pakaian Putera dengan selengkap yang mungkin. Setelah Putera itu sudah

leaving, uncle.” “All right, that’s fine, but don’t you want to sleep here first?” asked the king. “Where will your journey take you next?” asked the King, because he was secretly holding out a hope that the young man would be interested in his beautiful daughter. “I will just continue on, uncle,” he said. “Oh, I thought you might have a purpose here that would keep you from moving on,” he said. “No, uncle, I will stop by on the way home if need be. It’s not that I am in a rush, but please don’t hold me up, it’s not nice to be held up,” said the young man.

So as soon as the young man had eaten – he had already been there quite some time – he set off again. As per usual, he walked for six days, and on the seventh a village shone brightly again. Even though the six villages had numerous inhabitants, this village was even more populous and festive. There was absolutely no village like it. The young man said, “I’ll bet this is the village of the girl on whose finger I put my ring.” For he thought about his own village and this one and they seemed equally good and had about the same number of inhabitants.

So at noon he stopped and put on his best clothes, going all out this time. Then he set off again, at noon, as the village was still shining brightly, and he kept walking,

pomogunan om kinam dot mamanaw, asot tinoronongon di kusay, it binatang dit sorid somputul ka ka it ponong id kosila'an. Jadi, warot tokito di kusay ka dot miboborongilow nopo sid tanga di binatang ka dot irad-ko' gonit. "Baa," ka di ginawo di kusay, "Iti no tōomod i nosulungan ku di pondulung, i nitaak dogon di amo," ka di ginawo ka.

Om, "Es oy daaman, keendakod-i oy," ka, nga sid kosila'an o nindokodon ka, sed tanga it irad-ko' gonit o tokito. "Ay, indakod om indakod," ka bo dogima. Nunu ong it tongo kikinatus kabarasan diri, tadi om kopidudugal ka kabarasan tu mangaramu di tongo kosigupan om keengaton ka. Om keendakod nōono kabarasan iri, tadpom milalabpay nopo i nopugan om linumbidan ka ka dit tongo tulun siri.

"Ay, es oy daaman, siongo ko diti obo tu kalalambatan koy daaman dot nokorikot sitid dagay? Mantad di tanganak oku, aso o nokito ku dikaw," ka di woyoon ka. Waro o woyoon siri kabarasan id sarayo, i momoleeng. "Ay, iti nopo toō beti om moginandaa om magasayun," ka di kusay ka do nisimbar.

Sunsuruto kuno it tongondu diri. Kotitirap no di tongondu kabarasan sid somputul. "Es oy aka," ka, dot i tobpinee di kusay o komoyon. "Ongoy po kay aka seelo od somputul, waro o tulun do nokorikot silod kosila'an diti binatang," ka di tongondu. "Oō,

lengkap berpakaian, kampung itu kononnya tiba-tiba menjadi terang-benderang. Setelah sudah lengkap berpakaian, Putera itupun meneruskan perjalanannya semula dan segera menuju ke rumah panjang yang terletak di sebelah timur. Dari jauh, kononnya dia melihat sesuatu yang seperti berkilau-kilau di tengah rumah panjang itu yang seakan-akan kilat. "Nah," kata Putera itu, "Mungkin inilah dia yang telah beta sarungkan cincin itu," katanya dalam hati.

Setelah tiba di sana, "Selamat tengahari Pakcik, boleh naikkah?" katanya. "Silakan naik," jawab orang dari dalam rumah. Apalagi kononnya, kadam-kadam menjadi kelam-kabut dan hampir berlanggaran menyediakan kapur, sirih pinang dan rokok. Lalu, bila Putera itu sudah naik ke rumah, langsung bertindihan kapur-sirih dan rokok orang-orang di sana.

"Wahai tuan hamba, ke mana tujuannya tuan hamba ini? Sebab tuan hamba tidak pernah sampai di sini, bahkan sejak kecilpun beta tidak pernah melihat tuan hamba," kata Penghulu. Sebab di rumah itu kononnya ada seorang penghulu yang tinggal di sebelah hulu, dia sudah agak tua. "Hamba ini mahu melawat dan mengembara," jawab Putera Raja itu.

Berbalik kepada Puteri yang berada di hujung rumah panjang itu, apabila dia terlihat akan Putera yang sedang duduk di sebelah hujung rumah panjang itu, "Wahai kakanda," katanya kepada kakandanya, "pergilah kanda ke hujung rumah panjang ini di sebelah timur, sebab ada orang yang

not approaching anything else but the longhouse at the very end in the east. The young man saw something shining in the middle of the longhouse like lightning. "So then," said the young man to himself, "this must be the girl on whom I put the ring which my father gave to me."

"Uncle, may I come on up?" he asked. He went up on the east side, and it was in the middle of the longhouse where he saw something like lightning. "Sure, come on up," he said. The servants there were so hurried they banged heads going to gather the tobacco and betelnut. When he had gone up into the longhouse, the betelnut lime and cigarettes were all piled up for him by the people there.

"Son, where are you going, because you rarely come to our place? From my childhood till now I have never seen you," the leader said. There was a leader there in the east, an old man. "I am just roaming the country visiting places," answered the young man.

I will now get back to telling about the girl. The girl at the end of the longhouse caught a glimpse of the young man. "Brother," she said to her brother, "go over there to the other end; someone has come to the east end of our

awasi-i benoh,” ka di kusay. “Nokuro oy adi oy tu milom irad-ko' dino? Dii, nokuro yadi dilo?” ka ka tu tumangkangaw babanar kabarasan it tobpinee, mogiad nopo kabarasan. “Do milom ugu kelo do yang-ko' mulaw,” ka. “Polobuso oku,” ka balaay di tongondu diri. “Kadaay no polobuso ino,” ka di Kinandaway, i tidi. “Kadaay no polobuso tu ong kalabus yakang dino om mintitibas do tulun, sera po taa osusa. Osusa po, kamamalu po,” kabarasan ka di Kinandaway ka om i raja. Nga ka di tongondu ka, “Aki-i toõ mulaw diti oy amo, modsu oku,” ka. “Polobuso oku nogi dikoo,” ka. “Ay, kadaay-i,” ka. “Ay, polobuso oku,” ka, om “ilo noy aka, ongoy po seelod somputul tu waro o tulun do nokorikot. Koorikot. Koo'indakod,” ka di tongondu. Tudlungan i tunturu om siratan i nokorikot nga iri no i sid pondulung ot teemot.

Om boboyo'o nopo kabarasan iri, ongoy-i i tobpinee dot sumambat di tulun dit nokorikot sid somputul dit binatang diri. Om korikot sirid somputul kabarasan iri, osodu po, mirak-irak no ka it kusay i tobpinee di tongondu, tu awasi dñiri i tongondu ka. Mirak-irak ka. Om, “Ii poy ambaya, om sera ko korikot?” ka ka. “Mm, benoy, koorikot ku, oruay po,” ka di tulun ka. “Nunu o tomodon nu?” kam. “Mm, magandaa no boyobo do tongo koobpineeyan siti,” ka di kusay ka.

baru datang di sana,” kata Puteri. “Baiklah,” kata kakanda Puteri itu. “Kenapa tiba-tiba adinda bersikap demikian?” katanya lagi. “Ayahanda, ibunda, kenapa dengan adinda ini tiba-tiba berubah sedemikian rupa, sedangkan dia itu gila?” katanya kepada kedua orang tua mereka sambil menangis kerana terlalu risaukan akan keadaan adindanya. “Lepaskan beta,” kata Puteri itu lagi. “Jangan sesekali melepaskan anakanda itu, sebab jikalau anakanda itu dilepaskan, dan membunuh orang, kita akan mendapat susah. Sudahlah mendapat susah, mendapat malu lagi,” titah Permaisuri dan Raja. Tapi kata si Puteri, “Anakanda tidak gilalah ayahanda, anakanda mahu mandi,” katanya. “Lepaskanlah anakanda,” katanya lagi. “Tidak usah,” kata Permaisuri. “Lepaskan anakanda,” katanya. “Kakanda, silalah kakanda pergi ke hujung sana sebab ada orang yang baru sampai, dan baru juga naik,” katanya kepada kakandanya. Puteri itu melihat wajah yang ada pada cincinnya itu dan melihat kepada lelaki yang baru sampai itu, dan memang tidak salah lagi, itulah lelaki yang ada pada cincinnya itu.

Setelah itu, kakandanya pun segeralah pergi ke hujung sana untuk memanggil orang yang baru sampai itu dan mahu membawanya pergi ke tempat mereka. Sesampainya dia di sana, “Hai kawan, bila masa pula kawan sampai di sini?” tanyanya kepada Putera yang baru sampai itu sambil tersenyum. “Hmm, baru juga hamba tiba, baru sekejap,” jawab Putera Raja yang baru sampai itu. “Apa maksud kedatangan tuan hamba?” tanya Putera, kakanda kepada puteri yang gila itu. “Hmm, mau melawat saudara-mara di sini,” jawab

longhouse,” said the girl. “All right, fine,” said the brother. “Why do you suddenly act like this? What’s happening?” he asked, because he was worried about his sister, and he cried. “Why have you suddenly gone crazy?” he said. “Let me go,” said the girl. “Don’t release her,” said Kinandaway, the mother. “Don’t release her, because if she escapes she will slash away at people, and that will make lots of trouble. She will give us trouble and make us ashamed,” said Kinandaway and the king. But the girl said, “I am not crazy now father. I want to go bathe. Let me go.” “Don’t,” they said. “Come on, let me go,” she said. Then she said, “Brother, go to the end of the longhouse because someone has just arrived and come up inside.” She gazed down at her fingers and then looked at the person who had just arrived, and saw that he was the same person as on the ring.

Then her brother decided to go greet the person who had just arrived at the end of the longhouse. When he arrived at the end of the longhouse, from far away the brother of the girl started laughing because his sister had become fine again. He laughed and said, “Friend, when did you arrive?” “Oh, today, I just arrived a while ago,” the man said. “What is your purpose?” he asked. “Mm, just visiting some relatives here,” said the young

<p>“Oõ, ong kono-ko' pongitung ku dot ara'at om ara'at no boy ambaya dot tirad keti tu koorikot dot masam keeka om masam-ko' ensuaw nõono. Nga okon-ko' nunu o poonginsuaw ku dikaw, nga mongongoy oku dikaw dot polombuson teeka silo tu kalu ong keelo ko do tongo tubat, tu sumakit at tobpinee ku,” ka di kusay ka. “Ay, asee boyobo mangan dino, asee karaatan nga, sera kaboy ambaya dot keelo oku do tubat nga aa-ko poma minooy siti nga, andang-andang nga mongoy oku silo tu nela'an kuno sid do Maman,” ka di kusay ka.</p> <p>“Oõ,” ka di kusay, it tobpinee di tongondu, “awasi-i beno,” ka. Om piwaya no kabarasan yoalo duwo koyuwan dilo mongy sid sumomputul. Dot it duwo koyuwan it kusay diri kabarasan, lingkidan paray po om kopiabal no ka, i tobpinee di tongondu om i nokorikot siri, oliligkang i nokorikot kabarasan.</p> <p>Adi, korikot kabarasan iri sid walay di tongondu, osodu po mirak-irak no kabarasan i tongondu. “Ay, sera koy aka korikot?” ka di tongondu. “Ay, koorikot diti oy adi,” ka di kusay. Om tudlungan it pondulung yo kabarasan nga andang-ko' iri no i kusay dit sid pondulung yo. Aa-no dñiri minlabas iri, yino-yino o manantapi dñiri kabarasan. I tongondu diri ka, ugu poma diri o kagagas nga, kakal-i it kalanji di</p>	<p>Putera Raja yang baru sampai itu.</p> <p>“O ya, jika bukan kerana fikiran saya yang tidak baik, dan memang tidak baiklah begini kawan, sedangkan seperti ini, kau pun baru sahaja sampai, tapi saya tidak sabar-sabar menemuimu. Sebenarnya, tujuan saya menemuimu ialah saya mahu menjemputmu untuk datang ke rumah kami, sebab manalah tahu kau punya ubat sebab adik saya itu sedang sakit,” kata kakanda kepada Puteri itu. “Itu tiada masalah tapi, bilamana pula saya pandai mengubati orang yang sakit, tapi sebenarnya walaupun kau tidak datang menemui saya di sini, memang saya mahu juga pergi ke sana sebab saya sudah mengetahui perihal adikmu yang sakit itu daripada pakcik,” kata Putera yang baru datang itu.</p> <p>“Baiklah,” jawab kakanda kepada Puteri yang sakit itu, “sangat baiklah itu,” katanya. Lalu, pergilah mereka bersama-sama pergi ke hujung rumah panjang itu, di rumah Puteri yang sakit itu. Padahal, kedua-dua orang Putera itu kononnya hampir sama ketampanannya, hanya sedikit sahaja lagi perbezaannya antara Putera yang baru datang dan juga Putera kakanda kepada Puteri yang gila itu, tapi lebih tampan lagi Putera yang baru datang itu.</p> <p>Jadi, setelah mereka sampai di rumah Puteri, ketika jarak masih jauh tersenyumlah Puteri itu. “Bila Kakanda sampai?” tanya Puteri itu. “Hmm, baru saja sampai, cik Adinda,” jawab Putera. Lalu Puteri itu melihat wajah lelaki yang ada pada cincinnya, dan memang itulah dia wajah lelaki yang ada pada cincinnya itu. Puteri itu tidak lagi membuka pakaiannya, dan kini dia sendirilah yang memakai kain sarungnya. Si Puteri itu, walaupun dia kurus begitu, akan tetapi</p>	<p>man.</p> <p>“My apologies that I have not properly greeted you because my mind is disturbed by bad things. But your arrival cheers me up. But actually what makes me happy is coming to get you and have you go over there, that perchance you may know about medicine, because my sister is sick,” said the brother. “Oh, no problem requesting that, that’s fine, but actually I don’t know anything about medicine. However, even if you had not come to me I intended to go to your place because I know about your sister,” said the young man.</p> <p>“All right,” said the girl’s brother, “that’s good.” So the two went together to the other end of the longhouse. Those two young men were almost identical, the girl’s brother and the young man who had just arrived, but the young man who had just arrived was slightly more handsome.</p> <p>When they were about to arrive at the house of the girl, when they were still far away, the girl was smiling. “When did you arrive, big brother?” asked the girl. “I just got here, younger sister,” said the young man. And she looked down at her ring and this was definitely the young man in the ring. She was no longer going naked; she put her sarong on herself. Even</p>
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tongondu diri kabarsan. “Des oy daaman,” ka di raja, “awasi nogi do nokorikot ko do benoy,” ka. “Awasi nogi do nokorikot ko tu mokitulung oku dikaw, waro o pokitulungon ku dikaw,” ka di raja ka.

“Nokuro oy Maman?” ka. “Ay, okon-i-ko' nunu nga ah tanak ya dat tongondu dilo, oleed no sumakit. Ooli no naawi ya dot tarata ya, okudik nelo noolu daagan ya do ponigadan ya do tulun ipoobat ya ah tanak ya, tu minulaw,” ka.

“Ay, dii oy Maman om, siongo obo milo oku yoku diti?” ka di kusay ka. “Aa-ku keelo do tubat,” ka. “Ay, tumangkangaw oku babanar tobo diti dot kolilingasan da tanak dagay da tongondu, simoyoon i dot aawi at tarata ya ong olingasan po at tanak ya dilo,” ka di raja. “Oõ babanar-i toobo inoy Maman nga osianan oku-i dikoo nga aa-ku keelo do tubat yoku. Minooy oku-i bâanar diti siti. Okon poma ko' minooy yambaya popeelo dogon nga andang-andang nga nela'an kuno sid do Maman, ilo silod sarayo dot ino om ino ka. Nga, ‘Oõ mongoy oku-i silo diti, soruwan dot tasee tubat dot telala'an’ kangku nogi do Maman,” ka di kusay ka.

Adi ka dit tongondu, “Dapo oy aka, edudian kopo,” ka di tongondu kabarsan. “Ay, siongo

kecantikannya tidak pudar. “Wahai anakanda, Putera,” kata Raja, ayahanda Puteri. “Sangat baiklah anakanda datang ke mari pada hari ini,” katanya. “Sangat baiklah kau datang ke mari sebab, beta nak minta tolong sesuatu dengan anakanda, ada sesuatu hal yang beta minta tolong pada Tuan Putera,” titah Raja.

“Ada apa Tuan hamba?” tanya Putera yang baru datang itu. “Sebenarnya, bukan apa-apa tapi, Puteri beta itu sudah lama sakit. Sudah banyak harta yang kami habiskan untuk mengubatnya, bahkan hanya tinggal sedikit sahaja lagi harta kami yang tinggal untuk membayar orang-orang yang datang mengubati puteri beta, kerana dia telah menjadi gila,” titah Raja lagi.

“Ampun tuanku, sebenarnya hamba ini langsung tidak mahir dalam hal ubat-mengubati,” jawab sang Putera. “Hamba tidak tahu ubatnya,” katanya. “Sebenarnya, beta sangat susah hati tentang hal kesembuhan Puteri beta itu, biarpun harta kami habis asalkan puteri beta dapat disembuhkan,” titah Raja. “Memang sangat benarlah sedemikian, dan hamba memang sangat merasa kasihan dengan tuan hamba, namun apakan daya hamba langsung tidak faham dalam hal ubat-mengubati. Hamba ini hanya datang ke mari sahaja. Walaupun tidak dijemput oleh si kawan, tapi hamba memang sudah tahu perihal si Adik yang sakit itu daripada pakcik yang di sana, dan hamba katakan kepada mereka bahawa hamba harus datang ke sana, cukuplah tidak ada ubat yang hamba tahu”, kata Putera.

Jadi, kata si Puteri, “Tunggu sekejap ya Kakanda, tinggal dulu sebentar,” katanya. “Aik, Anakanda

though the girl had become very skinny, she was still very pretty. “Son,” said the king, “it is good that you came today. It is good that you came, because I want to ask you for help, I have a request for you,” said the king.

“What is that, uncle?” he asked. “It’s no big thing; my daughter here, this girl has been sick for a long time. We have sold off all our possessions, only little is left over as a result of using it to pay people to treat our daughter because she has gone crazy,” he said.

“Oh my word uncle, why in the world do you think I know something?” said the young man. “I don’t know how to treat people,” he said. The King said, “I worry very much about how I can get my daughter healed. So be it if all our possessions must be sold off, as long as my daughter gets healed.” “True enough Uncle, and I feel for you, but I don’t know medicine. I didn’t come for that purpose. Even though no friend came to tell me, I already knew it from Uncle, who lives upstream, when he said the situation is thus and so. So I said to Uncle, ‘Well, let me go there, even though I don’t know anything about medicine,’ said the young man.

So the girl said, “Wait for a bit, brother, I am leaving you for a while.” “Hey, where are

koy akang?” ka di raja ka. Nokokikip no ka. “Siongo o pakayan nu dino?” ka. “Ay, modsu oku po toõ,” ka di tongondu ka. “Oõ, woyoo oy akang, milom monibas yakang do tulun dino,” ka di Kinandaway ka. Tu moorosi beri, kakal-i rumosi i ginawo ka tu kakal-i mulaw gima i tanak yo. “Maay woyoo,” ka. Nga, “Ay, aki-i toõ diti oy amo, aa-ku poma woyoon diti nga nolingos no mulaw oku diti,” ka di tongondu ka. “Awasi oku no diti,” ka. “Eduan kopo ki oy aka,” ka. “Oõ,” ka dit kusay ka. Om podsu i tongondu, pongowit do pakayan kabarasan do nisisip nopo sid tulu kabarasan iri, (ka po dang tuturan) nowit do modsu, podsu no yalo ka. Tuop no sid weeg nga piawor-awor ot tuud om olung kakabarasan. “Tindal no, tindal no, tu aawi okoy dot oluus,” ka di tombeeg ka.

Om kotindal i tongondu om pongumporog ka, onom i rinulus koturu dot pononggowoyong po. Om panampakay i tongondu kabarasan diiri nga noolit kam komuro i kaawasi ka diri di muula-i, it ampo minulaw. Nga iri tagagas i tongondu ka tu ami-i beri kaakan gima.

Uli nôono kabarasan iri nga mogom-mogom i kusay ka siri. Ototomon ne raja ka tu “Dii di akang, odi no yakang. Woy ka, poombalon po yakang diti ong kukuro o jalan dilo tu milom ugu

nak ke mana?” tanya Raja. Raja itu langsung terkejut tatkala mendengar Puteri berkata demikian, “Anakanda mahu ke mana?” tanya Raja itu lagi. “Anakanda nak mandilah, Ayahanda,” jawab Puteri. “Temankan Anakanda tu, nanti tiba-tiba pula Anakanda memotong orang,” titah Permaisuri Raja. Permaisuri sangat takut kalau-kalau anakandanya berkelakuan yang tidak baik sebab dia tahu bahawa anakandanya itu tidak waras. “Temankan dia,” kata Permaisuri itu. Tapi, “Anakanda tidak apa-apalah ni, Ayahanda, walaupun tiada yang menemani, sebab Anakanda sudah sembuh dan sudah waras,” kata tuan Puteri. “Anakanda sudah baik ni,” katanya lagi. “Tinggal sebentar ya Kakanda,” kata tuan Puteri kepada sang Putera. “Baiklah,” jawab sang Putera. Lalu Puteri itupun pergilah ke sungai untuk mandi, dia membawa sepersalinan pakaian dan diselitkannya pada rambutnya (mengikuti cerita dongeng ini). Setelah sampai di sungai, dia terus masuk ke dalam sungai tapi, hulu dan kuala diraba-raba kononnya. “Naik ke darat, naik ke darat, sebab nanti kami habis mati,” kata hantu air.

Setelah Puteri itu naik ke darat dan menggelengkan kepalanya, maka enam lapisan kulitnya yang jatuh, ketujuh kepada kulit yang kekal. Setelah itu, Puteri itu memakai pakaiannya, maka tubuhnya yang semulajadi kini telah menjadi normal semula, sebelum dia menjadi gila. Cuma dia agak kurus sedikit, akibat daripada selama ini dia tidak tentu makan.

Kemudian, Puteri itupun lalu pulang ke rumah, tapi ketika dia sampai di rumah, Putera itu masih juga duduk di sana. Apalagi, Raja sangat gembira sebab, “Aduhai Anakanda... Anakanda beta sudah datang. Kita

you going, daughter?” asked the king. Shaking he asked, “Where are you going?” “Oh, I am just going to bathe,” said the girl. “All right, but accompany her, son, otherwise she might start slashing away at people,” said Kinandaway. For she was afraid, she was still afraid in her heart since she thought her daughter was still crazy. “Go with her,” he said. “No, father, I won’t behave like that anymore even without an escort, because my insanity is cured,” said the girl. “I am fine now.” “I will leave you for a while,” she said to the young man. “All right,” said young man. Then the girl bathed, with her clothes stuck in her hair (according to the story). She went under the water, and groped around from the headwaters down to the mouth of the stream. “Get out of the water, get out of the water, we are all drying up, said the water demons.

Then the girl went out of the water and shook herself and six layers of skin came off and the seventh was translucent. Then the girl put on her best clothes and her beauty was restored like at the beginning before she went crazy. But she was still skinny as she had not eaten yet.

When she came home the young man was sitting there. The king was happy and said, “Daughter, there is my daughter. So then, let’s try to find a way for her, because she

kelo dot ugu keru tu ooli not naawi diti barang do pamaray dot pongolingos nga asee o nolingasan, gaam-ko' sinumagayan nogi,” ka di raja ka. “Oõ, andang-ko' tulungan tokow no do Kinoringan boy Kinandaway,” ka di raja kabarasan. “Taaw, ong-ko' oguriyok,” ka di Kinandaway ka.

Jadi kendakod iri it tongondu, yine-yino o minonorimo ka om toning no di kusay ka. “Es oy aka,” ka di tongondu ka dot ami insan-insan kopikito iri. “Es oy aka, isay o sanganu diti pondulung?” kam pentangay no di kusay i tunturu yo. “Tu boroson banar kuno, iti nobo o nokoolaw dogon,” ka di tongondu kabarasan. “Dikaw tōomod diti do pondulung?” ka di tongondu ka. “Ay, oboy adi, aa-ku ela'an,” ka di kusay ka. “Oõ nga kukure-kukuro dot ino, nokorikot kono siti, nga kada no mikum-ikum tu misasawo kito no,” ka di tongondu ka.

Tu waro po boros di raja bala, isay o kolingos di tanak yo, ipasawo nopo, iso siin nga aa-i mokianu. “Dii poy adi om aa-ku bo ela'an sumimbar ino nga ino-no benoh tu pagka minongoduat ko dot ‘dikaw tōomod do pondulung iti’ ka nu om dogon no benoy adi do pondulung dati,” ka di kusay ka. “Oõ nga, ong-ko' boroson o taaso sawo nu, ki-sawo ko poma nga andang-ko' sagay nokorikot ko dino siti om iti nogi ‘ti pondulung nu nga kito no dati o pinijudu di Kinoringan,” ka di

cuba lihat dulu Anakanda ini, bagaimana jalannya itu sebab tiba-tiba saja dia begitu, padahal sudah begitu banyak harta yang telah kita habiskan untuk membayar supaya dia sembuh, tapi tidak juga sembuh-sembuh, bahkan tambah tenat pula,” kata sang Raja. “Yalah, memang kita akan ditolong oleh Allah, ya Permaisuri,” kata Raja lagi. “Entahlah, jangan bising,” jawab Permaisuri.

Jadi, setelah Puteri naik ke rumah, dia sendirilah yang memasak nasi, dan kemudian duduk di sisi Putera yang baru datang itu. “Wahai, Kakanda,” kata si Puteri, padahal belum pernah sekalipun mereka berjumpa. “Wahai Kakanda, milik siapakah cincin ini?” tanyanya kepada Putera itu sambil memperlihatkan cincin di jarinya. “Sebab terus-terang hamba katakan, benda inilah yang telah menyebabkan hamba gila,” kata tuan Puteri itu. “Agaknya, tuan hambalah yang punya cincin ini,” kata Puteri itu lagi. “Hmm, Adinda ... saya tak tahu,” jawab sang Putera. “Baiklah, tapi walau macamanapun, oleh kerana Kakanda sudah datang ke mari, janganlah Kakanda segan-segan sebab kita akan berkahwin,” kata tuan Puteri.


Sebab Raja pernah berkata bahawa, siapa saja yang dapat menyembuhkan anakandanya tuan Puteri, dia akan mengahwinkannya terus dengan tuan Puteri, tanpa meminta sesenpun berian. “Wahai adinda tuan Puteri, Kakanda tidak tahu nak menjawab apa kepada adinda, akan tetapi, oleh kerana adinda bertanya kepada bahawa mungkinkah kakanda yang punya cincin itu, maka mungkin hambalah yang punya cincin itu,” kata sang Putera. “Baiklah, tapi janganlah kakanda belum beristeri, sudah beristeri sekalipun, tapi oleh kerana kakanda sudah terlanjur datang

was sane and now she's changed, and all our possessions are finished off to pay for her healing but she did not get better, but only got worse. God certainly will help us, Kinandaway.” “I don't know, don't be talking too much,” said Kinandaway.

Then the girl came up into the house, it was her who cooked rice. Then she sat down next to the young man. “Brother,” said the girl without looking at him even once, “Brother, who is the owner of this ring?” Then she showed the young man her finger. “I'll tell you the truth,” said the girl, “this is what made me crazy. I'll bet this is your ring.” The young man answered, “Oh sister, I'm not sure.” “All right, but whatever be the case, now that you have come here, don't be shy because we are going to get married,” said the girl.

I forgot to mention that the king had said that whoever was able to cure his daughter would be given her hand in marriage with no brideprice whatsoever. “I'm at a loss for words for how to answer, sister, but since you are asking me if this is my ring: actually perhaps it is my ring.” “Alright, but even if you already have a wife, for sure you have come for this reason that this is your ring, and perhaps God has brought us

<p>tongondu ka.</p> <p>Adi, nunu ong i kusay diri dot andang-andang nga iri o tomodon, minompod-i i kusay nôono diri kabarasan. Adi, ka di raja, “Baa, nunu po ka mangan, manansawo kono dîino,” ka. “Ay, aa-ku po manansawo, muli oku po sorid dagay do pomogunan,” ka di kusay ka. “Ong-ko' aa-ku po manansawo nga muli oku po, peelo'o kupo i moleeng ku,” ka di kusay ka. “Ela'an-i dot koguli oku po siti kembagu,” ka di kusay ka. Uuli neri kabarasan.</p> <p>Na, kooli nôono iri ka balaay, tadpom otomon nopo it tongo moleeng ka dit nokitanan dot nokoli no it kusay, tu momod-tangkangaw-i bala i tongo moleeng di kusay diri tu manantam ong minatay i kusay sid pamanaan ka tu oleed no ot kinapanaan nga amupo nokooli.</p> <p>Na, kooli, ponuturan dîiri i kusay ka. “Siongo ko diri oy akang?” kam, “Ino om ino,” ka di kusay. Nga, adis agagas no bo do gima i tanak di raja, tu ino om inoy amo. “Nga, isay-isay o kolingos nga aso kabarasan o boriyan, aso no tinipu, tad ipasawo-i kabarasan,” ka di kusay. “Ay, amu keleelo inoy akang,” ka di raja. “Inoy dayang, songkuro nopo o tipuon di raja sinod kosila'an, suwangan,” ka di raja ka. “Amu keleelo. Om ino naawi doalo dino nga barayan peno,” ka.</p>	<p>ke mari, dan cincin kakandapun ada di sini, mungkin kita telah dijodohkan oleh Tuhan,” kata tuan Puteri.</p> <p>Jadi, sementara Putera itu yang memang niatnya datang ke sana adalah untuk mengahwini tuan Puteri itu, maka dia sangat bersetuju dengan perkara itu. Jadi, Raja pula bertitah, “Nak buat apa lagi, kau akan berkahwin sudah ‘tu,” titah Raja. “Aik, hamba belum mahu kahwin lagi, hamba mahu pulang dahulu ke kampung hamba,” kata sang Putera. “Maksud hamba, bukannya hamba tidak mahu berkahwin tapi, hamba harus pulang dahulu, hamba mahu beritahu orang-tua hamba terlebih dahulu,” kata Putera itu lagi. “Tahulah nanti apabila hamba kembali semula ke sini,” kata Putera itu. Setelah itu Putera itupun lalu pulang ke negerinya.</p> <p>Nah, setelah Putera itu pulang ke negerinya, kedua orang-tuanya sangat gembira tatkala melihat bahawa Putera mereka sudah pulang, sebab bukan main risau lagi hati mereka apabila sudah begitu lama Putera mereka itu pergi tapi belum juga pulang-pulang. Mereka menyangka bahawa Putera itu sudah mangkat dalam perjalanan.</p> <p>Sesampainya saja Putera itu, dia terus bercerita. “Kau ke mana saja, Anakanda?” tanya ayahanda dan bondanya. “Ceritanya begini,” kata sang Putera. “Tapi, aduh kurusnya sudah anakanda Raja itu, sebab Puteri itu telah menjadi gila Ayahanda. Tapi, siapa-siapa saja yang dapat menyembuhkan, ia akan dikahwinkan tanpa ada berian, terus dikahwinkan dengan begitu sahaja,” kata Putera itu. “Tidak baik begitu, Anakanda,” kata Raja. “Permaisuri, berapa saja jumlah mas kahwin yang diminta oleh Raja di sebelah timur itu, berikan saja,” titah Raja. “Tidak boleh begitu. Dan harta</p>	<p>together for marriage,” said the girl.</p> <p>As for the young man, this was his purpose from the start; that was what he was hoping for. So then the King said, “All right, what else is there to do? You two get married. “Sorry, I’m not going to get married yet; I’m going to go home to my village first,” said the young man. “Not that I don’t want to marry her but I would like to go home first to tell my parents. You know I will return here.” Then he went home.</p> <p>When he came home, his parents were very happy to see that the young man had returned, because they had been worried all the time, because they thought that he had died on the way, because he had left a long time ago and never returned anymore.</p> <p>So, when he had come home, the young man told them the story. “Where did you go, son?” The young man told them this and that and the other thing. The princess was very skinny because of this and that. “But whoever could cure her could just marry her without brideprice; they would just straightaway marry,” said the young man. “Well, that won’t do, son,” said the King. “Dear, however much the brideprice is for the King in the east, we will pay it. That</p>
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<p>Om maay suwangay iri. Aa-ku ela'an dot songkuro i tinipu diri, mad keetob do wulu do tusing ka tōomod iri. Om keetob do tongo rombituon om keetob do togis talansaw iri, barayay pe naawi di pinongolingos, i panaak-panaak di tulun ka ka, i pinongubat. Nabarayan kikiawi iri, piwawaya nogi, baru minanansawo. Nga, nunu oh, mootongong i raja om i dayang ka, tu nolipat it kakayaan doalo, minaan pataako. Nga kadung-ko' nokopisasawo iri, na sino no gisom. Noompus no.</p>	<p>yang telah mereka habiskan itu, harus dibayar juga,” titah Raja lagi.</p> <p>Kemudian mas kahwin itupun lalu dihantar. Tidak tahu berapa banyaknya mas kahwin itu, tapi agak-gaknya ia sama banyak dengan bulu kucing. Dan sama banyaknya dengan bintang, dan sama banyaknya dengan pasir kasar. Setelah itu, dibayar lagi harta yang telah mereka habiskan untuk menyembuhkan Puteri itu. Setelah semuanya habis dibayar, pergilah mereka bersama-sama untuk berkahwin. Apalagi, Raja dan Permaisuri tercengang kerana terlipat ganda kekayaan mereka yang dihantar oleh rombongan Putera. Setelah sang Putera dan Puteri sudah selesai bersanding, tamatlah sudah kisah ini.</p>	<p>just won't do. We will also pay for all the money they spent,” he said.</p> <p>Then they gathered the brideprice. I don't know how much the brideprice was, if I'm not mistaken it was the number of hairs on a cat. And like counting the stars or the sand on the sea shore, they fully paid for the money spent trying to cure the girl, for what they had given to people to cure her. After they had paid everything, they went together to the wedding and got married. But the king and his wife were speechless because their riches were multiplied when they gave the money away. When they had gotten married, that marks the end of the 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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<p>Riyagon (2) Tinangon di Jerin Iimbangan Kg. Batition 1992</p>	<p>Riyagon (2) Diceritakan oleh Jerin Iimbangan Kg. Batition 1992 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Riyagon (2) Told by Jerin Iimbangan Kg. Batition 1992 English Translation: Nelleke & James Johansson 2012</p>
<p>Waroo-warō ka. Adi, ka di Riyagon, “Pagka momod-rilik noy idi,” ka, “aa-ku yoku koo'uup rumilik,” ka di Riyagon. “Oō,” ka di tidi. “Adi yoku diti, modop oku. Nga kadaay oku no dikoo posikay ki, tatad-i posikan oku, pokuyuton oku dikoo do ninggiwit,” ka. “Oō boy akang,” ka di tidi. Jadi, kinam ne tulun do momod-rilik sampay managad, mod-tutud, mangasok,</p>	<p>Pada zaman dahulu kala, ada seorang gadis yang bernama Riyagon. Jadi, kata Riyagon, “Ibu, oleh kerana sekarang ini adalah waktu untuk menebas ladang, maka saya tidak dapat menolong,” kata Riyagon. “Baiklah,” jawab ibu Riyagon. “Jadi, saya ‘ni mahu tidur. Tapi, kamu jangan kejutkan saya ya, kamu kejutkanlah saya apabila kamu akan menggenggamkan saya dengan hasil</p>	<p>Once upon a time there was a girl named Riyagon. Riyagon said, “Since it is now time to clear underbrush, I cannot help.” “All right,” said her mother. “So I’m going to sleep. But don’t wake me up until I can hold the firstfruits of the rice harvest,” she said. “All right, dear,” said the mother. So the people</p>

<p>gumamas.</p> <p>Na, it saralom di Riyagon do modop, ki-tinipi i Riyagon dot minooy mimpodsu, nokopisasambat dot tongondu onom koyuwan, koturu di Riyagon kabarasan. “Es oy Ondig, modsu tokow,” ka dit onom koyuwan, om “Oō” ka di Riyagon.</p> <p>Dadi nokopodsu iri. “Aytata,” ka dit onom koyuwan, “okosupan tokow do menat,” ka. Na, insan-insan sumimbubut it onom koyuwan, i Riyagon pot amu nokosimbubut tu aso sino i tapi om i lapoy yo. Neduan diiri dit onom koyuwan ka dot mogumpipi kabarasan i Riyagon. Imbulay i Motontog, tadpom muutuku i Riyagon tu omomoluan, asot tapi, penlabas.</p> <p>“Es,” ka di Motontog, “kada noy adi rumosi, ikaw dino sowoon ku,” ka di Motontog. Madaada i Riyagon tu keeso, aa kosoromo, koduwo aa kobulun. Nga aa-i kukuoyon tu aso no tapi yo. Onuwo di Motontog i sigar yo, potopiy. Owito no muli. Na, leed di Riyagon modop, pookado di Motontog i tapi di Riyagon, i minaan takaa. Niukad id ropuan.</p>	<p>tuaian yang pertama,” katanya. “Baiklah nak,” kata ibunya. Jadi, orang-orang yang menebas pun lalu berhabis menebas sampai menebang, membakar, menugal dan merumput.</p> <p>Sementara Riyagon pula yang sedang tidur, tiba-tiba dia mendapat satu mimpi yang kononnya dia telah pergi mandi, dan berjumpa dengan enam orang gadis. “Hai kawan, mari kita mandi,” ajak enam orang gadis itu. “Baiklah,” jawab Riyagon.</p> <p>Jadi, setelah mereka selesai mandi, “Oh tidak!” kata enam orang gadis itu, “nanti kita kedatangan oleh iblis,” kata mereka. Lalu, mereka semua dengan serentak melompat melayang ke atas [dibawa oleh kuasa ajaib pakaiannya]; hanya Riyagon sahaja lagi yang tidak dapat melompat melayang kerana kain sarung dan selendangnya tidak ada di situ. Dia telah ditinggalkan oleh keenam-enam orang gadis itu dengan duduk menjelepok. Lalu, muncul pula si Motontog, sehingga Riyagon tidak sanggup memandang kerana tersangat malu sebab, dia tidak berkain sarung, telanjang.</p> <p>“Amboi,” kata Motontog, “janganlah cik adik takut, sebab saya mahu mengahwini cik adik,” kata Motontog. Riyagon berdiam diri sahaja sebab pertama dia segan, kedua dia tidak berani. Akan tetapi, nak buat macamana sebab kain sarungnya tidak ada. Lalu Motontog mengambil sigarnya dan memberikannya kepada Riyagon sebagai sarung sementara. Kemudian dibawanya Riyagon pulang. Nah, pada waktu Riyagon sedang tidur, Motontog menyembunyikan kain sarung dan selendang Riyagon di dalam dapur tanah.</p>	<p>continued on with clearing underbrush and then cutting down trees, burning off the land, planting rice and weeding.</p> <p>While Riyagon was sleeping, she had a dream where she went to bathe and she met six girls, the seventh being Riyagon herself. “Hey girl, let’s bathe,” said the six girls. “All right,” said Riyagon.</p> <p>So they bathed. “Oh no,” said the six girls, “the demons might get us. Then the six girls flew away all at once [carried along by their magical clothing], but Riyagon did not jump up because her sarong and shawl were not there. The six girls left her sitting bent over her legs. Then Motontog appeared and Riyagon bowed her head for shame, because she had no sarong; she was naked.</p> <p>“Hey,” said Motontog, “don’t be afraid, I’m going to marry you.” Riyagon was silent, because in the first place, she did not dare speak, and in the second place, she was not brave. But there was nothing she could do anyway since she had no sarong. Motontog took his headcloth and put it on her as a sarong. Then he took her home. During the time when Riyagon had been asleep, Motontog stole here sarong and buried it in the firebox in the kitchen.</p>
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<p>Dadi nokopisasawo nôono beri. Dadi, monontiyon nôono i Riyagon ka. Liyoton i Riyagon ka ka dilo. Liyoton po, agayaan no. Agayaan po, soro-kosusuwo no. Soro-kosusuwo po nga nosusu ka. Kosusu nôono iri nga kusay o tanak. Mad kikiyapan-i i tanak ka. Na, aparakas no dîiri i tanak diri mamanaw kabarasan. Ka di Motontog, “Dii poy Adi om magagasu oku po,” ka. “Oõ,” ka di Riyagon.</p> <p>Dadi, nakapanaw i Motontog diri om, “Idi tio pelo tuukad,” ka di tanak. “Ay, minomoros i aka diri dot aa mongoo dot ipokuyut dikaw at tuukad,” ka di Riyagon. “Ay tiio-i,” ka di tanak ka. Boboyo'o nopo di Riyagon pataako-i tu misingangadan i tanak mogiad ong ano itaak. Kataak om kinamay no mongukad it ropuan nga warot nasambat do kumut. “Ay, nunu iti?” ka di tanak. Om ukado di tanak om wunduso nga, “Ay,” ka di Riyagon, “i lapoy ku om i tapi ku ino. Yaka bala o minanakaw diri, nilosok bala di aka,” ka. “Nga sisinoo-i oy akang,” ka. “Ay amu, sulungay po,” ka di tanak. “Ay, amu,” ka di Riyagon nga, misingangadan i tanak mogiad ong ano sulungan di Riyagon it tapi om i lapoy kabarasan. Sulungay no di Riyagon. “Ay, tolud ka oy idi,” ka di tanak. “Ay, amu oku,” ka di Riyagon.</p> <p>“Ay, tolud-i,” ka di tanak.</p>	<p>Setelah itu, merekapun berkahwin. Tidak lama kemudian, Riyagon pun mengandung. Begitu Riyagon mengandung, tidak lama kemudian diapun sarat dan kemudian hanya menunggu hari lagi untuk melahirkan. Beberapa hari selepas menunggu hari untuk melahirkan, tidak lama kemudian Riyagon pun bersalin dan mendapat seorang anak lelaki. Anak Riyagon itu bagai dikipas-kipas dia membesar. Dan kini, anak itu sudah cepat berjalan. Jadi, kata Motontog, “Wahai cik Adik, saya mahu pergi memburu dulu,” kata Motontog. “Baiklah,” jawab Riyagon.</p> <p>Jadi, setelah Motontog pergi, “Ibu, berikan saya parang kontot itu (parang pengorek ubi),” pinta anak Riyagon. “Aik, bukankah bapa telah berpesan bahawa dia tidak mengizinkan kau memegang parang kontot itu,” kata Riyagon. “Ah, mintalah,” kata anak itu. Lalu, dengan terpaksa, Riyagon memberikan juga sebab anak itu tidak berhenti menangis sehingga pura-pura pengsan. Setelah Riyagon memberikan parang kontot itu, anak itu terus pergi ke dapur tanah dan mengorek dapur itu, lalu berjumpa dengan sehelai kain. “Aik, apa ‘ni?” tanya anak itu. Lalu, anak itu segera meneruskan korekannya dan lalu menarik kain itu keluar, “Aik,” kata Riyagon, “itu adalah selendang dengan kain sarung ibu, rupanya si abang pula yang telah mencurinya, dia telah menyembunyikannya,” kata Riyagon. “Biarkan saja di situ, Nak,” kata Riyagon. “Ah, tidak, Ibu pakailah dulu,” kata anak itu. “Ah, tidak!” kata Riyagon, tapi anak itu menangis sehingga pura-pura pengsan kalau Riyagon tidak mahu memakai kain sarung dan selendang [yang ajaib] itu. Lalu, Riyagon pun memakainya.</p>	<p>Then they got married and then Riyagon got pregnant. Later, she got bigger, still later, she was about to give birth. When she was about to give birth, she gave birth. When the child was born it was a boy. The boy grew like a fanned flame. The boy was now able to walk fast. One day Motontog said, “Honey, I am going to hunt with the dogs.” “All right,” Riyagon responded.</p> <p>After Motontog had left, the boy said, “Mom, give me that digging trowel.” “Hey, dad has already told you that you cannot use the trowel,” said Riyagon. “Come on, give it here,” said the boy. Riyagon gave in and gave it to him because he pretended to faint throwing a fit until it was given to him. After she had given it to him he dug away in the fire box and came across a piece of clothing. “Hey, what’s this?” asked the boy. He dug it up and pulled it up and Riyagon said, “Hey, that’s my shawl and my sarong. Apparently it was my husband who stole it, and it was he who hid it. But just leave it there.” “No, put it on,” he said. “No, said Riyagon, but the boy pretended to faint throwing a fit if she did not put on the [magical] sarong and shawl [which could make her fly]. So Riyagon put it on. “Mom, act as a spirit medium,” said</p>
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<p>Om tolud i Riyagon, nokosunggu sid tinungusan. Nga eerak i tanak. Pogulianay no di Riyagon. Susu i tanak, nopongo sumusu, suuo no i Riyagon kembagu tumolud. “Ay akang,” ka di Riyagon, “suway oku mari yoku oy akang, ong kalandu oku, osian ko, lumangad ko, tuuwan ko,” ka di Riyagon. “Ay amu,” ka di tanak.</p> <p>Boboyo'o nopo di Riyagon, uruday do susu sid liligot, it reetan do mamantaya ka, nga noponu. Suuo no di tanak tumolud. Tolud no i Riyagon, kosoribaw di tinungusan. Eerak i tanak, pogulianay no di Riyagon. Om susu ne tanak, nopongo sumusu i tanak. “Ongoy noy idi, tolud no,” ka. “Kadaada poy akang, ururuday teeka po do susu,” ka, “tu ong kotilombus oku oy akang, osian ko tu tuuwan ko,” ka di Riyagon. Om pongurud i Riyagon di gatas yo sampay onom ot liligot.</p> <p>Om tolud no i tidi, i Riyagon, ay, eerak i tanak. Miitingaa i tanak, woy nopo dot i po takod o miikilap, ano dñiri keerak i tanak. Om kinam-i i Riyagon tumolud, aso no nokito di tanak. Amu po nokitanan om kinam mogiad om kooli i kusay. “Ay, nokuro oy adi i akang dino?” kam aso sumimbar.</p>	<p>“Hmm, cuba ibu menurun,” kata anak itu. “Ah, Ibu tidak mahu,” kata Riyagon. “Ibu, lakukan saja,” kata anak itu.</p> <p>Lalu, Riyagon pun melakukan apa yang disuruh oleh anaknya, sehingga dia tercecah pada bumbung. Apalagi, anak Riyagon sangat suka. Setelah itu Riyagon kembali semula ke lantai. Kemudian anak itu menyusu, setelah ia selesai menyusu, dia menyuruh lagi ibunya menurun. “Aik, anak,” kata Riyagon, “Ibu ‘ni lain, Nak, kalau terlanjur, kasihan kau, nanti kau rindu pada ibu, dan nanti kau haus,” kata Riyagon.</p> <p>Lalu, mahu tidak mahu, Riyagon memerah air susunya ke dalam sebuah bekas yang dipanggil tajau sehingga penuh. Dan kemudian anak itu menyuruhnya ‘menurun’ semula. Apabila Riyagon menurun lagi, dia melintasi bumbung rumah. Anak itu ketawa kerana suka, lalu Riyagon kembali lagi ke bawah. Kemudian anak itu menyusu lagi, setelah anak itu selesai menyusu, “Pergilah ibu ‘menurun’,” kata anak itu. “Tunggu sekejap ‘nak, ibu perah dulu susu untukmu,” katanya. “Sebab, jika ibu terlanjur, kasihan kau, nanti kau haus pula,” kata Riyagon. Dia lalu memerah air susunya sehingga penuh enam buah tajau.</p> <p>Setelah itu, pergilah si ibu, Riyagon ‘menurun’, maka bukan main lagi sukanya si anak. Anak itu mendongakkan kepalanya memandangi ibunya di atas, bila anak itu hanya terpancang akan kaki ibunya sahaja, maka dia tidak lagi tertawa. Lalu Riyagon pun terus sahaja terbang sehingga tidak lagi kelihatan oleh si</p>	<p>the child. “Oh no,” said Riyagon. “Come on, act as a spirit medium,” said the child.</p> <p>Then Riyagon went into a spirit trance and flew up and bumped her head against the rafters. The child laughed. Then Riyagon came back. She nursed the boy, after he had nursed, he told Riyagon again to act as a medium. “Hey, son,” said Riyagon, it’s different with me; if I overdo it you will regret it, you will miss me, and go thirsty,” she said. “No I won’t,” said the child.</p> <p>Riyagon gave in; she expressed some milk into a clay jar until it was full. Then the boy told her to act as a medium. Riyagon went into a spirit trance again and went high above the rafters. The boy laughed, and Riyagon came back. Then the boy nursed again, until he was done nursing. “Go mom, act as a medium,” he said. “Be silent, son, I am going to express some milk for you,” she said. “Because if I overdo this, you will be sorry, and go thirsty,” she said. Then Riyagon expressed some milk; six clay jars full.</p> <p>Then his mother Riyagon went into a spirit trance again and the boy laughed. The boy just kept looking up, but when he only caught a glimpse of her feet he no longer laughed. But Riyagon stayed in the trance [and kept flying up], until her boy could no longer</p>
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<p>Ka di tidi di Motontog, “Nokooli no i sawo nu tu minaan suuo dilo tanak duyuu,” ka. “Ino-no boy akang,” ka di Motontog. “Oõ tu engin oku mogintong tumolud i idi,” ka. Ba, kinam mogiad, naawi po i gatas diri balaay om totos-i mogiad i tanak om tangkangaw-i i Motontog. Om kinam i Motontog modop, papasang po ka di tinipi di Otontog.</p> <p>Waro nasambat ot tinipi di Motontog o tongondu, “Es oy Motontog, nokuro ko dino?” ka. “Ami-i,” ka di Otontog. “Napatayan ko do tanak oy?” kam, “Mm, raraa di akang nga alo-i,” ka. “Napatayan ko sawo oy?” kam, “Mm, raraa di adi nga silo-i,” ka. “Oõ, ela'an ku-i beno kosusa nu dino, tu mogiad ino tanak nu. Om i sawo nu, minangan di tanak nu suuo do tumolud nga nokooli nogi sid pomogunan yo,” ka di tongondu sid tinipi. “Nga ong sumusa no ginawo nu, posik no om intangan sid sinumbuwang, intangan-i o moobotig o tiningkor,” ka.</p> <p>Madaada i Motontog ka di noposik no, tu tinipi doo bala iri. Nga ka di tanak, “Dis oy amo,” ka,</p>	<p>anak. Setelah anak itu tidak lagi terlihat akan ibunya, maka dia terus sahaja menangis dengan tidak henti-henti, sehingga ayahnya pulang. “Aik, kenapa dengan si anak ‘tu, Dik?’” tanya Motontog, tapi tiada jawaban. Lalu, ibu Motontog pula berkata, “Isterimu sudah pulang, kerana disuruh oleh anak kamu,” kata ibu Motontog. “Itulah kau, Nak,” kata Motontog. “Ya, sebab saya suka melihat ibu menurun,” jawab si anak. Setelah air susu itu habis diminum oleh anak Motontog, menangislah anak itu dengan tidak henti-henti sehingga Motontog pun sangat susah hati. Lalu, berhabislah Motontog tidur, sehingga tiba-tiba dia mendapat sebuah mimpi.</p> <p>Dalam mimpi Motontog itu, dia telah berjumpa dengan seorang perempuan, “Aduhai Motontog, apa yang telah terjadi dengan kau?” tanya perempuan itu kepada Motontog. “Tidak apa-apa,” jawab Motontog. “Kau kematian anakkah?” tanya perempuan itu lagi. “Palis-palis, dia ada di sini juga,” jawab Motontog. “Kau kematian isterikah?” tanya perempuan itu semula. “Mm, palis-palis, dia ada di sini juga,” jawab Motontog. “Baiklah, saya sudah tahu apa yang merunsingkan fikiranmu, itu disebabkan oleh anakmu yang tidak henti-henti menangis. Dan isterimu pula, telah disuruh oleh anakmu untuk menurun tapi dia terlanjur pulang ke negerinya,” kata perempuan di dalam mimpinya. “Tapi, kalau hatimu risau, bangunlah dan lihatlah di atas tebing layar kamu, kau akan nampak ada seutas tali yang terikat tegang pada bumbung itu,” kata perempuan itu.</p> <p>Setelah Motontog bangun, dia termenung seketika, sebab rupanya dia telah bermimpi. Tapi, anaknya tiba-</p>	<p>see her. He could no longer see her and just kept crying until the man came home. “Hey, honey, what’s wrong with the baby?” he asked, but there was no answer. The mother of Motontog said, “Your wife has gone back home because your child told her to.” “That’s what you get, child,” said Motontog. “Yes, because I wanted to watch mother act as a medium.” He just kept crying. When the milk was finished off he just kept on crying and Motontog was worried. When Motontog was fast asleep, he had a dream.</p> <p>In his dream, Motontog met a woman, “Hey, Motontog, what’s wrong?” she asked. “Nothing,” said Motontog. “Has your child passed away?” “My child is still here, knock on wood,” he said. “Has you’re your wife passed away?” she asked. “She is still here, knock on wood,” he said. “Oh, I know what is troubling you, because your boy is crying. And your boy told your wife to act as a medium and as a result she has returned to her home country,” said the woman in the dream. “But if you are troubled, wake up and look at the gable at the tight weaving.</p> <p>Motontog meditated on that when he woke up, because it was his dream. But</p>
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<p>“sumuut kito di idi,” ka. “Kumukuro kito oy akang sumuut, ami-i elaan ong siongo o kineyonon di tidi nu?” ka. “Panambaju oy amo,” ka di tanak. Panambaju no Yotontog. Takom ne tanak, “Pamanaw oy amo,” ka di tanak. “Om siongo o pamanan kito?” kam, “Indakod siiti,” ka di tanak. Minaan pendokodo ad tindud. Korikot id tindud, na “Suwang sinod luwang,” ka, maawaya i tama, om siibo nga moobotig o tiningkor. “Ba, kumukuro oy mamanaw dilo?” ka di Motontog. “Pamanaw sinoy amo, ami ilo,” ka. Pamanaw i Motontog nga okon-i-ko` tiningkor bala iri, ralan tawasi.</p> <p>Om kinam mamanaw, kasambat do kilaw dot kentanga do bulud ot kogumuan do kilaw. “Es oy akang,” ka di Motontog, “kumukuro kito mamanaw dilo, amu ataanan ilo?” ka. “Pamanaw-i ma nga ami-i ilo,” ka di tanak. Pamanaw-i Yotontog nga aso-i bala o kilaw diri.</p> <p>Adi, pamanaw no ka, nga nokokito no dot wulanut nopo ka. Ay, rumosi i Motontog kabaranan nga, “Pamanaw-i,” ka di tanak, “ami-i ilo,” ka. Pamanaw-i Motontog, iri balaay nga ami-i iri minongingit.</p>	<p>tiba berkata, “Ayah, mari kita susuli si ibu,” kata anak itu. “Bagaimana kita menyusulinya, sedangkan kita tidak tahu ibumu tinggal di mana?” kata Motontog. “Pakai bajulah ayah,” kata anak itu lagi. Lalu, Motontog pun memakai baju. Kemudian anak itu memeluk di belakang ayahnya, “Ayah jalanlah,” kata anak itu. “Di mana kita nak jalan, Nak?” tanya Motontog. “Ayah memanjatlah di sini,” kata anak itu. Anak itu menyuruh ayahnya naik ke atas para-para di kawasan siling rumah. Setelah sampai di atas para-para di kawasan siling rumah, “Masuk dalam lubang itu,” kata si anak. Kemudian Motontog menyingkapnya, maka terlihatlah olehnya seutas tali yang diikat tegang di situ. “Hei, macamana pula nak berjalan di situ?” kata Motontog. “Jalan sajalah ayah, tidak apa-apa juga ‘tu,” kata si anak. Lalu, Motontog pun berjalan, akan tetapi rupanya ia bukanlah tali biasa, tapi ia adalah sebuah jalan yang baik sekali.</p> <p>Lalu, Motontog dan anaknya meneruskan perjalanan, yang kemudiannya mereka terjumpa dengan sekumpulan semut yang banyaknya sampai di betis. “Alamak, Nak,” kata Motontog, “bagaimana kita meneruskan perjalanan, kita tidak tahan itu?” kata Motontog lagi. “Jalan sajalah ayah, tidak apa-apa juga ‘tu,” kata anak itu. Dan bila Motontog meneruskan perjalanannya, rupanya tidak ada pula semut di situ.</p> <p>Kemudian Motontog meneruskan perjalanannya, tapi mereka terlihat pula dengan ular yang sangat banyak. Apalagi, Motontog sangat takut tapi, “Jalan saja,” kata anaknya, “tidak apa-apa juga ‘tu,” kata anak itu. Lalu, Motontog pun berjalan, tapi memang benar ular-ular itu tidak menggigit</p>	<p>the boy said, “Dad, let’s go after mommy.’ “Son, how are we going to go after her? We don’t know where she is,” he said. “Dad, get dressed,” the child said. So Motontog got dressed. The child jumped on his father’s back and said, “Let’s go, dad.” “Where are we going?” “Let’s climb up here,” said the child. He made him climb up into the ceiling. Once they got there, he said, “Enter into this hole,” and the father followed his directions, and lifted up the roofing material, and it was woven tightly. “Well, how shall we go?” “Go here, dad, don’t go there,” she said. When Motontog went there it turned out to be not a gable but it was a good path.</p> <p>When they continued walking, they came across ants piled so high they reach the middle of a person’s calf. “Hey, son,” said Motontog, “how can we walk there? We won’t be able to stand it.” “Just walk anyway, dad, it won’t hurt us.” Motontog walked anyway, and there weren’t any ants.</p> <p>When they had continued on they came across many snakes. Motontog was fearful but the child said, “Just go anyway, it will be okay.” Motontog went anyway, and they did not bite him.</p>
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<p>Kolombus neti balaay nga nakasambat no dot linowisan nopo. “Aso poolakan do takod diti, oy akang,” ka di Motontog. “Pamanaw-i nga ami-i ilo,” ka di tanak. Pamanaw-i i Motontog nga aa-i nakatampak.</p> <p>Dadi, kinam mamanaw Yotontog ka, kasambat no dot tapuy. “Ay, kumukuro mamanaw ilo do tapuy nopo?” ka. “Pamanaw-i,” ka di tanak, “ami-i iloy yamo,” ka. “Adis oy akang, matay kito no diti ong osorob kito no,” ka. “Amu kito-i osorob diti oy amo,” ka di tanak. Pamanaw-i nga asee o tapuy.</p> <p>Om pamanaw-i balaay iri nga nakasambat no do pampang niobon. “Ay, siombo wayaan diloy akang?” ka di Motontog om “Pamanaw-i,” ka di tanak. Pamanaw-i nga asee bala pampang diri.</p> <p>Kasambat no do lugu. Mamanaw i Motontog nga minsawat i lugu, musuk nga minsiba, kumabus nga sumundur. “Kumukuro diti oy akang?” ka om “Pamanaw-i ma, kada musuk,” ka di tanak. Pamanaw-i Motontog nga asee bala o watang diri.</p> <p>Na, korikot sid weeg, oguriyok nopo i tongo kotongonduan ka.</p>	<p>mereka.</p> <p>Mereka meneruskan lagi perjalanan, dan mereka terjumpa pula dengan kayu yang ditajamkan dan sangat runcing sekali. “Tiada tempat memijakkan kaki ‘ni, Nak” kata Motontog. “Ayah jalan saja, tidak apa-apa juga itu,” kata si anak. Lalu, Motontog berjalan terus tapi kakinya tidak terluka.</p> <p>Lalu, Motontog meneruskan perjalanannya, maka dia berjumpa pula dengan api. “Aik, bagaimana nak berjalan ‘tu, sedangkan api saja di sana?” kata Motontog. “Ayah jalan saja, tidak apa-apa juga ‘tu, Ayah,” kata si anak. “Aduh, Nak, memang kita akan mati kalau kita terbakar,” kata Motontog. “Kita tidak akan terbakar ‘ni, Ayah,” kata si anak. Lalu, Motontog meneruskan perjalanannya, tapi rupa-rupanya memang tiada api.</p> <p>Mereka meneruskan lagi perjalanan, tapi mereka terjumpa pula dengan batu dinding. “Alamak, ‘Nak, di manalah kita nak jalan?” kata Motontog. “Jalan saja,” kata si anak. Lalu Motontog meneruskan perjalanan, tapi rupanya tiada pula batu di sana.</p> <p>Kemudian mereka berjumpa pula dengan hati kayu. Kalau Motontog melangkah ke atas, hati kayu itu akan meninggi, kalau Motontog membongkok dan berjalan ke bawah, hati kayu itu akan turun ke bawah, kalau Motontog jalan ke tepi, hati kayu itu akan maju ke tepi juga. “Aik, bagaimana nak meneruskan perjalanan kalau begini?” kata Motontog. “Jalan sajalah Ayah, jangan membongkok,” kata anak itu. Lalu, Motontog meneruskan perjalanannya, tapi rupanya hati kayu itu tidak ada.</p> <p>Ketika mereka sampai di sungai, kedengaranlah suara riuh para gadis.</p>	<p>When Motontog continued walking, he came across a field of sharpened bamboo. “There’s no where to step, son,” said Motontog. Just go on, they won’t hurt you,” said the child. He continued on and nothing pierced his feet.</p> <p>Motontog continued on and came across a fire. “Hey, how can we walk with nothing but fire?” he asked. “Just go anyway,” the child said, “it will be okay.” “But son, we will die if we get burned,” he said. “We won’t get burned, dad,” said the child. So he just went anyway and there was no fire.</p> <p>They continued walking again and came to a large rock blocking the way. “Hey son, what path should we follow?” asked Motontog. “Just go,” said the child. They just went and the large rock wall turned out to not be there.</p> <p>Then they came across a heartwood log. When Motontog started stepping over it, the log lifted up, and when he bent down to pass under it, the log lowered itself, when he tried to go around the end of the log it moved to the side. “Now what, son?” “Just go, don’t bend down,” said the child. Motontog just went and the log turned out not to be there.</p> <p>After that they arrived at a river where there was a noisy</p>
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<p>“Ay, yaka-yaka,” ka di tongondu, “ilo bo randawi do royoon,” ka. Madaada i Motontog, aa-i siratan di Motontog i tongo tongondu. Ogumu-i tongo tongondu do dumorungu nga aa-i siratan. “Daapo oy akang,” ka di Motontog, “momodsu po,” ka. “Oõ,” ka di tanak. Podsu.</p> <p>“Es,” ka di Motontog, “siongo oy adi ilo miagung dilo?” kam “Ay yondig ilo maan sowoo,” ka. “Oõ, lalangkasay oy amo, i idi bala o sowoon dilo,” ka. Adi, magaago-i bo gima i tama do modsu. Nopongo nopo modsu, ay, komuro kito gama do kooligkang di Otontog kabarasan nõono diri. Oliligkang no Yotontog dit ampo nokopodsu nga oliligkang peri ka.</p> <p>Maay di Motontog posisipo i tanak yo sid sigar. “Kayo noy amo,” ka di tanak. Pamanaw nõono iri. Korikot sid natad nga ogumu-i tanganak mintubaw nga intangan di Motontog om songwiwiliw taadan. “Nokuro obo yo tongo katanganakan diti, okonko' pendakod dogon, momongirak nogi,” ka dot miwiliw naadan nadadang dit koligkangan yo.</p> <p>“Posik kow ka boy katanganakan,” ka di Motontog,</p>	<p>“Aik, si abang, si abang,” kata para gadis itu, “itulah dia jejaka perkasa yang dipuja-puja,” kata gadis-gadis itu lagi. Namun, Motontog hanya diam sahaja, dia langsung tidak memandang pada gadis-gadis itu. Banyak gadis-gadis yang datang mendekati Motontog, akan tetapi sedikitpun tidak dipandang oleh Motontog. “Tunggu sekejap ya ‘Nak,” kata Motontog, “ayah nak mandi dulu,” katanya. “Baiklah,” kata si anak. Dan kemudian pergilah Motontog ke sungai untuk mandi.</p> <p>“Aik,” kata Motontog, “di mana arahnya paluan gong itu, cik adik?” tanya Motontog. “Si kawan itu yang berkahwin,” kata gadis-gadis itu. “O ya, cepatlah ayah, si ibu pula itu yang nak dikahwinkan,” kata anak Motontog. Lalu, Motontog pun mandi dengan cepatnya. Setelah siap mandi, bukan main lagi tampannya Motontog itu kononnya. Memang Motontog sudah tampan ketika sebelum dia mandi, tapi, lebih tampan lagi selepas dia sudah mandi.</p> <p>Motontog menyelitkan anaknya pada sigarnya. “Ayuhlah Ayah,” kata anaknya. Lalu merekapun pergilah ke rumah yang ada terdengar bunyi paluan gong. Sesampainya di perkarangan rumah, banyak sekali kanak-kanak yang bermain gasing, tapi apabila dipandang oleh Motontog semuanya jatuh pengsan. “Kenapalah kanak-kanak ini, bukan mempersilakan saya naik malah ketawa pula?” kata Motontog, sedangkan kanak-kanak itu jatuh bergelimpangan ke tanah kerana pengsan, akibat terkena dengan cahaya mukanya yang teramat tampan.</p> <p>“Bangunlah kamu, Anak-anak,” kata Motontog, tapi semua kanak-</p>	<p>crowd of girls. “Hey, sister, that is the renowned hero,” they said. Motontog kept silent and did not look at the girls. Many girls had come in front of him, but he nevertheless did not look at them. “Hold on, son,” said Motontog, “I’m going to bathe,” he said. “All right,” said the child. They bathed.</p> <p>“Hey girls,” said Motontog, “where are they playing the gong?” “Our friend there is getting married,” they answered. “Oh, hurry dad, it is mom who is getting married,” said the child. So the father quickly bathed. After they had bathed, how handsome Motontog was. Motontog was already handsome before bathing but now he was even more handsome.</p> <p>Motontog slipped his child into his headcloth. “Let’s go, dad,” said the child. They left. When they reached the yard many children were playing with spinning tops, but when Motontog looked at them they all fainted and fell down. “Why don’t the children here invite me in but just laugh at me,” he said, as the children were fainting and dropping down, being radiated by the handsomeness of Motontog.</p> <p>“Wake up children,” said Motontog, and they indeed</p>
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<p>nga tadpom tumungag om manangkus dot, “Es oy woyoon, warot tulun seelo nga ay, oligkang nelo nga ilo no randawi do woyoon,” ka. “Nokuro tu tulun ka duyu om aa duyu pendokodon?” ka di wawayoy siri. “Ay oõ, indakod om indakod,” ka di tongo katanganakan. Om ka di tongo bubujang siri nga, “Indakod kow oy aka,” ka. Tu rumee dñiri i tongo kotongonduan di Motontog tu it toligkang. “Indakod aka,” ka, misosolod do monong-mindakod. “Oõ,” ka di Otontog.</p> <p>Adi kendakod Yotontog. “Oogom-i seelod tanga,” ka, “nga susuway mari inot soliw di Maman dino ki. Ong bang kiro ong sumandak kotongkual ong namuk, kodolisa-i ong langaw,” ka. “Oõ, sampod yoku bala iti,” ka di Motontog. Om pamanaw Yotontog nga aa-i, lumangkat nogi i lapik ko' kotongkual po Yotontog. Om ogom-ogom no Yotontog ka.</p> <p>“Esses,” ka di tanak, “kayo sumuwang kito oy amo,” ka. Nga “Kadaada,” ka di Motontog. Pagka om aa-i sumuwang Yotontog, tad tokis i tanak nga miikibit di tidi. Ba, aso no dñiri di mibulugu, misasawo. Turus ingkakat i kusay, “Ki-anak no bala yadi diti,” ka.</p>	<p>kanak itu apabila sahaja mereka bangun mereka terus berlari. “Wahai ketua, ada orang di sana tapi, aduh tampannya, itulah dia lelaki perkasa yang diagung-agungkan,” kata kanak-kanak itu. “Kenapa, kamu kata ada orang tapi kamu tidak persilakan naik?” kata lelaki yang ada di sana. “O ya, silakan naik, silakan naik,” kata kanak-kanak itu dan juga para gadis-gadis yang ada di situ, “silakan naik, ‘bang,’” kata mereka. Sebab gadis-gadis itu ada hati pula terhadap Motontog kerana terpicat dengan ketampanannya. “Silakan naik, ‘bang,’” kata gadis-gadis itu dengan berebut-rebut menjemput Motontog naik. “Baiklah,” kata Motontog.</p> <p>Jadi, setelah Motontog naik, “Silakan duduk di tengah-tengah sana, tapi lain benar ruang tamu si Pakcik ni, kalau gadis tergelincir seperti lalat, tergeluncur seperti langau,” kata orang di sana. “Baiklah, inikan pula saya,” kata Motontog. Kemudian Motontog pun lalu berjalan ke tengah ruangan itu, tapi jauh sekali Motontog tergelincir atau tergeluncur malah, papan-papan lantai ruangan itu akan tercabut daripada Motontog tergelincir. Dan Motontog pun lalu duduk.</p> <p>“Aduhai,” kata anak Motontog, “Marilah kita masuk ke dalam, Ayah,” katanya. Tapi, “Diam,” kata Motontog. Oleh kerana Motontog tidak mahu masuk ke dalam, maka anak itu terus sahaja melompat keluar sehingga terus terduduk ke pangkuan ibunya. Apa lagi, upacara bersuap kedua pengantin itu terus terhenti dan perkahwinan mereka juga dibatalkan dengan serta-merta, sebab lelaki yang mengahwini Riyagon terus berdiri seraya berkata, “Rupanya cik adik ‘ni sudah punya anak!’” katanya.</p>	<p>got up and ran away, saying “Wow leader, there is a man there, he is handsome, and he is the renowned leader.” The headman asked, “Why do you say that there is a man and you don’t invite in?” “Oh, yes, come on up, come on up!” said the children. And the single girls said, “Come on up, brother.” The girls had fallen in love with Motontog because of how handsome he was. “Come on up,” they said, each one wanting to invite him in. “Okay,” said Motontog.</p> <p>Then Motontog came up inside. “Sit down there in the middle,” they said, “but Uncle’s living room is a bit strange, girls will slip and fall like flies.” “I see. For me it will be even worse,” said Motontog. Then he went there but he didn’t slip; the floor boards would sooner have come up than for him to slip. Then he sat down.</p> <p>“Let’s go inside, dad,” said the child. But Motontog said, “Be quiet.” Since Motontog did not enter, the child just jumped and somehow landed on his mother’s lap. The ceremony of feeding one another rice balls and the wedding stopped. The groom stood up immediately and said, “It looks like you already have a child, honey.”</p>
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Ka di Riyagon, “Woy oboy idi, ki-sawo oku sed riniba kangku dikaw nga aa-ko mimoyo,” ka. “Waro no tanak ku sori kangku dikoo nga akow mimoyo,” ka di Riyagon. “Mm, kuoyon po ka d̄inoy akang?” ka di tidi.

Om kinam do rumasang it wawayoy di minanansawo, “Milawan kitooy ambaya,” ka. “Ay, aa-ku kalawan dikay ambaya,” ka di Motontog. “Ay, kayo poka ambaya,” ka di wawayoy. “Ba, awasi,” ka di Otontog.

“Ba, isay gulu oy ambaya?” ka di Otontog. Om, “Ay, ikaw no. Ikaw po towunan,” ka di wawayoy. “Ba, awasi,” ka di Motontog. Maay nopo om pongukad do tana it wawayoy, om posuwango no i Motontog siri om untunay do kayu om kinamay do modsudu iri. “Na, minatay no yambaya, amu no kasawo ilo,” ka di wawayoy, “andang yoku-i o kasawo,” ka.

Om ungiyasay n̄ono iti nga minggat-inggat i Motontog sed saralom di tana. “Ba, ambaya,” ka di Otontog, “sumuli oku ko' amu?” kam. “Monguro tu amu sumuli, tabang taa pisusulian?” kam, “Ba, awasi.”

Mangay no di Otontog posuwango i wawayoy om untunay no do kayu om tutuday. Ay, oleed iri ka om noowusan nogi, tu onom tadlaw mongorod ne tapuy koturu om nopisakan. Om intangay n̄ono di Otontog i wawayoy diri nga

Kata Riyagon, “Saya dah katakan kepada ibu, saya sudah bersuami di dunia manusia, tapi ibu tidak percaya,” katanya. “Saya dah kata dengan kamu, saya sudah punya anak di dunia, tapi kamu tidak percaya,” kata Riyagon. “Mm, nak buat macamana lagi, ‘Nak?’” kata ibu Riyagon.

Sementara lelaki yang mengahwini Riyagon pula marah dengan sangat, “Mari kita berlawan, kawan!” katanya. “Alamak, saya tak dapat menentang kau kawan,” kata Motontog. “Ah, kita berlawan sahaja,” kata lelaki itu. “Baiklah,” kata Motontog.

“Siapa di antara kita yang dahulu?” tanya Motontog. “Kaulah yang dahulu. Kaulah yang dibakar dahulu,” kata lelaki itu. “Baiklah,” kata Motontog. Lalu, lelaki itupun mengorek tanah, kemudian memasukkan Motontog ke dalam dan lalu menutup lubang itu dengan kayu dan kemudian membakarnya. Selepas itu, “Sudah mati agaknya si kawan itu, dia tidak lagi dapat berkahwin,” kata lelaki itu, “memang sayalah yang dapat berkahwin,” katanya lagi.

Lalu, dia membukakan lubang itu, tapi Motontog dengan senang-senang makan pinang di dalam tanah. “Hai, kawan,” kata Motontog, “saya akan membalas atau tidak?” katanya. “Kenapa pula kau tidak mahu membalas? Gotong-royong harus dibalas,” kata lelaki itu. “Ya, baik,” kata Motontog.

Kemudian, Motontog pula yang memasukkan lelaki itu ke dalam lubang yang telah dikorek itu dan lalu membakarnya. Lama sekali kayu itu habis terbakar, kerana enam hari api itu menjilatnya dan ketujuh hari barulah api itu terpadam. Ketika


Riyagon said, “What did I tell you mother? I told you I had a husband on earth, but you did not believe me. I told you I have a son there, but you would not believe me.” “Oh well, that’s the way things go,” said the mother.

The warrior who was the groom got more and more angry. “Let’s fight it out, friend,” he said. “I can’t fight you,” said Motontog. “Come on, let’s have at it, friend,” said the warrior. “All right then,” said Motontog.

“All right, who goes first,” asked Motontog. “You get covered up first,” said the warrior. “All right, fine,” said Motontog. The warrior dug a hole and put Motontog in the hole, piled firewood on him, and proceeded to light it up. “Well, our friend has died now, he can no longer marry her,” said the warrior. “Surely I will get to marry her.”

When they cleared away the ashes, there was Motontog chewing betelnut in the hole. “Well, friend,” said Motontog, “shall I do the same to you or not?” “Why not? Don’t we pay each other back in work groups?” he said. “All right then.”

So Motontog put the warrior the hole, covered him with firewood, and lit it up. It was a long time before the fire went out. The fire roared for six days and went out on the seventh. Then Motontog

<p>alambat ne poomuobo tu mengkapapatay no. Ba, pembulayo di Motontog. “Ba ambaya, isay no manansawo di Riyagon?” kam, “Ikaw noy ambaya,” ka. Na, sino no, naawi no.</p>	<p>Motontog melihat lelaki itu, nafas lelaki itu kadang-kadang ada, kadang-kadang tiada kerana dia sudah hampir mati. Lalu, Motontog mengeluarkan lelaki itu dari dalam lubang tanah seraya berkata, “Hai kawan, siapalah di antara kita yang akan mengahwini Riyagon?” kata Motontog. “Kaulah, kawan,” kata si lelaki. Di sinilah berakhirnya cerita ini.</p>	<p>looked at the warrior, and he was breathing slowly because he was near death. Motontog brought him out and said, “Well, friend, who will marry Riyagon?” “You, my friend,” he said. So ends the story.</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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F023-KQR

<p>Sorumboy Tinangan di Runtangin Masibul Kg. Batition, 1992 Nosunting di Janama Lontubon</p>	<p>Sorumboy Diceritakan oleh Runtangin Masibul Kg. Batition, 1992 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Sorumboy Told by Runtangin Masibul Kg. Batition, 1992 English Translation: Nelleke & James Johansson 2012</p>
<p>Waro no ka, waro o tanak di momoleeng ka do reetan di Sorumboy. Ino no paling alanji sid pomogunan, aso o kataray kaa dino. Adi, waro iso o kusay minigit di tongondu dino, i Sorumboy.</p> <p>Na, i Sorumboy nopo dino, ino-no kokoliyuon di sangod ka, do pokio'onuwan benoh tu it talanji. Adi, igit i kusay. Ngaran nopo nga i Leeng. Kadung nokeegit, pomoros ne kusay diri ka dot, “Oy Minan,” ka, “yoku diti, kapayig oku, mangayow oku po,” ka di Leeng. “Nga jagaan no dogo yadi do mabpanaw,” ka, “tu yadi diti, kokoliyuon do sangod, pokio'onuwan da ambaya,” ka. “Oō, awasi-i ino,” ka di tidi dit</p>	<p>Pada zaman dahulu, tersebutlah kisah tentang seorang tua yang mempunyai seorang anak gadis yang bernama Sorumboy. Itulah gadis yang paling cantik di dunia, tiada yang dapat menandinginya. Jadi, ada seorang lelaki yang meminang anak gadis itu, Sorumboy.</p> <p>Nah, Sorumboy itu ialah yang diintip-intip oleh pengayau; mereka mahu mengambil kepala Sorumboy kerana terlalu cantik. Jadi, lelaki itupun lalu menghantar pinangan; nama lelaki itu ialah Leeng. Setelah Leeng disahkan bertunangan dengan Sorumboy, berkatalah dia, “Makcik, saya ni, mahu pergi jauh, saya nak merantau,” kata Leeng. “Tapi, tolong jaga si adik daripada pergi ke mana-mana,” katanya, “sebab si adik ini, diintip oleh orang mengayau, mereka</p>	<p>Once upon a time there was a daughter of an old couple whose name was Sorumboy. She was the most beautiful girl in the world; there was no one who could compete with her. There was also a man who was engaged to this girl Sorumboy. Headhunters kept spying on Sorumboy because they wanted to take her head because of her beauty. Then the man proposed marriage to her; his name was Leeng. After they had gotten engaged, Leeng said to her mother, “Aunty, I have to leave; I am going headhunting, but guard over my darling for me when I’m gone because headhunters are spying on her, wanting to take her head.” “All</p>

<p>tongondu ka.</p> <p>Na, keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman, ka, dot sagaan di tidi i tongondu tu amu pendoon. Ongko' boroson o mongoy siongo, mongoy sid popodsuon nga aa mongoo, aa mangakun do mongoy sid weeg. Tu rumosi do mangan di sangod.</p> <p>Korikot di koturu tadlaw ka, losuan i tongondu. Tadam losuan babanar i tongondu ka. Na, it tidi diri, tad aso-i o nela'an tu turus nokoodop i tidi. Nokoodop i tidi, pamanaw no i Sorumboy, do modsu om mongoy sid tumo kabarasan. Nokopodsu nopo i Sorumboy, pamanaw no mooy sid tumo doo, sid lagkaw, momorisa di paray daw. Aa-po nokorikot i Sorumboy sid lagkaw, sid pintangan nogi do ralan, kokosupay no di sangod ka. Turus do totoko i liow. Miiwiliw-i i koyuwan, onuwo ne tulu.</p> <p>Baa, nokooli nōono i Leeng diri. “Oh adi!” ka di kusay minonginloow. Aso o sumimbar. “Oh Minan!” ka di kusay ka, turus iduo kabarasan i barayit doo bo diri. Om turus minaan yo powilio i padang. Adi, “Oh Minan,” ka. “Nunu?” ka di tidi di Sorumboy. “Siongo yadi?” ka di Leeng, dot neemot yono mântad dot miiwiliw i Sorumboy ka. “Oõ aso no kikiroon di tanak nu oy Minan, naanu no da ambaya iri,” ka, “tu yadi not kokoliyuwon da ambaya,” ka di Leeng. Aso totongoh simbar di tidi, iri no, “aa-ku najaga,” ka di tidi. “Aso</p>	<p>mahu menangkapnya,” kata Leeng. “O ya, baiklah,” kata ibu Sorumboy.</p> <p>Hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, hari keenam, ibunya menyediakan air mandian untuknya sebab ibunya tidak mengizinkan dia turun. Jangankan pergi ke mana-mana, ke tempat mandipun ibunya tidak mengizinkan. Sebab, takut akan dibunuh oleh pengayau.</p> <p>Tiba pada hari ketujuh, gadis itu kepanasan. Dia terlalu kepanasan. Sementara ibunya pula, tiba-tiba tidak sadar apa-apa kerana dia terus tertidur. Setelah si ibu tertidur, pergilah Sorumboy untuk mandi dan pergi ke huma. Selepas Sorumboy mandi, pergilah dia ke huma, di sulap untuk memeriksa padinya. Belumpun ia sampai di sulap, baru dalam perjalanan, pengayau terkejutnya. Apalagi, pengayau itu terus memenggal kepalanya. Badannya terjatuh ke tanah, sementara kepalanya pula diambil oleh pengayau itu.</p> <p>Sesudah itu, Leeng pun pulang dari merantau. “Adik!” kata Leeng memanggil, tapi tidak bersahut. “Makcik!” panggilnya lagi, sambil menanggalkan bukul yang disekutnya. Dan kemudian meletakkan pedangnya. “Makcik!” panggilnya. “Apa?” sahut ibu Sorumboy. “Si Adik, di mana?” tanya Leeng, padahal dia sudah nampak akan tubuh Sorumboy yang terletak di atas tanah. “Tiada lagi yang difikir-fikir tentang anakmu itu Makcik, memang si kawan sudah mengambil kepalanya ‘tu,” katanya, “sebab si adiklah yang diintip-intip oleh si kawan,” kata Leeng. Ibu</p>	<p>right, will do,” said Sorumboy’s mother.</p> <p>On the first, second, third, fourth, fifth, and sixth day the mother brought up water for the girl because she would not let her go out of the house. There was no question of going anywhere; she would not allow her to even go to the bathing place, not even to the river because she feared the headhunters would get her.</p> <p>On the seventh day, the girl felt hot. The girl felt very hot indeed. But the mother didn’t know what she was doing because she was sleeping. While her mother was asleep, Sorumboy went to bathe and then to the rice field. After Sorumboy had bathed, she left for the field – to the field hut – to check on the rice. Before she reached the field hut, on the way, she was overtaken by a headhunter. He chopped off her head straightaway. Her body he left there and took her head.</p> <p>Meanwhile Leeng had returned. “Darling!” said Leeng, calling her. There came no answer. “Aunty!” said the man, as he took the basket from his back straightaway, and laid down his sword. “Aunty,” he said. “What?” said Sorumboy’s mother. “Where is my honey?” Leeng asked even though he had already seen Sorumboy’s body lying on the ground beforehand. “There is nothing more to give thought to about your daughter anymore, aunty, her head has already been taken away by our friends because she</p>
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<p>nela'an ku, tad nokoodop oku-i, aa-ku ela'an ong siongo no yakang," ka. Noontok do tolimu di sangod.</p> <p>Na, pamanaw nōono kabarasan i kusay, i Leeng. Om kinam lumaguy kabarasan i kusay diri, onom o nuluw tologuyan, sed koturu om kosondot. O'onom o nuluw tologuyan, sid koturu, kosondot i takod ka. Turus nokorikot sid walay di sangod. Nga, pagka anawaw po ka, ampo rinumikot i kusay. Rongoo nopo kabarasan di kusay iri nga tadam songuni-uni do toburi kam songkukuwo ne mogondi, monginsamung di tulu om mongusaa di kapala di sangod ka siri.</p> <p>Dadi, madaada i kusay ka. Notuwong, insusut ne kusay sid tanga di walay om ruluw id torigi ka. Orongow di kusay ka dot, "Tawak nopo di Sorumboy," ka, "tawak do ponononggolon." "Tobik nopo di Sorumboy," ka, "tombirog o nansapan." "Tobuk nopo di Sorumboy, sopuan ko' nirampay; mato nopo di Sorumboy, bungkaw do sinodian; nipon nopo di Sorumboy, karaban piniutub," ka di sangod ka. Do mangarayow di kolonjian di Sorumboy tu iri no paling alanji sid pomogunan. Iri nopo ka, aso taa narayow kikiawi; i sopuan ko' nirampay, kabang, mato di Sorumboy, todung nopo di</p>	<p>Sorumboy tidak menjawab walau sepeatahpun, cuma katanya, "Saya tidak menjaganya baik-baik," katanya. "Saya tidak sadar apa-apa, tiba-tiba saya tertidur, saya tidak tahu si anak ke mana," katanya lagi. Dia telah terkena ilmu pengayau.</p> <p>Kemudian, Leengpun lalu pergi. Dia melompat habis-habisan, sehingga enam gunung yang dia lompoti, dan gunung yang ketujuh baru kakinya mencecah tanah. Dia melompoti enam gunung, dan ke gunung yang ketujuh barulah dia menjejakkan kakinya ke tanah. Tidak lama kemudian, diapun sampailah ke rumah pengayau. Akan tetapi, oleh kerana hari masih siang, dia tidak terus datang. Apabila Leeng mendengar dengan teliti, maka dia mendapati bahawa para pengayau itu membunyikan sejenis bunyian yang diperbuat daripada bambu, dan para bomoh sedang menjalankan upacara memuja kepala dan mengubati ketua musuh itu.</p> <p>Jadi, Leeng mendiamkan dirinya sementara menunggu siang berganti malam. Setelah hari sudah agak gelap, Leeng pergi ke bawah kulung rumah, lalu berdiri dekat dengan tiang. Dan terdengarlah oleh Leeng tentang, "Pinggang Sorumboy, bagaikan boleh digenggam; Rusuk Sorumboy, bagaikan kayu lembut yang ditarah; Rambut Sorumboy bagai tupai yang disangkutkan; mata Sorumboy pula, bagai ukiran bungkaw; gigi Sorumboy pula bagaikan tembelah yang ditutup rapi," kata orang mengayau itu. Mereka memuji kecantikan Sorumboy sebab, dialah gadis yang tercantik di dunia ini. Dalam upacara itu tiada satupun dalam tubuh</p>	<p>was the one they were spying on." The mother gave no answer except, "I did not watch her. I was unaware because I fell asleep. I don't know where she is." She slept because had been affected by the magic of the headhunter.</p> <p>So then Leeng set off. He kept taking great leaps. He jumped over six mountains and came down on the seventh. He jumped over six mountains and his feet landed on the seventh. Straightaway he arrived at the house of the headhunter. Since it was still light out Leeng did not go straight to the house. He only heard the sound of a celebratory bamboo noise maker and witchdoctors chanting to welcome the head and doing a ritual over the enemy's leader.</p> <p>So Leeng remained still. When it had become dark, he went underneath the house, in the middle, and pressed himself against a pillar. "Sorumboy's waist was so small you could put your hand around it, Sorumboy's side was like white wood scraped smooth, Sorumboy's hair was like black squirrels hanging to dry, Sorumboy's eyes were like a carved Jew's harp, Sorumboy's teeth were like dart quivers level across," said the headhunters. They were praising Sorumboy's beauty because she was the most beautiful in the world. There</p>
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<p>Sorumboy nga turali ko' niwunsud.</p> <p>Na, korikot nopo di tanga sodoy, nokoodop no ka i tongo sangod. Tadam ogugur kiawi o poposon do ginorukan di sangod. Kadung nokoodop i tongo sangod, indakod i kusay ka. Mantad no sid tukad ka, kinamay di kusay monotok sampay nokotukod sid somputul. Adi, suwang i kusay kabarasan sid lamin, om kinamay di kusay monotok ka, naawi nopo. Kadung ke lalakow ka, nopudung ne tulu, nga nakaanu po di padang it koyuwan om nokotibas po sid torigi. Momungarit i tulu ka do nototok neeno. Baa, kinam i kusay diri, korikot sid tanga di binatang, siri no bala o kineyonon di tidi om i tama di kusay diri, i minanganu di Sorumboy. Tadam nikaang kiawi o takod, nikaang kiawi i palad do mokimaap. Tolibay po di kusay, om kinamay di kusay monotok, noompus.</p> <p>Naawi, nasapu, nopunso. Jadi, gulio nogi di kusay. Ka it tama dit kusay-i, i tama di lalakow – om tibaso no ka nga tadopom nikaang kiawi di momoleeng ka i palad bo om i takod nga kinakat kiawi do mokimaap – “tu gontian ku-i i Sorumboy,” ka. “Ay,” ka dit</p>	<p>Sorumboy yang tidak dipuji; bagaikakan tupai yang disangkutkan, mulut, mata Sorumboy – hidung Sorumboy bagai seruling yang dijulur.</p> <p>Ketika tiba pada tengah malam, orang-orang pengayau sudah tidur. Bergegar seluruh hujung atap dengan dengkuran mereka. Setelah para pengayau itu sudah tidur, Leengpun lalu naik ke rumah. Dari tangga rumah, Leeng memotong kepala, sehinggalah ke hujung rumah panjang tersebut. Sesudah itu, Leeng masuk pula ke dalam bilik, dan memotong habis orang pengayau di sana. Manakala orang wira itu pula, walaupun kepalanya sudah dipotong, tapi badannya masih dapat mengambil pedang dan memotong, tetapi terkena pada tiang. Kepala-kepala itu mengeritkan giginya walaupun lehernya sudah dipenggal. Leeng masih berhabis-habisan memenggal kepala orang mengayau hingga dia tiba di tengah rumah panjang itu. Sesampainya dia di sana, dia mendapati bahawa rupanya di situlah tempatnya ibu dan ayah lelaki yang mengambil kepala Sorumboy. Namun, mereka mengangkat kaki dan tangan untuk memohon maaf kepada Leeng. Leeng tinggalkan mereka sebentar dan pergi ke hujung pula untuk memenggal orang-orang di sana sehingga habis. Habis semuanya dibunuh.</p> <p>Setelah habis semuanya dibunuh oleh Leeng, dia kembali semula kepada ayah dan ibu lelaki perwira itu. Sesampainya Leeng di sana, dia terus memotong mereka, namun orang tua itu mengangkat tangan dan kakinya untuk memohon maaf sebab, “Akan saya gantikan juga</p>	<p>was no part of her that was not praised; like a black squirrel that is hanging to dry, her mouth, her eyes – her nose was like a flute sticking thru the cracks in a floor.</p> <p>Around midnight, the headhunters had fallen asleep. The overhang of the roof was shaking from the snoring of the headhunters. When they were all asleep Leeng went up into the house. From the steps at one end he began decapitating everyone right to the other end of the longhouse. He also entered the bedrooms and began chopping and finished everybody off. As for those warriors, even when their heads were severed, their body was still able to grab their sword and swing it, hitting the house posts. Their heads would be grinding their teeth, even tho they had been severed. The man continued on and reached the middle of the longhouse, which happened to be the dwelling of the parents of the man who had taken Sorumboy’s head. They extended their feet and hands asking for pardon. He passed them by and continued cutting off heads until everyone else was dead.</p> <p>They were finished off, swept away, wiped out. So the man went back to the father of the man, the father of the champion. He prepared to slash them but the parents extended both their hands and feet to ask for pardon, saying, “I will</p>
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kusay, “benoy, pagka tu mokimaap ko dogon, imatay ku pe tanak nu,” ka. “Ong okonoko ugu ke Sorumboy, okonoko keeso di Sorumboy, patayon tekaw,” ka, “om patayon ku peno tanak nu,” ka. “Oō,” ka di momoleeng.

Om onuwo kabarasan i mantaya om rawato, tu nisuwang siri ka i tongondu. Om imatay di Leeng nga, mad-ko' gapas i tongondu dot koopurak, impurasay ka nga aso nalabas. I mato di Sorumboy, tokobuk, nununu bo, i pisin di koyuwan, nga i Sorumboy no kiawi. Nga iri-iri po ka, i susu. Apat o susu. Madaada i Leeng kabarasan.

“Adi, mijanji kito,” ka di Leeng, “ong amu monongidi ilo tongondu di tidi di Sorumboy, patayon ku-i om subay-ko' nunu o karaja, subay-ko' mongoy om ikaw nga onuwon ku do turipon, poongimuawon teeka do susut,” ka. “Oō,” ka di momoleeng, papaad po do patayon i kondiri yo.

Na, pamanaw nōono kabarasan yoalo diri muli. Kadung nokorikot, pitutubo no di kusay i tulu om i koyuwan di Sorumboy ka tu nanu di Leeng i tulu. Nga, nawa po taso sino, iri-iri kaalanji ka. Minogiad i Leeng di minongolobong di koyuwan di Sorumboy tu asayangan di Sorumboy ka. Nobobos nopo i Leeng do mogiad, pamanaw no

Sorumboy,” katanya. “Ah, hari ini, oleh kerana kau minta maaf, saya mahu tengok dulu anakmu,” kata Leeng. “Jika ia tidak seperti Sorumboy, dan tidak sama dengan Sorumboy, saya tetap akan membunuh kau, dan anakmu pun akan saya bunuh juga,” katanya lagi. “Baiklah,” kata orang tua itu.

Kemudian orang tua itu mengambil tajau besar dan menurunkannya, sebab perempuan yang dimaksudkan itu telah dimasukkan kedalam tajau besar itu. Dan apabila Leeng melihatnya, kulit perempuan itu bagaikan kapas, putih melepak, dan bila di amat-amati oleh Leeng, tiada yang kurang pada perempuan itu, semuanya bagaikan Sorumboy – mata Sorumboy, rambutnya, potongan badannya, semuanya sama. Hanya satu saja lagi yang tidak sama dengan Sorumboy, iaitu buah dadanya. Empat cabang. Leeng terdiam sejenak.

“Jadi, kita berjanji,” kata Leeng, “kalau perempuan itu tidak memanggil ibu Sorumboy dengan panggilan ‘Ibu’, saya akan membunuhnya juga. Dan apapun juga jenis kerja, dia mesti buat. Dan kamu, saya akan jadikan kamu hamba, tukang sapu kulung rumah,” katanya. “Baiklah,” kata orang tua itu, jangan saja dirinya dibunuh.

Lalu, pergilah mereka pulang ke rumah Sorumboy. Setelah sampai, Leeng mencantumkan kepala Sorumboy ke badan Sorumboy, sebab kepala Sorumboy telah diambilnya dari rumah orang pengayau itu. Akan tetapi, nyawa saja lagi yang tiada sebab kecantikannya tidak berubah walaupun sudah mati. Leeng sangat menangis ketika menguburkan mayat Sorumboy sebab terlalu sayang

replace Sorumboy.” “Today, since you asked me for pardon, I will look at your daughter first,” said Leeng. “If she does not look like Sorumboy, is not the spitting image of her, I will kill you, and I will also kill her.” “Agreed,” said the parents.

He took a large clay jar and took it down, because the girl had been put inside it. Leeng looked at the girl, and she was white as cotton. He examined her and there was no difference at all. The eyes of Sorumboy, the hair, the shape of her body; everything was like Sorumboy. The only difference was her breasts – she had four breasts. Leeng was contemplative.

“Let’s agree on this,” said Leeng, “if the girl does not call Sorumboy’s mother ‘mom’, I will kill her anyway. And she will have to do any work, and I will take you as slaves, as sweepers of the ground under the house.” “We agree,” said the parents rather than being killed themselves.

So they left for home. When they got there, Leeng put the head and body of Sorumboy back together, because he had brought back her head. Even though it had no soul anymore, she was still just as beautiful as before. Leeng cried as he buried Sorumboy’s body because he loved her. When Leeng was done crying he left for home,

muli om maatanud-i nôono
i tongondu om i momoleeng.

Korikot id walay ka, ososodu po ka, “Ay, yakang-yakang,” ka di tidi. “Siongo oy Ugow ot kinaajangan nu di akang dino? Awasi poma oy akang dot ake-i minatay,” ka. “Siongo o kinokosupan nu di akang?” ka di tidi di Sorumboy. “Mm, siloo id sulap,” ka di Leeng ka. “Oõ. Kirik-kirik susunduwan nu oy akang,” ka di tidi ka tu aso nalabas, iri no i tanak doo, iri po i pondulung aso. I tanak doo ki-pondulung. Nga, aa-po nokilala teeno di tidi do ki-pondulung ko' aso. Otomon nopo i ginawo, pun i tongondu nga, “i idi,” ka. Nununu i karaja nga maan di tongondu nga iri-iri po, amu po oorotiyon di tongondu tu okon-ko' doo do walay.

Milom warot nopikir di tidi ka, “Nokuro ka tu milom amu nu apaam, oy akang do totongoh sitid walay? Tongo gamaan om ino todopon nu nga amu ela'an nu mongodoropi,” ka di tidi ka. “Mm, taw, nolingan kuno toy idi,” ka di tongondu ka. Na, antad di nokopisasawo sampay iso o tanak, sisiri no.

Tiya dit aso po o tanak, aso po boros di kusay. Kaanak kabarasan, pomoros ne kusay, “I Sorumboy nelooy?” ka, minomoros dñiri id tulun. Tiya dino, nakapayig i tongondu,

dengan Sorumboy. Setelah Leeng puas menangis, pergilah dia pulang ke rumah orangtua Sorumboy.

Sesampainya mereka di rumah, dan masih dalam jarak yang jauh, “Si anak, si anak,” kata ibu Sorumboy. “Mana kau jumpa si anak ini, ‘Nak? Sangat baiklah anak ini tidak mati,” kata ibu Sorumboy. “Di mana kau dapat menjejaki si anak ini?” tanya ibu Sorumboy. “Mm, di sulap,” kata Leeng. “O ya, pulihkan semangat mu ‘Nak,” kata si ibu, sebab perempuan itu tidak ubahnya seperti Sorumboy, Cuma yang kurang, perempuan itu tidak mempunyai cincin. Sedangkan anaknya pula mempunyai cincin. Tapi, si ibu masih belum lagi memperhatikannya samada perempuan itu ada cincin atau tiada. Hanya yang ada, perasaan gembira yang meluap-luap, dan perempuan itupun memamnggilnya ‘Ibu’. Apa saja kerja di dalam rumah itu, semuanya akan dikerjakannya, cuma dia belum tahu betul keadaan rumah itu sebab rumah itu bukan rumahnya.

Tiba-tiba, ada sesuatu yang melintas dalam fikiran si ibu, “Kenapa ‘Nak, tiba-tiba saja kau tidak faham dengan apa saja di dalam rumah ini? Segala kerja dan tempat tidurmu pun kau tidak tahu mengemasnya,” tanya si ibu. “Mm, entah, saya sudah lupalah ‘Bu,” jawab si perempuan. Na, sejak Leeng dan Sorumboy berkahwin sehingga mempunyai seorang anak, mereka masih tinggal di situ.

Semasa mereka masih belum mempunyai anak, belum ada apa-apa yang dikatakan oleh Leeng. Setelah mendapat anak, Leeng mulai bertanya kepada orang, “Pada pendapat kamu, apakah Sorumboy ini

with the girl and her parents in tow.

When they were still far from the house Sorumboy’s mother said “My daughter, my daughter. Son, where did you find my child? It’s good dear that you weren’t killed. Where did you come across her?” “Uh, in the field hut,” said Leeng. “Call back her spirit, darling,” said the mother, taking her to be her daughter because there was no difference between them, although she had no ring. Her daughter had a ring. But the mother did not yet look closely whether she had a ring. She was happy, and the girl also addressed her as mother. The girl would do anything she was asked to do in the house, but she wasn’t entirely familiar because it wasn’t her own house.

Suddenly one day the mother had a thought and said, “Why all of the sudden are you not familiar with anything in the house, darling?” You don’t even know how to do housework and how to make up your bed.” “Umm, I don’t know, I forgot, mom,” the girl said. From the time they got married until they had one child, they stayed with Sorumboy’s mother.

When they did not have children yet, Leeng didn’t say anything. But when they had a child, then Leeng began asking people while his wife was away, “Is my wife Sorumboy?”

i sawo doo. “Keematan dikoo,” ka sid tidi, “yadi nelo oy?” ka. “Oõ, yakang nelo,” ka di tidi di Sorumboy. “Oõ, i tanak kuno.” Om i tulun o duaton nga, “Oõ, i Sorumboy no,” ka di tulun.

Nga i momoleeng nôono bala diri, moongimuaw do tongo susut, i tama di sangod najadi do turipon, tama di Sorumboy. Dinuat di tulun i Leeng ong tulun siongo nga, “Nasambat ku sîfilo,” ka di Leeng. Sera do bibinoros do tama di tongondu. Baa, korikot di posusu di tanak i tongondu ka, keemot-imot no di tidi dot duwo ot susu, duwo milabpang i tuwa di susu.

Ka dit momoleeng ka, milom nopikir di momoleeng dot ong-ko' i tanak yopo tu i susu. Tu, iseeso o susu di tanak yo. Adi, kapayig nopo i Leeng ka, ka tidi di Sorumboy ka, “Nokuro ka oy akang tu milom apat o susu nu?” ka. Na, ka nopo di tongondu ka, “Dogo do kinowowoyoon, aa-nu gaam oy idi nela'an dot tadi nga antad di nosusu oku nopo nga apat mâantad ot susu ku,” ka di tongondu ka. “Oõ,” ka di tidi ka.

Jadi, ka di Leeng ka, “Ilo dilo, okon-ko' yadi pelo, boroson banar kuno dikoo,” ka di kusay. Nitarang dîiri dot, “Okon-i-ko' yadi pelo, tanak do sangod,” ka di kusay. “Tu ino nopo kiro'o:

adalah Sorumboy yang sebenar?” Pada waktu itu, isterinya itu sedang berpergian. “Pada penglihatan kamu, apakah dia itu memang anak kamu?” tanyanya lagi kepada ibu Sorumboy. “Ya, dialah tu,” kata ibu Sorumboy, “ya, anak saya,” katanya lagi. Dan orang-orang yang ditanya juga berpendapat sama, “Ya, Sorumboy,” kata mereka.

Na, sementara orang tua itu pula, ia dijadikan tukang sapu kolong rumah, bapa kepada perempuan itu, iaitu bapa kepada isteri Leeng. Orang bertanya kepada Leeng dari mana asalnya orang tua itu, namun jawab Leeng, “Saya telah menemuinya di sana,” katanya. Dia tidak memberitahu bahawa orang tua itu adalah bapa kepada perempuan itu. Bila tiba masa perempuan itu menyusukan anaknya, ibunya ternampak akan puting susunya yang bercabang dua.

Kata orang tua itu, sebab tiba-tiba dia berfikir bahawa perempuan itu bukan anaknya sebab puting susunya. Sebab anaknya yang sebenar hanya mempunyai satu puting sahaja. Jadi, apabila Leeng berpergian, bertanyalah ibu Sorumboy, “Kenapa ‘Nak, tiba-tiba saja kau mempunyai empat cabang puting susu?’ tanya si ibu. Lalu perempuan itupun menjawab, “Memang asal-asal saya, ibu tidak tahukah bahawa sejak lahir saya sudah punya empat cabang puting susu,” kata perempuan itu. “O ya,” kata si ibu.


Jadi, Leeng pun kemudian berkata, “Saya nak terangkan kepada kamu, sebenarnya dia bukanlah si adik Sorumboy,” katanya. “Dia bukan si adik Sorumboy yang kamu sangkakan, dia itu adalah anak orang

He asked his mother-in-law, “In your view, is this your daughter?” “Yes, son,” said Sorumboy’s mother, “she is my daughter.” When other people were asked they said “Yes, she is Sorumboy.”

As for the parents, the enslaved father of the girl who was now called Sorumboy were sweeping the ground under the house. When people would ask Leeng who these people were, he would say “I came across them over there.” He wasn’t going to tell them that this was the father of the woman. So then, when the woman was about to give birth to her child, the mother saw that each of her breasts branched out into two breasts with two nipples.

The old woman concluded that this was not her child, because of her breasts, because her child had only one breast on each side. So when Leeng was away, Sorumboy’s mother said, “Why darling do you suddenly have four breasts?” The woman just said, “This is just how I am. Don’t you know mom that I had four breasts from birth?” “I see,” said the mother.

Then Leeng finally told her, “She is not your daughter, I’m now revealing the truth to you.” Then he clarified, “She is the daughter of a headhunter. Here is what you need to process:


<p>Korikot oku sori nga minaan i adi diri tatakay do liow, niginiti nogi id tinungusan, nga minaan ku-i wagu posuputo om polobongo kuno. Ilo nopo nga, tanak do sangod ilo, i minanganu di adi, i tobpinee,” ka. “Oõ, kuoyon po d̄ino,” ka dit momoleeng, “nogontian po yakang,” ka. “Aa-i kukuoyon tu otoluod dogon ilo,” ka. Na, irad no dino ka. Aso no, nopongo.</p>	<p>mengayau,” kata Leeng lagi. “Sebab, kamu bayangkan saja, sesampainya saya di sana, leher adik Sorumboy telah dipenggal, kemudian mereka gantungkan kepalanya di bawah bumbung. Akan tetapi saya telah cantumkan dan kemudian saya kuburkan mayatnya. Perempuan itu adalah anak orang pengayau yang telah mengambil kepala si adik Sorumboy, adik kepada lelaki yang telah mengambil kepala Sorumboy,” katanya panjang lebar. “Baiklah, tak apa juga, sebab perempuan itu adalah pengganti anak saya,” kata ibu Sorumboy. “Nak buat macamana, diapun sayang dengan saya,” katanya. Nah, begitulah ceritanya. Tiada lagi. Tamat.</p>	<p>When I got there they had severed Sorumboy’s head and hung it up from the house center beam. I put her head and body back together again and buried her. This is the daughter of one of the headhunters who took our darling.” “Oh, there’s nothing to be done about that now,” said the old woman, Sorumboy’s mother, “my child has already been replaced.” “No matter, she loves me,” she said. So, that’s how it went. That ends the story. The End.</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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F024-KQR

<p>Majabow Tinangon di Pangadap Intang Kg. Salimandut 1984 Tinulis di Paul Kroeger</p>	<p>Majabow Diceritakan oleh Pangadap Intang Kg. Salimandut 1984 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Majabow Told by Pangadap Intang Kg. Salimandut 1984 English: James Johansson 2012</p>
<p>Waroo no ka ka iri. Jadi, pisasawo no i Majabow om i tongondu. Om leled kinopisasawaan doalo, ki-anak no. Amu ela'an ong piro koyuwan nga, waro tanak dot tokodok po, sumusu po.</p> <p>Jadi, waro ot pinibabaran dit sawo di Majabow om i Majabow. Ka di Majabow, “Babanar-no ka dot kapatay ot maan lumpotio momurineet ilo mogondi?” ka di Majabow. “Babanar no, ka di tuturan dot tulun, nga amu ela'an,</p>	<p>Pada suatu masa dahulu, berkahwinlah Majabow dengan seorang perempuan. Tidak berapa lama selepas mereka berkahwin, mereka pun dikurniakan cahayamata. Tidak tahu berapa orang, tapi mereka mempunyai anak kecil yang masih menyusu.</p> <p>Lalu, Majabow dan isterinya telah berbincang tentang sesuatu. Kata Majabow, “Betulkah jika ayat jampi diterbalikkan ketika melaksanakan upacara pemujaan, boleh menyebabkan orang meninggal dunia?” tanya Majabow. “Memang benarlah seperti</p>	<p>Once upon a time, Majabow married a woman. After being married a long time, they had a children. We don’t know how many children they actually had, but they did have a small child who was still nursing.</p> <p>One day Majabow and his wife had a conversation. Majabow asked, “Is what I’ve heard true that if when chanting to the spirits you do the chant backwards you will die?” “People say it’s true, but</p>

<p>okon-ko' noporisaan no,” ka di sawo di Majabow, ka. “Aa-ku mimoyo dino,” ka di Majabow. “Om kuoyon po dfino, dot ino-no boros dot tulun. Nga, ong engin ko dot morisa, maan ku porisaay,” ka di sawo di Majabow.</p> <p>“Nga, osusa ko tu, bang milom babanar, matay oku, aso momiara dino tanak, tu sumusu peno,” ka. “Nunu ot ipaakan nu do tanak dot sumusu po?” ka di sawo di Majabow.</p> <p>“Ay, tombo nopo ot tatakal ku dot kaakaakanan dino tanak, ong milom kodtuwaday matay kono,” ka di Majabow, ka. “Ong kaa dino, nga umbalan ku mongolumpatiw o rineet,” ka di sawo di Majabow.</p> <p>Jadi, minogondi dñiri iri kabarasan, om minangalawa no dñiri di wogok. Jadi, pogondi dñiri it tongondu, it sawo di Majabow, mantad sid timpuun-i, om lumpotio no it rineet, sampay noompus. Iri nopot sawo di Majabow diri nga nasadayan dot mogondi.</p> <p>Nopongo nopo mogondi, pinatay dñiri it wogok, om nakaakan po dit wogok om tinumolud nogi. Iri nopot tumolud nga pomupusan dot mogondi. Iri pot eeran i Majabow, tu nurudan po dit sawo yo it tanak dot samangkuk ot gatas.</p> <p>Jadi, orikot dñiri tinumolud, tad rinumuluk-i it sawo di Majabow dot minatay. Na, mangay do tongo tulun tarabango dot mamasi, nga amu-i noposiyon</p>	<p>orang kata,tapi tak tahu pula bagaimana kebenarannya sebab bukannya pernah dicuba,” jawab isteri Majabow. “Saya tidak percayalah dengan hal itu,” kata Majabow. “Macamana lagi tak mahu percaya, jika orang sudah mengatakan demikian. Tapi, kalau abang mahu,saya akan cuba,” kata isteri Majabow.</p> <p>“Tapi, kalau hal ini benar, abang akan menghadapi kesukaran jika saya benar-benar akan meninggal dunia, sebab anak kita itu masih menyusu lagi, tiada yang menjaganya,” katanya.</p> <p>“Apa sajalah usaha saya untuk memberikan anak kita makan, jika sekiranya kau tiba-tiba meninggal dunia,” jawab Majabow. “Kalau begitu, saya akan cuba menterbalikkan ayat jampi,” kata isteri Majabow.</p> <p>Jadi, isteri Majabow pun mulalah menjalankan upacara pemujaan, lalu menangkap babi. Apabila pemujaan itu dimulakan, isteri Majabow mulalah menterbalikkan ayatnya dari mula hingga habis. Isteri Majabow ini pula menjalankan upacara itu sehingga petang.</p> <p>Selesai saja upacara pemujaan itu, babi itupun dipotong. Sebaik sahaja selesai makan babi yang dipotong itu, iapun menyambung semula upacara pemujaan itu. Sebab ia adalah untuk menamatkan upacara itu. Tapi, hal yang menghairankan Majabow ialah isterinya itu telah memerahkan air susu untuk anaknya.</p> <p>Ketika isteri Majabow melaksanakan acara pemujaan itu, tiba-tiba ia jatuh tersungkur lalu meninggaldunia. Tapi ketika orang-orang datang memberikan pertolongan</p>	<p>I don’t know since I haven’t actually tried it,” said his wife. “I don’t believe it,” said Majabow. “Well what can you do; that’s what people say. But if you’d like to test it out, I’ll give it a try,” said Majabow’s wife.</p> <p>“However, if it turns out to be true, you will find yourself in difficulty since there will be no one to care for our children, since this one is still nursing,” said his wife. “What will you feed our child who is still nursing?”</p> <p>“Well, should you die I’ll have to come up with whatever I can think of to feed the children,” said Majabow. “Alright then, I’ll try reversing the chant,” said his wife.</p> <p>So she began chanting, and they caught a pig. His wife went on chanting right from the start reversing the chant right up until it was done. His wife was chanting all day long.</p> <p>When she had finished the chant they killed the pig. She ate some of the pig and then went into a spirit trance. The spirit trance is the final part of the ceremony. What surprised Majabow was that his wife expressed a bowl of milk for their child.</p> <p>So when she got to the spirit trance, Majabow’s wife just crumpled to the floor dead. The people there tried to revive her right up to the next</p>
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<p>kabarasan sampay nosuwaban, miiwiliw-i siri i sawo di Majabow, aso pinuobo.</p> <p>Jadi, it tanak nga mogiad. Na, penumo dñiri di Majabow dit gatas, it naan urudo dit sawo yo sid mangkuk. Nga, nawi dit tanak iri, iri-iri sodoy diri.</p> <p>Orikot it susuwab, tumangkangaw dñiri i Majabow. Boboyo'o nopo dialo, onuwo nopo it gampa yo, om maay yono songkilo, om bobo'o no i tanak om pamanaw no yalo kumaa sid Nabalu. Om pamanaw yalo ontod sid walay, amu ela'an ong piro tadlaw om nokorikot nogi i Majabow silod Nabalu.</p> <p>Kadung nokorikot siri i Majabow, na, waro no tulun siri dot sinumambat di Majabow dot amu mongoo mindakod i Majabow siri. Nga okosog i Majabow do mindakod.</p> <p>“Kadung aa-kow pendakod, tibason tekoo,” ka di Majabow. Om unuso dialo it gampa yo om kinam mintitibas, tu minongoduat yalo mogiim di sawo yo, nga, “Aso siti,” ka di tongo tulun. Om kinam yalo mintitibas, nga ilo-no, irad-ko' titinibas ilot Nabalu dilo kabarasan, ka di tuturan dit tulun kodoori.</p> <p>“Ong amu kembulay i sawo ku, patayon tekoo kiawi,” ka di Majabow. Pagkam rumosi it tongo tulun siri dot patayon, maay-i pembulayo it tatod di sawo di Majabow. Minaan dñiri poolio. Nga iri okon-ko'</p>	<p>cemas untuk menghidupkannya, maka walaupun hingga ke pagi ia tidak dapat dihidupkan lagi, dan menyebabkan isteri Majabow terbaring sahaja di situ, tanpa nafas.</p> <p>Anak Majabow pun menangislah dengan tidak berhenti-henti. Lalu Majabowpun memberikan anaknya minum air susu yang telah diperah oleh isterinya dalam sebuah mangkuk, tapi malam itu juga air susu itu habis diminum oleh anaknya.</p> <p>Keesokan harinya, Majabow kini merasa susah hati. Lalu dengan semena-mena, dia mengambil parangnya kemudian mengikatkannya di pinggang, dan didukungnya anaknya lalu bertolak menuju ke Gunung Kinabalu. Tidak tahu berapa lamanya ia berjalan dari rumah menuju ke Gunung Kinabalu, barulah ia sampai disana.</p> <p>Sebaik sahaja ia sampai di sana, Majabow telah berjumpa dengan orang yang tidak setuju kalau Majabow mendaki Gunung Kinabalu itu. Tapi Majabow tetap berkeras mahu mendakinya.</p> <p>“Jika kamu tidak mengizinkan saya mendaki Gunung Kinabalu ini, saya akan potong kamu!” kata Majabow. Lantas menghunus parangnya lalu mengibasnya untuk memotong, sebab dia telah bertanya tentang isterinya tapi orang itu menjawab, “Tiada di sini,” kata mereka. Dan Majabow pun berhabislah memotong gunung itu sehingga Gunung Kinabalu itu menjadi seperti itu, kata orang dulu-dulu.</p> <p>“Kalau isteri saya tidak keluar, saya akan bunuh kamu semua,” kata Majabow. Oleh kerana orang-orang itu takut dibunuh, maka akhirnya mereka mengeluarkan juga roh isteri Majabow lalu menyuruhnya pulang. Tapi ketika isteri Majabow pulang, mereka</p>	<p>morning, but she wasn't revived. His wife was laying there not breathing.</p> <p>So their child started crying. He gave the child the milk to drink that his wife had expressed but the child finished it on that very first night.</p> <p>The next day Majabow began to get worried. He made a quick decision and grabbed his bushknife, tied it on, put his child on his back and set off for Mt. Kinabalu. He set off from his house, walking I don't know how many days and eventually got to Mt. Kinabalu.</p> <p>When he arrived, there were people there who met him who would not allow him to climb the mountain. But he was very insistent that he was going to climb it.</p> <p>“If you don't let me climb, I'm going to cut you up,” said Majabow. He drew his bushknife and began swinging it. He had asked them about his wife but they said, “She isn't here.” So he went on chopping, and that is why Mt. Kinabalu had the appearance of having been chopped – so the people of old told us.</p> <p>“If my wife doesn't come forth, I'm going to kill you all,” said Majabow. Since the people there were afraid of being killed, they brought forth the spirit of Majabow's wife. They returned her to</p>
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<p>miwawaya di Majabow iri. “Kada ko susa, uli no, ilo sawo nu poolion ya no,” ka di tongo tulun siri.</p> <p>Jadi, pagkam iri tu okon-ko' kopiiso po, i Majabow nopo nga koyuwan-i di Majabow, ii nopo sawo di Majabow, nga tatod. Tatod nopo diti nga osundu ka ka. Jadi, minuli no it tongondu, it tatod dit sawo di Majabow, sid koyuwan yo sid walay. Nga, kadung nokooli po it tatod, noposiyon no it koyuwan. Kooli i Majabow, nga noposiyon no it sawo yo.</p> <p>Jadi, nopupusan nôono i tuturan ku dino pasal di Majabow. Iri-no gisom dot norongow ku.</p>	<p>bukannya jalan bersama-sama seperti orang yang sama-sama hidup. “Jangan risau, kami akan pulang juga isteri kau itu,” kata mereka.</p> <p>Oleh sebab mereka bukannya masih sama-sama hidup, sebab Majabow ini masih hidup dan isterinya pula hanya roh sahaja lagi, dan roh ini adalah ajaib maka roh isteri Majabow pun pulanglah kepada badannya. Dan apabila rohnya itu sudah pulang, maka badannya pun telah hidup. Ketika Majabow sampai di rumahnya, ia mendapati bahawa isterinya sudah hidup semula.</p> <p>Jadi, di sinilah berakhirnya cerita saya mengenai kisahMajabow. Setakat ini sahaja cerita yang saya dengar.</p>	<p>him. But she did not go back together with Majabow. “Don’t be troubled, go back home, we will return your wife to you,” said the people there.</p> <p>So then they were not actually united given that Majabow still lived in his body and his wife was a spirit. The spirit of a person has supernatural/magical power they say. So the spirit of Majabow’s wife went back to her body in their house. When her spirit got back into the body, her body came back to life. When Majabow got home his wife had been resurrected.</p> <p>So then, that ends the story of Majabow. That is as much as I heard.</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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F025-KQR

<p>Minoginum i Laki Om Yoduw Do Kolumata</p> <p>Tinangon di Jupilin Mositun Kg. Batition, 2012.04.12 Tinulis di: Rosnah Nain 2012</p>	<p>Laki dan Oduw Berpesta Dengan Pisang Hutan</p> <p>Diceritakan oleh Jupilin Mositun Kg. Batition, 2012.04.12 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Laki and Oduw Party On Wild Bananas</p> <p>Told by Jupilin Mositun Batition Village 2012-04-12 English: James Johansson 2012</p>
<p>Waro no ka ka iri. Pisasawo no di Oduw om i Laki ka. Na, i Laki nopo dino om Yoduw, sid luwang do kayu ot iiyonon. I Laki nopo dino kusay, Yoduw tongondu.</p>	<p>Pada suatu masa dahulu, berkahwinlah Oduw dan Laki. Selepas mereka berkahwin, mereka tinggal di dalam lubang kayu. Laki ini adalah lelaki, dan Oduw pula adalah perempuan.</p>	<p>Once upon a time Oduw and Laki got married. Laki and Oduw lived in a hole in a tree. Laki was the man, Oduw the woman.</p>

<p>“Des,” ka di Oduw, “kumukuro kito po diti oy Laki?” ka di Oduw om, “Nn, taw no oy Oduw,” ka di Laki.</p> <p>“Ay, gaam po boy Laki o miupakat kito moginum,” ka di Oduw. “Nunu o poginum oy Oduw?” ka di Laki. “Nn, ogumu ot tongo rinapa dilo,” ka.</p> <p>“Nunu o rinapa?” kam. “Ba, ilo rinapa nopo nga at todlok, takanon nopo nga ah kolumata,” ka di Oduw.</p> <p>“Isay ot loowon kito?” ka di Laki om, “Nn, duduaton ot loowon oy Laki, dot i tongo raja, i tongo Solutan,” ka di Oduw.</p> <p>“Om mangakan gaam o Solutan do kolumata om todlok?” ka di Laki om, “Ba, paakanon nopo ino tongo Solutan dino,” ka di Oduw.</p> <p>“Ba, om sera kito moginum?” ka di Laki om. “Nn, sera-i sera,” ka di Oduw. “O', awasi-i toõ ino oy Oduw, nga mogiim kito no, sumodia kito po mâantad,” ka di Laki.</p> <p>Ba, om kinam mogiim om mongumpug do todlok om kolumata, miitiñimbun. “Oõ, kodung ino no oy Oduw, soolo pot umpugay kito do todlok,” ka di Laki.</p> <p>Na, noompug iri, “Ba Oduw, mamanaw oku po ðino, mongoligow oku po do tongo raja om Solutan,” ka di Laki. “Oõ” ka di Oduw. “Nga, ilo-lo poy Oduw, kodung orongow nu ot oguriyok om song-gara, tuntungon no inot dalid,” ka di Laki. “Oõ,” ka di Oduw. Na, pamanaw no ka ka i Laki mongoligow dot tongo</p>	<p>“Seh,” kata Oduw tiba-tiba. “Bagaimana dengan kita ‘ni Laki?” tanya Oduw kepada Laki. “Entahlah Oduw,” jawab Laki.</p> <p>“Lebih baik kita mengadakan pesta makan-makan,” kata Oduw. “Dengan apa kita mengadakan pesta makan-makan pula?” jawab Laki dengan pertanyaan. “Itu banyak lauk-pauknya,” kata Oduw.</p> <p>“Apa lauknya?” tanya Laki. “Lauknya adalah jantung pisang, dan nasinya pula adalah pisang hutan,” jawab Oduw.</p> <p>“Baiklah, tapi siapa yang akan kita jemput?” tanya Laki. “Yang akan kita jemput ialah raja-raja dan sultan-sultan,” jawab Oduw.</p> <p>“Tapi, adakah mereka mahu makan pisang hutan dan jantung pisang?” tanya Laki. “Berikan saja sultan-sultan itu makan benda-benda tu,” jawab Oduw. “Jadi, bila kita mengadakan pesta itu?” tanya Laki. “Bila-bila saja,” jawab Oduw. “Bagus juga ‘tu Oduw, tapi marilah kita mencarinya, kita harus bersiap-sedia,” jawab Laki.</p> <p>Lalu, Laki dan Oduw pun segera mencari dan mengumpulkan jantung pisang dan buah pisang muda sehingga bertimbun-timbun banyaknya. “Kalau begitu, kita akan mengumpulkannya juga di sebelah sana,” kata Laki.</p> <p>Setelah benda itu dikumpulkan, “Oduw, saya nak pergi dah ‘ni menjemput raja-raja dan sultan-sultan,” kata Laki. “Baiklah,” jawab Oduw. “Tapi, Oduw, kalau kau terdengar suara yang riuh-rendah dan bersorak, kau palukanlah banir kayu tu,” pesan Laki. “Baiklah,” jawab Oduw. Kemudian, pergilah Laki untuk menjemput raja-raja dan</p>	<p>“Laki,” said Oduw, “what should we do now?” “I don’t know Oduw,” said Laki.</p> <p>“How about we have a party?” said Oduw. “What will we have at the party Oduw?” asked Laki. “We have lots of meat,” said Oduw.</p> <p>“What meat?” asked Laki. “The meat is banana heart and the rice is wild bananas,” said Oduw.</p> <p>“Who will we invite?” asked Laki. “Since you ask who we will invite, let it be kings and sultans,” said Oduw.</p> <p>“And do sultans eat wild bananas and banana heart?” asked Laki. “Well, we’ll just feed it to them,” answered Oduw.</p> <p>“So when will we have the party?” asked Laki. “Whenever,” said Oduw. “That sounds fine Oduw. Let’s start looking for the food to prepare beforehand,” said Laki.</p> <p>So they were gathering banana hearts and wild bananas till they were piled high. “Since this storage place is full Oduw, let’s gather more banana hearts over there,” said Laki.</p> <p>When those had been gathered Laki said, “Okay Oduw, I’m going to set off now to invite kings and sultans.” “Okay,” said Oduw. “But here’s the thing Oduw,” said Laki, “when you hear loud voices and shouting, beat on that buttress root.” “Alright,” said Oduw. So Laki set off to invite various</p>
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<p>Solutan, tongo raja.</p> <p>Om kinam mamanaw i Laki, kobontol po, walay ka ka do Solutan. “Ades, ades,” ka di Solutan. “Serera poy Laki aa-ko-i nokorikot, kadung bianoy nokorikot ko sitid dagay. Nga monguro ko dino?” ka dit Solutan om. “Aay, okon-ko' tongoh oy Solutan nga mongoligow oku dikoo, tu moginum okoy di Oduw,” ka di Laki. “Nga, okon-ko' ikoo not maan ku diti ligowo, tongo raja nga maan ku-i ligowo,” ka di Laki. “Oõ, ino-not awasi ong kadung-ko' monginloow ko dagay, ogugumu okoy po,” ka dit Solutan.</p> <p>Ba om lombus nôono i Laki diti sid pomogunan do raja, sampay turu o pomogunan, dot pomogunan do Solutan om pomogunan do raja. Om kinam mititimpun ito tongo dayang do mi'a'alis, des ongo-lalanji ka ka bo, tu minanampakay, ba warot mongoligow.</p> <p>Ba, ilo kabarasan dilo, om pamanaw i Laki, sangadaw i Laki mamanaw, iso pomogunan ka ka. Jadi, wooy po di koturu tadlaw, minamanaw no i Laki muli ka ka dot ooyud nopo kabarasan ito tongo raja, ito tongo Solutan dot maya di Laki. Om pamanaw nôono, nu ka maan dit tongo dayang dot, es kogumu ka ka bo di dayang dot ongo-lalanji. Tongo wawayoy, tongo kusay nga ongo-liligkang ka ka, i minaya di Laki.</p>	<p>sultan-sultan.</p> <p>Dengan tidak berhenti-henti berjalan, Laki pun sampailah ke istana sultan. “Seh, seh,” kata Sultan. “Sejak dulu kau tidak pernah datang ke mari, tapi hari ini tiba-tiba pula kau datang. Apakah tujuanmu datang ke mari, Laki?” tanya Sultan. “Bukannya apa, saya mahu menjemput sultan ke tempat kami sebab saya dan isteri saya Oduw akan mengadakan pesta makan-makan,” jawab Laki. “Tapi bukan kamu saja yang saya jemput, raja-raja pun saya nak jemput juga,” sambung Laki. “Baiklah, itulah yang sebaiknya, supaya ramailah kami datang nanti,” kata Sultan.</p> <p>Lalu Laki meneruskan pula perjalanannya ke negeri raja sehingga tujuh buah negeri kesemuanya, iaitu negeri sultan dan negeri raja. Sementara itu, apabila permaisuri-permaisuri mendengar bahawa mereka telah dijemput, maka mulalah mereka berdandan dan mengenakan pakaian yang cantik-cantik. Maklum sajalah ada yang menjemput.</p> <p>Setelah itu, Laki pun pergilah ke negeri-negeri yang diduduki oleh raja dan sultan. Dan oleh kerana semuanya ada tujuh buah negeri maka Laki terpaksa mengambil masa selama tujuh hari untuk menemui raja-raja dan sultan-sultan, kerana setiap satu buah negeri yang didatangi oleh Laki memakan masa selama satu hari untuk dia berjalan. Setelah tiba pada hari yang ketujuh, pulanglah Laki dengan diikuti oleh raja-raja dan sultan-sultan bersama dengan permaisuri-permaisuri dan hamba-hamba mereka, yang mana permaisuri-permaisuri itu begitu cantik-cantik belaka bersama dengan</p>	<p>sultans and kings.</p> <p>As he went on walking Laki came across a sultan’s palace. “Oh my, oh my,” said the sultan, “you’ve never come here before and now finally you come. So, what is your purpose?” “Well no big thing really Sultan, I just want to invite you to mine and Oduw’s party,” said Laki. “But I’m not just inviting you; I’m also inviting some kings.” “That sounds good that you are inviting us, there will be many of us there,” said the sultan.</p> <p>So Laki set off again to the land of a king, reaching seven lands where there were kings and sultans. And the princesses began plucking their eyebrows, and they were very pretty, having gotten all dressed up since they had an invitation.</p> <p>As for Laki, he walked on, each day reaching a new land. On the seventh day he turned back for home, accompanied by a large band of sultans and kings. So on they walked. As for the princesses, there was a large number of beautiful princesses. There were also slaves and other men – all handsome – who accompanied Laki.</p>
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<p>Korikot sid poonomungan, sid lombus dit pinongumpungan dit kolumata, ponguuk i Laki. “Uuk!” ka di Laki do Yoduw o komoyon, nga moolotog-i Yoduw monuntung do dalid. Ba om korikot, na minomod-toronong no dîiri it tongo Solutan sid dalid. Notoliban no it kolumata di numpug sid insan-i, sid lombus kokikiro.</p> <p>“Siongo bo walay duyu dot iyonon dot minonginloow kow dagay?” ka dit tongo Solutan, tongo raja. Dot sawit-manawit dit tongo baju di dayang, tu sid tanga do gowuton. “Ay, iti no iti oy raja,” ka di Laki, “ot ponginloowan ya dikoo,” ka. “Isay o mangakan dino niloloow duyu dagay do tongo kokolumata, tongo totodlok?” ka dit tongo raja, tongo Solutan. Madaada dîiri Yoduw om i Laki, sompi miad-iad.</p> <p>Om kinam monotos mongodula nôono balaay it tongo tulun diri. Okon-ko' boroson it tongo raja om amu mongodula, nokung i tulun di biasa nga momongodula-i. Om kiinam-i nôono mongodula kabarasan iri nga aso-i bida dot liwotung i dula do koogumu di dula di tulun, opintayagan i dula dit noompug. Kikiroon-i ot turu o pomogunan. Nga nunu ka, mintotoyog Yoduw om i Laki dit</p>	<p>lelaki-lelaki yang tidak kurang tampannya.</p> <p>Sesampainya mereka di tempat yang disediakan sebagai tempat pertemuan, Laki pun segeralah memanggil. “Uuk!” panggil Laki kepada isterinya Oduw. Dan apabila Oduw mendengar akan suara panggilan suaminya itu, maka dengan tidak berlelah Oduw segera memalu banir kayu tempat tinggal mereka. Apabila sampai di tempat yang dimaksudkan, segeralah sultan-sultan dan raja-raja mendekati banir kayu itu, sebab tempat Laki dan Oduw mengumpulkan buah pisang muda sudahpun dilalui oleh mereka.</p> <p>“Mana dia istana yang kamu gunakan untuk menempatkan kami yang kau jemput ni?” tanya sultan dan raja-raja. Sedangkan pakaian permaisuri-permaisuri compang-camping akibat melalui hutan rimba. “Hm, inilah istana kami, wahai raja,” jawab Laki. “Dan inilah tempatnya kami menjemput kamu,” sambung Laki. “Siapa yang mahu makan makanan yang kamu sediakan itu, sedangkan ia hanya buah pisang hutan dan jantung pisang?” kata Raja dan Sultan. Laki dan Oduw terdiam sebentar, dan akhirnya mereka berdua menangis kerana malu.</p> <p>Dan orang-orang itu pula semuanya meludah habis-habisan. Jangankan raja dan sultan, orang biasapun turut meludahinya. Dan bila orang-orang itu meludah dengan tidak henti-hentinya maka, terbentuklah sebuah tasik di halaman tempat tinggal Laki dan Oduw dan menyebabkan Laki dan Oduw nyaris-nyaris lemas dalam tasik air liur tetamu mereka. Bahkan Laki dan Oduw terpaksa berenang ke</p>	<p>When they got to the reception area, beyond the pile of wild bananas, Laki let out an “ook” sound, intending for Oduw to hear it. So she beat on the buttress root. So when they arrived, the sultans approached the buttress root. They had passed the first pile of wild bananas.</p> <p>“Where is the house where you live, where you are inviting us to hold the party?” asked the sultans and kings. The dresses of the princesses were catching on brush and tearing because they were walking thru the forest. “Here it is, kings, the place we invited you to,” said Laki. “Who is going eat those wild bananas and banana hearts?” said the kings and sultans. Oduw and Laki didn’t respond, they just both cried.</p> <p>Then the people began spitting on them. It was not only the kings who were spitting on them; even the ordinary people were doing it. As they went on spitting, there was so much spittle that it became like a pond of spittle. They were swimming in spittle. Just think how many people came from those seven lands. So Oduw and Laki were literally swimming in</p>
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<p>dula di tulun, dula di tongo raja, tongo Solutan no kabarsan.</p> <p>Ba, nobobos po it tongo tulun diri mongodula, dot nopintayagan ot dula dot noompug siri, minomonguli no. Ontod po siri om muudula, sampay pooli po it tongo raja, tongo Solutan ka ka dilo nga kakal-i song-dudula. Iri no noompug, aso-i bida do liwotung, dot gonong olosod Yoduw om i Laki dot i biis dit tulun, i dula di tulun. Na, kinam-i nôono balaay iri, sompi miad-iad Yoduw om i Laki. “Ino-no kangku gima dika oy Oduw,” ka di Laki, “koyon kito-i moginum’, kangku om ‘moginum-i kanu’,” ka.</p> <p>“O’, nga ikaw nga ingin-i do moginum, aramay,” ka di Oduw. “O’, banar o’, isay ka tulun moginum dot masam-ko’ kito diti dot tongo dadalid, nga a-i bo kukuoyon, kinowowoyoon kito no iti,” ka di Laki do Yoduw. Na iri no karaja, sampay kinararasakan-i di dula, dot aso-i bida do liwotung, dot opintayagan.</p> <p>Narasak i dula, om kinam modop Yoduw om i Laki, ki-titinipi no ka ka i Laki dot, “Des oy Laki,” ka dit tulun dot sid kangkab o gisom di bongit. “Nokuro ino tu irad kow dino?” ka di tulun om. “Aso-i,” ka di Laki. “O’, elaan ku-i beeno, nosukup kow do kaamamalu, nga posik no om onuwo no i sopuk nu ong ki-sopuk ko, om pamanaw no silod gowuton,” ka dit tulun. “Pamanaw no silod natad dikoo, ad somok duyu. Tongoh-tongoh tokito nu,</p>	<p>dalam tasik air liur tetamu-tetamu itu. Bayangkan saja tujuh buah negeri yang membuang ludah di sana.</p> <p>Setelah puas meludah, dengan ludah yang boleh direnangi, pulanglah mereka. Tidak cukup di situ, dalam perjalananpun mereka masih membuang ludah. Dan apabila ludah-ludah mereka terkumpul, ia tidak ubah seperti tasik dan menyebabkan Laki dan Oduw hampir-hampir lemas. Dan akhirnya, Laki dan Oduw manangis. “Saya dah cakap dengan kau Oduw,” kata Laki. “Tak payahlah kita mengadakan pesta makan-makan, tapi kau mahu juga mengadakannya,” kata Laki.</p> <p>“Iyalah, tapi abangpun suka juga mengadakan pesta makan-makan ‘ni, sebab meriah,” balas Oduw. “Iyalah, namun sebenarnya, siapakah orang yang mahu mengadakan pesta makan-makan yang seperti kita, dan hanya tinggal di lubang kayu saja pula tu. Tapi, biarlah, inilah nasib kita,” kata Laki. Begitulah keadaan mereka, dan ludah-ludah itu pula surut dengan sendirinya.</p> <p>Sesudah ludah-ludah itu surut, tidurlah Laki dan Oduw dengan lamanya, sehinggakan tiba-tiba Laki mendapat satu mimpi. “Seh, Laki,” kata orang yang janggutnya hingga ke paras dada. “Kenapa kamu berkeadaan seperti itu?” tanya orang itu. “Tak ada apa-apa,” jawab Laki. “Ya, saya sudah tahu semuanya. Kamu cukup malu dengan kejadian itu ‘kan? Tapi, bangunlah, dan ambillah sumpitmu jika kau mempunyai sumpit, dan pergilah kau ke dalam hutan,” kata orang itu</p>	<p>the people’s spittle.</p> <p>When the people had finally had enough of spitting, making a pool of spittle, they all went home. From there all the way back home, the kings and sultans were spitting. The spittle gathered and became no different that a pond in a creek. Oduw and Laki very nearly drown in the people’s spittle. Both of them went on crying. “I told you so, Oduw,” said Laki, “I told you we shouldn’t have a party, and you just said, ‘Let’s have a party’.”</p> <p>“Yes but you also wanted to hold a party,” said Oduw. “Well, true enough, how is someone like us who live in a buttress root going to hold a party. But never mind, that’s just the way things went for us,” said Laki. That’s the way things were until the spit dried up, which was like a pond that they were swimming in.</p> <p>The spittle was dried up, and Laki went to sleep and had a dream. In the dream, a man with a beard down to his chest said, “Laki, why are you in such a state?” “No reason,” said Laki. “Yes, I know about that matter; you’ve been extremely shamed. But get up and take your blowgun if you have one and go into the forest,” said the person. “Walk in your yard, near you. Whatever you see, shoot it with the blowgun.”</p>
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<p>nga mangay nopo sopuko,” ka dit tulun, id tinipi. “Oõ,” ka di Laki. Ba kopolik nôono i Laki om Yoduw nga moosondiw o sopuk, sid somok dit odopon daalo id dalid. Ba onuwo no i sopuk om pamanaw no.</p> <p>Keensosodu iri om pogigintong sid sawat, maatakom ot togo'ot sid iso kayu. “Es, ba sosopukon peeno,” ka di Laki. Nga aa-i kopitatak di Oduw ino, mitatanud-i di Oduw om i Laki. Om sopuko nôono balaay iri nga, insan po, aso po. Keenduwo, aso po. Om sopuuko no babanar nga pololopug po noloo. Om koloo nga, milom tawag dñiri. “Ay, naar-i dot togo'ot iri om tawag nogi iti,” ka di Laki. (Togo'ot, masam-ko' i langa obo, it tutumulud, i ki-kombung diri. Ong poonguni, aa-ku elaan ong kuro ka diri. Ong langa, kag, kag, kag, ka. i dupot do timbaan.)</p> <p>Jadi, ba koloo iri, ba ngaangaam do noloo om tawag nga ki-tutuntung. Om tuntungo di Laki nôono balaay iri, nga milom tumipuritak dot takanon dot alasu po, om tongo ririnapa nga alasu po. Piurukay no di Laki om Yoduw mangakan, nga sompi owiwiyaw no ka ka.</p> <p>Ba, om tuntungo keembagu di Laki iri, nga sam-ko' minluwas it aajangan dit tinonuw di tuni. “Ay, ba!” ka di Laki.</p> <p>Pamanaw nôono mitatanud di</p>	<p>lagi. “Pergilah di sekeliling tempat tinggal kamu yang berdekatan. Apapun yang kau jumpa, sumpitlah ia,” kata orang dalam mimpi Laki. “Baiklah,” jawab Laki. Setelah Laki dan Oduw bangun dari tidur, mereka mendapati ada sebatang sumpit sedang tersandar dekat tempat tidur mereka, dekat banir kayu itu. Lalu Laki segera mengambilnya dan segera pergi.</p> <p>Setelah berjalan beberapa jauh dari situ, sambil memandang ke atas, maka terlihatlah oleh mereka seekor kubung sedang terlekat pada sebatang pokok. “Sumpitkannya dulu ‘tu,’” kata Laki. Tapi Laki dan Oduw ini tidak pernah berpisah, ke mana sajakapun mereka tetap bersama. Dan apabila Laki menyumpit kubung itu pada kali pertama, belum ada apa-apa. Kedua kalipun juga masih belum ada apa-apa. Lalu, Laki menyumpitnya pula dengan bertubi-tubi, sehingga kubung itu terjatuh. Dan setelah kubung jantan itu jatuh, tiba-tiba ia bertukar menjadi sebuah gong. “Aik, kenapa gong pula ni, padahal tadi ia adalah kubung?” kata Laki.</p> <p>Jadi, apabila kubung itu terjatuh dan berubah menjadi gong, ia lengkap pula dengan pemukul. Dan ketika Laki memalu gong itu, tiba-tiba pula berjatuhan nasi yang masih panas dengan lauknya yang juga masih panas. Lalu Laki dan Oduw pun memakan makanan itu bersama-sama, sehingga mereka berdua kekenyangan.</p> <p>Setelah itu, Laki memalunya lagi, dan menyebabkan hutan yang terkena dengan bunyi gong itu tiba-tiba menjadi seperti padang. “Aik, wah!” kata Laki.</p> <p>Kemudian, mereka berdua</p>	<p>“Okay,” said Laki. Then Laki and Oduw woke up and a blowgun was leaning against the wall near his bed in the buttress root. He grabbed the blowgun and set off.</p> <p>He got a little ways away and looked up and saw a flying lemur in the tree. “I’m going to shoot that,” said Laki. Oduw had not been left behind – she was there with Laki. He took a shot and missed. The second shot also missed. He aimed carefully the next time, and down came the lemur with a thud. When it had hit the ground suddenly it turned into a large gong. “Well ain’t that something,” said Laki, “it was a lemur and now it’s a gong.”</p> <p>So it fell and became a gong, along with a drumstick. So Laki struck the gong and out of nowhere emerged rice and meat, both hot. So the two of them ate it together until they both were sated.</p> <p>So then Laki struck the gong once again and the sound of the gong made the area around them all cleared out. “Now how about that!” said Laki.</p> <p>Then the two of them set off</p>
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<p>Laki om Yoduw, om tuntungo nôono ino dot aa elaan ong pipiro batu ot nongoyon dot mintutuk dot monuntung, nga nokuro tu pababaak po do pomogunan dot oluluwaas no. Ba, neenluwasan-i balaay iri dot aa elaan ong piro batu ot neenluwasan, dot naajangan dit tuni dit tawag.</p> <p>Tuntungo no sid tanga nga nokuro tu kon-ko' pososorondok po do walay dot aa elaan ong piro tingkat, dot bulawan ka ka it torigi, dot tongo-tamas nopo ot parakakas do walay do kooligkang dîiri, tu osukup-i o kaagayo do potonooon-i* dot bababatu-i bala dîiri o kinoluwasan di peentutuk diri, do kala-kala-i ti pomogunan do raja do kooligkang.</p> <p>Om indakod nôono i Laki, nga es, osukup ka bogima ot kooligkang di walay. Om i Laki om Yoduw diri nga polulumis po ka. It tongo sosokot di Laki om Yoduw nga tad-om aa-i kokosoon dot aso-i bida ko' sosokot do raja ka ka. Na ototomon no yoalo, aso no minangan.</p> <p>Om i nopo tawag diri, popotio nogi di Oduw om i Laki dot aa elaan ong impiro posuwango do pati. O', iri diri kabarasan, it amu po balaay nokodoropi i tawag diri, mangay po tuntungo di Laki sid iri-i iri it pinonomungan, i sid pinongumpungan di kolumata dot duwo o kineeyonon. Tuntungo siri nga, siri nga nokosodia mâantad o kaakanan. Aa-ku nong id walay no diri nga siri mâantad o kaakanan dot aa elaan ong piro bansa ot kaakanan do noompug. Na, nakaa iri, posuwango nogi nôono sid pati it tawag dot inturu popotio.</p> <p>Ba, nakaa iri, ka di Laki kumaa</p>	<p>berjalan lagi mengelilingi hutan itu, dan memalu gong itu yang entah sudah berapa batu jauhnya mereka berjalan mengelilingi tempat itu, sehingga dengan tiba-tiba terbentuklah sebuah perkampungan yang sangat luas. Setelah itu tempat itu menjadi seperti padang yang entah berapa batu ukurannya.</p> <p>Laki memalunya pula di tengah-tengah tempat yang seperti padang itu, maka dengan tiba-tiba tersergamlah sebuah rumah yang entah berapa tingkat, dengan tiang dan segala perkakasnya diperbuat daripada emas. Rumah itu begitu indah dengan pemandangan sekelilingnya yang sangat luas, mengalahkan negeri raja.</p> <p>Dan apabila Laki naik ke atas rumah itu, maka Laki mendapati bahawa hiasan dalaman rumah itu begitu cantik sekali. Sementara Laki dan Oduw pula, tiba-tiba berubah menjadi mulus. Dan pakaian mereka juga tiba-tiba bertukar menjadi seperti pakaian raja. Kini Laki dan Oduw begitu gembira sekali.</p> <p>Sementara gong itu pula mereka simpannya di dalam peti yang entah berapa lapis. Tapi, sebelum gong itu disimpan dalam peti, Laki memalunya pula di tempat pertemuan, tempat yang dahulunya mereka mengumpulkan buah pisang hutan, dengan dua tempat yang berasingan. Apabila Laki memalu gong di situ, maka dengan serta-merta makanan telah sedia terhidang, bahkan dalam rumah pun juga telah tersedia beberapa jenis makanan yang terkumpul. Sesudah itu, merekapun memasukkan gong itu di dalam peti sebanyak tujuh lapis.</p>	<p>together walking and striking the gong. I don't know for how many miles around they walked striking the gong, but all the area they covered was cleared out by the gong sound. I don't know how many miles around, having been affected by the sound of the gong were cleared.</p> <p>Then in the middle of the clearing he struck it again and a house suddenly appeared – of how many levels I don't know – with gold posts, and all the furniture made of gold looking beautiful. It was huge with the area around it now paved with stone. It outshone the dwellings of kings for beauty.</p> <p>The Laki went up inside and the beauty was impressive. Laki and Oduw themselves became fine looking. Their clothing had also changed and become like that of kings and queens. So they were very happy, with no complaints.</p> <p>The gong they put into nested chests of how many layers I don't know. Oh, and before they had stored away the gong, Laki struck the gong at the reception area – at the two places where the wild bananas had been piled. When he struck it, there came forth pre-prepared food. That's not to speak of the house because there was prepared food there beforehand; many varieties of food gathered there. So then they put the gong in seven nested chests.</p>
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<p>sid di Oduw, “Kalu-ong oolit nōono bo i kamamalu dito diti, nga monginginloow kito po waagu di raja,” ka di Laki. “Taw dika oy Laki,” ka di Oduw. Na, “Iti diti,” ka, “monginloow kito po waagu di raja,” ka di Laki. “Oõ,” ka di Oduw.</p> <p>Mogot-i ino nga ki-ongo-kooripanan dīiri yo Laki dino, amu-i apaya yoalo dot mising-sususa do tirad-ko' mangansak. Waro tongo tukang masak dīiri ino, tongo-kooripanan. Dot, ki-tulun-i dīiri o siri.</p> <p>Ba, “Sera kito?” ka di Oduw om. “Ba, suwab mamanaw oku no monginloow di raja, masam-ko' iri no tu loowon ku-i kikiawi,” ka di Laki. “Oõ,” ka di Oduw.</p> <p>Om pamanaw nōono i Laki, om korikot sid pomogunan di Solutan. “Ikaw po iti oy Laki,” ka dit Solutan. “Monguro ko waagu? Engin ko do dulaan ko waagu, tumoyog ko waagu do dula oy?” ka dit tongo Solutan. Om “Ba, ombo no Solutan dot mongodula dagay waagu ko' amu, nga eengin oku-i dikaw popoongoy,” ka di Laki. “Moginum okoy waagu,” ka di Laki.</p> <p>“Oboy Laki, mongoy okoy-i diti, nga ong insan po nōono om masam-i masam ko' iri, amu elaan ong kuoyon ya nōono ikaw,” ka di Solutan. “Songkuro kaapanat dagay, okon-i-ko' kaakan okoy dot awasi om kaakan. Insan keenum okoy do weeg nga amu,” ka di</p>	<p>Sesudah itu, kata Laki kepada Oduw, “Mungkin rasa malu kita kini telah terubat dengan perubahan ini, jadi ada baiknya kita menjemput raja-raja itu semula,” kata Laki. “Entah kau Laki,” jawab Oduw. “Berkenaan dengan ini,” kata Laki, “kita akan menjemput raja-raja itu semula,” katanya. “Baiklah,” jawab Oduw.</p> <p>Bahkan kini, Laki dan Oduw sudah mempunyai hamba dan tukang masak. Oleh itu, Laki dan Oduw tidak lagi susah-payah untuk memasak sendiri, kerana semua kerja itu akan dibuat oleh hamba-hamba mereka. Dan tempat itu juga kini sudah ada penghuninya selain daripada Laki dan Oduw.</p> <p>“Bila kita laksanakan?” tanya Oduw. “Esok saya akan pergi menjemput mereka, dan seperti yang sebelumnya saya akan menjemput mereka semua,” jawab Laki. “Baiklah,” kata Oduw.</p> <p>Setelah itu, Laki pun segeralah pergi ke negeri sultan. Sesampainya ia di sana, “Kau lagi ‘ni Laki,” tegur Sultan. “Kau mau apa lagi? Mahukah kau diludahi lagi, dan berenang dengan air ludah?” tanya Sultan. “Bah, terserah pada sultan sama ada mahu meludahi kami lagi atau tidak, tapi saya mahu juga menjemput sultan semula,” jawab Laki. “Kami mahu mengadakan semula pesta makan-makan,” sambung Laki.</p> <p>“Baiklah Laki, kami akan pergi juga. Tapi, kalau perkara yang sama akan berulang, tak tahulah apa yang akan kami buat terhadap kau,” kata Sultan. “Betapa bersusah payahnya kami dahulu, jangankan makan, minum airpun kami tidak dapat,” kata Sultan. “Baiklah,</p>	<p>So then Laki said to Oduw, “So that our shame might be taken away, let’s invite the kings to come again.” “I’m not sure your plan is so good,” said Oduw. “So then,” said Laki, “let’s call the kings again.” “Okay,” sighed Oduw.</p> <p>Things were now much better for them because they got slaves and didn’t need to trouble themselves with things like cooking. They had cooks and slaves. They had gotten other people there now.</p> <p>So then Oduw said, “When will we do it?” “Tomorrow I’m going off to invite the kings. It will be like before because I’m going to invite everyone,” said Laki. “Okay,” said Oduw.</p> <p>So Laki set off and got to the land of a sultan. “You again Laki?” said the sultan. “Why are you here again? Would you like to be spit upon again, and swim in spittle again?” “It’s up to you sultans if you want to spit upon us again, but I want to invite you,” said Laki. “We are having a party again.”</p> <p>“Alright, we’ll come, but if it is a repeat of before, I’m not sure what we are going to do to you,” said the sultan. “We wore ourselves out getting there, and we did not eat any good food. We didn’t so much as drink water.” “Yes, well, whatever</p>
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<p>Solutan. “Oð, obo kuukukuuro-i* bo ino oy Solutan, ombo ko no, patayon okay ko' nunu dikaw. Sukati do Solutan mamatay dagay, duwo okay di Oduw,” ka di Laki. “Nga, lumombus oku po ad pomogunan da raja,” ka.</p> <p>Om ongoy nôono, apat o pomogunan do Solutan, tolu o pomogunan do raja. Masam-ko' iri no, turu o pomogunan do norikot. Ugu om irad-i diri tu momog-alis. Na, om korikot sid pomogunan do koturu, i pomogunan do raja, miniwawaya nobo iri. Tu, dalaman iso pomogunan, sangadlaw i Laki mamanaw. Sampay turu ot tadlaw, turu o pomogunan do raja norikot. Sampay norikot ðiri i masa do mamanaw muli i Laki, na miniwawaya no.</p> <p>Om korikot nôono sid poonomungan nga nunu ka mangan nu dot, ii nopo poonomungan nga aso-i bida di pomogunan do raja, i poonomungan nogi, it pintanganan kokikiro dit untuk dit pangakanan. Om kinam it tongo kooripanan monodia dot ongo-kaakanan nga, kuoyon nopo mangawi nga aa-i milod owion it kaakanan.</p> <p>Madaada i tongo raja. “Ades, ades,” ka di tongo Raja, “nokuro oboy Laki, i guulu om okon-ko' irad diti? Bianoy nopo nga ugu ko diti?” kam. “Aso-i,” ka di Laki. “Nga, lumombus tokow no ad wawalay ya no,” ka. “Wawalay ya no, iti nopo nga poonomungan no,” ka di Laki. “Oð,” ka.</p>	<p>bagaimanapun, sama ada kamu akan bunuh kami berdua dengan Oduw atau macamana, itu terserah pada sultan,” kata Laki. “Saya pergi dahulu ke negeri raja,” kata Laki.</p> <p>Laki telah mendatangi sebanyak empat buah negeri sultan dan tiga buah negeri raja, semuanya ada tujuh buah negeri. Begitu juga halnya, kerana para dayang-dayang masing-masing sibuk bersolek dan mengalis kening. Setelah sampai pada negeri yang ketujuh iaitu negeri raja, pergilah mereka bersama-sama. Sebab setiap satu negeri, Laki akan mengambil masa untuk berjalan selama satu hari. Jadi, apabila genap tujuh hari Laki berjalan, negeripun cukup tujuh buah. Apabila sampai masanya untuk Laki pulang, pergilah mereka semua bersama-sama.</p> <p>Dan apabila mereka tiba di tempat pertemuan, maka tempat itu tidak ubahnya seperti negeri raja, itu baru tempat perjumpaan. Yang mana ia terletak di tengah-tengah halaman tempat makan. Sementara para hamba pula tidak henti-henti menyediakan makanan yang begitu banyak, sehingga bagaimanapun cara untuk menghabiskannya tapi ia tidak akan habis.</p> <p>Raja-raja yang datang di pesta itu terdiam sejenak. “Ala, la, la..” kata raja akhirnya. “Kenapa ya En. Laki, keadaan dahulu bukannya seperti ini? Hari ini pula tiba-tiba begini?” kata Raja. “Tiada apa-apa,” jawab Laki. “Silakan ikut saya ke rumah kami pula,” kata Laki, “ke rumah kami yang sebenar; ini cuma tempat perjumpaan sahaja,” kata Laki. “Baiklah,” jawab Raja.</p>	<p>you want to do, it's up to you, whether you kill us or what. You are free to kill us, me and Oduw,” said Laki. “I'm going on to the land of the kings.”</p> <p>So he went on, going to the land of four sultans and three kings. It was just like before because he went to seven lands. And once again the maidens plucked their eyebrows to fashion them. When he got to the seventh land, the land of a king, they began accompanying him back. For each land he walked a day. After seven days he had reached seven lands. When it was time to head back they all came with him.</p> <p>When they got to the reception area it was no different from that in the kings' lands. It was in the middle of the courtyard, a place for eating. When the slaves continued preparing food, there was no way to finish it all off.</p> <p>So the kings contemplated the situation. “Oh my,” said the kings, “why is it that last time your place was different, and now it's like this?” “No reason really,” said Laki. “But let go on to the house. This is only the reception area, not the house.” “Okay,” they said.</p>
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Lombus nôono balaay iti nga nokuro tu kukuro poma i kaakaya dit tongo Solutan, it tongo raja nga aa-i kokukuuro di walay do Laki. Jadi, korikot nôono siri om kinam nôono balaay iri mangakan dot aa elaan ong piro bansa o kaakanan. “Ades oy Laki,” ka di Raja, “ontod siongo kinoonuwan duyu tu milom irad kow diti?” ka. “Ba, elaan nu no, iti no dagay kinowowoyoon, nitaak dagay do Minamangun,” ka di Laki. “Oõ,” ka, “nga, pokitudukon ya daraay dikaw ong ontod siongo pinongonuwun duyu,” ka di Raja. Om “Kuoyon ku dikaw modtuduk dot mantad id minamangun iti,” ka di Laki. “Oõ,” ka di Raja.

Jadi, titingaa po om tuku nogi i raja kabарasan nga neensan-insan minomogiad tu nodunduri-i dñiri dit minongodula dit insan-i. Ka dñiri dit mituturan, “Eeh,” ka, “koyon-i balaay dot tulun dot osusa dot mula-mula, milom asanang-i. Intaay po nôono yaloy daman Laki diti nga asanang-i dñiri ot kinowowoyoon, tinaakan-i do kasanangan,” ka di tongo Solutan, tongo Raja. Songko-daada dñiri.

Iri diri kabарasan, aa elaan ong piro wulan do sisiri no do mangakan. Kadang-kadang aa-i ti-uli dñiri, tu aa-i ti-tongkiyad dit kaakanan di Laki om Yoduw. Aa-i milod owion dino.

Kemudian mereka pun pergilah ke rumah yang En. Laki maksudkan, namun bagaimanapun kayanya para sultan dan para raja, tapi mereka tidak dapat menandingi rumah Laki. Setelah mereka sampai di sana, mereka terus saja makan dengan berselera sekali dengan makanan yang entah berasa jenis. “Aduh, encik Laki,” kata Raja. “Bagaimana kamu mendapat semua ini, tiba-tiba saja kamu berubah menjadi begini?” tanya Raja. “Kau harus faham, inilah nasib kami berdua, Pencipta telah berikan kepada kami,” jawab Laki. “Yakah?!” kata raja dengan perasaan yang sangat kehairanan. “Kiranya kami mahu minta petunjuk dari kau, dari mana kamu dapatnya,” kata Raja lagi. “Bagaimana saya nak bagi kau petunjuk, sedangkan semua ini adalah pemberian maha Pencipta?” jawab Laki. “Baiklah,” kata Raja.


Setelah mendengar demikian, raja kemudiannya mendongakkan kepala dan kemudian tunduk dan menangis kerana dia sangat menyesali perbuatannya di mana dia telah meludahi Laki dahulu. Dalam perbualan, mereka berkata, “Eeh, jangan cuba-cuba hendak menghina orang yang susah pada mulanya, kerana akhirnya orang itu akan jadi senang juga. Lihat sajalah pakcik Laki ini. Mereka telah diberikan juga kesenangan yang berlimpah,” kata para sultan. Mereka semua merenungkan hal itu.

Berkenaan dengan hal itu kononnya, entah berapa lamanya mereka berada di situ untuk makan, sehingga ada di antara mereka yang tidak mahu pulang sebab tidak mahu berpisah dengan makanan yang disediakan oleh Laki dan Oduw. Bahkan makanan yang disediakan

So they continued on. No matter how rich the sultans and kings were, their palaces still couldn't compare to Laki's house. When they got to the house they ate again with many types of food. “Oh my, Laki,” said the kings, “where did you get all this to have such a spread?” “Well, just realize that this was our life path given by the Creator,” said Laki. “Yes but we'd like you to show us where you got all this from,” said the kings. “How can I show you when it has come from the Creator?” said Laki. “Never mind then,” said the kings.

The kings all looked up and then hung their heads and all cried at once because they regretted spitting on Laki the first time they came. “Hey, don't disrespect people who are in difficulty at first. They may suddenly become well-to-do. Just look at this Laki; now his life path is well-to-do. He has been given comforts,” said the sultans and kings. Then they silently contemplated those words.

As for that gathering, I don't know how many months they were there eating. Sometimes they felt like never going back home because they didn't want to leave behind Laki and Oduw's food. It was never exhausted.

<p>Ba, leed d̄iri om nobobos no, minomonguli nogi d̄iri i wookon. Kadang it tongo kooripanan dit raja nga minogol-i, amu-i ti-tongkiyad siri. Na, miniboboros d̄iri dot, ka d̄iri dit tongo raja di wookon dit ongo-wawasi it tongo ginawo, “O’, aa-i balaay obbuli dot mongukuwo do tulun do masam-ko’ it tirad diri o koosusa; intaay po n̄ono iti nga, songkuro kaakaya tokow,” ka dit tongo raja. “Akaya no yo-Laki,” ka. “Oõ,” ka dit Solutan, om song-iad-iad d̄iri i wookon. Nodunduri it sampay nokopintoyog i Laki om Yoduw do dula. Leed d̄iri om minuli nogi dot wulan-wulan-i d̄iri bala sisiri iri. Nobobos iri om minomonguli nogi. Kadang* minaan po poowitay di Laki muli i wookon, pinowitan dit tongo barang yo obo.</p> <p>Na, iri no gisom, tu it tongo raja nga nokooli no, tu norikot no i gisom dit pinoginuman, poginakanan ka tidino boo. Nakaya po i Laki om Yoduw. Na ino-not gisom. Noompus.</p>	<p>oleh Laki dan Oduw langsung tidak dapat dihabiskan.</p> <p>Setelah beberapa lama dan sudah puas, pulanglah yang lain, sedangkan para hamba raja yang lain pula masih tinggal kerana berat hati pula meninggalkan tempat itu. Para raja yang lainnya yang baik hati pula berkata antara satu dengan yang lain, katanya, “Tidak boleh pula menghina orang yang miskin dan papa, lihatlah ini, bagaimanapun kayanya kita, tapi lebih kaya lagi mereka dari kita,” kata para raja. “Betul ‘tu,” jawab Sultan. Dan yang lainnya menangis terisak-isak kerana rasa menyesal dengan perbuatan mereka dahulu yang telah meludahi Laki suami-isteri sehingga ludah-ludah mereka bagaikan tasik yang boleh direnangi. Setelah berada selama beberapa bulan di sana, pulanglah mereka. Bahkan ada pula di antara mereka yang Laki bawakan barang-barangnya.</p> <p>Cerita ini sampai di sini saja, sebab para raja pun sudah pulang ke negeri mereka masing-masing, kerana masa untuk pesta itu berakhir sudah sampai. Dan setelah Laki dan Oduw sudah kaya, maka tamatlah cerita ini.</p>	<p>Eventually when they had had enough, many of them went back home. As for the kings’ slaves, they did not really want to leave. Then the kings with good hearts said, “Now we realize that you can’t insult people who are so poor like we did; just look at how rich we are. Now Laki and his wife are rich.” “Right,” said the sultans, and some of them were weeping. They regretted spit so much that Laki was swimming in spittle. Eventually they left after being there many months. They got tired of being there and went home. Laki gave them things to bring home with them.</p> <p>That ends the story. The kings had all gone home because the feasting and drinking was over with. So ends the story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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<p style="text-align: center;">Tumpolok</p> <p style="text-align: center;">Tinangon di Rumalom Pamadsu Kg. Longob 1988</p> <p style="text-align: center;">Tinulus di Jamail Masadur</p>	<p style="text-align: center;">Tumpolok</p> <p style="text-align: center;">Diceritakan oleh Rumalom Pamadsu Kg. Longob 1988</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Tumpolok</p> <p style="text-align: center;">Told by Rumalom Pamadsu Kg. Longob 1988</p> <p style="text-align: center;">English Translation: Nelleke & James Johansson 2012</p>
<p>Waroo, waro ka ka dilo. Waro kabarasan ot tulun tara'at kodori ponong sitid daaton reetan di Tumpolok. Yalo dino, nokiyang sid iso pomogunan tawasi om aso kosusa'an. It tongo tulun sid pomogunan dino ingin dot kowosian om amu ingin dot pisangadan. Nga waro nopo ot sangod sumoruwang om mamatay dit tulun siri, aso kokudarat. I Tumpolok no nga ara'at nogi.</p> <p>Adi i Tumpolok nopo dino kabarasan, lalandu kosundu om okudarat. Alangkas monginangkus om mamananaw. Yalo dino alampas babanar ot bulud om poo, katalib po diti tulu ong mogom-ogom no, topong siku po kotoliban.</p> <p>Nga iri po ot kasasalaan, kasamung nopo do tulun ong monginangkus it tulun it kasamung dialo sid ralan, gusaan dialo om maan nogi patayo. Karaatan dino kororosi nopo dit tongo tulun siri. Rumosi tu milom kasasambat no di Tumpolok om maan patayo. Jadi, i tulun siri miikiros nopo om mawas-awas nopo.</p> <p>Ong kasambat i Tumpolok dot tulun dot songsasaan dot tandus, rumikot nopo i tulun siri om sungkadan no dit tulun it takod di Tumpolok sampay olopuson it lukap. Nga mongingkalakak nogi</p>	<p>Pada zaman dahulu kononnya, ada seorang lelaki yang berasal daripada kita, mempunyai tabiat buruk. Lelaki itu bernama Tumpolok. Tumpolok ini kononnya telah menjadi datuk moyang di suatu perkampungan yang aman damai dan tiada persengketaan. Orang-orang yang tinggal di perkampungan itu menginginkan kedamaian dan tidak suka dengan persengketaan. Akan tetapi, apabila ada pengayau yang datang dan membunuh orang-orang di sana, tiada yang dapat melawan. Hanya Tumpolok saja seorang yang kuat, namun dia berkelakuan tak senonoh.</p> <p>Jadi, Tumpolok ini kononnya seorang yang kuat, berkuasa ajaib, laju berlari dan cepat berjalan. Dia juga seorang yang tinggi, bahkan apabila ia duduk di atas lantai, lututnya boleh melebihi paras kepalanya sehingga lebih kurang satu hasta.</p> <p>Masalahnya, apabila Tumpolok bertemu dengan sesiapa sahaja ketika dia sedang berjalan-jalan, kalau orang itu berlari, dia akan mengejar orang itu, dan kemudian membunuhnya. Hal itu sangat membuat orang dalam rasa ketakutan senantiasa. Mereka takut kalau tiba-tiba bertemu dengan Tumpolok dan aka dibunuh. Jadi, orang-orang disana selalu berhati-hati dan berjaga-jaga.</p> <p>Jika Tumpolok bertemu dengan orang yang sedang membawa lembing, orang itu segera datang kepada Tumpolok dan terus menikam kaki Tumpolok dengan lembing mereka sehingga tembus ke bawah</p>	<p>Once upon a time, there was a wicked man in our midst, whose name was Tumpolok. He was a grandfather in a good village where there was no trouble. The people in that village wanted the best and did not want headhunting. But there were always headhunters coming in and killing people there; there was no one who had strength to fight. What's more, Tumpolok was evil.</p> <p>Tumpolok had marvelous magical powers and fighting strength. He ran and walked fast. His shinbone and thigh were so long that they extended above his head by a cubit when he sat on the floor.</p> <p>But this was the problem, whenever he met a person on the trail, if the person ran, he would chase him and kill him. This evil scared the people there. They were afraid that they would suddenly come across Tumpolok and be killed by him. So the people there were terrified and very careful.</p> <p>When Tumpolok came across people who were holding spears, that person would come to him and drive his spear into Tumpolok's foot so that it came out his</p>

<p>mongirak i Tumpolok om mogom-ogom po dino mongingat monigup. Jadi sumuli nōono i Tumpolok diri nga ugu-i om irad diri tu olopuson it lupak dit tulun bo. Jadi opongo mituturan, mitongkiyad no dīino nga awasi yaloy Tumpolok tu kadung mingkakat, puyayon no it takod yo dit nosungkadan dit tandus nga turus olingos kabarasan, sabat ot pilat nga aso no. Ombo ong it tulun diti nga muli-i tu mongubat dit pilat.</p> <p>Jadi, it sid kineyonon di Tumpolok diri kabarasan, waro ot woyoon. Maay nopo om suu'o no dit woyoon kabarasan yalo manansawo sid pomogunan dot sangod, nga miboboyoo i Tumpolok, tu ara'at babanar bo ot ginawo dino kabarasan. Ela'an dialo dot monunsub nōono doo it woyoon diri. Adi, boros di Tumpolok, “Ela'an ku ogumu ot araraatan dogon tu ara'at oku, mamatay dot tulun. Jadi maan ku-i potumano ino boros nu. Om momoros oku ong aawi no it sangod diri nga gumuli oku-i siti kembagu. Nga kada konow momoros dot ara'at oku po. Osorow dikoo po oy dot tongo kapapatay dit tobpinee ku? Na isay nopo ot momoros dot ara'at oku, maan ku patayo kikiawi tulun sitid pomogunan diti,” ka di Tumpolok.</p> <p>Na, mantad diri, isay nopo nokorongow dit boros di Tumpolok, rumosi nōono om</p>	<p>tapak kaki. Namun Tumpolok ketawa terbahak-bahak pula, dan kemudian duduk untuk merokok dan makan pinang. Selepas itu, Tumpolok membalas tikaman itu sehingga tembus kaki orang yang menikam kakinya, sama seperti yang dilakukan oleh orang itu terhadapnya. Setelah itu, merekapun akan berpisah. Tumpolok ini, apabila dia berdiri, dia membelai kakinya yang terkena lembing itu, dan terus sembuh dengan serta-merta, tanpa ada sedikitpun kesan luka. Sedangkan orang yang menikamnya itu, terus pulang ke rumah kerana mengubati lukanya.</p> <p>Di perkampungan di mana Tumpolok tinggal itu kononnya ada seorang ketua. Dengan semena-mena, ketua itu menyuruh Tumpolok untuk berkahwin di perkampungan musuh, akan tetapi Tumpolok menurut sahaja kerana hatinya sangat jahat. Dia tahu bahawa ketua itu mahu mengusirnya. Jadi, kata Tumpolok, “Saya tahu, banyak orang yang tidak suka dengan saya, sebab saya ‘ni mempunyai perangai yang buruk, dan suka membunuh orang. Jadi, saya akan tunaikan permintaanmu itu. Dan saya mahu beritahu, bahawa jika musuh-musuh itu sudah habis saya bunuh, saya pasti akan kembali semula ke sini. Tapi, jangan lagi kamu mengatakan bahawa saya jahat. Kamu masih ingatkah apa yang menyebabkan adik saya mati? Jadi siapa saja yang mengatakan saya jahat, saya akan bunuh, dan semua orang di kampung ini akan saya bunuh juga,” kata Tumpolok.</p> <p>Sejak itu, siapa saja yang telah mendengar kata-kata Tumpolok, rasa ketakutan dan merekapun tahu apa</p>	<p>sole. But Tumpolok would just burst out in laughter and sit down to chew betelnut and smoke. Then Tumpolok would take revenge, and he would do likewise, piercing the foot of that person. So when they finished talking, they would split up and the good thing for Tumpolok was that when he stood up, he would brush off his feet and the spear-pierce wound be healed straightaway, without even a small cut being left. But as for the other person he would have to go home to get treatment for his wound.</p> <p>In the place where Tumpolok lived there was a leader. The leader told Tumpolok to marry a girl in the headhunters’ village, and Tumpolok followed through with it, because he was evil. He knew that the leader was trying to get him out of his village. So Tumpolok said, “I know that many are disgusted with me because I am evil; I kill people. So I’m going to do as you asked. But I want to inform you that when the headhunters are finished off I will return here again. So don’t go on saying that I am evil. Do you still remember who killed my siblings? If anyone says that I am evil, I will kill all people in this village, said Tumpolok.</p> <p>From then onward, whoever heard Tumpolok’s words was afraid and knew</p>
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<p>ela'an d̄iri doalo dot milom ara'at yalo sam-ko' ilo.</p> <p>Jadi pisasawo no yalo om it tanak dit woyoon sid suway pomogunan. It minansawo yalo diri kabarasan nga yalo-yalo ot minangatur dit tongoh nopo ot maan. Ampo leleed, ki-tanak d̄iri yoalo duwo koyuwan ka.</p> <p>Waro iso taddaw, naan sowoo it kolonguan dialo, it tobpinee dit sawo yo. Sinawo dot kusay suway. Adi i Tumpolok nga minongoy-i siri kabarasan. Dot araramay bo siri dino kabarasan nga kogumuan dot tulun sangod.</p> <p>Na nakasawo iri kabarasan, soliwān no it minanansawo diti tu mongorumat dit tulun dit mingongoy sid raramay diri.</p> <p>Nokosoliwan it kusay dit minanansawo, sinumoruwalok no i Tumpolok sid lamin dit tongondu. Om duduno no it tongondu kabarasan, nga madaada-i it tongondu tu intaman-i ong it sawo yo. Kukure-kukuro it kobuatano di Tumpolok nga madaada-i. Om gigisom-i di Tumpolok siri kabarasan, sampay duruk-sumuwab no om sinumoliwan nogi yalo. Nokosoliwan yalo, suwang no it kusay dit minanansawo dino. Adi, ka dit tongondu, “Nokuro tu nokosoliwan kono om sumuwang kono oy?” ka.</p> <p>“Dee, aa-ku-i nokosuwang siti, montod di koripupuun,” ka di</p>	<p>yang telah menyebabkan dia berkelakuan jahat seperti itu.</p> <p>Kemudian berkhwinlah Tumpolok dengan seorang gadis di perkampungan yang lain. Pada waktu dia berkahwin itu, dia sendiri yang mengatur segala apa yang perlu dibuat. Tidak lama kemudian, merekapun dikurniakan cahayamata.</p> <p>Pada suatu hari, adik iparnya (adik perempuan kepada isterinya) berkahwin dengan seorang lelaki. Dan kononnya, Tumpolok juga datang ke majlis itu. Majlis perkahwinan itu sungguh meriah, namun di kebanyakan yang hadir adalah para musuh.</p> <p>Setelah selesainya acara perkahwinan itu maka mempelai lelaki pun keluarlah ke halaman rumah untuk memberi penghormatan kepada orang-orang yang hadir ke majlisnya itu.</p> <p>Selepas sahaja penganti lelaki itu keluar dari bilik pengantin, si Tumpolok terus menceroboh masuk ke dalam bilik pengantin dan menyetubuhi pengantin perempuan itu. Akan tetapi perempuan itu mendiamkan diri sahaja, kerana dia menyangka bahawa orang yang menidurinya itu adalah suaminya. Bahkan, bagaimanapun kelakuan Tumpolok terhadapnya, dia membiarkan saja. Apalagi, Tumpolok pun menggauli perempuan itu dengan sesuka hatinya sahaja, bahkan sampai pagi barulah dia keluar dari bilik itu. Baru sahaja Tumpolok keluar, pengantin lelaki pun masuklah ke dalam bilik itu. Lalu, kata si pengantin perempuan, “Bukankah kau baru sahaja keluar tadi, dan kenapa kau masuk semula?”</p> <p>“Saya tidak pernah masuk ke bilik ini sejak dari awal-awal lagi,” kata si</p>	<p>immediately why he was so evil.</p> <p>So he got married with a daughter of the leader in another village. As for their wedding, he himself organized everything. Not long after that they had a child.</p> <p>One day, his sister-in-law, the sister of his wife, was getting married. Another man was marrying her. So Tumpolok went there. The attendance was large but most of them were headhunters.</p> <p>After they got married, the groom went out to honor the people who attended the feast.</p> <p>After the groom had gone out, Tumpolok went into the bedroom of the woman and had relations with the woman. But the bride said nothing because she thought that it was her husband. Whatever Tumpolok did, she just went along with it. Tumpolok stayed with her until very early the next morning, and then we went out. Once he had gone out, the groom entered the room. So the woman asked, “Why did you just go out and now you are coming in again?”</p> <p>“Hey, I have not come in here from early evening,” said</p>
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<p>kusay. “Ay amu, ikaw ot siti didfiri,” ka dit tongondu, it sawo.</p> <p>“Amu, aa-ku-i nokosuwang siti,” ka dit kusay, dot waro nōono ot sangka dialo dot suway no. Om korongow dit tama, modtuy dot ginumuriyok om minongoduat dit tongo tulun siri. Nga aso iso mangakun dot minamaal dit karaatan diri. Om amu-i ela'an ong isay ot minamaal dinot parakara dino. Jadi ukumay nopo dit woyoon it tongo tulun siri, isay- isay ot oruluyan, na iri no ot minangasow dit tongondu.</p> <p>Na, insan-insan-i modop it tulun bo. Nga it tongo tulun dit nokorongow dit tukum dit tama di tongondu diri osopung po minosik no. I Tumpolok nga nokorongow-i dino tukum di tama dit tongondu. Nga korikot it momod-tungag no it tongo tulun kabarsan tu, munawaw no pomogunan, amu-i tumungag i Tumpolok kabarsan diri dot yalo no ot gulu no koposik, nga miniwuwudukut nogi. Titinomod banar dot misingodop- odop. Minsan-insan no nopoulosik it tulun nga sinda po yalo ot modop- odop-i siri. Kakal-i powodukut.</p> <p>“Adis, yalo iti,” ka di tongo tulun; “posikay duyu ka,” ka. Om posikay i Tumpolok, dot oposik-i yalo dino, nga pura-pura nogi modop. Kuoyon-i kuoyon momosik nga amu-i mosik kabarsan. “Maay duyu ka bo idu'o</p>	<p>lelaki. “Ah, tidak. Kaulah yang berada di sini tadi,” kata si perempuan.</p> <p>“Tidak, saya tiada masuk ke sini,” jawab si lelaki. Hatinya mulai berfikir yang bukan-bukan. Sementara itu, apabila ayah mertuanya terdengar akan hal itu, dia terus bertanya kepada orang-orang yang ada di situ. Namun tiada seorangpun yang mengaku melakukan perbuatan terkutuk itu. Dan mereka juga tidak tahu siapa sebenarnya yang melakukan perbuatan terkutuk itu. Lalu, ketua di sana menjatuhkan hukuman kepada semua orang yang ada di sana, bahawa siapa sahaja yang didapati lewat bangun, memang dialah yang menodai perempuan itu.</p> <p>Setelah itu, semua orang yang ada di sanapun masuk tidur dengan serentak. Kemudian, semua orang yang telah mendengar hukuman ketua, iaitu bapa kepada pengantin perempuan, awal-awal pagi lagi mereka sudah bangun. Tumpolok juga mendengar hukuman bapa pengantin itu. Akan tetapi, ketika semua orang sudah bangun, Tumpolok seorang lagi yang tidak pandai bangun-bangun, bahkan hari sudah terlalu siang tapi Tumpolok masih belum bangkit dari pembaringannya, padahal dia sudah lama tersedar dari tidur, tapi dia sengaja buat-buat tidur. Semua orang sudah bangkit dari tidur, Cuma Tumpolok seorang sahaja lagi yang masih berbaring.</p> <p>“Memang dialah ini,” kata orang- orang di sana, “kejutkan dia,” kata mereka. Lalu, Tumpolok pun segera dikejutkan, padahal dia sebenarnya sudah bangun, tapi dia berpura-pura masih tidur. Macamanapun caranya mereka mengejutkan dia, tapi dia tidak</p>	<p>the man. “No, it was you who were here just now,” said the woman, his wife. “No, I have not come in here,” said the man, who now was growing suspicious. And when the father heard it, he immediately made a big deal of it and asked the people there. But no one acknowledged having done this evil. And they did not know who had done such a thing. So the leader just made a ruling that whoever overslept, that was the man who had defiled the woman.</p> <p>So everyone went to sleep at the same time. But the people who had heard the ruling of the father of the woman woke up early. As for Tumpolok, he had also heard the pronouncement of the father of the woman. When it came time for the people to get up, when it was getting light, Tumpolok did not get up even though he was the one who had woken up the first. He was still lying down curled up in his blanket. All people got up at once but only he was still lying down, still curled up in a blanket.</p> <p>“It must be him,” said the people; “wake him up.” And they tried to wake Tumpolok up, who was actually already awake, but he pretended to be asleep. Whatever they did to wake him up, he would not</p>
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ilo soruway dialo, intangay ilo dialo,” ka kabarasan dit woyoon siri. Om idu'o it soruway kabarasan nga ki-barata iti dialo ka. Om posikay-i kembagu nga amu-i mosik i Tumpolok.

Boboyo'o-i dit woyoon, “Ongoy kow ka, pangaragang kow do totodok om silongo ilo luwang dat tolingo dialo,” ka. Om pangaragang no it tongo tulun dot totodok om silongo it luwang dit tolingo di Tumpolok nga amu gumura yalo, masam-ko' aso totongoh. Om silongo no miampapaing nga amu-i amu gumura i Tumpolok ka. Insan kogura nga amu. “Ay, nokuro yalo diti owo?” ka di tulun, “dot awasi-i iti pomuobo dialo om amu-i oposik,” ka.

Om silongo it luwang dit todung nga ugu om irad diri insan gumura i Tumpolok nga amu. “Tingkaday yalo dino wo,” ka di woyoon. I Tumpolok diti, mudukut nogi om mongingorum nogi, maka oposik-i.

Ole'ed no, mangakan no it tongo tulun dit tingadlaw, om noposik nogi i Tumpolok. “Ay noruluyan oku dino wo,” ka di Tumpolok. Mad-ko' aso-i panakit dot linumiong-i it totodok sid tolingo yo. “Ay, mumuli oku po,” ka di Tumpolok. Nga sangkadada it tongo tulun kabarasan. Adi, uli no i Tumpolok sid walay yo kabarasan.

mahu bangun. “Cuba kamu tanggalkan seluarnya, dan lihat kemaluannya,” kata ketua di sana. Lalu orang-orang itupun menanggalkan seluarnya, sehingga terlihat kesan pada kemaluan Tumpolok. Setelah itu mereka mengejutkannya semula, tapi Tumpolok tidak juga mahu bangun.

Oleh kerana itu, ketua itupun berkata, “Cuba kamu panaskan dawai pencucuk dan cucukkan ke lubang telinganya,” katanya. Orang-orang di sanapun lalu memanaskan dawai penyucuk, dan kemudian mencucukkan ke dalam lubang telinga si Tumpolok. Akan tetapi, sedikitpun Tumpolok tidak bergerak, seperti tidak ada apa-apa yang berlaku. Kemudian, mereka mencucuk pula telinga Tumpolok yang sebelah lagi, tapi Tumpolok langsung tidak bergerak. “Aik, kenapa dia ini, hah?” kata orang-orang di sana, “padahal caranya bernafas sangat baik, tapi kenapa tidak pandai bangun,” kata mereka.

Lalu, mereka menyucuk pula lubang hidung Tumpolok, tapi Tumpolok masih juga begitu, langsung tidak bergerak. “Hentikan dia tu,” kata si ketua. Si Tumpolok pula, makin kuatlah dengkurannya, padahal dia sebenarnya sudah bangun.

Beberapa lama kemudian, ketika orang-orang itu sudah makan tengahari, barulah konon Tumpolok bangkit dari tidur. “Alamak, lewatnya saya bangun,” kata Tumpolok. Sepertinya tiada apa-apa yang berlaku atas dirinya, padahal dawai penyucuk yang dicucukkan ke lubang telinganya, terbenam ke dalam. “Mm, saya pulang dulu,” kata Tumpolok. Tapi orang-orang di sana terdiam seketika. Lalu, kononnya Tumpolok pun pulanglah ke rumahnya.


wake up. “Take off his pants, and look at what’s down there,” said the leader. They took off his pants and they could see evidence of what he had done. Then they tried to wake him up again but Tumpolok did not wake up.

The leader quickly decided and said, “Go heat up an awl red-hot and drive it into the hole in his ear.” The people made an awl red-hot and drove it into Tumpolok’s ear hole but he didn’t move, as if there was nothing wrong. Then they did it on the other ear but Tumpolok still did not move. He did not even move once. “Hey, how can he be like that?” asked the people, “his breathing is just fine, and yet he is not waking up,” they said.

So they shoved the awl into his nostrils but likewise Tumpolok did not even move once. “Stop it,” said the leader. Tumpolok just curled up with his covers and snored even tho he was actually awake.

After a long time, the people ate lunch, and then Tumpolok woke up. “Oh, I overslept,” said Tumpolok. It was as if he had no pain, and the piercing marks had disappeared in his ears. “I’m heading home now,” said Tumpolok. The people were silent. So Tumpolok went to his house.

<p>Korikot id walay, “Nobobos oku no silo mangakan nga momonunu oku po do manuk benoh diti,” ka di Tumpolok. Minomoros id sawo yo. “Waro silo nga suway-suway ot bansa,” ka. Jadi, nakaakan nopo, pomoros no wagu i Tumpolok, “Yoku diti, gugumuli oku po silod do eewan, pensan oku di eewan,” ka di Tumpolok.</p> <p>Amu-i oleed om pomoros no kabarasan dot, “Yoku diti, mamagandaa oku po sid dagay, porisaa ku po it tongo tobpinee om it pomogunan ku. Nga majang oku po sid walay do eewan, nga ikaw kongko mongoy po silo,” ka di Tumpolok. “Nokuro?” ka dit sawo. “Aso-i to tongoh-tongoh,” ka di Tumpolok om poogot dit dangol sid tawak.</p> <p>Adi, pamanaw no kabarasan i Tumpolok dîiri minongoy sid walay dit tiwanon yo. Korikot siri, om kokitanay dit tongo tulun, “Woy! Udiyo no i Tumpolok,” ka di tongo tulun. Tu nela'an doalo ot tabar di Tumpolok dino. Nokosodia no yoalo sid tukad di walay dot songkukuyut dot gampa, kapak, sopuk, kayu om masam-masam no. It tongo tulun dino, ogumu ot nompug siri. Na montod sid tukad nogi, okudorus ot tandus tumokon sisi Tumpolok. Nga oonong nga amu-i tu sid tongo tobon nogi o konongon dit tongo tandus om sid tongo tana.</p> <p>Adi om suli i Tumpolok, mantad sid tukad om kinam i Tumpolok ka do rumilik di tongo tulun sampay sid suwang om sampay nindoo sid somputul. Aso iso nakapatay dialo om nokopilat. Nawi nopo dialo it tongo sangod</p>	<p>Setelah sampai di rumah, “Saya sudah puas makan di sana, tapi hari ini saya mahu menyembelih ayam,” kata Tumpolok. Dia berkata kepada isterinya. “Adapun makanan di sana tapi lain jenisnya,” kata Tumpolok lagi. Setelah selesai makan, dia berkata lagi kepada isterinya, “Saya nak pergi semula kepada si mentua, sebab saya nak memberitahu sesuatu,” katanya.</p> <p>Tidak lama kemudian, dia berkata lagi, “Saya ni, mahu melawat ke kampung halaman saya, saya mahu periksa adik-adik saya dan kampung halaman saya. Tapi saya singgah dulu tempat si mentua, tapi kau jangan lagi datang sana,” kata Tumpolok. “Kenapa pula?” tanya isterinya. “Tiada apa-apa,” jawab Tumpolok, sambil mengikatkan parang di pinggangnya.</p> <p>Kemudian, Tumpolokpun lalu pergi ke rumah mentuanya. Sesampainya dia di sana, dan terlihat oleh orang-orang di sana, “Hoi! Itu dia si Tumpolok,” kata mereka. Sebab mereka tahu khabar tentang Tumpolok itu. Mereka sudah bersedia di tangga rumah sambil memegang parang, kapak, sumpit, kayu dan macam-macam lagi. Banyak orang yang berkumpul di sana. Bagaikan arus lembing datang dari tangga rumah itu, menuju kepada Tumpolok. Namun Tumpolok tidak kena sedikitpun kerana semuanya terkena pada dinding dan yang lainnya pula jatuh ke tanah.</p> <p>Lalu, Tumpolok pula membalas serangan mereka. Dari tangga Tumpolok mula membunuh orang-orang itu dengan memotongnya sehingga ke atas rumah panjang, dan turun lagi di tangga sebelah. Tiada satupun yang dapat mencederakannya</p>	<p>When he got home Tumpolok said to his wife, “I’ve had enough of their food; I am going to roast a chicken today. There was food there, but of a different kind. When they had eaten, Tumpolok said, “As for me, I will go back to my parents-in-law, I need to tell them something.”</p> <p>Not long thereafter he said, “I am going to visit my village, I want to see how my siblings and my village are doing. But I will stop over in the house of my parents-in-law, but don’t you go over there.” “Why not?” asked his wife. “Oh, no reason really,” said Tumpolok and he tied his bushknife to his waist.</p> <p>Then Tumpolok left to go to the house of his parents-in-law. When he arrived there, the people saw him, “Hey! There is Tumpolok,” said the people. For they knew the news about Tumpolok. They were prepared, next to the stairs, holding bushknives, axes, blowguns, clubs, and various other things. Many people had gathered there. From the stairs a virtual stream of spears flew at Tumpolok. But they did not hit him; the spears hit the walls and the ground.</p> <p>Then Tumpolok counter-attacked, slashing continuously at the people on the stairs until he was inside and then to the other end of the longhouse and down that stairs. Not one was able to</p>
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<p>mamatay, tarus uli yalo sid pomogunan yo. Mantad diri, awasi ko' tulun nōono yalo diri. Om aso dīiri ot sangod monoruwang dit pomogunan doalo.</p>	<p>apatah lagi dapat membunuhnya. Setelah semua musuh itu habis dibunuhnya, dia terus pulang ke kampung halamannya. Sejak dari itu, dia kini jadi orang baik-baik. Dan tiada lagi musuh yang berani mencero boh kampung mereka.</p>	<p>wound or kill him. He killed off all the headhunters, and then went home to his village straightaway. From then on he was a good man. And no headhunter ever entered their village anymore.</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>Lopung Tosundu Tinangon di Rumalom Pamadsu Kg. Longob 1987 Tinulis di Jamail Masadur</p>	<p>Ular Sawa Ajaib Diceritakan oleh Rumalom Pamadsu Kg. Longob 1987 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Magical Python Told by Rumalom Pamadsu Kg. Longob 1987 English Translation: Nelleke & James Johansson 2012</p>
<p>Waro waro kabarasan, waro iso tatanak dot ki-tama om ki-tidi po, nga musikin. Tumur nopo dit tatanak diri nga opod om limo toon nogi nga opintar om osoridik. Yalo dino, engin nopo magasu om abagos monulung do suwang walay. Iri no, pataan nopo do bubu. Jadi, pokiwaal no yalo do bubu sid tama yo. Nopongo nopo it bubu diri, pataano no dialo sid iso weeg. Om maay nōono asoo dialo nga, tadpom noponu do sada ka. Om maay dialo kakato potindal, nga amu po nakakat dialo, milom minomoros it sada ka, dot otomon babanar yalo dino nga it norongow dīiri it sada momoros dot,</p> <p>“Ay, Anak-anak tawasi, dikaw gaam iti bubu diti?” ka dit sada.</p> <p>“Oō. Nga naan waalo di tama</p>	<p>Pada zaman dahulu, ada seorang kanak-kanak yang masih mempunyai ayah dan ibu, tapi hidup miskin. Kanak-kanak itu baru berumur lima belas tahun tapi pintar dan cerdas. Dia sangat suka memburu, dan rajin membantu keluarga. Kerjanya asyik memasang bubu. Dengan itu, dia meminta agar ayahnya membuatkan bubu untuknya. Setelah bubu selesai di buat, diapun lalu memasangkannya ke suatu sungai. Dan, apabila dia memeriksanya, maka bubu itu dipenuhi dengan ikan yang sangat banyak. Kemudian, diapun membawanya naik ke tebing, akan tetapi belumpun bubu itu diangkatnya, ikan-ikan itu tiba-tiba bercakap, padahal kanak-kanak itu sangat gembira, tapi terdengar pula ikan itu bercakap.</p> <p>“Hai, kanak-kanak yang baik, engkau punya kah bubu ini?” tanya ikan itu.</p> <p>“Ya, tapi ayah saya yang buat kan,”</p>	<p>Once upon a time, there was a child who still had both his parents, but they were poor. The child was fifteen years old and he was clever and diligent. He liked hunting with dogs and diligently helped at home. Now he wanted to set a fish trap. He asked his father to make him a fish trap. When the fish trap was finished, he set it in a creek. When he checked on it if it was full of fish. And he was about to lift it on shore very happy, but before he could lift it, suddenly the fish began to talk, and he heard the fish say,</p> <p>“Hey, good Boy, is this your fish trap?”</p> <p>“Yes, but my father made</p>

<p>ku toõ iti,” ka di Tatanak. Ba, nokotigog toõ yalo dino tu milom minomoros it sada. Nga nela'an dñiri dot banar balaay dot it sada minomoros diri.</p> <p>“Kawasa oku-i gaam mongoduat oy Tanak-anak tawasi?” ka dit sada.</p> <p>“Ay, tongoh sala kawo dino. Ong ela'an ku, maan ku simbaro nga kadung aa-ku ela'an nga muli oku po om duaton ku po it tama ku,” ka di Tatanak.</p> <p>“Obo,” ka di sada, “Tulun tawasi balasan dot tongoh oy Anak-anak tawasi?” ka dit sada.</p> <p>“Ay, balasan tawasi,” ka di Tatanak.</p> <p>“Ong tulun tara'at?”</p> <p>“Balasan tara'at.”</p> <p>“Ay, eelo ko babanar om otulid ko. Nga erasa'an nu tulun ko gaam do tawasi?” ka dit sada.</p> <p>Nokotongong sabat it Tatanak. “Oõ, tulun tawasi oku-i diti,” ka dit tatanak.</p> <p>“Kadung sam-ko' ino, maay okoy polobuso tu tulun tawasi ko gima. Tulun tawasi balasan tawasi, tulun tara'at balasan tara'at,” ka dit sada.</p> <p>“Ay, o' bala!” ka di Tatanak, om polobuso no it tongo sada sid weeg. Nakalabus iri minomikir no wagu it Tatanak. “Ay, babanar gaam dot tulun tawasi oku diti? Ba, ong babanar, mogot ong aa-ku-i nõono pataanon iti bubu. Gaam po aa-ku nõono pataan do bubu,” ka, om maay no dialo powilio it bubu sid tana. “Duuy, nokuro tu aa-ku naan owito it sada diri sid walay dot aso rinapa om. Nga, ah!</p>	<p>jawab si kanak-kanak yang terkejut dengan ikan-ikan yang tiba-tiba pandai bercakap. Dan dia tahu bahawa memang benarlah ikan itu yang bercakap.</p> <p>“Bolehkah saya bertanya, wahai kanak-kanak yang baik?” kata ikan itu.</p> <p>“Apa salahnya bertanya. Kalau saya tahu, saya akan jawab, tapi kalau saya tidak tahu, saya akan pulang dahulu dan tanyakannya kepada ayah saya,” jawab kanak-kanak itu.</p> <p>“Baiklah,” kata ikan itu. “Orang yang baik, akan dibalas dengan apa, wahai kanak-kanak yang baik?” tanya si ikan.</p> <p>“Dibalas baik,” jawab si kanak-kanak.</p> <p>“Kalau orang jahat?”</p> <p>“Dibalas jahat.”</p> <p>“Kau sangat bijak dan jujur. Tapi kau rasa, kau orang baikkah?” tanya ikan itu.</p> <p>Kanak-kanak itu termenung sejenak. “Ya, saya ni orang baik,” jawab si kanak-kanak.</p> <p>“Kalau demikian, lepaskan kami, sebab kau adalah orang baik. Orang yang baik, di balas baik, orang jahat akan di balas jahat,” kata ikan-ikan itu.</p> <p>“Iya pula!” kata kanak-kanak itu, lalu melepaskan ikan-ikan itu ke sungai. Setelah ikan-ikan itu dilepaskan, kanak-kanak itu lalu berfikir, “Betulkah saya orang baik? Kalau betul, lebih baik saya tidak pasang lagi bubu ini. Lebih baik saya tidak memasang bubu lagi,” katanya, dan meletakkan bubu itu ke tanah. “Aduh, kenapa saya tidak membawa ikan-ikan itu balik ke rumah, sedangkan di rumah itu tiada</p>	<p>it,” said the Boy. Well, he was startled because all of the sudden the fish spoke. But he realized then that it was truly the fish who had spoken.</p> <p>“May I ask you something, good Boy?” said the fish.</p> <p>“Yes, no problem with that. If I know the answer I will tell you but if I don't know then I will go home and ask my father,” said the Boy.</p> <p>“All right,” said the fish, “With what do good people get repaid, good Boy?” asked the fish.</p> <p>“They get repaid with good,” said the Boy.</p> <p>“And evil people?”</p> <p>“They get repaid with evil.”</p> <p>“Wow, you are really smart and you are upright. But do you feel that you are a good person?” asked the fish.</p> <p>The Boy thought for a while. “Yes, I am a good person,” said the Boy.</p> <p>“If that is so, let us go, since you are a good person. Good people get repaid with good, evil people get repaid with evil.</p> <p>“Yes, of course,” said the Boy, and let the fish go into the creek. When all the fish had escaped the Boy thought again. “Hey, is it true that I am a good person? If it is true, it would be better if I didn't set this fish trap. I'd better not set this fish trap anymore.” So he left the fish trap on the ground. “Oh, why did I not bring those fish home since</p>
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<p>Tulun tawasi balasan tawasi, tulun tara'at balasan tara'at. Tongoh ma pabalason sid dogon bo?" ka dit ginawo dit tatanak.</p> <p>It miipikir yalo dino, milom amu nela'an dialo dot nokorikot no sid walay yo. It tongo tobpinee dialo, sisirid tukad. "Ay, rasangon oku diti dit tama ku ong pelo'on ku no pasal dit sada, nga milom momoros towudut oku gaam? It tongo sada minomoros dot awasi oku, ong awasi minong dot ojujur om amu moowudut. Babanar-i! Ong sam-ko' ino, poborosan ku-i bala sid tama ku pasal diri," ka dit ginawo dit tatanak.</p> <p>Nunu po dñiri nga naan rasango yalo om naan bobogo. Nga it Tatanak dino momoros nogi dot, "Tulun awasi balasan tawasi, tulun tara'at balasan tara'at," ka.</p> <p>"Babanar ikaw dot lowong ko' tulun. Amu gaam ela'an nu dot aso rinapa om ogumu ot suwangan siti walay dot tiyan? Kongko babasanon ot sam-ko' ino ki?" ka dit tama dit tatanak. "Obo oy ama," ka dit tatanak.</p> <p>Ba, korikot dit minsasarap kembagu, it Tatanak tawasi minongoy kembagu sid weeg tu pataan dit bubu yo. Beno amu nōono yalo mimoyo dit boros di dupot diri, "Musti mogiim oku benoh dot takanon suwang walay ku," ka di ginawo dialo. Om korikot yalo sid bubu dialo, intangay ka nga nososok nopo dot palanuk it bubu yo. "Na, owiton ku</p>	<p>lauk. Tapi, ahh! Orang baik di balas baik, orang jahat di balas jahat. Apa agaknya yang di balaskan kepada saya ya?" kata kanak-kanak itu dalam hati.</p> <p>Pada masa dia sedang berfikir, dia tidak sadar yang kini dia sudah sampai di rumahnya. Adik-adiknya duduk bersusun di tangga. "Hai, habislah saya di marahi oleh ayah saya kalau saya beritahu tentang ikan itu, tapi takkanlah saya bercakap bohong pula. Ikan-ikan itu mengatakan bahawa saya orang baik, kalau orang baik, sama juga dengan jujur dan tidak bercakap bohong. Memang betul! Kalau demikian, saya akan ceritakan kepada ayah saya berkenaan dengan hal itu," kata kanak-kanak itu dalam hatinya.</p> <p>Apalagi, kanak-kanak itu telah di marahi dan di pukul oleh ayahnya. Tapi kanak-kanak itu pula berkata, "Orang baik di balas baik, orang jahat di balas jahat," katanya.</p> <p>"Betullah kau ni bodoh sangat. Kau tidak tahukah yang tiada lauk, dan banyak sekali orang di rumah ni yang perlu di isi perut? Jangan biasa buat hal seperti itu ya," kata ayah kanak-kanak itu. "Baiklah, ayah," kata kanak-kanak itu.</p> <p>Keesokan harinya, kanak-kanak itu pergi semula ke sungai untuk memasangkan bubunya. Hari ini dia tidak lagi mahu percaya dengan kata-kata haiwan itu. "Saya mesti mencari makanan untuk keluarga saya," kata kanak-kanak itu dalam hatinya. Sesampainya dia pada bubunya, dia mendapati bahawa bubunya penuh sesak dengan pelanduk. "Na, hari ini, saya betul-betul akan bawanya</p>	<p>we don't have any meat to eat? But no! Good people are repaid with good, evil people are repaid with evil. What will I be repaid with?" said the Boy to himself.</p> <p>While he was still thinking, he arrived at home without realizing it. His siblings were there on the stairs. "Hey, I will be scolded by my father if I tell him about the fish, but should I just go ahead and lie? The fish said that I am a good person, and being good equals being honest and not lying. That's true! If that's the case then I will tell my father about this matter," said the Boy to himself.</p> <p>But the result was that he got scolded and beaten. But the Boy still said, "Good people get repaid with good, evil people get repaid with evil."</p> <p>"You are really a stupid person. Don't you know that we don't have meat and there are many stomachs to fill in this house? Don't make a habit of doing that, alright?" said the father to the Boy. "Yes father," said the Boy.</p> <p>Well, the next morning the good Boy went to the river again to set his fish trap. This time he was not going to believe the words of those animals, "Today I must get some food for the people at home," he said to himself. When he had arrived at his fish trap, he looked and it was stuffed full of mousedeer.</p>
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<p>babanar muli biano,” ka dialo.</p> <p>“Na, dikaw gaam dot bubu iti oy Tanak tawasi?” ka dit iso palanuk diri.</p> <p>“Ay oō, dogon, nga i tama ku ot minamaal,” ka di Tatanak amu moowudut.</p> <p>“Ay bo, napalid okoy siti wo. Jadi owiton okoy siongo nōono dikaw diti?” ka dit palanuk.</p> <p>“Sid walay ya. Om maan ya patayo ikoo om akanon dagay,” ka di Tatanak. Om mangakat dīiri dara'ay dit bubu dit noponu do palanuk. Nga minomoros wagu it palanuk. “Oy Tatanak tawasi, tulun tawasi balasan tawasi, tulun tara'at balasan tara'at,” ka. Om norongow nopo dit Tatanak iri, mootongong ka. “Tulun tawasi balasan tawasi, tulun tara'at balasan tara'at. Banar, nga it suwang walay ya witalon, om tantu dot maan oku patayo dit tama ku.” ka di ginawo dit Tatanak.</p> <p>“Ay Tatanak tawasi, tulun tawasi balasan tawasi, tulun tara'at balasan tara'at,” ka di tongo palanuk diri, miniya nopo.</p> <p>“Nga suwang walay dagay witalon, om yama momobog mari dogon,” ka di Tatanak. Sabat po polobuson dialo it tongo palanuk.</p> <p>“Oy Tanak tawasi, tulun tawasi balasan tawasi, tulun tara'at balasan tara'at,” ka wagu dit tongo palanuk sam-ko' minlalanu nogi. Mootongong i Tatanak.</p> <p>“Oō bala'ay!” ka di Tatanak, om maay polobuso it tongo palanuk. Nakalabus nopo iri,</p>	<p>pulang,” katanya.</p> <p>“Kau punya bubukah ini, wahai anak yang baik?” tanya seekor pelanduk itu.</p> <p>“Ya, saya punya, tapi ayah saya yang buatkan,” jawab kanak-kanak itu dengan jujur.</p> <p>“Kami sesat di sini. Jadi di manalah nanti kau mahu bawa kami ni?” tanya pelanduk itu.</p> <p>“Ke rumah kami. Kami akan membunuh kamu dan kami makan,” jawab kanak-kanak itu, sambil mengangkat bubunya yang penuh sesak dengan pelanduk. Tapi, pelanduk itu bercakap lagi, “Hai kanak-kanak yang baik, orang baik di balas baik, orang jahat di balas jahat,” katanya. Bila saja kanak-kanak itu mendengar ayat itu, dia terus termenung. “Orang baik di balas baik, orang jahat di balas jahat. Memang benar, tapi keluarga saya di rumah, kelaparan, dan mesti saya akan di bunuh oleh ayah saya,” kata kanak-kanak itu dalam hati.</p> <p>“Wahai kanak-kanak yang baik, orang baik di balas baik, orang jahat dibalas jahat,” kata pelanduk-pelanduk itu dengan serentak.</p> <p>“Tapi, orang rumah kami kelaparan, dan ayah pula akan memukul saya,” kata kanak-kanak itu. sikit lagi dia akan melepaskan pelanduk-pelanduk itu.</p> <p>“Wahai kanak-kanak yang baik, orang baik di balas baik, orang jahat di balas jahat,” kata pelanduk-pelanduk itu seperti bernyanyi pula. Kanak-kanak itu termenung.</p> <p>“Iyalah!” kata kanak-kanak itu, dan kemudian melepaskan pelanduk-pelanduk itu. Sesudah dia melepaskan</p>	<p>“Okay, this time I will really take it home today,” he said.</p> <p>“So, is this your fish trap, good Boy?” asked one of the mousedeer.</p> <p>“Well yes, it is mine, but my father made it,” said the Boy without lying.</p> <p>“Oh well, we got lost here. Where will you take us?” asked the mousedeer.</p> <p>“To our house. We will kill you and eat you,” said the Boy. And he was about to pick up the fish trap, which was full of mousedeer. But the mousedeer spoke again, “O good Boy, good people get repaid with good, evil people get repaid with evil,” he said. When the Boy heard this he pondered it. “Good people get repaid with good, evil people get repaid with evil. True, but the people at home were hungry, and my father will surely kill me,” he said to himself.</p> <p>“Good Boy, good people get repaid with good, evil people get repaid with evil,” said the mousedeer in chorus.</p> <p>“But the people at home are hungry, and my dad will surely beat me,” said the Boy. He nearly let the mousedeer go.</p> <p>“Good Boy, good people get repaid with good, evil people get repaid with evil,” said the mousedeer again, almost singing. The Boy pondered it.</p> <p>“Yes, that’s right,” said the Boy, and he let the mousedeer go. When they had escaped,</p>
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momikir no kembagu yalo dot, “Jadi tidino, awasi oku nopo pakaa sid dupot, tongoh ma ot ibalas sid dogon bo, it rasang om it bobog di ama gaam? Adis! Kolowong ku bala'ay. Lowong oku bala'ay diti, kon-i-ko' opintar po. Budu oku,” ka di ginawo dialo om tandango dialo it bubu nga nokopuwos sid gowuton tosomok. “Lowong oku nōono bala'ay, kong-ko' opintar om awasi nōono.” Jadi uli no wagu yalo dot aso totowit.

Om ka di ginawo dialo, amu maan dialo peelo it tama yo. Nga sam-ko' waro tosundu dot supaya koboros yo. Jadi, kotuturan dialo iri, iri nga nadan yalo daagan momobog dit tama yo. “Ay babanar-i dot lowong oku. Naan oku lowongo banar dilo ginawo ku. Nga simoyoon-i bo,” ka di ginawo dialo wagu. “Nga suwab, maan ku buktio dot kong-ko' lowong oku po, dot lolowongon dat dupot. Intatangan pogi ong ki-sulung it bubu ku. Aa-ku nōono mokilowong dot boros da dupot bo,” ka di ginawo dit tatanak.

Om korikot dit susuwab no dino, minongoy no wagu it Tatanak sid bubu yo. Nga beno minongowit yalo dot gampa talaab. “Oy, beno iti gampa diti, isay nopo ot momoros dot ‘awasi pasti balasan tawasi,’ maan ku patayo. Sumuli oku bo benoh tu maan oku nopo bobogo dit tama ku tu it sada om it palanuk nga nilabus ku-i. Sumuli oku benoh bo. Mogiim oku do tuwo om maan ku nogi babagay

pelanduk-pelanduk itu, dia berfikir lagi semula, “Jadi sekarang ini saya berbuat baik kepada haiwan-haiwan, apa agaknya yang di balas kepada saya ya? Apakah kemarahan dan pemukul ayah? Aduh! Bodohnya Saya. Saya bodoh pula ni, bukannya pintar. Bodohnya saya,” kata kanak-kanak itu dalam hatinya, lalu menendang bubunya sehingga terhumban ke dalam hutan yang berdekatan dengannya. “Saya bodoh sudah pula, bukan lagi pintar dan baik,” katanya, dan kemudian pulang dengan tidak membawa apa-apa.

Dan katanya lagi dalam hatinya, dia tidak akan memberitahu kepada ayahnya tentang hal itu. Tapi, sepertinya ada kuasa ajaib yang membuatkan dia supaya menceritakan hal itu. Maka dengan itu dia telah menceritakan perkara itu kepada ayahnya, sehingga dia pengsan kerana di pukul oleh ayahnya. “Hai... memang benarlah saya bodoh, saya telah di perbodohkan oleh hati saya, tapi biarlah,” katanya lagi. “Tapi, esok saya akan buktikan bahawa saya bukannya bodoh, dan di perbodohkan oleh haiwan. Lihatlah nanti kalau ada yang mengena pada bubu saya. Saya tidak mahu lagi di perbodohkan oleh kata-kata haiwan,” kata kanak-kanak itu.

Keesokan harinya, diapun pergi lagi kepada bubunya. Tapi hari ini dia bawa parang yang terlalu lebar. “Hari ini, parang ini, siapa saja yang bercakap ‘orang baik di balas baik,’ saya akan bunuh. Saya akan membalas dendam hari ini, sebab saya selalu di pukul oleh ayah saya, sebab ikan dan pelandukpun saya lepaskan juga. Saya akan mencari tuba dan akan saya tuba sungai-sungai yang ada ikan. Dan parang inipun dapat juga membuat

he thought again, “Now that I have been good toward the animals, what will I be repaid with, with scolding and beating by my father? Oh no! How stupid I’ve been. How can I be so stupid? I am not being smart. I am foolish,” he said to himself, and kicked the fish trap, sending it into the nearest bush. “I am so stupid; I am neither smart nor good.” So again he went home empty-handed.

And he said to himself that he would not let his father know. But it was as if there was a magical power that made him talk. When he had told him, his father beat him until he passed out. “It’s really true that I’m stupid. My own heart led me into stupidity. But never mind,” he said to himself again. “But tomorrow I will prove that I am no longer stupid, being tricked by the animals. It will be evident if I catch something. I will not allow the animals to deceive me anymore,” the Boy said to himself.

The next morning, the Boy went to his fish trap again. But today he brought a broad bushknife. “Today, as for this bushknife, I will kill whoever says ‘a good person is sure to be repaid with good’. I will get revenge today because I have been beaten by my father because I let both the fish and mousedeer go. I will get revenge today. I will look


<p>it tongo bawang dit ki-sada. Om iti gampa diti nga kawa'al-i dot tawos do palanuk. Arapon nopo dot kosulung it tongo palanuk, om banar nogi dot owiton ku muli, amu ku no polobuson,” ka dit ginawo dialo.</p> <p>Jadi amu nela'an dialo dot nokorikot sid bubu yo. Korikot nôono yalo sid bubu yo, om intangay dialo ka nga noponu nopo it bubu yo do wulanut lopung tagayo. Dot mogimpatay no iti lopung kabarasan. Milom osianan yalo ka, nga, “Aa-ku nôono misinglolowong benoh, aa-ku nôono mokilowong do dupot,” ka dit tatanak.</p> <p>“Oy Anak-Anak tawasi ginawo, bubu nu gaam iti? Milom napalid oku siti, peduo oku siti ka,” ka di lopung diri.</p> <p>“Ay, aa-ku peduon ikaw benoh, tu ginis dikoo no maka asansara oku. Moosodia nogi tu patayon teekaw benoh,” ka di Tatanak om wunduso no it dangol tanaru yo.</p> <p>“Nga engin oku dara'ay mongoduat dikaw oy Anak-Anak, simbaron nu-i oy?” ka dit Lopung.</p> <p>“Tongoh ka duaton nu diti?” ka dit Tatanak.</p> <p>“Ay ambaya, tulun tawasi tongoh tibalas?” ka dit Lopung.</p> <p>“Tawasi bo, tongoh po,” ka di Tatanak opuod om rumasang.</p> <p>“Woy kangku ki, mongolowong dogon wagu ilot dupot. Nga abalun ko bo.” Ka dit Tatanak.</p>	<p>jerat pelanduk. Mudah-mudahanlah pelanduk-pelanduk itu akan mengena, dan betul-betullah saya akan bawa pulang, saya tidak akan lepaskannya lagi,” kata hatinya.</p> <p>Jadi, tanpa sadar dia kini sudah sampai kepada bubunya. Dan apabila di lihatnya bubunya, dia dapati bahawa bubunya telah di penuhi dengan seekor ular sawa yang tersangat besar. Dan ular sawa itu sudah hampir mati. Tiba-tiba dia merasa kasihan, tapi, “Kali ini saya tidak akan bertindak bodoh lagi, saya tidak mahu lagi di perbodohkan oleh haiwan,” katanya.</p> <p>“Wahai kanak-kanak yang baik, kau punya bubukah ini? Tiba-tiba saya tersesat di sini, tolong lepaskan saya,” kata ular sawa itu.</p> <p>“Kali ini saya tidak mahu lepaskan kau, sebab gara-gara jenis kamulah maka saya sengsara. Kau bersedialah kerana saya akan bunuh kau,” kata kanak-kanak itu sambil menghunus parang panjangnya.</p> <p>“Tapi saya mahu tanya kau sesuatu wahai kanak-kanak, kau nak jawab jugakah?” kata ular sawa itu.</p> <p>“Apa yang kau mahu tanya?” kata si kanak-kanak.</p> <p>“Wahai kawan, orang baik dibalas apa?” tanya ular sawa.</p> <p>“Yang baik; apa lagi?” jawab si kanak-kanak dengan suara yang kuat kerana marah. “Kan saya sudah cakap, haiwan itu mahu memperbodohkan saya lagi. Tapi, sia-sia saja kau,” kata kanak-kanak itu.</p>	<p>for poisonous roots and beat the poison into the creeks that have fish in them. And with this bushknife I can make a mousedeer snare. I just hope that some mousedeer will be snared and I will really bring them home; I will not release them again,” he said to himself.</p> <p>Without realizing it he had arrived at his fish trap. Once he had arrived, he looked and his fish trap was filled by a big python. And the python was near death. Suddenly he felt pity for it, but “This time I will not make a fool of myself, I will not be fooled by animals,” said the Boy.</p> <p>“O Boy with the good heart, is this your fish trap? Somehow I got lost and ended up here; please get me out of here.”</p> <p>“I will not let you go out, for it is because of your kind that I am suffering. Prepare yourself now because I am about to kill you,” said the Boy, and drew his long bush knife.</p> <p>“But I want to ask you something, Boy, will you answer?” said the Python.</p> <p>“What do you want to ask?” said the Boy.</p> <p>“Friend, what do good people get repaid with?” asked the Python.</p> <p>“With good, what else?” said the Boy in a loud and angry voice. “See there, what did I tell you; the animals are trying to make a fool of me</p>
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<p>“Ong tulun tara'at, tongoh tibalas oy tanak tawasi?” ka di wulanut lopung diri.</p> <p>“Karaatan-i ot tibalas,” ka dit Tatanak.</p> <p>“Opintar ko babanar bo, ikaw nga ojujur om tantu no dot awasi ginawo nu. Jadi polobuso oku siti,” ka dit Lopung.</p> <p>“Aa-ku-i! Owiton teekaw muli. Ay, asadap bo tonsi nu,” ka dit Tatanak.</p> <p>“Ay tatanak tawasi, awasi balasan tawasi, ara'at balasan tara'at,” ka di lopung diri. Mootongong i Tatanak ka. Iri no bo tu iri nopo pipopoogot dit lopung sam-ko' mangaransalin nga waro om masam-masam no.</p> <p>Milom pomoros i Tatanak, “Awasi benoh oy wulanut, awasi maan balasay tawasi, ara'at balasan tara'at, polobuson ku-i ikaw. Awasi balasan tawasi, ara'at balasan tara'at,” ka di Tatanak diri, om maay no polobuso it lopung. Pamanaw no it lopung.</p> <p>“Ay babanar-i,” ka di ginawo di Tatanak, “awasi balasan tawasi, ara'at balasan tara'at. Ong naan ku no patayo it lopung didiiri, amu ku-i apatay iri, abasag kopurimanan ku, om mad-ko' otolon oku-i diri. Om it didiiri it nakalabus ku-i, maan oku rilitay diri ong kongko awasi it lopung,” ka dit Tatanak.</p> <p>“Ay babanar no bala'ay, awasi balasan tawasi, ara'at balasan tara'at,” ka di Tatanak om uli no yalo sid walay.</p> <p>Korikot nogi yalo sid natad di</p>	<p>“Kalau orang jahat, akan dibalas apa wahai kanak-kanak baik?” ular itu bertanya lagi.</p> <p>“Akan dibalas dengan kejahatan,” jawab si kanak-kanak.</p> <p>“Kau sangat pintar, jujur dan tetntu sekali kau baik hati. Jadi lepaskan saya di sini,” kata Ular Sawa.</p> <p>“Saya tak mahu! Saya nak bawa kau pulang. Hai, sedap sangatlah daging kau,” kata si Kanak-kanak.</p> <p>“Hai kanak-kanak yang baik, yang baik dibalas baik, jahat dibalas jahat,” kata Ular Sawa. Kanak-kanak itu termenung. Ular sawa itu pula, asyik mengulangi ayatnya itu seperti bertukar kulit saja. Tiba-tiba kanak-kanak itu berkata,</p> <p>“Baiklah wahai ular, yang baik dibalas baik, yang jahat dibalas jahat, saya akan lepaskan kau. Baik dibalas baik, jahat dibalas jahat,” kata si kanak-kanak sambil melepaskan ular sawa itu. Dan kemudian ular sawa itupun pergi.</p> <p>“Aik, betullah,” kata si kanak-kanak dalam hati, “baik dibalas baik, jahat dibalas jahat. Kalaupun saya bunuh ular sawa itu, memang saya tak dapat membunuhnya, sebab dia itu kuat dari saya dan tentunya saya dapat juga ditelannya. Dan, pada masa saya lepaskannya tadi tu, kalau bukan kerana dia ular yang baik, memang dah lama saya dibelitnya,” kata kanak-kanak itu lagi.</p> <p>“Ai, memang betullah pula, yang baik dibalas baik, yang jahat dibalas jahat,” kata si kanak-kanak dan kemudian pulang ke rumah.</p> <p>Akan tetapi, baru sahaja dia sampai</p>	<p>again. But this time it is in vain,” said the Boy.</p> <p>“As for evil people, how will they be repaid, good Boy?” asked the python.</p> <p>“They will be repaid with evil,” said the Boy.</p> <p>“You are really smart, you are honest and you sure have a good heart. So release from here,” said the Python.</p> <p>“I will not!” I will take you home. Your meat will be tasty,” said the Boy.</p> <p>“Good Boy, good people get repaid with good, evil people are repaid with evil,” said the Python. The python kept repeating this like a song, and saying various other things.</p> <p>Suddenly the Boy said, “All right snake, good is repaid with good, evil is repaid with evil; I will release you. Good is repaid with good, evil is repaid with evil,” said the Boy and he released the python. The python left.</p> <p>“It is true,” said the Boy to himself, “good is repaid with good, evil is repaid with evil. If I had tried to kill that python, I would not have been able to kill it, it is strong, I feel, and it would have swallowed me. And when I let it go just now, it would have coiled around me had the python not been good,” said the Boy.</p> <p>“It is true after all, good is repaid with good, evil is repaid with evil,” and he went home.</p> <p>When he reached the yard</p>
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<p>walay, okitanan no dialo it tama yo mongindad dialo. “Oy ama, awasi balasan tawasi, ara'at balasan tara'at,” ka di ginawo dialo. Om maay inggarakay it Tatanak tu aso totowit muli. Om milom naan potuturano dialo it lopung. Om karasang it tama om bobogo yalo, nadan wagu ka.</p> <p>“Ongoyo kembagu it dupot diri, ong amu oowit nu muli, maan teekaw patayo, ikaw no lowong ko' tanak, lowong babanar!” ka di tama yo. “Ara'at balasan tara'at oy ama, awasi balasan tawasi,” ka di Tatanak.</p> <p>Om gusaa wagu dialo it lopung diri, naan dialo woyoo it waya dit rinoloyon di lopung. Ampo leeled, milom nasambat dialo it tikuw dit lopung dot sabat po kotodong sid luwang ka.</p> <p>“Ay, ikaw toñ bala'ay iti oy Anak-Anak, nokuro tu maan oku tabpa'ay dikaw?” ka dit Lopung.</p> <p>“Ay, maan ku ikaw patayo tu maan oku patayo di tama ku ong aa-ku no oowit ikaw muli sid walay. Aa-ko gaam osianan dogon diti oy lopung topintar?” ka dit Tatanak.</p> <p>“Dis oy Anak-Anak tawasi, tulun tawasi balasan tawasi, tulun tara'at balasan tara'at. Engin ko maya dogon oy?” ka dit Lopung.</p> <p>“Ay, matay-miyaw nga maya oku dikaw diti,” ka di Tatanak.</p> <p>“Ba, kadung-ko' ino, sako silod solot ku om unglodom, tadi mungkalat ko, maan ku ikaw suuo.</p>	<p>di halaman rumahnya, terlihatlah olehnya ayahnya menunggunya. “Oh ayah, baik di balas baik, jahat dibalas jahat,” katanya dalam hati. Namun ayahnya terus membentakanya kerana dia pulang dengan tangan kosong. Dan tiba-tiba pula dia menceritakan berkenaan dengan ular sawa itu, sehingga ayahnya marah dan memukulnya sampai pengan.</p> <p>“Kau ambil semula haiwan itu, kalau kau tak dapat membawanya pulang, saya akan bunuh kau. Kaulah anak yang bodoh, sangat bodoh!” kata ayahnya. “Jahat di balas jahat, wahai ayah. Baik di balas baik,” kata si kanak-kanak.</p> <p>Dan kemudian, kanak-kanak itu pergi mengejar ular sawa itu, dia menyusuri tapak di mana ular sawa itu merayap pergi. Tidak lama kemudian, tiba-tiba dia terjumpa ekor ular itu yang hanya sedikit saja lagi yang tidak masuk ke dalam lubang.</p> <p>“Aik, kau pula ni Anak-anak. Kenapa kau cuba tangkap saya?” kata si Ular Sawa.</p> <p>“Saya mahu bunuh kau, sebab ayah saya akan bunuh saya jika saya tidak membawa kau pulang ke rumah. Kau tidak kasihankah dengan saya wahai Ular Sawa yang bijak?” kata si kanak-kanak.</p> <p>“Wahai kanak-kanak yang baik, orang baik di balas baik, orang jahat di balas jahat. Mahukah ikut saya?” tanya si Ular Sawa.</p> <p>“Hidup dan matipun saya akan ikut kau,” jawab si Kanak-kanak.</p> <p>“Baiklah, kalau demikian, kau naiklah ke belakang saya dan tutup mata, nanti kau buka mata bila saya</p>	<p>of the house, he saw his father waiting for him. “Dad, good will be repaid with good, evil will be repaid with evil,” he said to himself. And the Boy got scolded because he had not brought anything home. Then unexpectedly he told about the python. And his father scolded him and beat him, and he passed out again.</p> <p>“Go capture that animal again; if you don't bring it home, I will kill you. You are a stupid Boy, you are really stupid!” said his father. “Evil will be repaid with evil, dad, good will be repaid with good, said the Boy.</p> <p>So he went after the python again, following the track of the snake's creeping. Not much later, suddenly he came across the tail of the python just barely protruding from a hole.</p> <p>“Hey, it is you, Boy, why are you trying to catch me?” said the Python.</p> <p>“Hey, I will kill you, because my father will kill me if I don't bring you home. Don't you have pity on me, smart Python?” said the Boy.</p> <p>“Good Boy, good people get repaid with good, evil people get repaid with evil. Do you want to come with me?” asked the Python.</p> <p>“Whether I will live or die, I will follow you,” said the Boy.</p> <p>“All right, in that case, climb on my back and close your eyes. Only open them</p>
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<p>Sako no oy Anak-Anak, kada rumosi, aki-i kukuoyon ikaw dino,” ka dit Lopung.</p> <p>Jadi sako no it Tatanak sid solot di lopung om amu-i ela'an dialo ong siongo yalo tidino. Mungkalat yalo nga masam-ko' amu kokito, masam-ko' bolow yalo.</p> <p>Ampo leleed, erasa'an dîiri di Tatanak dot miningkoyod, om pomoros no it lopung, “Ungkalat nôono ka oy Anak-Anak,” ka dit Lopung.</p> <p>“Adis, siongo oku diti oy?” ka di Tatanak tu intangay dialo tu walay dot tadpom alanji babanar ka. Amu po insan yalo kokito dot tirad diri kalanji do walay.</p> <p>“Kada rumosi om kada keekukuman oy Anak-Anak tawasi. Tulun tawasi balasan tawasi, tulun tara'at balasan tara'at. Tidino diti, siti ko id pomogunan do wulanut,” ka di lopung.</p> <p>Ay, rumosi babanar ka it tatanak tu kokito dit tongo wulanut siri do tadpom agayo om agarang. “Adis! Rumosi oku tolonon dilo tongo koruang nu,” ka di Tatanak.</p> <p>“Ay kada rumosi, amu mongunguro ilo, mimoyo no dogon. Sumambat kito po dit tama ku. Ela'an nu oy, it tama ku nopo nga Raja sitid pomogunan diti,” ka dit Lopung.</p> <p>Ba, om sambat yoalo dit tama di lopung. Ay, agayo babanar it tama di Lopung diri. It tongo wulanut dit kokito di Tatanak, mad-ko' titolonno om</p>	<p>beri arahan kepada kau. Naiklah wahai kanak-kanak, jangan takut, saya tidak mengapa-apakan kau,” kata Ular Sawa itu.</p> <p>Lalu, kanak-kanak itupun naiklah di belakang si ular sawa. Dia tidak tahu di mana dia berada sekarang ini, sebab bila dia cuba untuk membuka matanya, dia seolah-olah buta kerana langsung tidak melihat apa-apa.</p> <p>Tidak lama kemudian, kanak-kanak itu merasa bahawa ular itu berhenti, dan lalu berkata, “Silakan buka mata wahai kanak-kanak,” kata Ular Sawa itu.</p> <p>“Alamak, saya di mana ni?” tanya si Kanak-kanak kerana apabila dia melihat di sekelilingnya, terdapat rumah yang sangat cantik. Dia belum pernah melihat rumah yang secantik itu.</p> <p>“Jangan takut dan jangan segan, wahai kanak-kanak yang baik. Orang baik di balas baik, orang jahat di balas jahat. Sekarang ini, kau berada di negeri ular,” jawab si Ular Sawa.</p> <p>Kanak-kanak itu sangat ketakutan kerana melihat ular-ular di sana besar-besar belaka dan garang-garang lagi. “Aduh! Saya takut akan di telan oleh kawan-kawan mu itu,” kata si kanak-kanak.</p> <p>“Aik, jangan takut, mereka tidak mengapa-apakan kau, percayalah kepadaku. Kita berjumpa dulu dengan ayah saya. Kau tahukah, ayah saya adalah raja di negeri ini,” terang si Ular Sawa.</p> <p>Kemudian, pergilah mereka berjumpa dengan ayah ular sawa itu. Ayah kepada ular sawa itu sangat besar. Ular-ular lain yang melihat si kanak-kanak, seakan-akan mahu</p>	<p>when I tell you to. Get on, Boy, don't be afraid; I will not harm you,” said the Python.</p> <p>So the Boy got on the Python's back and he did not know where they were now. When he opened his eyes it was as if he could not see, as if he were blind.</p> <p>Not much later, the Boy felt that they had stopped, and the python said, “Now open your eyes, Boy”.</p> <p>“Oh wow, where am I now?” asked the Boy, because he looked and saw a beautiful house. He had never seen such a beautiful house.</p> <p>“Don't be afraid and don't be shy, good Boy. Good people get repaid with good, evil people get repaid with evil. You are now here, in the land of snakes, said the python.</p> <p>The Boy was filled with fear because he saw snakes that were very large and fierce. “I am afraid to be swallowed by those companions of yours,” said the Boy.</p> <p>“Don't be afraid, they won't do anything to you, believe me. Let's meet my father. Do you know that my father is the king in this land?” said the python.</p> <p>Well, they met the father of the python. The father of the Python was absolutely huge. The other snakes who saw the Boy looked as if they</p>
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<p>songtotondilay.</p> <p>“Ay, ama ku, ela'an ku yoku minangalanggar dot tundang-undang, tu minongowit oku do tulun siti. Nga yoku minongowit oku do tulun tawasi do mongowit do kowosian. Tulun tawasi balasan tawasi, tulun tara'at balasan tara'at,” ka dit Lopung.</p> <p>“Amu mongunguro bo oy akang. Ela'an ku, tulun tawasi balasan tawasi, tulun tara'at balasan tara'at,” ka dit Raja do wulanut.</p> <p>Om nolintabas iri, miniwaya no yoalo sid iso lamin. “Indaday oku po siti, manansalin oku po,” ka di Wulanut. Jadi minongindad-i it Tatanak sid soliwani. Aso d̄iri ot abarani mangasow dialo.</p> <p>Ampo leleed, pogkurelo poom pogkukuratak po dot kusay toligkang sid toning di Tatanak. Eeranan yalo. Om toning it kusay sirid tatanak.</p> <p>“Adis, oy ambaya, kukuto po dogon ilo solot ku, akatol babanar ilo,” ka di Kusay. Om maay dialo siibo it baju di Kusay, nga nokotigog nogi yalo tu nokokito do sisi do lopung sid solot dit kukusay. Dot it Kusay nopo diri bala'ay nga it lopung diri, tanak dit Raja wulanut sirid pomogunan diri.</p> <p>“Montod tadlaw diti, tumotoron kono siti id pomogunan diti. Tu yoku diti, amu ela'an ong siongo pakayan, mongoy oku mamanaw. Tulun tara'at balasan tara'at, tulun tawasi balasan tawasi. Ong sera nopo osukod ko, sowo'on no it</p>	<p>menelannya sahaja, kerana lidah mereka terjelir keluar.</p> <p>“Wahai ayahanda, saya tahu bahawa saya sudah melanggar undang-undang kerana membawa manusia ke mari. Tapi, saya membawa manusia (orang) ke sini yang membawa kebaikan. Orang baik di balas baik, orang jahat di balas jahat,” kata Ular Sawa itu.</p> <p>“Tidak apa-apa wahai anakku. Saya tahu, orang baik di balas baik, orang jahat di balas jahat,” kata Raja Ular itu.</p> <p>Sesudah itu, mereka pergi ke sebuah bilik. “Kau tunggu saya di sini, saya mahu bersalin pakaian dahulu,” kata Ular Sawa itu. Jadi, kanak-kanak itu menunggu mereka di luar sahaja. Tiada lagi ular-ular yang berani mengganggunya.</p> <p>Beberapa lama kemudian, tiba-tiba jatuh seorang lelaki yang sangat tampan, dekat dengan si kanak-kanak. Kanak-kanak itu kehairanan. Kemudian lelaki itu pergi mendekati si kanak-kanak.</p> <p>“Wahai kawan, tolong saya garuhkan belakang saya, gatal sangatlah,” kata lelaki itu. Dan apabila kanak-kanak itu menyingkap baju lelaki yang tampan itu, dia terkejut sangat kerana melihat ada sisik ular sawa di belakang si lelaki. Rupanya lelaki itu adalah jelmaan ular sawa itu, anak kepada Raja ular di negeri itu.</p> <p>“Mulai hari ini, kau tinggallah di sini di negeri ini. Kerana berkenaan dengan saya ini, tidak tahu ke mana nak pergi, saya mahu pergi mengembara. Orang jahat di balas jahat, orang baik di balas baik. Bila kau sudah dewasa nanti, kau</p>	<p>were about to swallow him and were all darting out their tongues.</p> <p>“Father, I am aware that I have broken your laws by bringing a human here. But I brought a good person who will bring goodness. Good people get repaid with good, evil people get repaid with evil,” said the Python.</p> <p>“That’s no problem, my son. I know that good people get repaid with good, and evil people get repaid with evil,” said the King of the snakes.</p> <p>Then they went up a step to a room. “Wait here for me, I need to change,” said the Python. So the Boy waited outside. At that point none of the snakes dared mess with him.</p> <p>Not much later, with a cracking sound a handsome man appeared next to the Boy. He was astounded. The man came closer.</p> <p>“Friend, please scratch my back, it is very itchy,” said the Man. And he lifted up the shirt of the Man, but he was startled because he saw snake scales on the back of the man. The man was actually that python, the son of the King of the snakes in that land.</p> <p>“From today onward, make this land your home. For as for me, I don’t know where I’m headed, but I’m going out walking. Evil people get repaid with evil, good people get repaid with</p>
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<p>tobpinee ku ong engin ko,” ka di Kusay. Om pogkurelo poom pogkuratak po dot tongondu dot tadpom alanji babanar ka. “Iti no tobpinee ku. Om na, onuwo iti pondulung, ong sid ikaw peno pondulung dino, aso kakala dikaw,” ka dit Lopung.</p> <p>Jadi mantad diri kabarasan, it Tatanak diri miniyon dino sid pomogunan diri. Amu elaan ong piro toon koleedan om it Tatanak nga nakasawo dit tongondu it tobpinee di Lopung om najadi do raja siri. Yalo papanaw do tundang-undang do tadpom adil om awasi.</p>	<p>berkahwinlah dengan adik saya, jika kau berkenaan dengannya,” kata lelaki itu. Dan dengan tiba-tiba, jatuh lagi seorang gadis yang paling cantik. “Inilah dia adik perempuan saya. Nah, ambil cincin ini, kalau cincin ini masih bersama-sama dengan kau, tiada yang dapat mengalahkan kau,” kata Ular Sawa itu.</p> <p>Jadi, sejak itu kanak-kanak itupun tinggallah di negeri ular sawa itu. Entah berapa tahun lamanya, kanak-kanak itupun kemudian berkahwin dengan adik perempuan si ular sawa, sehingga telah di tabalkan menjadi raja di situ. Dialah yang menjalankan undang-undang dengan sangat adil dan saksama.</p>	<p>good. Whenever you are full grown, you may marry my sister if you like,” said the Man. And suddenly a very beautiful girl appeared. “This is my sister. Here, take this ring, if you wear this ring, you will be undefeatable, said the Python.</p> <p>From then on, the Boy lived in that land. I don’t know how many years the Boy stayed there but he married the girl who was the sister of the Python and became king there. He instituted laws that were very fair and good.</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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F028-KQR

<p>I Kara Mokipanansawo di Dayang Brunay</p> <p>Tinangon di Rumalom Pamadsu Kg. Longob 1988</p> <p>Tinulus di Jamail Masadur</p>	<p>Kera Mahu Mengahwini Dayang Brunei</p> <p>Diceritakan oleh Rumalom Pamadsu Kg. Longob 1988</p> <p>Terjemahan Melayu: Rosnah Nain 2012</p>	<p>The Monkey Who Wanted to Marry the Princess of Brunei</p> <p>Told by Rumalom Pamadsu Kg. Longob 1988</p> <p>English Translation: Nelleke & James Johansson 2012</p>
<p>Warooo waro kabarasan, waro iso kara sid gowuton. Waro iso tadlaw dot nabar doo dot i nopot tabar diri kabarasan waro iso tongondu reetan di Dayang Brunay, alanji babanar ka. Isay nopo nga engin manansawo daw. “Ay, mongoy oku po sori, manansawo di Dayang Brunay,” ka di kara.</p> <p>Om pamaal i kara dot gaman. Aso winaal nga it tobu kiawi ot</p>	<p>Pada zaman dahulu, ada seekor kera di dalam hutan. Pada suatu hari, kera itu mendengar berita bahawa kononnya ada seorang perempuan yang bernama Dayang Brunei, yang teramat cantik. Siapa saja pun mahu mengahwininya. “Hai, saya pergi dahulu ke tempat itu, saya mahu berkahwin dengan Dayang Brunei,” kata si Kera.</p> <p>Kemudian, kera itu membuat rakit besar. Dia membuat rakit daripada</p>	<p>Once upon a time, there was a monkey in the woods. One day he heard that there was a girl called the Princess of Brunei who was really beautiful. Everybody wanted to marry her. “Hey, I think I’ll go over there to marry The Princess of Brunei,” said the monkey.</p> <p>And the monkey built a large raft. He built the raft of</p>

<p>gaman dot lumayag pakaa sid di Dayang Brunay. It tongo takanon di kara nga naan no bo owito it tongo gisom osukup. Nunu ong kongko ososomok, om aso-i ot goo'on. Rumulun-i i gaman bânar.</p> <p>Korikot sid tanga di weeg tagayo ino, om kosompitay iti kara dot takanon tu nawi no it linutu yo, wutuson it tobu dit winaal yo dot gaman om kokoton. Bang it timpuun-i, asasanang po tu amu po nawi. Om ong it nopo sanlapis ot minangan yo kokoto, momogot po, tu pinilalapis it gaman dot tobu o winaal. Ampo lele'ed om kaawi di kara it tobu nga tad-pom nokotobung yalo sid weeg, tu minuyas i gaman yo. Iri maakabung it kara sid weeg tu aso no ot sakaan nga, awasi tu eelo tumoyog. Om kadampir dit piras dit weeg, mingkakat i kara nga opipimpirig no. Ba, akanon nga aso.</p> <p>Jadi pamanaw no i kara. Milom nokokito dot oropok nopo ot sungot sid tuod dit polod. Na, ototomon no it kara bo. Adi toronong siri it kara bo nga, wuwulon om rolopon di kara. Milom orongow di kara momoros it sungot ka dot, “Bang kunamon, aa-ko kasawo di Dayang Brunay,” ka. “Bang tololon, tilombuson-i monolon, kasawo di Dayang</p>	<p>batang-batang tebu untuk digunakannya berlayar kepada Dayang Brunei. Segala makanan si kera juga dibawanya bersama, setakat yang cukup. Namun, oleh kerana bukannya dekat, dan pendayung juga tidak ada, perahu itu hanyut sendiri.</p> <p>Sesampainya di tengah laut, dan kera itu kehabisan makanan, sebab bekalan yang dia bawa sudah habis, dia mencabut tebu-tebu yang dibuat rakit itu dan menggigitnya. Pada mulanya, dia masih senang kerana tebu-tebu itu belum habis lagi. Dan jika hanya lapisan kedua sahaja yang di cabutnya, dia tidak punya masalah, sebab dia membuat rakit itu berlapis-lapis. Tidak lama kemudian, tebu itu pun habis dimakan oleh si kera. Apalagi si kera terjatuh ke dalam air kerana rakitnya rosak habis sehingga dia terkapai-kepahi di dalam air kerana sudah tiada rakit yang dinaikinya; nasib baiklah dia pandai berenang. Sesampainya dia di tebing sungai, apabila dia berdiri, dia akan rebah sebab badannya basah kuyup dan makanannya pun sudah tiada.</p> <p>Sesudah itu diapun kemudian berjalan di darat. Tiba-tiba dia ternampak ulat sago di atas tunggul pokok palma. Apabila dia melihat ulat sago itu, hatinya sangat gembira, sambil pergi mendekatinya dan mencabut satu-persatu dan kemudian memasukkannya ke dalam mulutnya. Tiba-tiba sang kera terdengar ulat sago itu berkata demikian, “Kalau dikunyah, kau tidak dapat mengahwini</p>	<p>nothing else but sugarcane and sailed to The Princess of Brunei. He brought sufficient food with him. But his destination was not exactly close, and he did not have paddles. He just floated with the flow.</p> <p>When he got out to sea, he ran short of food, because his stock was finished off. So he pulled out a stalk of sugarcane with which he had built the raft and chewed on it. In the beginning he was in no difficulty because there was enough of the raft left to float on because it was made of multiple layers. When he had only chewed on one layer he was still fine, because his raft was built out of multiple layers of sugar cane. After not too long the monkey had finished off the sugarcane and suddenly plopped into the water because his raft came apart. So he was splashing about in the water because there was nothing to climb onto. Fortunately he knew how to swim. He came on shore, stood up, and fell into a heap being weak from no food.</p> <p>Then the monkey started to walk. Suddenly he saw that the stump of the rubber tree was teeming with sago grubs. The monkey was happy. He approached them, pulled them out, and devoured them. Suddenly the monkey heard the sago grubs say, “If you chew us, you cannot marry The Princess of Brunei. If you</p>
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<p>Brunay, “ ka.</p> <p>“Ođ, bala'ay,” ka di kara. Jadi wuwulon dialo om tolonon tu nokorongow dit boros dit sungot. Om daagan i kara monolon dit sungot diri sampay nowiyaan gaam iri bo.</p> <p>Om kinam it sungot kumamang sid suwang dit tiyan dit kara, tu amu-i minatay bala i sungot diri. Amu songkuro koleed om minatay no it kara tu daagan dit sungot mongokot. Na, minatay po it kara dit lowong diri, nawi no. Amu-i nakasawo di Dayang Brunay. Na, nokosoliwan kembagu it tongo sungot diri sid busul dit kara.</p>	<p>Dayang Brunei. Tapi, kalau menelannya terus, kau dapat berkahwin dengan Dayang Brunei,” kata ulat-ulat sagu itu.</p> <p>“Iya pula,” kata si kera. Lalu diapun mencabut satu-persatu ulat-ulat sagu itu dan kemudian memasukkannya ke dalam mulutnya dan terus menelannya, kerana terdengar kata-kata ulat itu. Si kera terus menelan ulat-ulat sagu itu sampai habis.</p> <p>Jadi, oleh kerana ulat-ulat sagu itu masih hidup, maka ulat-ulat itu terus berjalan di dalam perut si kera. Tidak lama kemudian, kera itu mati kerana ususnya habis digigit oleh ulat-ulat itu. Setelah si kera bodoh itu mati, maka cerita ini pun sampai di sini sahaja. Kera yang bodoh itu tidak dapat mengahwini Dayang Brunei. Dan ulat-ulat sagu itupun dapat keluar kembali melalui dubur si kera.</p>	<p>just swallow us one by one, you will be able to marry The Princess of Brunei.”</p> <p>“Okay,” said the monkey. Then he pulled them out and swallowed them because he had heard the words of the sago grubs. And as a result the monkey swallowed the sago grub until he was full.</p> <p>But the sago grubs continuously squirmed around inside the stomach of the monkey because they had not died. Not much later the monkey died as a result of the sago grubs chewing on his stomach. So the stupid monkey was dead. That ends the story. He did not get to marry The Princess of Brunei. As for the sago grubs, they crawled back out of the monkey thru his bottom.</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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F029-KQR

<p>Morunsay</p> <p>Tinangon di Rumalom Pamadsu Kg. Longob 1988</p> <p>Tinulis di Jamail Masadur</p>	<p>Morunsay</p> <p>Diceritakan oleh Rumalom Pamadsu Kg. Longob 1988</p> <p>Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Morunsay</p> <p>Told by Rumalom Pamadsu Kg. Longob 1988</p> <p>English Translation: Nelleke & James Johansson 2012</p>
<p>Waro tangon dang gulu-gulu, waro kabelasan iso tanak wagu dot reetan di Morunsay montod bansa Momogun it miniyon sid sodu do pomogunan do Sabah. Iso tadlaw,</p>	<p>Pada zaman dahulu kala, ada kononnya seorang pemuda yang bernama Morunsay berasal daripada bangsa Momogun, dan tinggal jauh di negeri Sabah. Suatu hari, ia telah</p>	<p>There is a folktale from long ago where there was a new child whose name was Morunsay from the Dusun race who lived way off in the</p>


<p>naan yalo suuo di tidi yo mongunduk tu ponumad do wogok doalo. Korikot sid sinambak diri, nunu ong ogumu ot tobu siri, pangapi po i Morunsay dit tobu om ponguus po. Muus-uus miitimpak di tuod ka.</p> <p>Pogurelo-poom palalay ot tulun dot miompok do tongo niyuw kanaru. Poniningoon di Morunsay it tawak di tulun diri tu asawat babanar ka. Iri nopo balaay diri nga, rogon dot reetan dot Topu-lalanggoy. Dadi, mogidu i Morunsay nga kuoyon mogidu dot, i Topulalanggoy dino, ong iso po o sokid insan no laangay. Nga titinomod banar di Topulalanggoy miningkoyod sid tontok di Morunsay. Intangay nopo di Morunsay i Topulalanggoy diri ka nga maasandang dot songinan ot tulu, nga okodok ko' tulu om osusuway.</p> <p>“Ay, ikaw toð balaay iti oy Morunsay,” ka di Topulalanggoy. Rumosi i Morunsay ka nga, lele'ed amu-i dñiri rumosi ka tu mad-ko' awasi-i i Topulalanggoy diri. “Ay, oð!” ka di Morunsay. Dadi, ka dit Topulalanggoy, “Momoros oku dikaw kakalu ong warot sumusu'ut dogo om mongoduat dogon dot nakatalib oku siti ko' amu, ‘Aa-ku elala'an ino,’ ka toð,” ka. “Naa, tojimat,” ka dit Topulalanggoy om piduwa'ay no dit Topulalanggoy i Morunsay dot tojimat. Onuwo di</p>	<p>disuruh oleh ibunya untuk mengambil pucuk ubi manis sebab diberi kepada babi ternakan mereka. Sesampainya Morunsay di kebun mereka, oleh kerana terdapat banyak tebu di kebun itu, maka Morunsay tidak terus mengambil pucuk ubi manis itu malah dia mengambil dahulu batang tebu untuk dimakannya. Sesudah itu, Morunsay memakan tebu itu sambil bertenggek di atas sebatang tunggul kayu.</p> <p>Sedar tak sedar, tiba-tiba muncul seseorang yang tingginya sama dengan ketinggian pokok kelapa sehingga pinggang orang itu sangat payah dilihat oleh Morunsay kerana terlalu tinggi. Orang itu kononnya adalah hantu yang bernama Topulalanggoy. Jadi, Morunsay nak melarikan diripun tidak dapat kerana, bagaimana nak melarikan diri, sedangkan si Topulalanggoy itu, kalau hanya sebuah bukit sahaja, satu langkah sahaja. Tapi, Topulalanggoy hanya sengaja berhenti di situ, dekat dengan Morunsay. Bila saja Morunsay melihat kepada Topulalanggoy itu, dia mendapati bahawa Topulalanggoy itu sedang menjinjing sebuah kepala, tapi kepala itu kecil sahaja dan sangat pelik.</p> <p>“Aik, kau pula rupanya ini Morunsay,” kata Topulalanggoy itu. Morunsay sangat takut, tapi lama-kelamaan dia tidak takut lagi sebab sepertinya Topulalanggoy ini baik orangnya. “Ya, saya!” jawab Morunsay. Jadi, kata si Topulalanggoy, “Saya nak pesan padamu, kalau sekiranya ada yang menyusul saya dan bertanya sama ada saya ada melalui jalan ini atau tiada, katakan kepada mereka, ‘Saya tidak tahu itu,’” katanya. “Nah, azimat,” kata Topulalanggoy dan</p>	<p>land of Sabah. One day, his mother told him to pick sweet potatoes stalks to feed their pigs. When he reached the garden, because there was so much sugarcane there, Morunsay just cut up sugarcane and started chewing. He sat down chewing sugarcane on top of the tree stump.</p> <p>Suddenly a man appeared out of nowhere who was as tall as the coconut trees. Morunsay could only see up to the waist of the man because he was so tall. That man was actually a Tall Demon (Topulalanggoy). So Morunsay wanted to flee, but how could he flee, while the Tall Demon could step from one hilltop to another in a single stride. The Tall Demon had purposely stopped right next to Morunsay. Morunsay looked at the Tall Demon and saw he was carry a head, but it was a small and strange head.</p> <p>“Oh, it’s you, isn’t it Morunsay?” said the Tall Demon. Morunsay was afraid, but eventually he was no longer afraid, because the Tall Demon seemed to be nice. “Yes, it’s me,” said Morunsay. The Tall Demon said, “I’ve come to talk to you so that if someone follows behind me and asks about me whether or not I have passed by here, then you are to say ‘I don’t know anything about</p>
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<p>Morunsay.</p> <p>Om lombus diiri i Topulalanggoy diri mamanaw ka nga insan no laang aso no nokitanan di Morunsay. Dadi amu ole'ed dot kinapana'an dit Topulalanggoy diri, waro not orongow di Morunsay ka dot songkolikik dot ongo-tongik ka. Pogkurelo-poom peembubulay po ot sam-ko' tanganak dot ongo-kodok, song-sasandang dot kapak dot ongo-nibak, miabal no dot langkakis. Amu-i kapapanaw tu songkolikik nogi mongirak.</p> <p>Dadi, korikot nopo i tulun tokodok diri, reetan dot Tutumolong, sid tontok di Morunsay, "Ay, oy Morunsay," ka dit iso Tutumolong diri, "Aso nakatalib ot tulun siti oy?" ka. "Aa-ku-i ela'an ino," ka di Morunsay tu maya di boros di Topulalanggoy. "Ay, kada-i mongolim bo oy Morunsay, monusu'ut okoy toñ diti tu i tulun diri minanangod sid pomogunan dagay, minangayow sid dagay," ka. "Om monusu'ut okoy di tulu di koruang ya," ka.</p> <p>Madaada i Morunsay tu nela'an no dialo dot i tulun nopo dit komoyon dit Tutumolong nga i rogon, Topulalanggoy. "Nga paada'a ino tojimat it nitaak di tulun diri," ka kembagu-i di tongo Tutumolong, "aso guna dino," ka. Dadi, iri bo nga amu-i kosimbar i Morunsay. Om amu-i niada di Morunsay it tojimat dit nitaak dit Topulalanggoy. "Susuuto ya po," ka di Tutumolong. Ka di ginawo di</p>	<p>membahagikan azimatnya kepada Morunsay. Morunsay lalu mengambilnya.</p> <p>Kemudian, Topulalanggoy itupun meneruskan perjalanannya, tapi hanya sekali saja dia melangkah, tidak lagi terlihat oleh Morunsay. Jadi, tidak lama selepas Topulalanggoy itu pergi, Morunsay terdengar pula suara orang ketawa, dan suara itu kecil sahaja. Tiba-tiba, muncul pula beberapa orang yang seperti kanak-kanak dan kecil-kecil belaka, yang sedang menjinjing kapak yang sangat pendek, dan hanya sebesar jari kelingking. Tidak cepat berjalan kerana asyik ketawa.</p> <p>Jadi, apabila orang-orang yang kerdil itu, yang dipanggil Tutumolong sampai kepada Morunsay, "Aik, Morunsay," kata seorang daripada orang kerdil itu, "Tidak adakah orang yang lalu di sini?" tanyanya. "Saya tidak tahu itu," jawab Morunsay, sebab dia menuruti apa yang dipesan oleh Topulalanggoy. "Aik, janganlah kau menafikannya Morunsay, kami ini menyusuli orang itu kerana orang itu telah mengayau di negeri kami," katanya. "Dan kami mahu mengambil balik kepala sahabat kami," katanya.</p> <p>Morunsay diam sahaja sebab dia sudah tahu bahawa orang yang mereka maksudkan itu adalah si hantu Topulalanggoy. "Kau buang azimat yang diberi oleh orang itu," kata Tutumolong itu, "tiada guna itu," katanya. Perkara itupun tidak dapat dijawab oleh Morunsay. Dan Morunsay tidak juga membuang azimat yang diberi oleh Topulalanggoy kepadanya. "Kami susuli dahulu," kata Tutumolong.</p>	<p>that.' Here, take this amulet," said the Tall Demon, splitting in two the amulet for Morunsay. Morunsay took it.</p> <p>Then the Tall Demon continued on walking, but after just one stride Morunsay could not see him anymore. Not long after the Tall Demon had left, Morunsay heard a high-pitched giggling. Suddenly something like small children appeared with a short axes over their shoulders as small as a pinkie finger. They were hardly progressing at all because they were just giggling at a high pitch.</p> <p>When the small people, had come close to Morunsay, called Goblins (Tutumolong) they asked, "Hey, Morunsay, has anyone passed by here?" "I don't know anything about that," said Morunsay, following the words of the Tall Demon. "Come on, don't deny it, Morunsay, we are following after him because he went headhunting in our land," they said. "And we are trying to retrieve the head of our friend," they said.</p> <p>Morunsay was silent, because he knew the man the Goblins meant was the demon called the Tall Demon. "Throw away the amulet that that person gave you," said the Goblins piping up again, "it is useless." Morunsay did not answer. But Morunsay did not throw away the amulet that the Tall Demon had given to him. "We are going to trail</p>
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<p>Morunsay, “Sampod tugu dino ot pamanaw om okosupan-no i Topulalanggoy,” ka. “Suuto ya po, okosupan ya to-bo iri. Rorongo'on pogi, kadung-ko' pokukuruob do kayu dot notuwad orongow nu, na natagad no dagay i bulud di tulun diri,” ka. “Mingkaso nopo ino tongo tulun dino, katuk ong adapat no doalo managad it bulud di Topulalanggoy. Mingkurit nopo ino tongo tanganak dino,” ka di ginawo di Morunsay. “Siongo ma okosupan iri dot tadmom alankas i Topulalanggoy diri,” ka. Dot intangay nopo di Morunsay iti tongo Tutumolong (tanganak tokodok ka di Morunsay) diri nga miikab-ikab po do mamanaw ka om monotos nogi dot mongirak.</p> <p>Dadi, pamanaw no dot lumombus kabarasan i tongo Tutumolong diri, nga iri no bo tu ongo-pidot it laang. Nga nokotonob po sid gowuton patatanus po di songirak, om am-po olele'ed, pokukuruob po torongow di Morunsay. “Ba, tongoh ino?” ka di Morunsay muuputok. Amu emaya'an i Morunsay dot babanar dot natagad no i bulud di Topulalanggoy, intaman ong tongo kayu ot naaba om noloo sid tana.</p> <p>Ba, amu ole'ed kembagu om orongow no wagu di Morunsay ot songirak om pososobut po di tongo Tutumolong. Iri bo tu ongo-pidot om ootod mamanaw, nga i tongo Tutumolong diri maasarasy-i di</p>	<p>Lalu, hati kecil Morunsay berkata, “Apalagi kalau jalan begitu, memang tidak dapat menjejaki si Topulalanggoy,” katanya dalam hati. “Kami menjejakinya dahulu, kami pasti dapat menjejakinya. Kau dengar saja, kalau kau terdengar bunyi yang bergema seperti pokok kayu tumbang, nah, memang kami sudah menebang kaki orang itu,” kata mereka. “Bergurau saja orang-orang itu, manalah mereka dapat menebang kaki si Topulalanggoy. Hanya main-main saja kanak-kanak itu,” kata Morunsay dalam hati. “Takkanlah Topulalanggoy itu dapat dijejaki, begitu pantas dia berjalan,” katanya lagi. Padahal apabila Morunsay melihat akan Tutumolong itu (kanak-kanak kecil kata Morunsay), Morunsay mendapati bahawa mereka bernafas dengan tercungap-cungap sambil berjalan dan sambil ketawa.</p> <p>Lalu, para Tutumolong itu meneruskan perjalanan mereka, tetapi langkahnya teramat kecil sekali. Akan tetapi, apabila mereka menghilangkan diri di dalam hutan, hilai tawa merekapun hilang dengan serta-merta, dan tidak lama kemudian, Morunsay terdengar pula bunyi seperti pokok tumbang. “Bunyi apa itu?” tanya Morunsay berceloteh. Dia tidak percaya kalau kaki si Topulalanggoy itu sudah ditebang; dia sangka bahawa cuma pokok kayu yang tertumbang dan jatuh ke tanah.</p> <p>Tidak berapa lama kemudian Morunsay terdengar lagi suara orang ketawa dan muncul pula para Tutumolong itu. Tapi itulah, langkah mereka kecil sahaja dan terlalu lambat pula berjalan. Tapi para Tutumolong</p>	<p>him,” said the Goblins. Morunsay said to himself, “How on earth can you catch up with the Tall Demon if you walk like this.” “Just follow us; we will catch up with him. Just listen; as soon as you hear the crashing sound of a tree falling over, then we have cut down that man at the shin,” they said. “They are just kidding themselves; no way will they manage to cut down the Tall Demon at the shins. These children are just playing around,” said Morunsay to himself. “How can they catch up with the Tall Demon, fast as he is,” he said to himself, while still looking at the Goblins (small children according to Morunsay) who were panting from walking and laughing uncontrollably.</p> <p>The Goblins continued on walking, but their strides were very short. But when they had vanished into the forest their laughter disappeared and not long thereafter Morunsay heard a crashing sound. “What was that?” said Morunsay jabbering to himself. Morunsay did not believe that they had actually cut down the Tall Demon at the shins. He just thought a tree that had fallen over on the ground.</p> <p>Not long thereafter Morunsay heard the laughter and again and the Goblins reappeared. They walked with the same tiny strides and slow pace but now the Goblins</p>
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<p>tulu di Topulalanggoy dot nokosupan-i bala'ay i Topulalanggoy diri, om i pokukuruob didiiri nga i Topulalanggoy it notuwad.</p> <p>“Woy obo oy Morunsay,” ka dit nokorikot no sid di Morunsay, “okosupan ya kangku dikaw nga aa-ko mimoyo,” ka. Nokotongong i Morunsay tu abanaran, tu otutunan dialo i Topulalanggoy it minanaak dialo dit tojimat. “Na, muli okoy nôono nga, paada'a no i nitaak di tulun diti tu aso-i guna diri,” ka di Tutumolong. “Oô,” ka di Morunsay nga kakal-i kukuutan daw i tojimat dit Topulalanggoy. Dadi, kadung nakatalib po i tongo Tutumolong diri, pongunduk no wagu i Morunsay. Kopongo nopo, uli no sid walay.</p> <p>Sid tanga di ralan, sangkadaada i tongo tulun it otoliban yo, masam-ko' amu momoduli om managur di Morunsay. Eeranan i Morunsay sabat. Kooli sid walay, powilio no di Morunsay i wakid dot noponu do tunduk. Dadi, boros di tidi yo, “Duy... sera bo kooli i Morunsay tu idiyo no ilo wakid om aso siti i Morunsay?” ka. “Taw no!” ka di tama di Morunsay. I Morunsay diri eeranan. “Duy, iti oku toõ oy idi,” ka di Morunsay. “Ay, siongo ko diti?” ka di tidi, tumangkangaw tu aso-i ot okito di Morunsay nga mad-ko' osomok it bongut di Morunsay. “Ay, nokuro iti, aa-ku gaam okitanan diti?” ka</p>	<p>itu sedang membawa kepala si Topulalanggoy sebab rupanya mereka dapat menjejaknya pula, dan bunyi yang bergema itu tadi rupa-rupanya si Topulalanggoy yang tumbang.</p> <p>“Kan saya dah kata, Morunsay,” kata Tutumolong itu sesampainya mereka kepada Morunsay, “kami pasti dapat menjejaknya, tapi kau tidak percaya,” kata Tutumolong itu. Morunsay tercengang sejenak kerana dia sungguh percaya bahawa Topulalanggoy itu sudah mati sebab dia kenal sangat dengan Topulalanggoy yang memberikan azimat kepadanya. “Kami ini mahu pulang sudah, tapi kau mesti membuang azimat yang diberikan oleh Topulalanggoy itu sebab ia tidak berguna juga,” kata Tutumolong itu. “Baiklah,” kata Morunsay, tapi dia masih memegang azimat si Topulalanggoy. Jadi, bila saja para Tutumolong itu berlalu pergi, Morunsay pun lalu meneruskan tujuannya untuk mengambil pucuk ubi manis. Setelah siap, dia terus pulang ke rumah.</p> <p>Di tengah perjalanan, orang-orang yang Morunsay lintasi berdiam diri sahaja, sepertinya tidak mahu memperduli dan menegur Morunsay. Morunsay merasa hairan sedikit. Sepulangnya ia di rumahnya, dia terus meletakkan bakulnya yang penuh dengan pucuk ubi manis. Lalu, kata ibunya, “Aik, bila masanya pula Morunsay pulang ya, sebab bakulnya sudah ada di sini tapi Morunsay pula tidak ada di sini?” kata ibunya dengan kehairanan. “Entahlah!” kata ayah Morunsay pula. Morunsay pula kehairanan. “Aik, saya di sinilah, ‘Bu,” kata Morunsay. “Aik, kau di mana tu?” tanya ibu Morunsay kerana hairan sebab dia tidak melihat</p>	<p>were carrying the head of the Tall Demon on a pole, and the crashing sound of a while ago was the Tall Demon falling over.</p> <p>“What did we tell you, Morunsay,” they said, as they came toward Morunsay, “we managed to catch up with him, but you did not believe us.” Morunsay just stared because he was not in doubt; he recognized the head of the Tall Demon who had given the amulet to him. “So, we are going home, but dispose of that amulet man has given to you because it is useless,” said the Goblins. “Alright,” said Morunsay, still holding the amulet of the Tall Demon. When the Goblins had passed by Morunsay finally dug up some sweet potatoes. When he was done, he went home.</p> <p>On the way, the people whom he passed were silent, as if they were ignoring Morunsay and not greeting him. Morunsay was surprised. When he came home, he put down the bamboo basket full of sweet potato stems. His mother said, “When did Morunsay come home? His basket is here, but Morunsay is not here.” “I don’t know,” said Morunsay’s father. Morunsay was amazed. “Hey, I’m here, mom,” said Morunsay. “Hey, where are you,” said the mother, worrying that she could not</p>
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<p>di ginawo di Morunsay.</p> <p>Dadi, maay po di Morunsay om maay patago it tojimat di nitaak di Topulalanggoy. Nakaatag... “Ay, odi ko dogima,” ka di tidi, baru nokitanan i Morunsay. Dadi, ela'an nogi it komoyon di tongo Tutumolong. Dadi, kadung kosokot po di Morunsay sid koyuwan yo it tojimat diri amu no okitanan. “Iti ot karaatan diti tojimat diti,” ka di ginawo di Morunsay.</p> <p>Kadung nakaakan i Morunsay, pakayo no wagu di Morunsay it tojimat om pamanaw no sid walay di tongo tulun. Iri bo tu ogialan no di tongo tulun i Morunsay nga amu okitanan; sangkadaada nogi. “Ay, babanar-i dot amu oku okitanan bala'ay,” ka di ginawo yo. Ayakin dïiri babanar.</p> <p>Boboyo'o nopo di Morunsay, pagka om tiya dino om waro ot sangod, ogumu song-papanaw, pakaayay di Morunsay sid pomogunan do sangod. I Morunsay dino, nokuro ong mindakod po sid walay di sangod om miilang po monugol/mangakan nga adapat ko' adapat tu amu okitanan gima. Kadung kotugol/kaakan po kadang-kadang modop po om mamatay nogi dit tongo sangod. Ong muli no yalo gigisom-i dialo monotok dit tongo tulu dit sangod, awagatan nopo do tulu. Na, amu-po lele'ed om</p>	<p>Morunsay sedangkan suaranya pula terdengar begitu dekat sekali. “Aduh, kenapa ni, tidakkah saya dapat dilihat ni?” tanya Morunsay dalam hatinya.</p> <p>Jadi, Morunsay lalu menyimpan azimat yang diberikan oleh Topulalanggoy. Setelah di simpan... “Aik, kau di sana pula,” kata ibu Morunsay sebab dia baru saja dapat melihat Morunsay. Kini, dia sudah faham apa maksud para Tutumolong. Jadi, apabila azimat itu sudah berada pada badan Morunsay, dia tidak dapat dilihat lagi. “Ini yang tidak baik dengan azimat ini,” kata Morunsay dalam hatinya.</p> <p>Setelah Morunsay selesai makan, dia memakai semula azimat itu dan lalu berjalan pergi ke rumah orang-orang. Akan tetapi, walaupun Morunsay bergeseran dengan orang-orang itu namun orang-orang itu tidak juga dapat melihat dirinya; bahkan mereka hanya diam sahaja. “Aik, betullah, saya tidak dapat dilihat rupanya,” kata Morunsay dalam hatinya. Kini dia sudah sangat yakin bahawa dirinya tidak dapat dilihat.</p> <p>Mahu tidak mahu, oleh kerana pada masa itu ada orang mengayau yang berjalan-jalan, Morunsay lalu pergi ke kampung orang-orang pengayau. Morunsay itu, walaupun dia naik ke rumah pengayau dan makan bersama-sama dengan mereka, dia tentu dapat kerana dia tidak dapat dilihat. Bila dia sudah makan, kadang-kadang dia tidur dulu barulah dia membunuh semua pengayau itu. Kalau dia mahu pulang sudah, suka-suka saja dia menetak leher pengayau, sehingga dia sangat keberatan mengangkat kepala pengayau itu. Nah, tidak berapa lama kemudian pengayau itu</p>	<p>see Morunsay even tho his voice seemed to be close. “What is going on?” Morunsay asked himself. “Am I invisible?”</p> <p>Then Morunsay put away the amulet that the Tall Demon had given to him. After he had put it away, “Oh, there you are,” said his mother. Morunsay had only just become visible. Now he knew what the Goblins meant. When Morunsay had the amulet against his body he was invisible. “So this is the evil of this amulet,” said Morunsay to himself.</p> <p>After Morunsay had eaten he put on the amulet again and went to the house of some people. Similarly, Morunsay rubbed against the people but was invisible. Morunsay pondered, “Wow, it turns out to be true that I am invisible,” he said to himself. Now he was very confident.</p> <p>Morunsay decided that since at that time there were many headhunters going around, he set off for the village of the headhunters. As for Morunsay, even when he would go up into a house of headhunters and eat together at their table, he would get away with it since he was invisible. When he had eaten, sometimes he would sleep first and then kill the headhunters. When he went home, he would cut off as many heads of headhunters as</p>
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<p>kumudik-kumudik it tongo sangod. Dadi, nakaya po om ki-sawo i Morunsay, nawi no it tongo sangod. Waro nga okudik no nga moorosi nopo di Morunsay. Na, nopupusan no i tangon diti, tangon dang gulu-gulu.</p>	<p>berkurang sedikit demi sedikit. Jadi, apabila Morunsay sudah kaya, dan sudah berkahwin, pengayau pun juga habis. Walaupun masih ada, tapi sudah agak sedikit dan mereka sentiasa takut dengan Morunsay. Nah, cerita rakyat ini berakhir di sini.</p>	<p>he could carry, and he would be weighed down with heads. Well, in a short while the headhunters became fewer and fewer. Morunsay became rich and got married and the headhunters were finished off. Actually there were still a few but they were afraid of Morunsay. Thus ends the folktale, a tale from long ago.</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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<p>Tasi-Asi om it Palanuk Tinangon di Rumalom Pamadsu Kg. Longob 1988 Tinulus di Jamail Masadur</p>	<p>Yatim-Piatu dan Pelanduk Diceritakan oleh Rumalom Pamadsu Kg. Longob 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>The Orphan and the Mousedeer Told by Rumalom Pamadsu Kg. Longob 1988 English Translation: Nelleke & James Johansson 2012</p>
<p>Warooo waro ka ka, waro iso sompupasawo ki-tanak nogi songinan, id iso pomogunan. Tumur nopo dit tanak ka nga opod om tolu toon nogi. Amu-po leeled om minatay no it tidi. Jadi kapatay it tidi yo, na amu songkuro koleed ot kinapatayan di tidi om minatay no it tama. Om kela'ay dit tongo tulun sirid pomogunan diri kabarasan i napatay no it tidi om tama dit tatanak, om kinam it tongo tulun manganu dit dapu sid walay diri, tongo pangakanan, tongo tikam nanu kikiawi. Iri po nokoogol siri, sasangkakib po kukuron.</p> <p>Jadi iti nopo tatanak diti, peeyon nga aso peeyon. Iri po koposiyon, mootongkop dit susut</p>	<p>Pada zaman dahulu kala, ada sepasang suami isteri yang mempunyai seorang anak. Anak mereka itu baru sahaja berumur tiga belas tahun. Mereka tinggal di sebuah kampung. Tidak lama kemudian, tiba-tiba ibu anak itu meninggal dunia. Tidak berapa lama selepas ibunya meninggal dunia, ayahnya pula meninggal dunia. Jadi, apabila orang-orang kampung itu tahu bahawa ibu dan ayah Anak-anak itu sudah meninggal dunia, mereka mengambil segala barang-barang di rumahnya, termasuklah barang-barang dapur dan juga tikar. Hanya setengah saja lagi belanga yang mereka tinggalkan.</p> <p>Jadi, sementara itu Anak-anak ini pula hidup sebatang kara, kerana tiada seorangpun yang mahu</p>	<p>Once upon a time, there was a couple in a certain village that had one son. The Boy was thirteen years old. Not long thereafter the mother died. His mother was dead and not long thereafter his father died. When the people in that village found out that the parents of the Boy had died, the people began taking all the possessions from the house, and even the food and the sleeping mats; they took everything. The only thing left there was a clay cooking pot shard.</p> <p>The Boy had no place to stay because no one would let him stay with them. He</p>

<p>dit walay di tongo tulun momu'u dit tinariip dot bayag, tampasuk om tongo guol. Jadi kadung opuu iri, maan no ugasan om rakanon sid kuron dot sasangkakib. Na, iri no akanon yo, olosuan po it tiyan.</p> <p>Leed nopo, maan d̄iri dit tongo tanganak oyuyango sid susut monokon, suon dit tongo-gagayo, songtotodok it dinggur sid solot. Mamantu po nga ki-panakit it tatanak dino, dot kakalakaan no. Na, kotongkop nopo dit susut, iri no gigisom ongo-songonggom no titinariip, woogan no om rakanon no. Tu it tumo nga amu ela'an dit tatanak ong siongo tu okodok po. Iri no karaja yo, momuu dit tongo tinariip. Kongko taakan dit tongo tulun siri, maan nogi tokono ataw ludsuwan dot liningkasu.</p> <p>Jadi, pagka tu irad diri, ka di ginawo dit tatanak, “Ong sisiti oku-i, matay oku.” Boboyo'o nopo dit tatanak, pogidu. Onuwo no it kuron om dadangol dot okodok no, guu po do tolu tunturu kagayo. Kumut nga aso-i ot kumut, sala ko' it santut yo.</p>	<p>menumpangkan si Anak-anak ini di rumah mereka. Anak-anak yatim-piatu ini hidup dengan memungut kulit kupasan ubi manis, ubi kayu dan ubi keladi yang dibuang oleh orang-orang kampung di bawah kolong rumah mereka. Setelah Anak-anak itu memungut kulit kupasan itu, diapun membawanya pulang ke rumahnya dan kemudian membersihkannya lalu merebusnya dalam belanga yang hanya setengah saja lagi. Dan itulah yang menjadi makanannya sebagai pengalas perutnya yang lapar. Cukup untuk memanaskan perutnya sahaja.</p> <p>Setelah begitu lama Anak-anak itu memungut kulit kupasan ubi di bawah kolong rumah orang-orang kampung, dia diganggu-kacau pula oleh Anak-anak lain kerana disuruh oleh orang dewasa. Mereka membalingkan lidi yang tajam kepada Anak-anak itu sehingga lidi yang mereka balingkan itu terpacak di belakang Anak-anak yatim-piatu itu. Tambahan pula, Anak-anak yatim-piatu itu menghidapi penyakit kulit, iaitu kudis. Nak pergi ke ladang ibu-bapanya pun dia tidak dapat sebab dia tidak tahu di mana letaknya ladang ibu-bapanya kerana dia masih kecil lagi. Hanya itu saja kerjanya, memungut kulit kupasan ubi, kerana orang-orang di sana tidak mahu memberikan makanan kepadanya, bahkan dibaling pula dengan lidi atau disiram dengan air panas.</p> <p>Lalu, oleh kerana demikian, berkatalah Anak-anak itu dalam hatinya, “Kalau saya terus tinggal di sini, saya akan mati,” katanya. Lalu, Anak-anak itu memutuskan untuk pergi dari kampung itu. Dia mengambil belanga dan parang kontotnya, yang hanya sebesar tiga batang jari. Kain selimutpun tidak ada.</p>	<p>sustained himself by gathering the peels of the sweet potatoes, pumpkins, and taros under people’s houses. When he had gathered them, he washed them and cooked them in the shard. That was his food – it was just enough to warm his stomach.</p> <p>After a long time, the children began throwing small skewers at him [thru the cracks in the floor] which stabbed into his back, being egged on by the adults. On top of that the Boy got a skin disease. When he had finished searching under every house all he got was barely a handful of peels. He washed them and cooked them. The Boy did not know yet where the hill rice field was because he was still young. So that was his work, to pick up the peels. They were not given to him by the people there. Rather they would spear him or dump boiling water on him [thru the cracks in the floor].</p> <p>That being the case, the Boy said to himself, “If I stay here, I will die.” So he decided to leave. He took the clay pot shard and the small bushknife, about three fingers across the blade. He had no clothes or blankets apart from his loincloth.</p>
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<p>Om daagan no mamanaw ka, kong-ko' sid ralan ot winayaan nga sid gowuton. Milom nakasambat dot linumayung ot paku. Jadi, ototomon no i tatanak. "Matay miyaw oku siti nga siti oku no ingkoyodon," ka di tatanak. Togutuy nga ogumu siri.</p> <p>Jadi, pamaal no i tatanak dot iyonon siri. Minanganu dot roon do togutuy, naan waalo dot taap. Om rinantay nopo nga naan parapaday nopo dot kakayu. Mad-ko' rumun do kanas ka it walay yo. Iri no takanon yo it linuus dit paku siri. Iri no kapapasi yo. It kuron sangkakib not parakanan yo.</p> <p>Waro iso tadlaw, okitanan no dit tatanak ot maapânaw ot Palanuk, sid somok di wawalay yo. Om toyinuwo dit tatanak it Palanuk tu pokionuwan dot maan rinapa'a kabarasan. Nga, osomok no it Palanuk sid doo nga amu po maan timpoduko, tu pensomokon po babanar kabarasan. Milom nokotigog nogi it tatanak tu, minomoros it Palanuk dot sam-ko' tulun no.</p> <p>"Ba, nokuro tu siti ko oy Anak-anak, tongoh maan nu siti?" ka di Palanuk.</p> <p>"Ay, aso-i bo. Memang siti no walay ku diti," ka di tatanak. Dot amu dñiri nolonduan mamatay it Palanuk. Milom mininsomok nogi</p>	<p>Setelah itu, Anak-anak itupun memulakan perjalanannya, tapi dia tidak melalui jalan yang sepatutnya, bahkan melalui jalan hutan. Sedar tak sedar, tiba-tiba dia terjumpa dengan kawasan yang luas yang hanya ditumbuhi dengan pakis. Jadi, Anak-anak itu sangat gembira, "Mati hidup saya di sini, di sinilah saya akan berhenti," katanya. Pisang hutanpun banyak yang tumbuh di kawasan itu.</p> <p>Lalu, Anak-anak itu membina rumah untuk tempatnya berteduh. Dia mengambil daun pisang hutan sebagai atap rumahnya, dan lantainya pula hanya diletak palang kayu sahaja. Rumahnya bagaikan sarang babi hutan sahaja. Makanannya pula hanya pucuk pakis yang direbus. Itulah sahaja yang menyebabkannya hidup. Belanganya yang hanya sebelah sahaja, itulah yang digunakannya sebagai tempat merebus pucuk pakis.</p> <p>Pada suatu hari, Anak-anak itu tiba-tiba melihat seekor Pelanduk sedang berjalan-jalan dekat dengan rumahnya. Lalu, Anak-anak itu mengintip Pelanduk itu kerana dia mahu menangkapnya untuk dijadikan sebagai lauknya. Tapi, walaupun Pelanduk itu sudah berada dekat dengannya, namun belum juga dibalingnya dengan parang kontotnya, sebab dia masih menunggu sehingga Pelanduk itu benar-benar dekat dengannya. Akan tetapi Anak-anak itu terkejut yang amat sangat kerana Pelanduk itu tiba-tiba bercakap seperti manusia.</p> <p>"Kenapa kau berada di sini Anak-anak, apa yang kau buat di sini?" tanya Sang Pelanduk itu.</p> <p>"Tidak ada, sebab memang di sinilah rumah saya," jawab si Anak-anak yatim-piatu. Tidak jadilah angangan si Anak-anak untuk membunuh</p>	<p>Therefore he left, not following a path but in the woods. Suddenly he came across a fern field. The Boy was happy. "Whether I will live or die, I will stop here," said the Boy. There were also many wild bananas there.</p> <p>The Boy built a place to stay. He took some wild banana leaves, and made a roof with it, and made a floor with sticks. They say his house was like a wild boar's nest. His food consisted of boiled fern leaves. That is how he stayed alive. The shard was what he cooked in.</p> <p>One day, the Boy saw a mousedeer walking around close to the house. The Boy spied on the mousedeer because he wanted to kill it for meat. But when the mousedeer was close to him he held off flinging his bushknife at it to let it come closer. Suddenly the Boy was startled because the mousedeer spoke like a human.</p> <p>"Why are you here, Boy, what are you doing here," asked the Mousedeer.</p> <p>"No particular reason. This is where my house is," said the Boy, no longer going thru with killing the mousedeer.</p>
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<p>om gumial sid wotis dit tatanak.</p> <p>“Siongo wo toodopon nu?” ka di Palanuk. “Ay iti no ododopon ku diti,” ka dit tatanak.</p> <p>“Ay, osian ko diti oy Anak-anak. Aso ka tidi nu om tama nu?” minongoduat it Palanuk, om makin gumial om monila nogi dit tongo wotis dit tatanak, masam-ko' oobas babanar.</p> <p>“Aso no. Minatay no,” ka di tatanak dot otomon.</p> <p>“Siongo kineeyonon nu owo?” “Sid pomogunan dagay,” ka di tatanak lobi aralom.</p> <p>“Duy... nokuro tu minogidu ko wo?” “Dis, aso tobo momiara dogon. Momuu oku po dit tinarip dit pongurusan tongo tulun nga maan oku nogi pintakanay. Nay pogi iti,” ka di tatanak om pentongo no it kalaka, tongo gorigit yo. Tu yalo dino notowunan dot kalaka om gorigit. Pokiyanang mamanaw.</p> <p>“Ay osian ko diti,” ka di Palanuk om gialan it bulud dit tatanak, sam-ko' osianan babanar dit tatanak diri. “Aso-i rongit oy?” ka di palanuk. “Siongo ka taaso, nga aa-ku-i osuut tu mudsung oku silod ... nay pogi, odiyo ilo toodopon ku,” ka di tatanak om tutudukon it toodopon yo dot roon dot togutuy.</p> <p>“Oõ osian ko dino nga mantad benoh dumudun-dumudun oku nõono dikaw diti. Osian ko diti dot aso kokoruang nu,” ka di Palanuk tosundu diti. Jadi, montod diri, gumupu-gumupu it Palanuk sid</p>	<p>Pelanduk itu kerana Pelanduk itu tiba-tiba datang dekat-dekat dengannya dan menggeser pada betisnya.</p> <p>“Kau tidur di mana?” tanya Sang Pelanduk. “Di similah saya akan tidur ni,” jawab si Anak-anak yatim-piatu.</p> <p>“Heii, kesian sangatlah kau ini Anak-anak. Tidakkah kau mempunyai ayah dan ibu?” tanya Sang Pelanduk, sambil menggeserkan badannya dan menjilat betis si Anak-anak yatim-piatu, seperti sudah biasa lagaknya.</p> <p>“Tidak ada lagi, sudah meninggal,” kata si Anak-anak dengan gembira.</p> <p>“Di mana kau tinggal?” tanya Sang Pelanduk lagi. “Di kampung kami,” kata si Anak-anak.</p> <p>“Aik, kenapa kau melarikan diri?” tanya Sang Pelanduk. “Tiada yang menjaga saya, saya hanya memungut sisa kupasan kulit yang sudah dibuang oleh orang-orang kampung, tapi mereka memaling saya dengan lidi. Cuba kau lihat ini,” jawab si Anak-anak yatim-piatu dengan panjang lebar sambil memperlihatkan penyakit kulitnya iaitu kudis. Sebab tubuhnya telah dipenuhi dengan kudis, sehingga berjalanpun agak tempang sedikit.</p> <p>“Aii, kesian sangatlah kau ini Anak-anak,” kata Sang Pelanduk dan digesernya betis Anak-anak itu kerana sangat simpati melihat keadaannya.</p> <p>“Tak ada nyamuk jugakah?” tanya Sang Pelanduk lagi. “Manalah tiada, tapi saya tak tergigit juga sebab saya masuk di dalam sana... itulah dia tempat tidur saya,” kata si Anak-anak, sambil menunjukkan tempat tidurnya yang hanya daun pisang hutan sahaja.</p> <p>“Oo kesiannya kau, tapi mulai dari hari ini saya akan menemanimu tidur, kasihan sangat kau tidak berkawan,” kata Sang Pelanduk ajaib ini. Jadi, sejak dari hari itu Pelanduk itu selalu tidur dekat dengan tempat tidur si</p>	<p>Suddenly it came closer and rubbed against the Boy's calf.</p> <p>“Where do you sleep?” asked the mousedeer. “I sleep here,” said the Boy.</p> <p>“Oh, poor Boy. Don't you have parents?” asked the mousedeer, rubbing even more against his calves and licking him, as if he was very much used to him.</p> <p>“No. They died,” said the Boy, happy.</p> <p>“Where did you live?” “In our village,” said the Boy, giving more information.</p> <p>“Oh really? Why did you leave then?” “Nobody wanted to take care of me. I would just pick up the peels of what the people had cooked but they would throw skewers at me. Look at this,” said the Boy, showing his skin disease and his scabs, because he was covered with the skin disease and with scabs to the point that he limped when walking.</p> <p>“Oh, poor thing,” said the Mousedeer, rubbing against the Boy's calf, as if he really had pity on the Boy. “Are there no mosquitoes?” asked the mousedeer. “Of course there are, but they don't get to me because I go in there; see, there is my bed,” said the Boy, showing his bed made of wild banana leaves.</p> <p>“Oh, you poor thing, but from now on I will sleep together with you. I pity you having no companion,” said the magical Mousedeer. So from then on the Mousedeer</p>
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<p>toning di tatanak, nga awasi kopurimanan yo. Om mad-ko' tongo tikam babanar-i ot opurimanan yo ong modop no, ong modop no it Palanuk siri.</p> <p>“Ay, iti no paangakanan nu oy?” ka di Palanuk. “Oõ iti no.”</p> <p>“Om takanon nu, nunu?” ka dit palanuk. “Ilot paku.” Ka dit tatanak.</p> <p>“Ay, osian ko diti,” ka di Palanuk, osianan babanar di tatanak diri. “Nga kakada po ki, sisiti kopo, mongoy oku po sulo,” ka, tu amu no minsid it Palanuk sid toning dit tatanak.</p> <p>Jadi, ongoy no it Palanuk, linumiyot-i. Ampo leleed, intangay di Palanuk ka nga kamasan dot tongo tongondu do Sama monompipi do wagas. Tiyanay di Palanuk bo om tatad-om posooko iti roo yo, noponu do wagas om pimburuwid no sid wagas diri om kosisip it wagas sid tongo wulu yo om panangkus no.</p> <p>“Oõ wa Palanuk-i. Adu-adu Palanuk ara'at bana,” ka di tongo tongondu di Sama diri. Om koguriyok diri, “Uuu-no kalalay.”</p> <p>Jadi it Palanuk diti, otituyan mamanaw tu mookoyi tumantag it wagas sid koyuwan yo. Om korikot nõono sid tatanak, “Panganu do roon ka oy Anak-anak,” ka dit Palanuk. Eeranan sabat it tatanak. Nga minanganu-i dot roon togutuy. “Na tantago nõono ino tongo wawagas silod solot ku.” ka dit Palanuk. Om tiyanay dit tatanak manantag nga</p>	<p>Anak-anak, sehingga si Anak-anak merasa sangat selesa. Dia merasakan bahawa sepertinya dia tidur di atas tikar yang sebenar, jika Pelanduk itu tidur dengannya.</p> <p>“Aik, inikah tempat kau makan?” tanya Sang Pelanduk. “Iya, inilah ni,” jawab si Anak-anak yatim-piatu.</p> <p>“Apa makanan kau?” tanya Sang Pelanduk. “Pakis itu,” jawab si Anak-anak.</p> <p>“Haai, kesiannya kau,” kata Sang Pelanduk, sangat simpati dengan nasib si Anak-anak yatim-piatu. “Tapi, tunggu sekejap ya, kau di sini saja, saya nak pergi ke sana,” kata Sang Pelanduk, sebab dia tidak berganjak lagi dari Anak-anak itu.</p> <p>Jadi, pergilah Sang Pelanduk itu dengan agak lama sedikit. Beberapa lama kemudian, Pelanduk itu ternampak perempuan-perempuan Bajau sedang memilih-milih beras. Dengan perlahan, Sang Pelanduk mencedokkan dagunya, sehingga penuh dengan beras dan kemudian berguling-guling di atas beras itu sehingga bulu-bulunya disisipi dengan beras. Setelah itu dia terus berlari pulang.</p> <p>“Hoi, Pelanduk. Aduh, jahatnya Pelanduk itu,” kata perempuan-perempuan Bajau itu, dengan riuhnya, “Sana sudah, dia sudah lari,” kata mereka.</p> <p>Jadi, Sang Pelanduk ini, perlahan-lahan dia berjalan kerana takut beras-beras yang ada di badannya terjatuh. Setelah sampai di rumah si Anak-anak, “Cuba kau ambil daun Anak-anak,” kata Sang Pelanduk. Anak-anak itu sangat hairan, tapi dia pergi juga mengambil daun pisang hutan. “Nah, bebaskan beras-beras dari belakang saya,” kata Sang Pelanduk. Dengan perlahan-lahan Anak-anak itu</p>	<p>would curl up next to the Boy, and it felt good. It felt like real mats when he slept, when the Mousedeer slept there.</p> <p>“Is this where you eat?” asked the Mousedeer. “Yes, this is it.”</p> <p>“And what is your food?” asked the Mousedeer. “Those ferns,” said the Boy.</p> <p>“Oh, you poor thing,” said the Mousedeer, truly pitying the Boy. “But just wait, stay here, I will go over there,” he said, because the Mousedeer would not normally leave the side of the Boy.</p> <p>So the Mousedeer set off and disappeared. Not much later, the Mousedeer saw Bajau women in the process of picking out impurities in the rice. Carefully the Mousedeer scooped up his mouth full of rice, and rolled in the rice so that the rice got embedded in his fur, and off he ran.</p> <p>“Oh, a Mousedeer, a really evil Mousedeer,” said the Bajau women. And they protested, “Oh, too late.”</p> <p>The Mousedeer walked carefully so as to avoid the rice in his fur being shaken out. When he got to the Boy, the Mousedeer said, “Take a leaf, Boy.” The Boy was surprised. But he took a wild banana leaf. “Now shake off the rice from my back,” said the Mousedeer. And carefully the Boy it shook off,</p>
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<p>labaan sompuut it wagas noompug. Ototomon no i tatanak.</p> <p>“Jadi siongo nôono parakanan nu diti oy?” minongoduat it Palanuk. “Ay ilo not sasangkakib at kukuron ku.” Ka dit tatanak.</p> <p>“Ay, ara'at nogi not pangarakanan dino. Nga kada po ka, momiansaw oku po sulo,” ka di Palanuk. Om pamanaw kembagu kabarasan, lele'ed sabat om, intagay dialo nga ogumu ot tulun Sama, kamasan no dot mongurug do kuron sid piras do weeg.</p> <p>Tiyuanay dit Palanuk, kikiro dot nokoring no babanar it kuron, nawaal no, om tatad tunggoro iti kukuron om posumbolo sid tulu yo om owito no manangkus. Ginusa no dit tongo tulun nga amu-i nogusa. Ba, korikot nopo sid di tatanak, “Ba, nunu iti?” ka di ginawo di tatanak.</p> <p>“Na,” ka, “oy Anak-anak, iti ponorimaan nu,” ka dit Palanuk.</p> <p>“Ay, siongo kinokitanan nu dino?” ka dit tatanak. “Ay, kadada-i oy Anak-anak, maay po torimo'o ino wagas nôono.” ka dit Palanuk, mirak-irak.</p> <p>Jadi, madaada dîiri it tatanak, om torimo'o no it wagas sid kuron dit wagu po diri. Jadi, baru nogi nakaakan dot wagas it tatanak diri. Tasin do nga waro-i dîiri tu it Palanuk-i ot minogiim. Iri tasin dino, naan sangabo dit Palanuk mantad sid tongo tulun do Sama it tiya di mangasin it tongo kaSamaan. Asasanang no dîiri it</p>	<p>mengebas beras itu, dan apabila dikumpulkan, beras itu mempunyai jumlah sebanyak satu cupak lebih. Anak-anak itu sangat gembira.</p> <p>“Jadi, di manalah kau memasaknya ini?” Sang Pelanduk bertanya. “Di dalam belanga saya yang hanya setengah saja itu,” jawab si Anak-anak yatim-piatu.</p> <p>“Itu tidak baik untuk memasak. Tapi tunggu sekejap ya, saya merayau dulu di sana,” kata Sang Pelanduk. Dan lalu berjalan semula. Beberapa lama kemudian, Pelanduk itu ternampak lagi perempuan-perempuan Bajau sedang sibuk membuat belanga di tebing sungai.</p> <p>Dengan perlahan-lahan, Pelanduk itu mengagak sehingga belanga itu sudah cukup kering, dan dengan sertamerta dia menegakkan belanga itu lalu memasukkan pada kepalanya, dan kemudian membawanya lari. Orang-orang itu mengejanya tapi, Pelanduk itu tidak dapat dijejaki. Setelah sampai kepada si Anak-anak, “Apa ini?” kata si Anak-anak dalam hatinya.</p> <p>“Anak-anak ambil ini, untuk kau masak nasi,” kata Sang Pelanduk.</p> <p>“Aik, di mana kau jumpa benda tu?” tanya si Anak-anak yatim-piatu.</p> <p>“Ah, diam saja, kau masak dahulu beras itu,” jawab Sang Pelanduk, sambil tersenyum-senyum.</p> <p>Jadi, Anak-anak itupun berdiam diri, sambil memasak beras itu di dalam belanga yang masih baru lagi. Jadi, barulah si Anak-anak dapat makan nasi. Garamnya pun sudah ada kerana Sang Pelanduk yang mencarikan untuknya. Garam itu digondol oleh Sang Pelanduk dari orang-orang Bajau ketika mereka sedang membubuhnya pada masakan</p>	<p>collecting more than a cup of rice. The Boy was happy.</p> <p>“Where are you going to cook it?” asked the Mousedeer. “In my shard,” said the Boy.</p> <p>“That’s a bad place to cook. Hold on, I am going to wander around over there,” said the Mousedeer. And it left again. A little later, it saw many Bajau people in the process of shaping clay pots on the bank of the river.</p> <p>Carefully the Mousedeer, estimating whether the pots were really dry, and properly made, then he stood up the clay pots, put one on his head, and ran off. The people chased him but could not catch him. So, when he got back to the Boy, the Boy said to himself, “Well, what is this?”</p> <p>“Here Boy, this is your rice cooker,” said the Mousedeer.</p> <p>“Oh, where did you come across that?” asked the Boy. “Don’t make a fuss Boy, just cook the rice,” said the Mousedeer laughing.</p> <p>So the Boy didn’t ask, and cooked the rice in the new clay pot. Only then did the Boy finally get to eat rice. There was also salt because the Mousedeer had found some. The mousedeer had carried it in its mouth from the Bajau people as they were salting fish. Now the Boy was</p>
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<p>tatanak.</p> <p>Orikot it sodoy, tu elo'o do boros tokow, “Bang sasarap oy Anak-anak, kong-ko' misingruluyan ki?” ka. “Nokuro wo?” ka di tatanak. I tatanak dino mumbal no sumukod dñiri.</p> <p>Norikot it minsasarap, susungalon di Palanuk i tatanak tu momosik om amu po noposik i tatanak dino. Tiodop po dara'ay i tatanak dino nga pagka om posikan-i dit Palanuk, na tungag no.</p> <p>“Mongoy kito siongo wo?” ka di tatanak misow-isow di mato. “Siloo bo. Kada koguriyok.” Ka dit palanuk.</p> <p>Jadi, pamanaw no yoalo pakaa sid pomogunan do Raja. Kosobut nopo siri, ingkoyod no i Palanuk om pomoros; “Kadung korikot silod walay dat Raja, ‘Endakadan-i oy?’ kato ki,” ka dit Palanuk.</p> <p>“Ay, amu oku. Sampod sam-ko' ino om abarani oku-i, dot sam-ko' iti po om pendokodon-i dot Raja,” ka di tatanak. Yalo dino, mamanaw nopo nga mokiyanang tu notowunan dot gorigit it koyuwan yo. Om sasantut. Om araraat ko' tulun.</p> <p>“Ay, amu bo, aa-ko-i patayon. Ongoy pogi, ongoy. Pamanaw no!” ka dit Palanuk, susungalon no it tatanak. I Tatanak diti tadpom amu tu rumosi om ekukuman. “Amu mongunguro ilo, pamanaw no!” ka dit palanuk.</p>	<p>mereka. Anak-anak itu sudah senang hati.</p> <p>Ketika tiba pada waktu malam, (sebab Sang Pelanduk itu sangat fasih bertutur dalam bahasa kita), “Kalau esok Anak-anak, kau jangan kesiangan,” kata Sang Pelanduk. “Kenapa pula?” tanya si Anak-anak. Anak-anak itu kini sudah meningkat dewasa.</p> <p>Keesokan harinya, Sang Pelanduk itu menolak Anak-anak itu dengan muncungnya, sebab dia mahu membangunkan si Anak-anak yang belum bangun itu. Anak-anak itu pula, masih mengantuk lagi, tapi oleh kerana Sang Pelanduk sudah membangunkannya, maka akhirnya diapun bangun juga.</p> <p>“Kita mahu ke mana pula?” tanya si Anak-anak, sambil mengosok-gosok matanya. “Di sanalah, jangan bising,” kata Sang Pelanduk.</p> <p>Jadi, merekapun lalu berjalan menuju ke negeri Raja. Setelah tiba di negeri itu, Sang Pelanduk berhenti dan berkata, “Kalau sudah sampai di istana Raja, kau mesti cakap, ‘Boleh naik jugakah?’” kata Sang Pelanduk.</p> <p>“Ah, saya tidak mahu. Manalah saya berani melakukan itu, dan lagi, dengan keadaan saya yang begini, memang Raja itu tidak mahu mengizinkan saya naik ke istananya,” kata si Anak-anak yatim-piatu. Dia itu kalau berjalan, terkial-kial sebab badannya dipenuhi dengan kudis. Dan hanya bercawat sahaja. Dan lagi, rupanya sangat hodoh.</p> <p>“Ah, tidaklah, dia tidak akan membunuh kau. Kau cubalah. Jalanlah!” kata Sang Pelanduk sambil menolak Anak-anak itu dengan muncungnya. Sedangkan si Anak-anak pula sangat ketakutan dan malu. “Tidak apa-apa itu, kau jalanlah!” kata</p>	<p>living more comfortably.</p> <p>That evening, the Mousedeer said (since it could speak), “Don’t oversleep tomorrow morning.” “Why not?” asked the Boy. The Boy was already nearly full-grown.</p> <p>The next morning the Mousedeer was nudging the Boy with its mouth to wake him up but the Boy did not wake up. The Boy was still sleepy, but since the Mousedeer had woken him up, he got up.</p> <p>“Where are we going?” said the Boy rubbing his eyes. “Over there. Don’t make any noise,” said the Mousedeer.</p> <p>So they left for the land of a King. They arrived there and the Mousedeer stopped and said, “When we reach the palace of the King, please say, ‘May we come up?’”</p> <p>“Oh, I can’t do that. In this case I dare even less; given my state, how would a king invite us in?” said the Boy. The Boy had gone along, but struggled to walk because his body was covered with scabs. Besides he just wore a loincloth and was ugly.</p> <p>“No, he will not have you killed. Just go, go, walk!” said the Mousedeer, nudging the Boy with its mouth. The Boy outright refused because he was afraid and shy. “It no big deal, just go!” said the</p>
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<p>“Ay, intangay pogi ilo tongo mamata mangajaga dilo. Mamatay do tulun bo ilo,” ka dit tatanak, rumosi.</p> <p>“Ay, amu teelo. Ongoy pogi, pamanaw nogi,” ka di Palanuk, dot mongogorot babanar dit tatanak. I tatanak diti nopo nga tadom amu kokiro. Mooyo nopo dit pajalan-i babanar, boboyo'o nopo om pamanaw no, nga it pamanaw di tatanak dino masam-ko' moleeng no tu mirarabpi it pamanaw, om korikot sid tongo mamata.</p> <p>“Ba, siongo ko dino?” ka dit mamata siri.</p> <p>“Sumambat oku di Raja,” ka di tatanak. Om pamanaw no lumombus, babanar-i dot amu mongunguro it tongo mamata. Nokorikot sirid tukad. “Indakod,” ka dit Raja. Om indakod no i tatanak. Korikot sid suwang, maay nopo om ikamay no dot tilam om naan surungay dot tongo masam-masam no ot taakanon. Jadi, naan poogomo sid tilam it tatanak. It Palanuk nopo diri, muugupu sid toning dit tatanak. Amu maan tiago di Raja. Jadi, naan dīiri paakano yalo dot masam-masam no ot rinapa tongo takanon. Nopongo iri, pomoros no i Palanuk pakaa sid tatanak nga amu-i orongow di tongo tulun suway, dot, “‘Muli oku nōono,’ kanto,” ka dit Palanuk.</p> <p>“Muli oku nōono diti,” ka di tatanak, naan nopo woyo'o it boros dit Palanuk diri.</p>	<p>Sang Pelanduk.</p> <p>“Cuba kau lihat penjaga itu, mereka membunuh orang tu,” kata si Anak-anak, sangat ketakutan.</p> <p>“Ah, tidak ‘tu. Pergilah!” kata Sang Pelanduk, dia memaksa Anak-anak itu. Tapi, Anak-anak itu langsung tidak berani. Namun, oleh kerana dia dipaksa juga oleh Sang Pelanduk, mahu tidak mahu dia pergi juga akhirnya, tapi caranya berjalan, tidak ubahnya seperti orang yang sudah tua sebab, cara jalannya tidak begitu teratur. Dan bila sampai kepada penjaga-penjaga istana Raja,</p> <p>“Kau mahu ke mana?” tanya penjaga-penjaga itu.</p> <p>“Saya mahu berjumpa dengan Raja,” jawab si Anak-anak. Dan kemudian meneruskan perjalanan. Memang benar apa yang dikatakan oleh Sang Pelanduk itu bahawa penjaga-penjaga itu tidak akan mengapa-apakan dirinya. Setelah sampai di tangga istana, “Silakan naik,” kata Raja. Kemudian Anak-anak itupun lalu naik. Setelah si Anak-anak sudah berada di dalam istana, Raja menyediakan tikar dan bermacam-macam lagi jenis makanan. Dan Anak-anak itu dipersilakan duduk di atas tikar itu. Sementara Sang Pelanduk pula, duduk diam dekat dengan Anak-anak itu, dan langsung tidak ditegur oleh Raja. Anak-anak itu dihidangkan dengan berbagai-bagai jenis makanan. Setelah siap, Sang Pelanduk membisikkan sesuatu kepada si Anak-anak, tapi orang lain tidak mendengarnya, “Katakan, ‘Saya minta diri dulu’,” kata Sang Pelanduk.</p> <p>“Saya minta diri dulu,” kata Anak-anak itu kepada Raja. Dia mematuhi apa yang dibisikkan oleh Sang Pelanduk.</p>	<p>Mousedeer.</p> <p>“Look at those guards guarding him. They will kill a person,” said the Boy, afraid.</p> <p>“No they aren’t a problem. Just go, walk,” said the Mousedeer repeatedly to the Boy. The Boy wouldn’t consider it. But when he was being forced, he gave in and went, but the gait of the Boy was like that of an old man because he was staggering. Then he reached the guards.</p> <p>“Where are you going?” inquired the guards.</p> <p>“I would like to meet the King,” said the Boy. And he continued on walking. It was true that the guards did not do anything to him. He reached the stairs. “Come up,” said the King. The Boy went up. When he came inside, he was offered a mattress and they put before him all kinds of food. He sat on the mattress and the Mousedeer was sitting curled up next to him. The King did not forbid him. He was given all kinds of meat and rice to eat. When he was done the Mousedeer said to the Boy, without anyone else hearing it, “Say, ‘I am going home now’.”</p> <p>“I am going home now,” said the Boy, following the words of the Mousedeer.</p>
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“Oõ,” ka di Raja. Om ingkakat i tatanak nõono diti nga raa nopo it sid tilam dit nogogomon yo. Nokooli nopo it Palanuk om i tatanak diri. Pomoros no i Raja, “Maay duyu tutuday ino, koosomu ino,” ka. Om owito no it tilam sid sodu om tutuday nogi dit tongo turipon di Raja.

Om kooli yoalo, “Okukuro kangku dikaw, aa-ko-i patayon kangku kon-i oy? Nga it tilam dit nogogomon nu diri, naan tutuday, tu notowunan dot kogom om raa dinot gorigit nu,” ka dit Palanuk. “Nga bang sasarap susumopung mosik ki?” ka dit palanuk.

“Oõ,” ka dit tatanak, “nga aa-ku nõono wo mongoy sori, milom patayon oku dati.” Ka.

“Ay, amu bo, intatangan pogi,” ka dit Palanuk.

Jadi korikot dit duruk sumuwab, akakalug po sabat noposik no yoalo om pamanaw kembagu sid walay di Raja. Korikot nopo siri, boros di Palanuk, “Indakadan-i oy kanto,” ka di Palanuk. “Momoros no bo, aa-ko toõ patayon dino, mimoyo no dogon,” ka.

Jadi, korikot sid tukad, amu taboros i tatanak nga milom koboros. “Endakadan ko-i oy Raja oy?” ka di tatanak, ombo nituduk dit Palanuk iri no ot naan daw boroso. Osundu gaam iti Palanuk diti?

“Indakod!” ka dit Raja.

“Baiklah,” kata Raja. Dan Anak-anak itupun lalu berdiri, namun terdapat banyak sangat darah pada tikar di mana dia duduk tadi. Setelah Sang Pelanduk dan Anak-anak itu pulang, Rajapun lalu bertitah, “Kamu bakar tikar itu, sangat menjijikkan!” titah Raja. Lalu, hamba-hambanya pun membawa tikar itu untuk dibakar.

Selepas Sang Pelanduk dan si Anak-anak pulang, “Bagaimana dengan apa yang saya telah katakan padamu, kau tidak akan dibunuh juga ‘kan? Tapi, tikar tempat kau duduk itu telah dibakar kerana dipenuhi dengan darah dan kulit kudis kau,” kata Sang Pelanduk. “Tapi, esok pagi kau mesti bangun awal ya,” kata Sang Pelanduk.

“Baiklah,” jawab si Anak-anak, “tapi, saya tidak mahu pergi lagi ke sana, nanti mereka mambunuh saya pula,” katanya.

“Ah, tidaklah. Kau tengoklah nanti,” jawab Sang Pelanduk.

Tiba waktu subuh pada keesokan harinya, masih samar-samar lagi bangunlah mereka dan kemudian pergi ke istana Raja. Setelah mereka sampai di sana, kata Sang Pelanduk, “Katakan, ‘Boleh naik jugakah?’” kata Sang Pelanduk. “Cakaplah, kau tidak akan dibunuh juga, percayalah pada saya,” kata Sang Pelanduk lagi.

Setelah sampai di tangga istana Raja, tiba-tiba Anak-anak itu berkata, “Boleh naik jugakah?” tanyanya, menurut apa yang diajarkan oleh Sang Pelanduk kepadanya.

“Silakan naik,” sahut Raja.

“All right,” said the King. When the Boy stood up there was blood everywhere on the mattress where he had been sitting. Mousedeer and the Boy went home. The King said, “Burn that, it’s filthy.” So the slaves of the King took the mattress far away and burned it.

When they had returned, “What did I tell you, they did not kill you, did they? But they burned the mattress where you had been sitting because it was covered with shed skin and blood from your scabs,” said the Mousedeer. “But as for tomorrow, get up early,” said the Mousedeer.

“All right,” said the Boy, “but I will not go there anymore, otherwise they may kill me,” he said.

“No they won’t. Just you see,” said the Mousedeer.

Early the next morning, when it was just getting light they woke up and went again to the palace of the King. When they arrived there, the Mousedeer said, “Say, ‘May we come up?’ Just say it; they will not kill you, trust me.”

When they reached the stairs, the Boy did not want to speak but suddenly was able to speak. “May I come up, Sire?” said the Boy, according to what the Mousedeer had taught him to say. Did the Mousedeer have magical powers?

“Come up!” said the King.

<p>Na, kindakod, pomoros no it Palanuk, dot, “Kadung duaton ko ong tongoh maan nu ka om; ‘Kong-ko’ monguro oku nga manansawo oku dat tanak nu,’ kanto,” ka dit Palanuk. I Raja dino waro iso tongondu tanak yo dot sisirid tatob-atob dot tadmom alanji babanar ka. Seeso tanak di Raja ot tongondu. Sumukod nogi ino.</p> <p>“Ay, aa-ku kobulun,” ka di tatanak tasi-asi diri.</p> <p>“Ay, momoros! Momoros boõ,” ka di Palanuk tosundu diri, “aa-ko engin ki-sawo oy?” ka.</p> <p>Jadi, kindakod it tatanak diri, ikamay no kembagu, guu dit timpuun-i, nolangan po ðiri it kososomuan. Om somungay kembagu dot masam-masam no ot tinumon om takanon. Awasi it tongo tulun siri pakaa sid tatanak. It Palanuk nopo diri muugupu sid toning dit tatanak.</p> <p>“Ba, monguro kono diti oy Anak-anak?” minongoduat i Raja. Amu-i ringingon dit okitanan it kalaka om gorigit dit tatanak.</p> <p>“Ay kon-i-ko’ monguro oku diti nga manansawo oku dat tanak nu,” ka dit tatanak. Milom abarani om eelo momoros.</p> <p>“Oõ, duato ku po it tanak ku,” ka dit Raja, “ong mongoo-i ko’ amu. Ong amu-i nga amu kuoyon mamajal, ong mongoo nga ba, nokuro dino.” Ka.</p>	<p>Setelah mereka sudah berada di dalam istana Raja, berkatalah Sang Pelanduk itu kepada si Anak-anak, “Kalau Raja bertanya apa maksud kedatanganmu ke mari, katakan padanya bahawa; ‘Bukan apa-apa tapi, saya mahu mengahwini puteri Raja,’” kata Sang Pelanduk. Raja itu kononnya mempunyai seorang puteri yang sangat jelita dan disimpan di dalam bilik yang paling atas. Puteri Raja itu baru sahaja meningkat dewasa.</p> <p>“Saya tak berani,” kata si Anak-anak yatim-piatu.</p> <p>“Aik, cakaplah! Cakap saja...” kata Sang Pelanduk yang ajaib itu. “Kau tak mahu beristerikah?” kata Sang Pelanduk lagi.</p> <p>Jadi, setelah Anak-anak itu sudah naik ke istana Raja, dia dibentangkan lagi dengan tikar, seperti sebelumnya, terlupa sekejap rasa jijik Sang Raja kepada Anak-anak itu. Dan kemudian dihidangkan dengan bermacam-macam jenis makanan dan minuman. Orang-orang di sana sangat baik melayan si Anak-anak yatim-piatu itu. Sementara Sang Pelanduk pula, duduk diam-diam di samping Anak-anak itu.</p> <p>“Apa tujuan kau ini Anak-anak?” tanya Raja. Sepertinya dia tidak merasa jijik dengan kudis Anak-anak yatim-piatu itu.</p> <p>“Bukan apa-apa, saya ini mahu mengahwini puteri Raja,” jawab si Anak-anak yatim-piatu, tiba-tiba saja berani berkata begitu.</p> <p>“Baiklah, beta tanyakan dahulu pada puteri beta,” kata Raja, “Samaada dia mahu atau tidak. Kalau dia tidak mahu, tidak dapat memaksanya, tapi kalau dia mahu,</p>	<p>So, after going up the Mousedeer said, “When you are asked what you are doing, say ‘Nothing really, I just want to marry your daughter.’” That King had a daughter who stayed in an upper room, and who was beautiful indeed. She was the King’s only daughter. She was just reaching maturity.</p> <p>“I don’t dare,” said the Boy – the orphan. “Say it! Just say it,” said the magical Mousedeer. “Don’t you want to have a wife?”</p> <p>When the Boy had gone up he was seated on a mattress again, similar to the first time. They had already forgotten his filthiness. And they welcomed him again with all kinds of drinks and food. The people were good toward the Boy. The Mousedeer just sat curled up next to the Boy.</p> <p>“Why have you come this time, Boy?” asked the King. He was not disgusted by the sight of the skin disease and scabs of the Boy.</p> <p>“No reason really, I just want to marry your daughter,” said the Boy. Out of nowhere had found some courage and knew how to speak.</p> <p>“Alright, I will ask my daughter if she agrees or not,” said the King. If not, then there’s no point in forcing her. If she agrees, all right, no</p>
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<p>Jadi it Palanuk diti minomoros pakaa sid tatanak nga, amu-i orongow dit tongo tulun, dot, “Onom tadlaw, koturu manansawo oku no kanto,” ka dit Palanuk.</p> <p>Jadi pagka om ugu diri it boros dit Raja dot ong mongoo po i tanak om kuoyon momogos, jadi, boros dit tatanak, “Oõ, nga oruay bo janji ku diti, onom tadlaw koturu manansawo oku no,” ka dit Tatanak i nituduk dit Palanuk. Amu tiboros i tatanak nga mad-ko' kokombiton-i it kabang yo.</p> <p>“Oõ, awasi benoh,” ka dit Raja. “Muli oku nôono kanto,” ka dit Palanuk.</p> <p>“Oõ muli oku nôono diti oy Raja,” ka dit tatanak, maawaya dit boros dit Palanuk tosundu diri.</p> <p>“Oõ,” ka di Raja.</p> <p>Jadi uli no yoalo. Korikot sid sosodu om, “Ba, okukuro no, pinatay kono oy?” ka dit Palanuk, miguguyu nopo it tolingo yo.</p> <p>“Ay, amu-i bo. Nga dis, nakalandu oku, taw, aa-ku-i dara'ay boroson iri nga milom aa-ku-i ela'an dot momoros oku,” ka dit tatanak.</p> <p>“Mm, kada koguriyok ka,” ka dit Palanuk.</p> <p>Na, mantad diri, sumuûusa nopo it tatanak, nga lele'ed nopo, milom amu-i sumusa. It Palanuk dino om lumukan om mogiim do takanon dit tatanak, tongo wagas om masam-masam no towit dit Palanuk ong muli no.</p>	<p>tiada masalah,” jawab Raja.</p> <p>Jadi, Sang Pelanduk ini berkata kepada si Anak-anak tapi tidak didengar oleh orang lain, katanya, “Katakan kepada Raja, ‘Genap hari ketujuh hari, saya mahu kahwin,’” kata Sang Pelanduk.</p> <p>Jadi, oleh kerana Raja sudah mengatakan bahawa, kalau puterinya mahu diapun tidak mahu menahan, lalu, kata si Anak-anak, “Iyalah, tapi janji saya untuk bersanding sekejap saja iaitu, genap hari yang ketujuh, saya akan kahwin,” katanya dengan berpandukan apa yang dikatakan oleh Sang Pelanduk kepadanya. Dia tidak mahu mengatakan itu tapi mulutnya bagai digaru-garu sahaja.</p> <p>“Baiklah,” kata Raja.</p> <p>“Katakan, ‘Saya minta diri untuk pulang,’” kata Sang Pelanduk.</p> <p>“Saya minta diri untuk pulang,” kata si Anak-anak, mengikuti apa yang dikatakan oleh Sang Pelanduk ajaib itu kepadanya.</p> <p>“Baiklah,” kata Raja.</p> <p>Lalu, merekapun pulang. Setelah berada jauh sedikit dari istana Raja, “Nah, bagaimana? Adakah kau telah dibunuh?” kata Sang Pelanduk dengan mengibaskan telinganya.</p> <p>“Tidak jugalah. Tapi terlanjur saya bercakap tadi, entahlah, sepertinya saya tidak mahu mengatakan hal itu, tapi tiba-tiba saja mulut saya mengatakannya,” kata si Anak-anak.</p> <p>“Hmm, jangan bisinglah,” kata Sang Pelanduk.</p> <p>Sejak itu, Anak-anak itu sangat susah hati, tapi lama-kelamaan, tiba-tiba dia tidak susah hati sudah. Sang Pelanduk itu kalau keluar berjalan-jalan dan mencari makanan untuk si Anak-anak, macam-macam yang dibawanya pulang, terutama sekali beras.</p>	<p>problem.”</p> <p>The Mousedeer said to the Boy out of earshot of the others, “Say, ‘After six days, on the seventh I will marry her.’”</p> <p>Since the King had said that if the daughter agreed he would not forbid it, the Boy said, “All right, but my agreement is soon; after six days, on the seventh I will marry her,” as taught by the Mousedeer. The Boy did not want to say it but it was as if his mouth was manipulated by somebody.</p> <p>“Agreed,” said the King.</p> <p>“Say, ‘I am going home now,’” said the Mousedeer.</p> <p>“All right, I am going home now, Sire,” said the Boy, following the words of the magical Mousedeer.</p> <p>“All right,” said the King.</p> <p>Then they left. When they had gotten some ways away, the Mousedeer said, “So then, did they kill you?” while flapping its ears.</p> <p>“No, they didn’t. However, I wasn’t going to say that but suddenly I didn’t realize that I was speaking,” said the Boy.</p> <p>“Mm, don’t make a fuss,” said the Mousedeer.</p> <p>From then on the Boy was very troubled, but after a long time, suddenly he was no longer troubled. When the Mousedeer went out to look for food for the Boy, it brought rice and all kinds of things when it came home.</p>
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<p>Awawasi sabat it koyuwan di tatanak nga iri po it gorigit om sasantut. Iri-iri pokiyayang.</p> <p>Norikot nopo it onom tadlaw. “Na, suwab it koturu iri janji, aa keleelo lewaton ong kadung-ko' nokopiigit no,” ka dit Palanuk. “Om nakaakun no dot manansawo,” ka.</p> <p>“Oõ nga, aa-ku kokikiro sam-ko' iti owo, sasantut oku om tanak do Raja maan sowoo. Ay, aa-ku kokikiro, kamamalu tagayo,” ka dit tatanak, amu kokikiro.</p> <p>“Kada ka wo komomoluan,” ka dit Palanuk.</p> <p>Sobulum po dino bala'ay, it minigit-i i tatanak, nokooli i tatanak om duato di Raja it tanak yo – ttanak yo nopo dino reetan di Rongkoyob – “Waro tatanak silo dot notowunan do gorigit, manansawo kabarsan dikaw,” ka dit Raja. Nga madaada-i i Rongkoyob. Iri no it tidi ot, “Kuoyon ma manansawo sam-ko' ino,” ka. I Raja dino nga rumasang d̄ino ong kooli no i tatanak, sampay pintutudan it tikam. Iri ela'an-i dit Palanuk.</p> <p>“Mokisawo-i toõ ilot tongondu,” ka dit Palanuk. “Orikot pogi suwab. Sumopung no babanar mosik,” ka.</p> <p>Jadi otutuwing po, susungalon-i dit Palanuk it tatanak. Koposik</p>	<p>Tubuh si Anak-anak pula bertambah sihat. Cuma kudisnya lagi yang masih juga begitu dan cawatnya tidak bertukar. Cara jalannya juga, masih juga terkial-kial.</p> <p>Setelah tiba hari yang keenam. “Nah, esoklah harinya yang telah dijanjikan itu, tidak boleh dilewatkan kalau sudah bertunangan,” kata Sang Pelanduk. “Dan sudah berjanji untuk berkahwin,” kata Sang Pelanduk itu lagi.</p> <p>“Iyalah, tapi saya tak beranilah kalau dengan berpakaian cawat sahaja, sedangkan nak berkahwin konon dengan puteri Raja. Aduh, saya tidak berani, memalukan sangat,” kata si Anak-anak.</p> <p>“Jangan malu,” kata Sang Pelanduk.</p> <p>Sebelum itu pula, pada waktu Anak-anak itu merisik, dan setelah Anak-anak itu pulang dan Raja menanyakan hal itu kepada puterinya yang bernama Rongkoyob, “Ada Anak-anak sana, yang badannya dipenuhi dengan kudis mahu mengahwini anakanda,” kata Raja kepada puterinya. Akan tetapi, puterinya yang bernama Rongkoyob itu hanya diam sahaja. Hanya ibunya sahaja yang berkata, “Macamana nak berkahwin kalau begitu,” katanya. Raja itu pula, apabila Anak-anak itu sudah pulang, dia marah yang amat sangat, sehingga dibakarnya tikar yang dibentangkannya sebagai tempat duduk si Anak-anak. Hal itu diketahui oleh Sang Pelanduk.</p> <p>“Puteri itu, mahu berkahwin juga,” kata Sang Pelanduk. “Cubalah kau tengok nanti esoknya. Kau mesti awal bangun ya,” kata Sang Pelanduk.</p> <p>Keesokan harinya, sewaktu hari masih subuh lagi, Sang Pelanduk itu</p>	<p>The condition of the Boy's body was a bit improved but he still had scabs and wore a loincloth. And he still walked staggering.</p> <p>The sixth day came. “Tomorrow is the seventh day of your agreement, you cannot be late for it since you have already gotten engaged,” said the Mousedeer, “and have agreed to marry her.”</p> <p>“Yes, but I cannot go like this. I am only wearing a loincloth and I am marrying the King's daughter. I cannot consider it; this is hugely embarrassing; I can't consider it,” said the Boy.</p> <p>“Don't be embarrassed,” said the Mousedeer.</p> <p>Actually, before that, when the Boy had just proposed, as soon as the Boy had left, the King asked his daughter – she was named Rongkoyob – “There is a Boy here who is covered with scabs, he wants to marry you,” said the King. Rongkoyob just contemplated it. Then her mother said, “How can someone like him marry her?” The king was so angry after the Boy had gone home that he burned the mattress. The Mousedeer knew all that.</p> <p>“The girl will ask to marry you,” said the Mousedeer. “Go tomorrow. Get up very early,” he said.</p> <p>When it was still dark, the Mousedeer began nudging the</p>
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<p>om pamanaw yoalo sid walay di Raja dot aso-i ot riniwot dino, mokiyayang mamanaw i tatanak, sasantut no. Amu-i daraay tiongoy it tatanak nga pajalan dit Palanuk. Ong amu mamanaw i tatanak, sungalon dit Palanuk nga milom kalaang. Kadung korikot silo, “Endakadan-i oy,’ kato,” ka dit Palanuk.</p> <p>“Ay, rumosi oku. Milom maan oku patayo.” ka dit tatanak. “Ay amu bo, kada mongimbuwali dogon,” ka dit Palanuk. “Kada rumosi. Kasawo ko toõ dino. Kadung korikot ko dino, ikaman ko-i, intangan pogi. Penumon kopo, pakanon kopo, ong kaakan ko, ‘Manansawo oku nõono diti,’ kanto,” ka dit Palanuk, momoros mantad dit tatanak.</p> <p>Jadi, korikot siri, tadpom aso koboros dit tongo mamata sirid mangajaga. Tiya diri, mamantok po dot mogom-ogom i Raja sirid soliwani. “endakadan iti oy Raja oy?” ka dit tatanak.</p> <p>“Ay, indakod,” ka dit Raja, mirak-irak om osuaw. Amu-i rumasang ong korikot siri it tatanak. Ong kooli po, tadpom okon-ko’ gicina dot rumasang. It Palanuk, amu no tumatak. Jadi, somungay no it tatanak dot masam-masam no pongorumat. Masam-ko’ tulun tagayo i tatanak</p>	<p>sudah menolak-nolak Anak-anak itu dengan muncungnya. Sesudah Anak-anak itu bangun, mereka terus berjalan untuk pergi ke istana Raja dengan tidak membawa apa-apa, tapi Anak-anak itu tetap berjalan dengan terkial-kial, dan hanya memakai cawat sahaja. Anak-anak itu tidak mahu pergi tapi dipaksa oleh Sang Pelanduk itu. Kalau Anak-anak itu tidak mahu berjalan, Sang Pelanduk menolaknya dengan muncungnya, sehingga Anak-anak itu tiba-tiba melangkah. “Setibanya di sana, katakan kepada Raja, ‘Boleh naik jugakah?’” kata Sang Pelanduk.</p> <p>“Aduh, saya takut sangat ni, nanti mereka bunuh saya,” kata si Anak-anak. “Ala, tidaklah, jangan kau tidak percaya dengan saya,” kata Sang Pelanduk. “Kau jangan takut, kau mesti dapat kahwin punya. Kalau kau sudah sampai, kau akan dibentangkan dengan tikar, kau tengoklah nanti. Selepas itu kau akan dihidangkan dengan makanan dan minuman. Tapi, kalau kau sudah makan, katakan kepada Raja, ‘Saya nak kahwin sudah ni,’” kata Sang Pelanduk, mengingatkan si Anak-anak.</p> <p>Jadi, sesampainya mereka di sana, tiada seorangpun di antara para penjaga itu yang dapat mengeluarkan suara. Pada waktu itu, dengan kebetulan pula Raja sedang duduk di beranda istananya. “Boleh naik jugakah, wahai Raja?” kata si Anak-anak.</p> <p>“Silakan naik,” kata Raja, sambil senyum-senyum dan mesra lagi. Raja itu langsung tidak marah jika Anak-anak itu berada di sana. Tapi kalau Anak-anak itu sudah pulang, bukan main lagi berangnya. Sang Pelanduk pula langsung tidak berganjak dari sisi Anak-anak itu. Lalu, Anak-anak itupun dihidangkan dengan berbaga-</p>	<p>Boy with its mouth. When the Boy had woken up he went to the palace of the king carrying nothing, staggering as he walked, wearing a loincloth. The Boy didn’t want to go but the Mousedeer was pushing him into it. Whenever the Boy stopped the Mousedeer would nudge him. Then he would take some steps. When they got there, “Say, ‘May I come up,’” said the Mousedeer.</p> <p>“I am afraid. They may kill me,” said the Boy. “No they won’t, don’t doubt me,” said the Mousedeer. “Don’t be afraid. The marriage will go thru. When you arrive, they will seat you on a mat, you will see. They will offer you a drink and food, and after you have eaten, you say, ‘I will marry her now,’” said the Mousedeer to the Boy.</p> <p>When he arrived, the guards did not say anything. It happened to be exactly at the time the King was sitting outside. “May I come up, Sire?” requested the Boy.</p> <p>“Yes, come up,” said the King smiling, jovially. He was not angry when the Boy got there. However when the Boy would go home, the king was extremely angry. The Mousedeer clung close to the Boy’s side. The Boy was welcomed with all kinds of</p>
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<p>tu maan orumato sam-ko' iri. I Palanuk tadpom amu-i toguron di Raja.</p> <p>Jadi, nokeenum om nakaakan iri, pomoros no it tatanak dot, “Osorow ku it janji ku diri dot manansawo oku benoh nga okukuro no ka oy Raja?” ka.</p> <p>“Tongoh sala dino,” ka dit Raja.</p> <p>“Panampakayo no pogi i Adi,” ka di tatanak dot sasantut it kondiri yo. Nga amu-i ela'an dialo, milom koboros yalo sam-ko' iri.</p> <p>Jadi om ikamay yalo kabarsan nga tongo tamas nopo ka. Nakakar it tikam diri, ogom-ogom no i Rongkoyob sid tilam diri dot atuk-atuk kalanji. Jadi, “Ongoy toning dilo tongondu, suwang silo,” ka minomuburung it Palanuk. It boros dit Palanuk dino, emoyoon babanar-i dit tatanak. Om i Raja nga tadpom aso-i boboros dot amu mongoo. Sam-ko' aso totongoh. Tinipu nga aso tinipu dino; ela'an nopo manansawo. I Raja nga amu-i koboros dot totongoh.</p> <p>Nopongo nopo misasawo, “Oõ, mongoy okoy po nõono, magandaa,” ka dit tatanak tu naan boroso dit Palanuk sam-ko' ino.</p> <p>“Oõ tongoh ma sala dino,” ka dit Raja.</p> <p>It tirad diri iri, madaada-i it tongondu dot ugu diri ot kalanji dit kondiri yo om pokiyang ot sawo, mogot ong kalatan po ot takod ong</p>	<p>bagai untuk menghormatinya. Seperti orang besar sahaja gayanya Anak-anak itu kerana diberi penghormatan seperti itu. Sang Pelanduk pula langsung tidak ditegur oleh Raja.</p> <p>Setelah selesai makan dan minum, Anak-anak itupun berkata, “Saya teringat akan janji saya untuk berkahwin dengan puteri pada hari ini, tapi bagaimanalah keputusannya wahai Raja?” kata si Anak-anak.</p> <p>“Tiada masalah,” kata Raja.</p> <p>“Suruhlah si Adik bersolek dan bersiap sedia,” kata si Anak-anak, sedangkan dia sendiri hanya bercawat sahaja. Tapi, dia tidak tahu kenapa dia berkata seperti itu.</p> <p>Lalu, dibentangkan lagi permaidani emas untuk Anak-anak itu. Setelah permaidani itu dibentangkan, duduklah puteri Rongkoyob di sisi si Anak-anak dengan wajah yang sangat cantik. Jadi, “Pergilah kau duduk dekat dengan puteri itu, masuk ke dalam,” kata Sang Pelanduk, berbisik di telinga si Anak-anak. Apa yang dikatakan oleh Sang Pelanduk, semuanya akan dituruti oleh si Anak-anak. Dan Raja pula langsung tidak berkata bahawa dia tidak setuju. Seolah-olah tidak ada apa-apa. Berian perkahwinan juga tidak ada; yang penting kahwin. Raja pula tidak dapat berkata apa-apa.</p> <p>Setelah selesai bersanding, “Baiklah, kami minta diri dulu untuk pulang,” kata si Anak-anak kerana disuruh oleh Sang Pelanduk.</p> <p>“Baiklah, tiada masalah,” kata Raja.</p> <p>Hal yang seperti itu tidak dihiraukan oleh Puteri, walaupun dia tahu bahawa dirinya jauh lebih cantik jika dibandingkan oleh suaminya yang</p>	<p>honor. He was honored as if he was an important person. The King did not rebuke the Mousedeer either.</p> <p>When he had drunk and eaten the Boy said, “I remember my agreement that I will marry you daughter today, how about it, Sire?”</p> <p>“Nothing wrong with that,” said the King.</p> <p>“Tell my darling to get dressed up,” said the Boy, while he himself was wearing nothing but a loincloth. He had not intended to say that and suddenly he said it.</p> <p>They seated him on a golden mat. When the mat was rolled out Rongkoyob sat down on the mat overwhelmingly beautiful. “Go beside the girl, enter there,” said the Mousedeer whispering. The Boy gave heed to everything the Mousedeer told him to do. And the King did not say at all that he did not give his consent. It was as if there was nothing wrong. There was no brideprice either; all he had to do was get married. The King did not say anything about it.</p> <p>After they had gotten married, the Mousedeer had the Boy say, “Let us go to visit now,”</p> <p>“All right, no problem,” said the King.</p> <p>The girl raised no objections even tho she was so strikingly beautiful whereas her husband was</p>
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<p>lumaang no, nga amu. Soromo'on-i nga songrorolong i tongo tulun. Aso-i ot keerak dit ugu diri. Powoyoon-i ot mato, mogintong dit tatanak om i Rongkoyob dot tamas nopo pakayan dino.</p> <p>Korikot yoalo sid sosodu dit walay di Raja, “Kayo ka oy Anak-anak, migusa kito,” ka dit Palanuk pakaa sid Tatanak. “Migusa okoy po, nga minturug okoy toõ diti manangkus,” ka dit palanuk sid di Rongkoyob.</p> <p>“Ay, kuoyon obo dot sam-ko' iti oku?” ka dit tatanak.</p> <p>“Panangkus po kay,” ka dit Palanuk mamajal, sampay kee'ad it tatanak tu sungalon dit Palanuk. Boboyo'o nopo, umbal moginangkus i tatanak. It timpuun po, ototo'od yalo moginankus, mintutuk-i, om sungalo no babanar dit Palanuk dot potongkuson babanar sampay moolugading it tongo raa. Leleed, alangkas dñiri om kalatan dñiri it tongo longon om bulud. Om agaray no dit Palanuk, om kinam monotos manangkus, milom owit di tatanak it koyuwan yo manangkus om olingan it toruol. Om kasagayan it tatanak manangkus, opupusakan no nga, “Panangkus! Panangkus! Panangkus no! Pangangkus!” ka dit Palanuk.</p> <p>Ampo lele'ed, milom nadan it tatanak dot amu ela'an ong</p>	<p>jalanpun terkial-kial, malahan kakinya pula tidak dapat diluruskan. Apalagi, semua orangpun memandang mereka dengan tidak berkedip. Tapi tiada seorangpun yang mentertawakan, hanya mata mereka yang tidak lepas pandang melihat si Anak-anak yang sedemikian rupa dan puteri Rongkoyob yang berpakaian emas itu.</p> <p>Setelah mereka sudah berada agak jauh dari istana Raja, “Mari Anak-anak, kita berkejaran,” kata Sang Pelanduk kepada si Anak-anak. “Kami berkejaran dulu, tapi kami hanya berpusing-pusing saja berlari,” kata Sang Pelanduk kepada puteri Rongkoyob.</p> <p>“Macamana nak berkejaran dengan keadaan saya yang sedemikian?” tanya si Anak-anak.</p> <p>“Cuba kau berlari dulu,” kata Sang Pelanduk, memaksa si Anak-anak, sehingga Anak-anak itu menangis sebab ditolak oleh Sang Pelanduk. Mahu tak mahu, Anak-anak itu mencuba juga untuk berlari. Pada mulanya, lambat saja lariannya, dan berpusing sahaja, tapi ditolak oleh Sang Pelanduk kerana dipaksa juga untuk berlari sehingga bertetes darah kudis si Anak-anak. Lama-kelamaan Anak-anak itu sudah laju berlari dan kakinya yang tidak dapat diluruskan kini sudah dapat diluruskan. Tapi dia masih disuruh oleh Sang Pelanduk supaya lebih cepat lagi berlari, dan tiba-tiba Anak-anak itu dapat mengangkat badannya dan dia lupa penyakitnya. Bila saja si Anak-anak habis tenaga untuk berlari dia menjadi tercungap-cungap tapi, “Berlari! Berlari! Berlari! Berlari!” kata Sang Pelanduk.</p> <p>Tidak lama kemudian, tiba-tiba Anak-anak itu pengsan yang tidak</p>	<p>crippled and he couldn't even lift his feet when he took a step. No one laughed at the situation. All their eyes were glued to the Boy and Rongkoyob whose clothes were entirely of gold.</p> <p>When they had gotten a ways from the King's palace, the Mousedeer said to the Boy, “Come on Boy, let's race. Let's chase each other, Boy. We're going to race, but we'll follow a circular route,” said the Mousedeer to Rongkoyob.</p> <p>“How can I do that in my condition?” asked the Boy.</p> <p>“Just run,” said the Mousedeer, forcing him, to the point that the Boy started crying because the Mousedeer was nudging him. Finally the Boy gave in and attempted to run. In the beginning he ran slowly, going around, and the Mousedeer would really nudge him until blood was dripping from him. Eventually he became faster, straightening his arms and lower legs. The Mousedeer urged him on, and as he put all his effort into it, suddenly the Boy was able to get his body to run and he forgot his pain. And the more the Boy ran, the more out of breath he was. Still the Mousedeer said, “Run! Run! Run! Run!”</p> <p>Not much later, the Boy suddenly fainted; he knew not</p>
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songkuro kole'ed. Om kotungag nôno iti tatanak, om ogom-ogom dîiri dot pinoolit dit pinuobo. Om ungalat i tatanak nga okitanan dialo ot suwang do walay dot alanji babanar. Tamas nopo parakakas dit walay dino kabarasan, akakala it walay dit Raja.

Jadi, rikot siri it Palanuk sid di tatanak. “Ingkakat nôno ka ong okukuro,” ka dit Palanuk, mirak-irak om miguguyu it tolingo yo. Om ingkakat it tatanak, siongo oy, dot olulumis no it koyuwan yo, noliong dîiri it tongo gorigit sid koyuwan yo. Milom ki-pakayan dot awasi babanar ka. Eeranan yalo.

“Duuy, montod siongo owo iti tongo dapu diti?” ka dit tatanak. Songko-tingaa, songko-intangay ka sam-ko' eeranan.

“Kada ka koguriyok,” ka dit Palanuk. “Waro toð pakayan nu dit lele'ed diri nga amu nu nela'an. Nolingos bo ino gorigit nu om nela'an nu nogi dot ki-pakayan ko,” ka dit Palanuk.

“Duuy, disay do walay iti?” ka dit tatanak, songko-intangay. Tu nandaman yo, aso-i nela'an dialo dot nokoongoy sid walay dot alanji sam-ko' iri.

“Ay, kada koguriyok,” ka dit Palanuk, “dikaw do walay iti. Dot ugu dilot koruang nu om rumikot ko sid rumun nu oy?! Dikaw do walay iti. Iti no bo jinumaji dit odopon nu diri,” ka dit Palanuk.

tahu berapa lama. Dan bila sudah tersedar, dia duduk sebentar dan memulihkan pernafasannya. Dan bila Anak-anak itu membuka matanya, dia terpancang dalam rumah yang sangat cantik dan barangan emas, yang mengalahkan istana Raja.

Lalu, datanglah Sang Pelanduk itu kepadanya. “Cuba kau berdiri, macamana,” kata Sang Pelanduk sambil tersenyum dan mengibaskan telinganya. Lalu, Anak-anak itupun berdiri, tapi badannya yang dahulu dipenuhi dengan kudis, kini sudah halus, dan dia juga sudah berpakaian dengan pakaian yang cantik sekali. Dia merasa hairan dengan hal itu.

“Wau, darimana pula datangnya barang-barang ini?” kata si Anak-anak, sambil memandang sekeliling kerana sangat hairan.

“Jangan bisinglah,” kata Sang Pelanduk. “Selama inipun memang kau mempunyai pakaian tapi kau saja yang tidak menyedari. Selepas saja kudismu itu sembuh barulah kau menyedari yang kau mempunyai pakaian,” kata Sang Pelanduk.

“Wau, rumah siapa ini?” tanya si Anak-anak, sambil melihat ke sana-sini. Sebab menurut ingatannya, dia tidak tahupun yang dirinya telah pergi ke rumah yang sedemikian cantik.

“Aik, jangan bisinglah,” kata Sang Pelanduk, “ini rumah kau. Isterimu yang begitu cantik, kau nak bawa pulang ke sarangmu?! Kau punya rumah ini. Inilah yang telah jadi dengan tempat tidurmu itu,” kata Sang Pelanduk.

for how long. When the Boy got up, and sat down with his breathing recovered. He opened his eyes, and was looking at the inside of a beautiful palace. The furniture was all made of gold; it surpassed the grandeur of the King's palace.

Then the Mousedeer came to the Boy. “Stand up and see how you feel,” said the Mousedeer laughing and flapping its ears. The Boy stood up, and, oh! his skin was smooth; the sores on his body had all disappeared. And he was wearing beautiful clothes. He was astonished.

“Wow, where did all these possessions come from?” asked the Boy. He was looking up and looking around at them as if astonished.

“Don't make a fuss,” said the Mousedeer. You had clothes all the time but you just were not aware. Now that your scabs have healed up you recognize that you have clothes,” said the Mousedeer.

“Wow, whose house is this?” asked the Boy, still looking around because he couldn't remember ever having seen such a beautiful house.

“Don't make a fuss,” said the Mousedeer, “this is your house. You have a wife like her and you are going to take her to your nest?! This is your house. The place you were sleeping has turned into this,” said the Mousedeer.

<p>Mootongong i tatanak, i Rongkoyob nga mootongong tu eeraranan ong disay do walay iri. Nga, boros wagu dit Palanuk, “Iti no dikoo do walay,” ka. “Jadi pagka om it beno dit nokorikot kow siti nga amu-i nangatan it tama nu dot mamaya dikaw, paangatay ku po siti tu, osian ko dot insan minamaya dikaw nga aso,” ka dit Palanuk.</p> <p>Ba, i Raja nôono diti om kokitanay it walay dot maaganding dit walay yo sid sodu, om iso-keeso dit tulun monongko-“Disay do walay ilo, disay do walay ilo?” ka. Eeranan it tongo tulun.</p> <p>“Maay duyu porisa'a ka,” ka dit Raja. Om maay porisa'a dit tongo tulun nga aso korikot tu mongikum om nela'an nopo dot walay do Raja. Om kokito dit Palanuk it tongo tulun, pomoros no dot, “Pendokodo ilo tulun; waro boroson ku,” ka dit Palanuk pakaa sid tatanak. Jadi, pendokodo no dit tatanak it tongo tulun, nga songtotongong it tongo tulun dot eeranan it tongo tulun tu amu po insan kokito dot irad diri o kalanji dit walay. Iri no ot otutunan dit tongo tulun, i Rongkoyob no, amu-i otutunan i tatanak. I tatanak dino, tadopom oligkang babanar.</p> <p>Jadi, ka dit tatanak; “Uli kow po ka, poongoyo duyu po i eewan siti,” ka dit tatanak pakaa sid tongo tulun. “Om piwawaya kow kikiawi</p>	<p>Anak-anak itu terlopong dan puteri Rongkoyob juga tercengang, kerana merasa hairan, siapa sebenarnya pemilik rumah itu. Tapi, Sang Pelanduk itu berkata lagi, “Inilah rumah milik kamu,” katanya. “Jadi, oleh kerana sewaktu kamu datang ke mari pada hari ini, kau tidak mengajak ayahanda puteri untuk menemani tuan Puteri, saya mahu mengajak mereka datang ke mari sebab, saya kasihan melihat tuan Puteri yang tidak ditemani oleh seorangpun,” kata Sang Pelanduk.</p> <p>Sementara Raja pula, apabila saja melihat rumah yang berdiri sebaris dengan istananya, tapi agak jauh juga, dan semua orangpun menegur rumah yang cantik itu dengan mengatakan, “Rumah siapa itu,” kata mereka kerana merasa hairan.</p> <p>“Cuba kamu memeriksanya,” titah Raja. Dan lalu merekapun pergi memeriksanya, akan tetapi tiada seorangpun di antara mereka yang berani mendekati rumah itu kerana mereka sangka rumah itu adalah istana Raja. Dan ketika Sang Pelanduk melihatnya, “Beri mereka naik; ada hal yang saya mahu katakan,” kata Sang Pelanduk kepada si Anak-anak. Lalu, Anak-anak itupun mempersilakan orang-orang itu naik, akan tetapi orang-orang itu terlopong kerana kehairanan sebab mereka belum pernah melihat rumah yang secantik itu. Dan lagi, hanya puteri Rongkoyob sahaja yang mereka kenal, sementara Anak-anak itu pula mereka tidak kenal kerana dia sudah berubah rupa kepada jejak yang sangat tampan.</p> <p>Jadi, berkatalah Anak-anak itu kepada orang-orang yang datang itu, “Kamu pulang dulu, dan tolong beritahu kepada mentua, suruh dia</p>	<p>The Boy was silent, and Rongkoyob was also silent because she was amazed, wondering whose house it was. But the Mousedeer said again, “This is your house. Since you have come here without inviting your father to join you, I will invite him here, because I feel for you that he has not joined you even once.”</p> <p>The King saw the house from afar in line with his house, and one person after the other said, “Whose house is that, whose house is that?” The people were amazed.</p> <p>“Check it out,” said the king. The people went to check it out but no one dared to come close for they were shy because they could tell it was a King’s palace. When the Mousedeer saw the people, he said to the Boy, “Let the people come up, I have something to say.” The Boy let the people come up, and the people were amazed because they had never seen such a beautiful house before. They only recognized Rongkoyob, but did not recognize the Boy. The Boy was very handsome indeed.</p> <p>The Boy said to the people, “Please go home and bring my parents-in-law here. And come here together, all of</p>
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<p>siti,” ka. Jadi, uli no it tongo turipon, om abaray no it Raja.</p> <p>“Raja, raja, it tatanak dit sasantut ilo it minanansawo dit tanak nu,” ka. “Jadi, minomoros yalo dot poongoyon ko silo. Aso owo d̄iri ot gorigit dialo; ay, Kinoringan bala'ay iri. Pinopoongoy daaton kikiawi silo,” ka dit tongo tulun, i turipon. Om korongow nopo iri, insan-insan-i minongoy sirid walay di Tatanak. Om i Raja nga minongoy d̄iri tu nokitanan it walay. Om korikot siri, tadpom otomon i Raja.</p> <p>“Aa-ku naangatan ikoo did̄iri magandaa tu bo magaago okoy,” ka dit tatanak, “mad-ko' aso poduli pakaa dikoo. Na, beno magandaa okoy om gumuli okoy tō diti tinō sid dikoo,” ka dit tatanak. Na, nu po d̄iri, nanggung it tatanak. Adis, aso no dit ginawo dit Raja dot kotomon, tu kaganti doo dot raja siri it kopurimanan yo. Jadi nolintabas iri, naan onggungo wagu it tatanak muli sid walay kondiri.</p> <p>Nolintabas iri bo, totolu po yoalo sirid walay, i tatanak, i Rongkoyob om it Palanuk. Maay nopo om taanay no dot tulun dot walatik sid longobon dit walay dit tatanak, dot gaganta dot ogiang om awalatik it Palanuk om i tatanak tu</p>	<p>datang ke mari,” kata si Anak-anak kepada orang-orang itu. “Dan kamu sama-samalah semua datang sini,” katanya. Lalu, hamba-hamba Raja itupun segera pulang dan kemudian menyampaikan pesanan itu kepada Raja.</p> <p>“Raja, raja, rupanya rumah itu adalah milik si Anak-anak yang mengahwini tuan Puteri,” kata mereka, “Jadi dia menyuruh Raja datang ke sana, badannya yang dipenuhi dengan kudis itu sudah tiada. Rupanya dia Tuhan. Dia telah menjemput kita semua supaya datang ke rumahnya,” kata hamba-hamba Raja. Setelah mendengar apa yang dikatakan oleh hamba-hamba itu, merekapun lalu bersiap-siap untuk pergi ke rumah si Anak-anak, dan Rajapun pergi juga kerana melihat rumah itu. Dan, bila Raja itu tiba di rumah si Anak-anak, dia sangat gembira.</p> <p>“Saya tidak sempat mengajak kamu tadi kerana kami terlalu kelam-kabut,” kata si Anak-anak, “seperti tiada peduli pula dengan kamu. Nah, sekarang ini kami melawat di rumah ini dan selepas itu kami pergi semula di rumah kamu,” kata si Anak-anak. Lalu, Anak-anak itu dijulang pergi ke istana raja. Apalagi, bukan main gembira lagi hati Raja, sebab dia terfikir bahawa menantunya itu bakal menggantikannya suatu hari nanti. Setelah selesai, Anak-anak itu dijulang lagi semula untuk pulang ke rumahnya sendiri.</p> <p>Setelah selesai semuanya, tinggallah mereka bertiga lagi dalam rumah itu, iaitu si Anak-anak, Puteri Rongkoyob dan Sang Pelanduk. Lalu, kerana merasa dengki dan iri hati terhadap si Anak-anak dan Sang Pelanduk, ada orang yang</p>	<p>you.” The slaves went back and informed the King.</p> <p>“Sire, Sire, it is the Boy who wore a loincloth and married your daughter,” they said. “He told us to invite you to go over there. He has no sores anymore. He must be God. He is asking all of us to go over there,” said the slaves. Once he had heard that, they went all at once to the palace of the Boy. The King also went because he had seen the palace. When they go there the King was extremely happy.</p> <p>“I didn’t have time to invite you to visit at first because I was in a rush,” said the Boy, “as if I were ignoring you. So, now let’s visit and then we will return to your place,” said the Boy. And the Boy was carried in a palanquin over to the king’s palace. Oh, was the King ever happy, because he felt that the Boy could be his successor as a king. After visiting the king the Boy was carried back to his place in a palanquin.</p> <p>After he had been carried back home, just the three of them were at home, the Boy, Rongkoyob, and the Mousedeer. Some people set a spear-trap at the door of the house, so that when the door</p>
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<p>dumangki dñiri dit tatanak. Jadi, sodoy diri, minodop no yoalo. Nga milom minomoros it Palanuk dot, “Kadung-ko' magawas ko, isay-isay dito ot kopogulu mosik miposik kito no tu miwaya kito,” ka.</p> <p>Ba, korikot it tanga sodoy bo, milom tisosobu it tatanak bo om posikay no it Palanuk. Noposik it Palanuk, “Miiya kito nōono sumoliwan,” ka dit Palanuk. Om piiya mongogiang nga tongoh ka maan dot nonong ko' nonong dit walatik. Minatay miduduwo. Om kela'ay di Rongkoyob, om kinam mogiad tu minatay babanar miduduwo nonong dit walatik ino. Onuwo yoalo om piduduno, om ingkulupay no. Jadi, kunsio di Rongkoyob it tongo longobon bo.</p> <p>Jadi, mantad dit minsasarap om madaada i Rongkoyob. Moyo po dit tingadlaw om potutulud po dot</p>	<p>memasangkan sejenis perangkap yang boleh membunuh, di muka pintu rumah si Anak-anak iaitu belantik, dengan maksud ingin membunuh si Anak-anak dan Sang Pelanduk. Perangkap itu dipasang pada pintu utama rumah si Anak-anak, iaitu apabila sahaja pintu itu terkuak, maka Sang Pelanduk dan si Anak-anak akan terbunuh. Jadi, oleh kerana hari pun sudah malam, maka mereka bertigapun lalu masuk dan tidur. Tapi, tiba-tiba Sang Pelanduk berkata, “Kalau kau mahu keluar untuk membuang air, siapa saja di antara kita yang bangun dahulu, harus mengejutkan yang seorang sebab kita mesti pergi bersama-sama,” kata Sang Pelanduk.</p> <p>Lalu, ketika tiba waktu tengah malam, tiba-tiba si Anak-anak terasa hendak kencing, lalu mengejutkan Sang Pelanduk. Setelah Sang Pelanduk terjaga, “Kita keluar serentak sama-sama,” kata Sang Pelanduk. Lalu mereka berdua dengan serentak membuka pintu, akan tetapi setelah pintu itu dibuka, mereka berdua terus terbunuh kerana terkena lembing dari belantik yang telah dipasang oleh orang yang dengki terhadap mereka. Dan apabila Puteri Rongkoyob mengetahui akan hal itu, dia terus menangis dengan sedihnya kerana Sang Pelanduk dan si Anak-anak sudah meninggal dunia. Setelah Puteri Rongkoyob puas menangis dan meratap, dia lalu mengambil mayat si Anak-anak dan Sang Pelanduk dan kemudian membaringkannya dengan berdekatan dan lalu menutupnya dengan kain. Setelah itu, dia menguncikan pintu-pintunya.</p> <p>Jadi, sejak dari pagi hari Rongkoyob berdiam diri sahaja, ketika tiba pada waktu tengahari tiba-tiba ada</p>	<p>was just opened a bit it would spear the Mousedeer and the Boy, because they now envied the Boy. That night they slept. Suddenly the Mousedeer said, “If you need to go out to relieve yourself, whichever of us wakes up first wakes the other person up because we need to go together.”</p> <p>In the middle of the night the Boy needed to urinate and woke up the Mousedeer. When the Mousedeer was awake, he said, “Let’s go outside together.” They opened the door together and of course what happened, the spear-trap speared them both. Both of them died. When Rongkoyob found out she cried and cried because both of them had died in the spear-trap. She laid them next to each other, and covered them up with a cloth. Then Rongkoyob locked the doors.</p> <p>Rongkoyob did nothing from the morning until noon. Then at noon a butterfly flew</p>
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<p>kolibambang, om saka'ay it tulu dit Palanuk om saka'ay no it Tatanak. Sompi intolu pingguliyay dit kolibambang manako om milom payayangag po dit Palanuk, “Bo noruluyan kito dino. Posik,” ka, om guyuo no i tatanak. Om tungag it tatanak, aso diiri ot pipilat.</p> <p>“Bo noruluyan kito beno oy Anak-anak,” ka dit Palanuk. “Oõ wo.” Ka dit Tatanak.</p> <p>“Na, beno,” ka dit papalanuk, “yoku diti ong orikot ot muli oku sid pomogunan ya, muli oku diti tu nakasawo kono. Jadi moginakan ko, maan pumpungo kikiawi it tulun koruang nu mula,” ka. “Nga yoku diti, muli oku no sid dagay, nga mongoy oku siti bo ong opumpung no kikiawi ot tulun, poruayon-i.” ka dit Palanuk.</p> <p>“Adis, aa-ku mongoo dot muli ko,” ka di tatanak.</p> <p>“Tongoh po ka maan dot ikaw no ot raja siti, om aso-i toõ kosusa'an nu, mimoyo no dogon, intangay pogi dit lele'ed diri,” ka dit Palanuk.</p> <p>“Ino poma nga aa-ku titongkiyad dikaw,” ka dit tatanak.</p> <p>“Ay amu, gumuli oku-i siti toõ om angatan ku it tobpinee ku, tobpinee ku tongondu.” ka dit Palanuk.</p> <p>“Ay amu, kada muli,” ka di Rongkoyob tu amu po diiri koyuu it Palanuk diri.</p>	<p>seekor rama-rama terbang ke arah Sang Pelanduk dan si Anak-anak dan kemudian hinggap di atas kepala Sang Pelanduk dan si Anak-anak. Sang rama-rama mengulangnya sebanyak tiga kali, dan tiba-tiba Sang Pelanduk mengangkat kepala, “Lewat sangat kita bangun. Bangunlah,” katanya sambil mengejutkan si Anak-anak. Lalu, si Anak-anakpun bangun, tapi mereka langsung tiada bekas luka.</p> <p>“Aduh, lewat sangat kita bangun hari ini ya Anak-anak,” kata Sang Pelanduk. “Betullah,” kata si Anak-anak pula.</p> <p>“Nah, hari ini,” kata Sang Pelanduk, “kalau tiba masanya untuk saya pulang ke negeri kami, sebab saya ‘ni setelah kau sudah mendirikan rumahtangga, saya akan pulang. Jadi kau buatlah majlis makan-makan bersama dengan kawan-kawanmu yang dulu,” katanya. “Tapi saya ini nak pulang sudah ke tempat kami, tapi saya akan datang juga semula ke sini jika semua orang sudah berkumpul, segerakan majlis itu,” kata Sang Pelanduk.</p> <p>“Aduh, saya tidak setuju kalau kau pulang,” kata si Anak-anak.</p> <p>“Nak buat apa lagi, sedangkan kaulah Raja di sini, dan kau tidak akan ada masalah punya, percayalah pada saya, kau lihatlah selama ini,” kata Sang Pelanduk.</p> <p>“Walaupun begitu, tapi saya tidak mahu berpisah dengan kau,” kata si Anak-anak.</p> <p>“Ah, tidak. Saya akan kembali juga di sini dan saya akan mengajak adik perempuan saya,” kata Sang Pelanduk.</p> <p>“Ah tidak, jangan pulang,” kata Puteri Rongkoyob kerana dia sangat sayang kepada Sang Pelanduk.</p>	<p>in and perched on the Mousedeer’s head and on the Boy. The butterfly came back perching on each one three times and suddenly the Mousedeer lifted his head up and said, “We have overslept. Wake up!” and shook up the Boy. The Boy got up, no longer wounded.</p> <p>“We have overslept today, Boy,” said the Mousedeer. “Yes, we have,” said the Boy.</p> <p>“So then today,” said the Mousedeer, “it is time for me to go home to my land, because I should go home now that you are married. So hold a feast, gather all your old friends,” he said. “But as for me, I will go home to our place, but I will come here when you have a gathering for all the people – for a little while,” said the Mousedeer.</p> <p>“Oh no, I won’t permit you to go home,” said the Boy.</p> <p>“What more do you want, now that you are king here, and you have no troubles; just believe me, look at the past,” said the Mousedeer.</p> <p>“Yes, but nevertheless I don’t want to be separated from you,” said the Boy.</p> <p>“Still, I will come back here and bring along my sister,” said the Mousedeer.</p> <p>“No, don’t go home,” said Rongkoyob, because she was already inseparable from</p>
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<p>“Ay, musti muli oku, kada kow kosusa. Opumpung po ot tulun om gumuli oku nogi siti. Kong-ko' balasan tara'at it tongo tulun diri, balasan tawasi nōono.” ka dit Palanuk. “Yoku nopo diti, sinuu oku di ama ya tu osukup it kasansara nu dot maan ko do tulun; monulung oku dikaw oy Anak-anak. Monulung oku dikaw tu sabat kopo matay diri, dot siongo ma ot amu matay ot tulun dot paku no takanon?” ka dit Palanuk. Pongungumporog po iti Palanuk om tulud no, nga mikilap it takod. Ay minogiad it tatanak om i Rongkoyob. Dot tulun do kayangan bala'ay it Palanuk diri.</p> <p>Om pongoligow dīiri it tatanak, sam-ko' raja bo dīiri tu akaya po, osipon po dit tulun wookon, dot kogumu dit minongoy siri ka. Jadi, pagka om ela'an-i dit tatanak it woyoon dit pomugunan yo, na, naan ligoo. Om korikot nōono it janji om rikot it tulun sirid walay om poginakan nga amu-i bo okukuro it dapu dit tatanak. Tadpom aramay it tongo tulun siri, nga amu-i aawi it takanon tu akaya babanar iti tatanak. I woyoon mantad sid pomogunan di tatanak nga nokorikot dīiri.</p>	<p>“Saya mesti pulang, kamu jangan susah hati, setelah semua orang sudah berkumpul saya akan kembali ke sini. Jangan kau balas jahat kepada orang-orang itu, tapi balaslah dengan kebaikan,” kata Sang Pelanduk. “Saya ini sebenarnya telah disuruh oleh bapa kami sebab kau terlalu sengsara akibat diperlakukan oleh orang-orang seperti itu, jadi saya datang untuk menolong kau, Anak-anak. Saya menolong kau sebab kau hampir-hampir saja kau mati, kerana memang tiada orang yang dapat hidup lama dengan hanya makan pucuk pakis saja,” kata Sang Pelanduk. Setelah siap berkata-kata, Sang Pelanduk itu menggetarkan badannya dan kemudian terbang, sehingga kakinya sahaja lagi yang kelihatan berkilau-kilau. Apalagi, Puteri Rongkoyob dan si Anak-anak menangis kerana sedih. Padahal rupanya Sang Pelanduk itu adalah orang kayangan.</p> <p>Lalu, si Anak-anakpun memanggil semua orang di negerinya, kerana dia bagaikan Raja sahaja sebab teramat kaya dan dipatuhi pula oleh semua orang. Teramat banyak sekali orang yang datang. Jadi, oleh kerana si Anak-anak kenal sangat dengan ketua di kampungnya, maka ketua itupun turut dipanggilnya untuk datang ke majlisnya itu. Setelah semua orang sudah sampai dan makan bersama, tidak seberapa barang-barang si Anak-anak yang terkurang. Sedangkan orang-orang datang dengan begitu ramai sekali, tapi makanan yang telah disediakan tidak dapat dihabiskan, kerana si Anak-anak itu tersangat kaya. Ketua yang berasal daripada kampung si Anak-anakpun sudah sampai.</p>	<p>(greatly loved) the Mousedeer.</p> <p>“I must go home, don't be troubled. Don't repay the people with evil, repay them with good,” said the Mousedeer. “As for me, my father told me to help you because people have made you suffer enough. I helped you because you almost died. What human would not die from only eating fern leaves?” The Mousedeer shook himself and flew off, its legs twinkling. The Boy and Rongkoyob cried. Apparently the Mousedeer was a heavenly being.</p> <p>Then the Boy put out invitations to people, and having become like a king, because he was rich and obeyed by people, so that many people came there. Since the Boy knew the headman in his village, he invited him. When the scheduled day came the people came to the palace for the feast, the cost hardly put a dent in the Boy's wealth. Even though there were great numbers of people there, the food did not run out because the Boy had become very rich. The headman from the Boy's village also came.</p>
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<p>Jadi, mogkurelo-poom popupuritak po dot iso kusay om iso tongondu ka dot pengkakat. Babanar dot koligkang dit kusay om it tongondu diri. Jadi, iri nôono nga mongorumat dit tongo tulun om nakasambat dîiri dit tatanak. Pomoros no it kusay toligkang diri, “Ay ambaya, sumambat kito po di Maman,” I Maman ka dot, i woyoon mantad sid pomogunan di tatanak. “Kayo, sumamung kito po,” ka di kusay pakaa sid tatanak. I woyoon diri, iri not sinukup dit tatanak paakan tu monurut dit boros dit Palanuk.</p> <p>“Adis oy Maman,” ka di tatanak, Raja bo dîiri ot pongoreetan dit tongo tulun, “lumangaad oku no dikoo. Osorow ku it sid pomogunan tokow, nga nokotongkiyad oku dîiri dikoo, nga awasi benoh tu nokopisambat tokow wagu,” ka dialo. Soromoon-i dit woyoon diri, dot it tanak tasi-asi bala'ay iri, tinumuku-i mogiad. Tadpom omomoluan dîiri it woyoon.</p> <p>Jadi, mantad diri, aso dîiri ot kosusa'an dit tatanak. It kusay om it tobpinee yo minuli dîiri sid kayangan; iri no minogiad babanar it tatanak. Nga kuoyon po ka. I kusay amu po dîiri insan kasambat dialo. I kusay nopo diri nga it Palanuk bala iri.</p>	<p>Sedar tak sedar, tiba-tiba sepertinya benda yang terjatuh, seorang perempuan dan seorang lelaki sedang berdiri. Lelaki itu sangat tampan, dan perempuannya juga sangat cantik. Kedua-dua perempuan dan lelaki itu juga melayan orang-orang yang datang itu dan seterusnya berjumpa dengan si Anak-anak. Setelah itu, lelaki yang sangat tampan itu pula berkata, “Hai, kawan ... mari kita berjumpa dulu dengan si pakcik,” katanya. Pakcik yang dia maksudkan ialah ketua dari kampung si Anak-anak. “Mari kita menemuinya dahulu,” kata si Lelaki tampan itu kepada si Anak-anak. Ketua itu telah diberi oleh si Anak-anak makanan yang cukup banyak kerana ia mematuhi apa yang telah dipesan oleh Sang Pelanduk.</p> <p>“Aduh Pakcik,” kata si Anak-anak yang sudah bergelar Raja, “saya sudah teramat rindu dengan kamu. Saya teringat pada kampung kita, tapi saya sudah berpisah dengan kamu, dan sangat baiklah kerana pada hari ini kita dapat berjumpa lagi,” katanya. Sementara ketua itu pula, setelah dia mengetahui bahawa yang menjemputnya itu adalah kanak-kanak yatim-piatu, maka dengan serta-merta dia tunduk dan lalu menangis. Dia sangat malu dengan perbuatannya.</p> <p>Jadi, sejak dari hari itu, si Anak-anak itu tidak mengalami sebarang masalah. Lelaki yang tampan dengan adik perempuannya pula pulang semula ke kayangan; hal itu sangat ditangisi oleh si Anak-anak itu. Namun, nak buat macamana lagi. Si Lelaki yatim-piatu tidak lagi pernah menemuinya lagi. Lelaki yang tampan itu rupa-rupanya Sang Pelanduk yang telah menolong si Anak-anak.</p>	<p>Suddenly a “ting” sound was heard and out of nowhere a man and a woman were standing there. The man was very handsome and the woman very beautiful. They greeted the people and then the Boy respectfully. Then the handsome man said, “Friend, let’s greet Uncle.” By “Uncle” he meant the headman of the Boy’s village. “Let’s greet him,” said the man to the Boy. The Boy had given the headman an abundance to eat in obedience to the instructions of the Mousedeer.</p> <p>“Uncle,” said the Boy, who was now called King by the people, “I have been missing you all. I still remember when I was still in our village, but I left you, but it is good that we have all met again today,” he said. When headman realized that the Boy was that orphan from his village, he hung his head and cried. Now the headman was very ashamed.</p> <p>From then on the Boy had no more troubles. The man and his sister returned to their heavenly dwelling. At that the Boy really wept. But there was nothing to be done about it. The man never came back to meet him again. That handsome heavenly man was actually the Mousedeer.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		



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<p style="text-align: center;">Pamagat</p> <p style="text-align: center;">Tinangon di Rumalom Pamadsu Kg. Longob 1988</p> <p style="text-align: center;">Tinulus di James Johansson</p>	<p style="text-align: center;">Si Pemberat</p> <p style="text-align: center;">Diceritakan oleh Rumalom Pamadsu Kg. Longob 1988</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Mr. Weighty</p> <p style="text-align: center;">Told by Rumalom Pamadsu Kg. Longob 1988</p> <p style="text-align: center;">English Translation: Nelleke & James Johansson 2012</p>
<p>Warooo, waro kabarasan. Waro binatang talawoy, dot ogumu babanar o tulun. Jadi, waro insan tadlaw, korikot it tingadlaw kabarasan, nokoodop i Pamagat. Ino nopo tulun dino nga, ino-no punsak dot agaga sid pomogunan dino, nga sumukod nogi. Waro iso tongondu siri dot awasi o tongondu dot neegitan di Pamagat.</p> <p>Jadi nokoodop i Pamagat dit tingadlaw, om totongus i sarup toloogod ka nga, amu nela'an di Pamagat tu, miingodop yalo. Kuposik i Pamagat kabarasan nga ombo it kinododopon dialo, iri pot aa notilib; notilib kikiawi walay, nokungkum kikiawi tongo sakot om tongo kayu, nga mad-ko' rinontisan-i dot nasakat tongo kayu, noorangkad kikiawi tongo tana.</p> <p>“Ayiii,” ka di Pamagat, “kinumaa siombo i tongo tulun diri? Osian it tongo tulun diri dot ologod-i babanar balaay ot sarup dino,” ka di Pamagat. Nga yalo dino, lalandu-i ot kawagat tu narantas kikiawi i pootongkop dit nododopon dit tulun nga, i nododopon po dialo ot amu</p>	<p>Pada zaman dahulu kala, ada sebuah rumah panjang, yang terlalu banyak penghuninya. Jadi, pada suatu hari, ketika tiba waktu tengahari, Pemberat tertidur. Pemberat ini kononnya adalah orang yang paling perkasa di kampung itu, yang baru sahaja meningkat dewasa. Di kampung itu ada seorang perempuan yang sangat baik yang menjadi tunangan kepada Pemberat.</p> <p>Jadi, pada waktu Pemberat sedang tertidur pada waktu tengahari, tiba-tiba angin bertiup dengan kencang sekali, tapi Pemberat tidak mengetahuinya kerana dia tertidur dengan nyenyak sekali. Setelah Pemberat terjaga dari tidurnya, dia mendapati bahawa seluruh rumah panjang itu telah diterbangkan oleh angin yang kencang itu. Namun tempat Pemberat tidur bagaikan digaris sedangkan kayu yang ada disekeliling rumah itu juga tercabut dan tanahnya pun terbongkar akibat tiupan angin kencang itu.</p> <p>“Alamak,” kata Pemberat, “ke mana perginya orang-orang itu? Kesiannya orang-orang itu, kencang sangat pula angin itu ya,” kata Pemberat. Tapi, dia itu terlalu berat sebab seluruh tempat tidur semua orang putus sama sekali, akan tetapi tempat tidurnya sedikitpun tiada apa-apa.</p>	<p>Once upon a time there was a longhouse with many inhabitants. One day at noon Weighty fell asleep. This man was the most valiant man in that village, although he was just reaching maturity. There was a beautiful girl there who was engaged to Weighty.</p> <p>So then, Weighty had fallen asleep at noon. A strong wind began blowing, but Weighty was not aware of it as he was sleeping. When Weighty woke up, only the place where he was sleeping had not been blown away; the entire longhouse had been blown away, all the weeds and trees had become like a cleared patch where the trees had been uprooted, and the soil had been turned up.</p> <p>“Where have all the people gone?” said Weighty, “I pity the people because this wind must have been very strong.” Weighty was unimaginably heavy because the sleeping places of all people had been carried away and only his spot was not blown away.</p>

notilib.

Jadi, “Kada po,” ka dialo, om pomipirot no om panangsangkil dot reetan do gayang ka dang siti pongoreetan. Pamanaw no i Pamagat om susuuto, tu awasi monusuut tu agayo noorangkad o tana nokungkum kikiawi, aso saap. Aso roon do kayu songwiwiliw. Om korikot ponong sid kosila'an, nga osodu po i Pamagat, okitanan no dialo dot maalagay kikiawi tongo tuntu do kayu siri, dot waro masam-ko' luluwang okito siri.

Korikot i Pamagat siri, nga insan oguruanan nga amu kabarasan yalo. Intangay dialo tu waro iso ot dudupot i reetan do bulukun ka dot potingkabang moningkuk. “Ay, babanar-i ara'at ino bulukun dino,” ka di Pamagat, “osian tongo tulun diri,” ka.

Korikot yalo siri, om tibaso iti bulukun, tinibas dit gayang yo, nga, milo om okon-ko' bulukun, tulun-i balaay iri. Na modtuuy pumpungo dialo it tongo tulun diri, om maay no dialo popuwoso nga turus noolit it binatang sori.

Duwo po yalo koyuwan siri kabarasan. Om pidaagan yoalo

Jadi, “Nanti kau,” kata Pemberat, dan lalu bersiap-siap dan memasang sarung pedangnya pada pinggangnya. Setelah itu Pemberat pun lalu berjalan menyusuli, sebab agak baik juga jika menyusulinya kerana teramat besar kawasan yang terbongkar tanahnya, tiada daun kering. Tiada daun kayu yang berselerakan di mana-mana. Dan bila sampai di sebelah timur, ketika Pemberat masih agak jauh lagi, kelihatanlah olehnya hujung kayu yang masih berdaun tersembul dari sesuatu yang kelihatan seperti sebuah lubang.

Bila Pemberat sampai di situ, dia sedikitpun tidak dapat digoyangkan oleh angin yang teramat kencang itu. Bila dia melihat ke arah lubang itu, maka dia mendapati bahawa sebenarnya lubang itu addalah mulut sejenis binatang yang dipanggil tenggiling, yang sedang mengangakan mulutnya untuk menghirup. “Aik, betullah. Jahatnya tenggiling itu,” kata Pemberat, “Kesiannya orang-orang itu [yang telah dihirup olehnya],” kata Pemberat.

Apabila Pemberat sampai di sana, dia terus memotong tenggiling itu dengan pedangnya, akan tetapi, bila dia memotong pada tenggiling itu, tiba-tiba tenggiling itu berubah bentuk, dan rupa-rupanya ia adalah manusia. Kemudian dia mengumpulkan orang-orang yang baru keluar dari tenggiling itu, dan terus melemparkan mereka ke tempat asal mereka. Maka dengan serta-merta rumah panjang itu kembali seperti sediakala. Jadi, mereka tinggal berdua sahaja lagi.

Lalu, saling berlawananlah mereka dengan menggunakan pedang, sebab


“Hold on,” he said, and put his scabbard belt on for his sword. Weighty left and went after the people. It was good that he went after them because a lot of soil had been turned up and no vegetation was left behind. There were no leaves lying on the ground. When he arrived in the east, when Weighty was still a long ways away, he could see the tips of the trees protruding as if sticking out of a hole.

When Weighty arrived, he was not even shaken by the wind. He looked and saw that the hole was actually the open mouth of an animal called a scaly anteater which was inhaling. “Oh boy, that anteater is nasty indeed,” said Weighty. “I fell sorry for the people [whom he inhaled].”

When he got there, he slashed the anteater with his sword, and suddenly it turned from being an anteater into a person. He gathered people who had been inside the anteater, and threw them back to their point of origin. Magically the longhouse was also restored to its original location.

Only the two of them were left there. The two of them

<p>mitibas. Tu ii nopo bulukun diri bala, nga moongoy di tongondu dit neegitan di Pamagat, jadi, monolod dit sowoon di Pamagat.</p> <p>Om pidaagan yoalo mitibas kabarasan nga sampay waro tulun dot najangan. Kajangay po doalo kabarasan i reetan di Moodsupu. “Tingkod kow mitibas tu maan tekoo dunsulo diti,” ka dit Modsupu. “Pongodunsul-i,” ka miduduwo, om dunsulo nga miad-iad-i it Moodsupu tu nowuwul i dunsul yo do basi. Abasag miduduwo.</p> <p>Kaajangay no i raja do Tutumolong. “Sagay bala ugu diti, amu oku kopuodop,” ka di raja do Tutumolong, “ikoo bala-ay iti mibangkay diti, nga tingkod kow, loposon teekowu diti tungkat ku,” ka. “Pangalapos-i” ka dit duwo koyuwan, om loposo nga nogolung i basi, amu-i nokukuro yoalo. Pogidu-i raja do Tutumolong.</p> <p>Ba, korikot sid di Ompu (ka di yokoy, it minamaal diti tulun). Jadi, “Tingkod kopow,” ka. “Bang, aa-kow tumingkod, ii no kosunduan duyu dino, montod po sid dogon,” ka dialo. “Yoku po pinosundu dikoo,” ka. Tu, kabarasan, mililingkid iti tana, oguyu iti pomogunan.</p>	<p>tenggiling itu pula adalah bertujuan mengambil perempuan yang telah menjadi tunangan Pemberat, tujuannya adalah untuk merebut bakal isteri Pemberat.</p> <p>Kemudian, mereka pun lalu berlawanan pedang dengan sehabis tenaga sehingga mereka terlanggar beberapa orang. Orang yang pertama yang telah mereka langgar ialah Si Tukang Sepuh. “Berhentilah kamu berperang, nanti saya tukul kamu dengan ini,” kata si Tukang Sepuh. “Tukul saja,” jawab mereka berdua. Dan bila si Tukang Sepuh menukul mereka, dia pula yang menangis terisak-isak kerana tukulnya yang diperbuat daripada besi tercabut serta-merta. Kedua-duanya sangat perkasa.</p> <p>Lalu, mereka terlanggar pula si Raja Toyol (Tutumolong). “Patutlah begini, kami tidak dapat tidur,” kata Raja Toyol, “kamu rupanya yang berperang ya, tapi berhentilah kamu; nanti saya pukul kamu dengan tongkat saya ini,” kata si Raja Toyol. “Pukul saja,” kata mereka berdua. Lalu Raja Toyol itupun memukul mereka, namun tongkatnya yang dibuat daripada besi tergulung serta-merta. Raja Toyol melarikan diri.</p> <p>Lalu, mereka tiba pula kepada Allah. Jadi, “Berhenti dulu kamu dari berperang,” kata Allah. “Kalau kamu tidak berhenti berperang, kuasa ajaib kamu itu sebenarnya berasal daripada saya,” katanya. “Saya yang telah menjadikan kamu berkuasa,” katanya, sebab kononnya bumi ini senget sebelah dan bergoyang.</p>	<p>started battling with swords. As for the ant eater, it had taken away Weighty’s fiancée to steal her from him.</p> <p>The swordplay went on until someone else got into the fray. The first person affected was called the Blacksmith. “Quit the swordplay or I will smash you with my hammer,” said the Blacksmith. “Go ahead and smash us,” they both said, and he tried to smash them with his hammer but the Blacksmith cried, because head of the hammer fell off the handle. Both of them were strong.</p> <p>Then the King of the Goblins (Tutumolong) got into the fray. “No wonder I cannot sleep,” said the Goblin King. So you are having a death duel? Cease and desist or I will beat you with my walking stick,” he said. “Beat us,” said both of them, and he struck them but his iron rod just became curled up, and nothing happened to them. So the Goblin King left.</p> <p>Then they arrived at the Creator (whom we call “Ompu” who created man). “Stop now,” he said. “If you do not stop, [guess what will happen] since your magical power comes from me. It was me who gave you your magical power,” he said. [That power was seen in that when they were fighting] the earth tilted and the land shook.</p>
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<p>Jadi, boros di Ompu, “Bianoy tingkod kow mitibas tu ikaw nopo pusod,” ka dialo ka dot i bulukun ot komoyon tu, i pusod di Pamagat kabarasan ot jinumadi dit bulukun diri. “Miobpinee kow dialo dino. Jadi, ikaw nopo do tontok nga i tongondu dot waro tongondu siilo, dialo nopo nga ilo no di Pamagat do tontok, ii sid doalo do pomogunan ot tontok di Pamagat,” ka. Na, iri no, tingkod-i dñiri, tu amu-i agagaan i Ompu. Tingkod dñiri yoalo, minaya no di boros di Ompu. Na, baru nogi dot nasalasay yoalo, tu tinudukan do sowoon i tiso, ii nopo di Pamagat dot sinawo om ii no sid doalo do pomogunan, it neegitan yo mâantad. Ka no dino i tangan di gulu po.</p>	<p>Jadi, kata Allah, “Sekarang berhentilah kamu berkelahi sebab kau itu adalah pusat,” katanya kepada tenggiling sebab, pusat Pemberat yang telah menjelma menjadi tenggiling. “Kamu itu adik-beradik dengan dia. Jadi, jodoh kau adalah seorang perempuan yang di sana, dan jodohnya pula adalah itulah dia perempuan yang telah menjadi tunangannya sekarang,” katanya. Kemudian, merekapun berhenti berkelahi sebab Allah tidak boleh ditentang, dan mereka mengikuti apa kata Allah. Setelah itu, barulah mereka dapat berdamai kerana yang seorang telah dicarikan jodoh untuknya. Dan si Pemberat pula telah berkahwin dengan gadis yang memang telah sedia menjadi tunangannya, di kampungnya sendiri. Begitulah cerita dongeng dulu-dulu.</p>	<p>So, the Creator said to the Anteater, “Quit your swordplay today, because you are the placenta,” because he was [the spirit of] the placenta of Weighty which had become an Anteater. “You two are siblings. So the one who belongs to you is the girl over there, and Weighty’s girl is the girl in his village,” he said. So then they quit, because the Creator is not someone to be trifled with. They quit in accordance with the words of the Creator. Finally they were finished, because the one had been shown his appointed spouse and Weighty married the one who was already his fiancée. That is how the story of old goes.</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>Pandangan om i Pandarasa Tinangon di Rumalom Pamadsu Kg. Longob 1988 Tinulus di Jamail Masadur</p>	<p>Pandangan dan Pandarasa Diceritakan oleh Rumalom Pamadsu Kg. Longob 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Pandangan and Pandarasa Told by Rumalom Pamadsu Kg. Longob 1988 English Translation: Nelleke & James Johansson 2012</p>
<p>Warooo waro ka ka, waro tolu miobpinee ot tulun. I gulu reetan di Pandangan. I tatanga reetan di Pandarasa om i totori nopo nga reetan di Porikos. Yalo dino miniyon sid iso pomogunan dot awasi, dot koobuka dit pomogunan dino ka ka.</p>	<p>Pada zaman dahulu, ada tiga orang adik-beradik. Yang sulung bernama Pandangan (Pemandang), yang tengah bernama Pandarasa (Perasa), dan yang bongsu pula bernama Porikos (Pelangsing). Mereka bertiga itu telah menetap di satu kampung yang sangat baik,</p>	<p>Once upon a time, there were three siblings. The first was called Pandangan (Looker). The middle one was called Pandarasa (Feeler), and the youngest one was called Porikos (SlenderWaist). They lived in a good village that had only</p>

<p>Jadi, waro iso tadlaw, pamaal no do walay yoalo tolu koyuwan dot, binatang do talawoy kabarasan ot winaal. It walay binatang dino naan waalo sid tanga dit kampung dino. Kikiawi it tongo tulun siri nga, tinumarabang mamaal dit walay diri. Nga, mangaarap nopo yoalo di Pandangan om i Pandarasa kabarasan tu aa okudarat yoalo dino. Nga, it tiya dit mamaal yoalo dit walay diri kabarasan, migaga nopo di Pandangan om i Pandarasa tu amu mokiporinta i Pandangan. Osundu yoalo dino miduduwo nga osusundu po i Pandarasa. It tobpinee doalo, i Porikos, dot totongondu-i nga okudarat-i om kasayangan babanar di Pandarasa.</p> <p>Nakasawan nopo it walay, suuo no di Pandangan i Pandarasa manaso do pagung, tu panaap dit walay diri. Om ongoy i Pandarasa dot minanaso do pagung, om kinam-i manaso yalo nga, nawi nopo at pagung mantad ad Potogor om pakaa sid Bilunsawangon. Dot amu-i dara onkoso di Pandarasa nga naan suuo di Pandangan. Tu i Pandarasa dino tulun tawasi om awasi it ginawo yo. Dadi, onkoso no dialo om owito no muli. Nga okodok it nangkasan kabarasan. Adi, korikot id walay, maay nopo om owito no dialo sid waalon om posokoo no sid rinantay.</p> <p>Kasako it tinaso id rinintay, om kokito di Pandangan dot</p>	<p>yang mana kampung itu baru sahaja dibuka.</p> <p>Jadi, ada suatu hari, mereka telah membina sebuah rumah, iaitu rumah panjang yang sangat panjang. Rumah panjang itu mereka bina di tengah-tengah kampung itu. Semua orang yang ada di kampung itu datang membantu untuk mendirikan rumah panjang itu. Namun, mereka sangat mengharapkan Pandangan dan Pandarasa kerana orang-orang kampung itu tidak sekuat mana. Tapi sewaktu mereka membina rumah itu, Pandangan dan Pandarasa selalu bertengkar, sebab Pandangan tidak suka diperintah. Mereka berdua itu kononnya mempunyai kuasa yang ajaib, namun Pandarasa lagi lebih kuat kuasa ajaibnya berbanding dengan Pandangan. Adik perempuan mereka iaitu Porikos juga perkasa dan sangat disayangi oleh Pandarasa.</p> <p>Setelah rumah itu dipasang dengan kasau, Pandangan lalu menyuruh Pandarasa mengambil daun nipah untuk dibuat sebagai atap rumah itu. Kemudian Pandarasapun lalu pergi mengambil daun nipah. Sesampainya Pandarasa ke tempat mengambil daun nipah itu, dia terus mengambil daun nipah itu sehingga habis, iaitu dari Potogor sehingga di Bilunsawangon. Padahal Pandarasa tidak mahu mengikat daun nipah itu, tapi Pandangan telah menyuruhnya supaya daun nipah itu diikat. Lalu, Pandarasapun segera mengikat daun nipah itu dan kemudian pulang. Tapi ikatannya kecil sahaja. Jadi, setelah sampai di rumah, Pandarasa membawanya terus ke rumah yang baru dibina itu dan meletakkannya diatas lantai.</p> <p>Setelah daun nipah itu diletakkan di atas lantai, dan Pandangan</p>	<p>recently been established.</p> <p>One day, the three of them built a house, that is, a long longhouse. They built the longhouse in the middle of the village. All the people worked together to build the house. But they relied on Pandangan and Pandarasa because the others were not strong. But as they were building the house Pandangan and Pandarasa were quarreling with each other, because Pandarasa did not want to be ruled by Pandangan. They both had magical powers, but Pandangan's magic was stronger. Their sister, Porikos was also strong even tho she was female. She was dearly loved by Pandarasa.</p> <p>When the crossboards had been fixed on the roof, Pandangan told Pandarasa to collect nipa palm leaves to roof the house. So Pandarasa went to fetch leaves. He went on collecting them until he finished off the nipa palm leaves from Potogor to Bilunsawangon. Pandarasa did not intend bundle up the nipa palm leaves but he was told to do so by Pandangan. Since Pandarasa was a good person with a good heart he bundled them up and took them home. But his bundles were small. When he reached the house, he took them and brought them to the house under construction and laid them on the floor.</p> <p>When the collected leaves were lying on the floor, Pandangan saw</p>
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okokodok i nangkasan di tinaso diri, rinumasang-i yalo pakaa sid di Pandarasa. Wutuso dialo it gampa yo om tibaso it pagung om koonong it tongkos nga notowunan i Pandangan ka di tinaso dot ogumu babanar bala'ay iri. Nokotigog i Pandangan om it tongo tulun ka. Pagka-om tirad diri, nokotongong kikiawi it tongo tulun ka. Om kinam it tongo tulun monorut nga insan nokukuro nga amu it tinaso, nopintanga nga amu. I Pandangan nopo nōono diri, dumangki om asana diiri di Pandarasa.

Nopongo nopo it walay diri, maay nopo om angatay no di Pandangan i Pandarasa dot managad dot kayu do reetan do Koliyan. Ino kayu dino, anaru babanar ka – entanga iti pomogunan kanaru. I Pandarasa naan taakay dot dunsul nga i Pandangan minongowit dot kapak dot panagad dit kayu diri. I Pandangan engin paaba dit kayu diri pakaa sid kosila'an. Nga i Pandarasa engin paaba dit kayu pakaa sid kotonobon. Jadi, i Pandangan ponong sid kosila'an om i Pandarasa ponong sid kotonobon.

Migugusa yaalo ong isay kopogulu paaba di kayu rodiki diri. Kapak do gima di Pandangan naan kuutay, jadi, it tibas yo agayo. Adi, amu po leleed om maba no diiri dara'ay it kayu sid kosila'an tu totontuon-i di Pandangan managad tu, monokiogugulu di

ternampak bahawa ikatannya kecil sahaja, Pandangan memarahi Pandarasa. Lalu, Pandangan menghunus pedangnya dan terus memotong daun nipah itu sehingga ikatannya terlerai dan menutupi Pandangan kerana rupanya ia teramat banyak. Apalagi, Pandangan sangat terkejut, orang-orang yang ada di sana juga terkejut. Oleh kerana begitu, semua orang tercengang seketika. Lalu, mulalah orang-orang itu menganggit daun nipah itu, akan tetapi setengah daripada daun nipah itupun tidak habis dianggit, hanya sedikit sahaja yang berkurang. Apalagi, bertambah benci dan dengkilah pandaangan kepada adiknya Pandarasa.

Setelah rumah panjang itu siap sepenuhnya dibina, Pandangan lalu mengajak Pandarasa menebang pokok kayu yang dipanggil Koliyan (Kayu Legenda). Pokok kayu itu kononnya merupakan pokok yang tertinggi sekali, kerana tingginya setengah daripada bumi ini. Pandarasa ini hanya diberi tukul sahaja, sedangkan Pandangan membawa kapak untuk menebang pokok Koliyan itu. Pandangan mahu merebahkan pokok kayu itu disebelah timur, tapi Pandarasa pula mahu merebahkan pokok kayu itu di sebelah barat. Jadi, Pandangan berdiri di sebelah timur, dan Pandarasa pula berdiri sebelah barat.

Mereka berlumba, siapa di antara mereka yang dahulu menumbangkan pokok kayu rezeki itu. Pandangan memegang kapak, jadi tentu sekali besar potongan yang dia dapat. Jadi, tidak lama kemudian pokok kayu itupun sudah hampir mahu rebah disebelah timur, sebab bukan main-main Pandangan menebang pokok

that the bundles were rather small, and he scolded Pandarasa. He drew his bushknife and slashed the nipa palm leaves and hit the tie so that he got covered with slashed leaves which turned out to have a lot in a bundle. Pandangan was startled as were the other people. Therefore, everyone was silent. Then the people began to sew roof pieces but they did not even use up half of the collected nipa palm leaves. The result was that Pandangan envied and hated Pandarasa thereafter.

When the longhouse was finished, Pandarasa asked Pandangan to join him in felling a tree called Koliyan (a Legendary Tree). This tree was very tall – half as tall as the world. Pandarasa was given a hammer but Pandangan brought an ax to fell the tree. Pandangan wanted to fell the tree towards the east but Pandarasa wanted to fell it towards the west. So Pandangan was on the east side of the tree and Pandarasa was on the west.

They raced to see who would be the first to fell that tree of financial blessing. Since Pandangan held an ax, his chops took out big pieces. Not much later the tree was about to fall towards the east, because Pandangan cut diligently, because he wanted to win the race with

<p>Pandarasa. Nga kadung liingon di Pandarasa it tinagad di Pandangan diri, miromut kembang, tu osundu do gima i Pandarasa. Simoyo'on-i dot minonguyut no i Pandarasa do dudunsul nga osundu gima, maka minaba it kayu pakaa sid kotonobon. Nokito nopo di Pandangan it maba no it kayu, maay nopo om somito dialo it iso raan dit kayu kabarasan om popuwoso no sid kosila'an. Jadi, nakaanu no dot tongo kakapas it tulun siti tu iti no raan di kayu dot rodiki. Omusikin kikiawi ot tongo tulun siti. Montod diri samakin dumangki om asana babanar i Pandangan sid di Pandarasa. Pokipapatayan nopo di Pandangan i Pandarasa.</p> <p>Om iso tadlaw, naan suwangay di Pandangan it takanon di Pandarasa dot rasun. Jadi, kadung nakaanu i Pandarasa dit rasun diri, eerasaan no dialo dot sam-ko' matay no yalo. Jadi, minongupono diiri yalo sid di Pandangan dot,</p> <p>“Oy tobpinee ku, yoku diti sam-ko' norikot not kapatayon ku. Nga, momoros oku sid dikaw dot, ong babanar-ko' apatay oku, maan dogo lapako ilo tontolob ku om posuwangon i bangkay ku silo. Nga, suwangan dogon dot tontolu do manuk, suling, sompoton, turali, bungkaw om tongoh nopo. Om kadung kosuwang nu no ino, maan dogo</p>	<p>kayu itu kerana dia mahu mendahului Pandarasa menumbangkannya, akan tetapi apabila dikerling oleh Pandarasa, batang kayu yang sudah dipotong oleh Pandangan akan bercantum semula, sebab Pandarasa ini mempunyai kuasa yang ajaib. Biar pun dia hanya memegang tukul sahaja namun oleh kerana dia mempunyai kuasa yang ajaib, maka pokok kayu itu rebah di sebelah barat. Apabila Pandangan melihat bahawa pokok kayu itu sudah mahu rebah, maka dengan serta-merta dia terus menyambar salah satu dahan kayu itu dan kemudian membalingkannya ke sebelah timur. Jadi, orang-orang timur telah mendapat kapas kerana disebabkan oleh dahan pokok kayu itu. Semua orang di sini miskin kesemuanya. Sejak itu, semakin dengkilah Pandangan kepada adiknya Pandarasa. Dia selalu berniat untuk membunuh adiknya.</p> <p>Suatu hari, Pandangan telah memubuhkan racun ke dalam makanan adiknya Pandarasa. Jadi, apabila Pandarasa termakan akan makanan yang telah dibubuh dengan racun itu, dia segera merasakan bahawa dirinya akan mati. Jadi, diapun lalu berpesan kepada abangnya Pandangan, katanya,</p> <p>“Wahai abangku, saya ini sepertinya sudah sampai ajalku. Tapi, saya mahu berpesan padamu, kalau benarlah saya akan meninggal, tolong saya belahkan batu hidup itu dan masukkan mayat saya ke dalamnya. Tapi, tolong isikan juga telur ayam, seruling, sompoton, suling, bungkaw dan apa sahaja. Dan apabila abang sudah masukkan kesemuanya itu, tolong tendang batu</p>	<p>Pandarasa. But when Pandarasa would glance at what Pandangan had cut, it would go back into place like before it was cut since Pandarasa had magical power. Even though Pandarasa only used a hammer, since he had magical power, in the end the tree fell down towards the west. When Pandangan saw that the tree was beginning to fall, he grabbed one of the branches and threw it towards the east. So the people here got nothing but cotton, because of just one branch of the tree of financial blessing fell here. All the people here are poor. From then on Pandangan envied and hated Pandarasa more and more. Pandangan wanted to kill Pandarasa.</p> <p>One day, Pandangan put poison into Pandarasa's food. When Pandarasa had eaten the poison he felt as if he was going to die. So he sent a message to Pandangan.</p> <p>“My brother, it seems my time to die has come. My will, should I actually die, is this; please split my magical stone for me and put my corpse into it. Please also put in some chicken eggs, a bamboo flute, a gourd & bamboo instrument, a nose flute, a zither, and so on. And when you have put everything in it, kick it just anywhere for me.”</p>
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sipako dot siongo nopo posipakan nu,” ka di Pandarasa.

Ampo lele'ed, minatay no i Pandarasa. Monosol sâabat i Pandangan bo tu naan daw patayo it tobpinee yo. I Porikos po ka tu kasayangan di Pandarasa. Nga nela'an-i dialo it nunu ot kapapatay di Pandarasa, nga amu-i kuoyon tu sumuli nga amu-i awasi tu iseeso po i Pandangan ot tobpinee yo sid pomogunan. Ong patayon dialo i Pandangan aso-i ot guna.

Om maay nôono di Pandangan karaja'a it boros di Pandarasa nga okon-ko' boroson ot alapak dialo it tontolob dino, insan oluwangan nga amu. Jadi, naan dîiri tulungo di Porikos i Pandangan mangaraja dit boros di Pandarasa.

“Eelo kono mamatay, nga aako keelo monobus dit kasalaan nu,” ka di Porikos pakaa sid di Pandangan. “Tidino dot minatay no i Aka, tongoh tasil ot naanu nu, oy Aka Pandangan? Nakaanu ko dot todia oy? Ong miyaw po i Aka Pandarasa, asanang iti koposiyon tokow. Sunduy eelo ko mamatay, insan monipak diti pampang nga amu ko kabaru!” ka di Porikos om sipako it tontolob dit ki-suwang dit bangkay di Pandarasa om it pinokianu yo, noliong it pampang dot amu-i ela'an ong siongo.

Oludus om monosol i Pandangan dit karaja yo pakaa sid di Pandarasa kabarsan. Nga kuoyon po dino. Adi, duduwo po

hidup itu ke mana saja yang kau mahu,” kata Pandarasa.

Tidak lama kemudian, Pandarasa pun meninggal. Pandangan sedikit menyesal kerana dia telah membunuh adiknya. Porikos saja lagi adiknya yang tinggal, sebab ia sangat disayangi oleh Pandarasa. Tapi, Porikos mengetahui juga apa yang telah menyebabkan abangnya Pandarasa meninggal dunia, namun nak buat macamana, membalas dendampun tidak baik juga sebab hanya Pandangan sahaja lagi satu-satunya abangnya yang ada. Kalaupun dia membunuh abangnya, tidak berguna juga.

Lalu, Pandanganpun melakukan apa yang dipesan oleh Pandarasa, akan tetapi jangankan membelah batu hidup itu, membuat lubang pada batu hidup itupun dia tidak mampu. Jadi datanglah adik perempuannya untuk menolongnya membelah batu hidup itu.

“Kau pandai sekali membunuh orang, tapi untuk menebus kesalahan, kau tidak pandai,” kata Porikos kepada abangnya Pandangan. “Sekarang ini, abang Pandarasa sudah mati, apa hasilnya yang kau dapat, abang Pandangan? Adakah abang telah mendapat hadiah? Kalau abang Pandarasa masih hidup, kita hidup senang. Nama saja abang pandai membunuh, menendang batu hidup inipun abang tidak mampu!” kata Porikos lalu menendang batu hidup itu yang berisikan mayat Pandarasa dan segala yang diminta oleh Pandarasa, maka batu hidup itu hilang entah ke mana.

Pandangan menyesal dan sedih dengan apa yang telah dia lakukan kepada adiknya Pandarasa. Akan tetapi, nak buat macamana lagi. Jadi,


Not much later Pandarasa died. Pandangan regretted a bit having killed his own brother. Only Porikos remained and she dearly loved Pandarasa. And she knew the cause of Pandarasa's death but she was unable to take revenge, because it was not good, because now Pandangan was her only brother in the world. If she killed Pandangan, it would be pointless.

Pandangan proceeded to carry out Pandarasa's will but not only could he not split the magical stone, he couldn't even make a hole in it. So Porikos helped Pandangan to carry out Pandarasa's will to put him into that stone with the other items.

“You know how to kill but you don't know how to redeem your mistake,” said Porikos to Pandangan. “Now that our older brother has died, what gain did you get, Pandangan? Did you get a gift? When Pandangan was still alive, our life was easy. Even tho you know how to kill, you are not even strong enough to kick this rock!” said Porikos. With that she kicked the magical stone that had Pandarasa's corpse in it and the items he requested, the stone disappeared to who knows where.

Pandangan was sad and regretted what he had done to Pandarasa. But what could he do. Now there only the two of them

<p>nôono yoalo sid pomogunan diri ot pangarapan dit tongo tulun, tu aso-i dîiri i Pandarasa.</p> <p>It tontolob nopo diri kabarasan nga naratu sid iso piras do weeg, sid pomogunan do Borunay. Nay ka dot kaabasag di Porikos dino.</p> <p>Jadi, amu ela'an ong piro toon mantad diri, waro dîiri ot iso tulun dot minongundalo sid iso weeg. I tulun dino, waro kabarasan ot tanak tongondu dot alanji babanar ka. Tiya dino, minaya di tama yo mongundalo. Tiya dit tama yo mongundalo, it tongondu diri minogom sid iso pampang tagayo om obulugu.</p> <p>Pogkurelo-poom, nokotigog nogi it tongondu ka tu, nokorongow dot mongingkukuuk ot manuk om tuni dot suling dot tadpom awasi kararangaan. Om maay no rongoo ong montod siongo nga mantad sid pampang bala'ay iri.</p> <p>“Ama, ama, ongoy po siti!” ka dit tongondu minonginloow dit tama yo. It tiya dino mongundalo nogi dara'ay it tama nga, amu-i dîiri nakalandu tu nokotigog dit milom tirad diri it tanak yo. Ba, ongoy no it tama siri id tanak yo.</p> <p>“Tongoh iri oy akang ku, Dayang Cahaya?” ka di tama.</p> <p>“Orongow nu ot mongingkukuuk ot manuk om tuni dot suling oy?” ka dit tongondu, minongoduat dit tama yo. Adi, madaada it tama mongonining babanar, om</p>	<p>hanya mereka berdua sahaja lagi pengharapan orang-orang di kampung itu, kerana Pandarasa sudah tiada lagi.</p> <p>Batu hidup itu pula kononnya telah jatuh di tebing sungai di negara Brunei. Bayangkan betapa kuatnya Porikos menendang batu hidup itu.</p> <p>Jadi, entah berapa tahun selepas itu, adalah kononnya orang merambat di sungai itu. Orang itu kononnya mempunyai seorang anak gadis yang teramat cantik. Pada waktu itu, anak gadis itu mengikuti ayahnya merambat ikan. Semasa ayahnya merambat ikan, anak gadis itu duduk di atas batu yang besar dan bulat.</p> <p>Anak gadis itu terkejut bukan kepalang, kerana dia telah terdengar suara ayam jantan berkokok dan kemudian diikuti dengan bunyi seruling yang sangat indah bunyinya. Dan apabila anak gadis itu mendengarnya dengan teliti maka dia mendapati bahawa suara itu rupa-rupanya datang daripada batu yang dia duduki.</p> <p>“Ayah, Ayah, Datang sini!” panggil anak gadis itu kepada ayahnya. Pada masa itu, ayahnya baru sahaja mula menebarkan rembatnya, namun terhenti seketika kerana terperanjat dengan panggilan anak gadisnya. Lalu, si ayahpun pergilah mendapatkan anak gadisnya.</p> <p>“Ada apa, anakku Dayang Cahaya?” tanya si ayah.</p> <p>“Ayah dengar tak bunyi ayam jantan berkokok dan bunyi seruling?” tanya anak gadis itu kepada ayahnya. Lalu, ayah itu berdiam seketika untuk mendengar dengar lebih teliti, dan lalu</p>	<p>in the village for the people to rely on, since Pandarasa was no longer there.</p> <p>The magical stone fell on the shore of a river, in the country of Brunei. Consider how strong Porikos was.</p> <p>An unknown number of years later there was a man fishing with a net in a river. That man had a very beautiful daughter and she joined her father fishing. As the father was fishing with the net, the girl was sitting on a large, round rock.</p> <p>Suddenly the girl was startled, because she heard a rooster crow and a flute play that sounded extremely pleasing. She listened to see where it was coming from and realized that it came from the rock.</p> <p>“Dad, dad, come here!” said the girl, calling her father. At that moment her father was about to cast out his net but he had to hold off because he was startled at his daughter’s sudden action. So the father went to his daughter.</p> <p>“What’s up, darling Princess Sunshine?” asked the father.</p> <p>“Can you hear the rooster crow and the flute play?” the girl asked her father. So the father kept silent to listen well, and nodded, “You are right, this is a rare occurrence, what is this rare thing</p>
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<p>mongungag, “Babanar-i, ajajarang iti tirad diti, tongoh ma kajajaran silod pampang dilo?” Ka dit tama kumaa id tanak.</p> <p>“Lapako ilo pampang, oy ama,” ka dit tongondu. Om lapako di tama it pampang diri kabarasan nga nokotigog nogi yoalo dot mogom-ogom ot kusay dot okudarat om oligkang, dot moosogi dot suling ka. Om iso ot tandaa sirid suwang dit pampang.</p> <p>“Isay ko ka diti oy aman?” naan duato di Tama dit tongondu it kusay.</p> <p>Om potuturano di kusay it kinowowoyo'on yo mantad sid timpuun-i om sampay sam-ko' iri.</p> <p>Norongow nopo dit tama dit tongondu it tuturan dit kusay diri, na, naan dñiri owito dit tama dit tongondu sid pomogunan yo. Om amu songkuro kole'ed mantad diri, naan pisolowo'o dñiri dit tongondu om it kusay dit mantad sid pampang diri. Om obogia sampay singkapatay yoalo.</p>	<p>mengangguk, “Betullah, jarang sekali berlaku seperti ini, apakah gerangnya yang ada pada batu itu?” kata si ayah kepada anaknya.</p> <p>“Ayah, belahkan batu itu,” kata si anak gadis. Dan, ayahnya pun lalu membelah batu itu. Namun, mereka agak terkejut kerana mendapati ada seorang lelaki yang tampan dan perkasa sedang duduk di dalam batu itu dan sedang meniup seruling, dengan seekor ayam jantan.</p> <p>“Siapakah gerangnya anak ini?” tanya ayah gadis itu kepada lelaki itu.</p> <p>Lalu, lelaki itupun menceritakan asal-usulnya dari mula hingga akhir.</p> <p>Setelah ayah gadis itu mendengar cerita lelaki itu, ayah gadis itu terus membawanya pulang ke negara mereka. Dan tidak berapa lama kemudian, anak gadis itu dikahwinkan dengan lelaki yang berasal daripada batu itu. Jadi, mereka bahagia hingga ke akhir hayat.</p>	<p>in that rock?” said the father to the child.</p> <p>“Split the rock, dad,” said the girl. And the father split the rock, and they were startled when there sat a strong and handsome man, playing the flute. And there was one rooster was inside the rock.</p> <p>“Who are you, sir?” asked the Father of the girl to the man.</p> <p>And the man told his life story from the beginning up till then.</p> <p>When the father of the girl heard the story of the man, he brought him to his village. Not much later, he had the girl married to the man from the rock. And they lived happily ever after, right up to their deaths.</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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F033-KQR

<p>I Sumonsong Siwot Tinangon di Jupilin Mositun Kg. Batition, 2012.04.12 Tinulis di: Rosnah Nain 2012</p>	<p>Gadis Bersumbat Selasih Diceritakan oleh Jupilin Mositun Kg. Batition, 2012.04.12 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Death by Basil Told by Jupilin Mositun Batition Village 2012-04-12 English: James Johansson 2012</p>
<p>Waro no ka ka iri. Waro</p>	<p>Pada suatu masa dahulu,</p>	<p>Once upon a time there were</p>

kabarasan ilo ot onom koyuwan ot tongondu song-ambabaya ka, koturu dit tanak dit momoleeng. Adi warot isot tadlaw, miniupakat it onom koyuwan diri kabarasan dot mamanaw tu mongoy dot monompogunan, dot tomodon nopo dot monompogunan nga mongoy sid wawayoy. Na ii nopo it tongondu di koturu, amu-i maya dara nga minangan pajalo mangangat.

“Ay,” ka di koturu it tongondu, “maalan oku toõ dara diti,” ka. Nga, “Kayo-i kay ondig,” ka dit onom koyuwan. “Miwaya tokow-i,” ka. Amu tiningkadan mangangat it tongondu koturu ong okon-ko' nakawaya. Dot ilo nopot tomodon do monompogunan kabarasan dilo, mongoy sidi wawayoy. Nga, korikot nogi sid tanga do ralan, norongow no do minatay it wawayoy.

Na, kelaay nopo do minatay i wawayoy, “Ades,” ka dit onom koyuwan, “kumukuro tokow nõono diti dot minatay bala ino wawayoy?” ka. Tu iri no kokoliyuon dit onom koyuwan, i wawayoy tu oligkang. Dot it pomogunan dit wawayoy dino, okon-ko' sosomok do pomogunan.

Madaada it koturu i tongondu. “Ay, kodung ino-no,” ka, “pagka om lumombus tokow nga aso no jalan tu minatay no yaka, gaam pot mising-patay tokow,” ka dit onom koyuwan.

“Ika oy ondig kukuro, mising-patay ko oy?” ka dit onom koyuwan. “Nn, aa-ku-i yoku,” ka di koturu. “Nn, kukuro-kukuro ino

kononnya ada enam orang gadis bersahabat, ketujuh kepada anak seorang makcik tua. Jadi kononnya, keenam-enam gadis yang bersahabat itu telah merancang untuk pergi mengembara, dengan maksud mahu pergi kepada si jejaka. Sedangkan, gadis yang ketujuh pula tidak mahu ikut, tapi ia telah dipaksa oleh keenam-enam orang gadis itu.

“Alah,” kata gadis yang ketujuh, “Saya agak malaslah ni,” katanya. “Marilah kawan,” ajak mereka. “Kita pergi bersama-sama,” kata mereka. Keenam-enam orang gadis itu tidak sedikitpun beralah sebelum gadis yang ketujuh itu setuju untuk mengikuti mereka. Padahal, tujuan mereka mengembara adalah untuk pergi kepada si jejaka. Akan tetapi, ketika dalam perjalanan, mereka telah mendengar berita bahawa jejaka itu telah meninggal dunia.

Jadi, apabila mereka tahu bahawa jejaka itu telah meninggal dunia, “Alamak,” kata keenam-enam orang gadis itu. “Bagaimanalah dengan kita ni, jika jejaka telah meninggal dunia?” kata mereka. Sebab jejaka itulah yang diintip-intip oleh keenam-enam gadis itu, sebab jejaka itu tampan. Padahal jarak kampung jejaka itu bukannya dekat.

Gadis yang ketujuh pula diam sahaja. “Kalau demikian,” kata yang lain. “Tidak ada gunanya kita teruskan niat kita datang ke sana sebab cik abang sudah meninggal dunia, lebih baik kita bunuh diri saja,” kata mereka.

“Bagaimana pula dengan kau kawan, kau mahu bunuh diri ke?” tanya keenam-enam orang gadis itu. “Saya tak nak,” jawab gadis yang ketujuh. “Walau macamana pun, kita

six girls who were friends, and the seventh was the daughter of an old woman. One day the six of them met to discuss going walking around the land with the purpose of going to a young hunk. The seventh girl was not planning to come along but they pressured her into coming.

“No, I just don't feel like going,” said the seventh girl. But they said, “Come on along, friend, we'll all be going together.” They wouldn't stop bugging her until she agreed to come along. They were going to see a young man, but part way there they got news that the young man had died.

When they found out the young man had died, the six girls said, “Oh no, now what are we going to do since he has died?” It was that young man whom they had been planning on spying on because he was handsome. And that young man's village was far away from their village.

So the seven girls sat and contemplated. “Well, given the situation, since we have nowhere to go to with the young man dead, we may as well commit suicide,” said the six.

“What is your opinion, friend, should we commit suicide?” the six asked. “I'm not going to do that,” said the seventh. But the six said, “No

<p>nga mising-patay tokow-i,” ka dit onom koyuwan.</p> <p>“Nga kukuro sara tokow do mising-patay?” ka di wookon om. “Mogiim tokow do siwot,” ka dit wookon. “Jadi, ong kokito po do siwot, kuoyon nôono?” kam. “Sumonsong siwot tokow,” ka. “Ay, aa-ku-i yoku,” ka dit koturu. “Ay, kodung amu yondig, maay tokow pususo,” ka. Nah, pamaânaw no kabarasan iri dot mogiim do siwot.</p> <p>Jadi, ngaangaam nakasambat do siwot toguûmu kabarasan id tanga do ralan. Jadi, kakawi-i om pongumpug do siwot, piongolibangay nogi manabpo i koturu, maay no sonsongo do siwot it tongo todung, tongo kabang, tongo tolingo, tiningkadan nong minatay no. Ba, napatay i koturu, mininsan-insan nogi sumonsong do siwot it onom koyuwan. Jadi, ba, nokosongsong po do siwot, na minatay nôono bo kikiawi it turu koyuwan diri.</p> <p>Minatay po, minitatanud nôono it tatod mamanaw sid pongoluan, dot song-wiwiliw-i i koyuwan sirid ralan kabarasan. Minamanaw nôono dot aa elaan ong songot pamanaan, tu oluwas no o wayaan ong osupot no i wayaan nga wodsualan nopo.</p> <p>Aa-po leeled kabarasan iri, nakasambat no dot pomogunan dot anawaw. Nakasambat po do pomogunan dot anawaw, nokobontol no do bawang dot okon-ko' kokodok do bawang dot ki-tulun-i kabarasan sid piras di</p>	<p>mesti bunuh diri,” kata keenam-enam gadis itu.</p> <p>“Tapi, macamana cara kita untuk bunuh diri?” tanya yang lain. “Kita cari selasih,” jawab yang lain. “Jadi, jika kita sudah bertemu dengan selasih, kita nak buat apa?” tanya yang lain lagi. “Kita bersumbat dengan selasih itu,” jawab yang lain pula. “Ahh, saya tidak mahu,” kata gadis yang ketujuh. “Ahh, kalau si kawan tidak mahu, kita tahannya,” kata mereka. Lalu pergilah mereka mencari selasih.</p> <p>Jadi, kebetulan pula mereka telah menjumpai selasih dengan kuantiti yang begitu banyak sekali di tengah jalan. Maka dengan itu, mereka lalu mengumpulkan selasih itu dan kemudian menahan gadis ketujuh itu lalu menyumbatkan hidung, mulut dan telinganya dengan selasih sehingga lemas dan akhirnya meninggal dunia. Setelah gadis yang ketujuh meninggal dunia, keenam-enam gadis itu pula dengan serentak bersumbat dengan selasih. Selepas semuanya bersumbat dengan selasih, maka semuanya pun meninggal dunia dengan serta-merta.</p> <p>Setelah meninggal dunia, maka roh-roh mereka pun kemudian pergi bersama-sama ke tempat orang mati pergi, sementara tubuh mereka pula bergelimpangan di tengah jalan. Roh keenam-enam orang gadis itu berjalan entah ke mana. Roh-roh itu berjalan terus menempuh padang dan semak.</p> <p>Beberapa lama kemudian, mereka telah bertemu dengan satu alam yang terang. Setelah bertemu dengan perkampungan yang terang-benderang, mereka bertemu pula dengan sebuah sungai yang sangat lebar, dan di tepinya pula ada orang</p>	<p>matter what, we must commit suicide.”</p> <p>The others asked, “How should we kill ourselves?” “We will look for some basil,” another said. Some asked, “And when we find some basil, then what?” “We plug up our orifices with basil,” she answered. The seventh said, “I’m not going to do that.” “If she’s not going to do it, let’s restrain her,” they said. So then they set off to find some basil.</p> <p>They came across a huge amount of basil along the path. So they straightaway gathered basil. Then they caught the seventh girl and stuffed basil in her nose, mouth and ears, and when they were done she died. The seventh girl died as all six stuffed basil in her orifices. Then the other six stuffed basil in their orifices and all of them died.</p> <p>When they had all died their spirits traveled together to go to the place of the dead, while their bodies were all lying there on the path. They walked on not knowing where they should go, just pressing on whether thru open country or thru brush.</p> <p>After not too long they got to a bright land. In the bright land they were blocked by a river, and it was no small river. There were people along the banks of the river.</p>
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bawang dino.

Ba, ka dit tulun siri, “Siongo kow dino?” kam. “Ay, mogiim okoy di aka,” ka dit onom koyuwan. “Nokuro?” kam. “Ba, iimon ya no bo tu kenginan ya,” ka dit onom koyuwan. “Aaay, kuoyon dikoo mogiim dot i nopo wawayoy diri nga silo nod tupak, nokorikot no ad pomogunan ad sampaping,” ka. Pomogunan dit sid tupak di bawang obo. Pomogunan nogi it sid kinorikoton dit anawaw, nga waro po pomogunan no sid tupak.

“Ay,” ka dit tulun sirid pomogunan tobontol, “aa-kow-i kadapat dino lumombus ong konoko waro-i ot mamabat dikoo do wayaan moy silo,” ka. “Kukuro gama?” ka di keeso. Om, “Ba, ong keelo kow dot mamabat,” ka dit tulun. “Om nunu ino ‘mamabat?’” ka dit onom koyuwan. Om, “Om mamabat nobo,” ka dit tulun siri.

Om poonapo dit onom koyuwan i mato yo sid sampaping nga, kon-ko' sala-sala do kooligkang do kusay ka dot moosondiw do tobon ka ka dot monguni do sundatang, dot urub-urubon nopo do tulun ka. Dot i kusay dino kabarasan nga kootupak-i sirid pomogunan diri dit poongoluwan no babanar dati iri it kinotupakon. Adi, miikakaa i kusay, eempa-i di kusay it tongondu dit turu koyuwan soriifid sampaping po.

Jadi, ontod di keeso nôono

“Kamu nak ke mana tu?” tanya orang yang ada di tepi sungai itu. “Kami nak mencari cik abang,” jawab mereka dengan serentak. “Kenapa?” tanya orang itu. “Kami carilah sebab kami sangat menyukainya,” jawab mereka. “Alamak, macamana kamu menjejaknya, sedangkan jejak itu sudah berada di seberang sana, dia sudah sampai di alam sebelah sana,” kata orang itu. Perkampungan yang dimaksudkan oleh orang itu adalah perkampungan orang-orang yang sudah meninggal dunia.

“Alahai,” kata orang itu lagi. “Kamu tak dapat meneruskan perjalanan kamu jika bukan ada di antara kamu yang pandai membukakan jalan menuju ke sana,” katanya. “Bagaimana caranya?” tanya gadis yang pertama. “Kalau kamu pandai membuka jalan?” jawab orang itu. “Apa maksudnya membuka jalan?” tanya keenam-enam orang gadis itu. “Untuk buka jalanlah,” jawab orang itu.

Dan ketika keenam-enam orang gadis itu melemparkan pandangan mereka ke seberang, maka bukan calang-calang tampannya jejak yang sedang bersandar pada sebuah dinding dan sedang memetik gitar, dan dikerumuni pula oleh orang banyak. Padahal, jejak itu baru sahaja menyeberang ke alam itu, dan mungkin itulah tempat yang sebenar orang mati pergi. Dalam masa yang sama pula, ketika si jejak memandang ke seberang, ia telah melihat akan ketujuh-tujuh orang gadis di seberang sungai itu.

Jadi, bermula dari gadis pertama

The people there asked, “Where are you headed?” “We are looking for the young hunk,” they said. “Why?” the people asked. “We are looking for him because we are attracted to him,” said the six. “Oh my, how are you going to find him when he has already reached the other side, that is, he has reached the other world?” they said. They were referring to the world on the other side of the river. When you get to the bright land, there is yet another one on the other side of the river.

“Oh my, said the people along the river, “you cannot go on unless you know how to clear a path to go over there.” “How do we do that?” one asked. “Well, you have to know how to clear a path,” they said. “What does ‘clear a path’ mean?” the six asked. “Like we said, to clear a path,” they answered.

Then the six lifted their eyes and looked across the river and there was a strikingly handsome man leaning against a wall playing a zither, with people gathered all around him. That man had supposedly just crossed over into that realm, and maybe that realm was actually the destination of the spirits of the dead. So as the young man played, he looked across and saw the seven girls way across the river.

Then one by one from the

<p>kabarasan iri om suuo di tulun siri mamabat sampay i koturu.</p> <p>“Kodung eengin kow-i do mongoy silo, mosti mamabat kow nga soro-iseeso kow,” ka dit tulun. (Irad-ko' ong masam no ko' siti, waro gaid obo tumupak siri.) Nga, subay otolunung o rineet dot, ‘<i>Baababat do nosuway, ngiang-ngiang do namatay</i>’, ka; na, mitirapus-i mitirapus. Na, ontod di keeso sampay koduwo, iri no rineet, “<i>Baababat do nosuway, ngiang-ngiang do namatay</i>,” ka. Na, kolombus ong iri ot boroson. Na sampay kolimo, sampay konom iiri nopo rineet, monong-“<i>Baababat do nosuway, ngiang-ngiang do namatay</i>,” ka.</p> <p>“Ba oodiyo po,” ka dit tulun siri, i koturu. “Ay, aa-ku yoku keelo diti,” ka dit tongondu, i koturu. Dot kukuyutan-i ino tu, asal ong opupusan i rineet, ituur no, tad potuuron-i nga sori no id tupak. (Irad diti i bawang kokikiro obo, jadi mingkatat nôono siti tu it lumombus no mongolu. Na iri no iri, waro gaid doo.)</p> <p>Na, maay nôono i kooturu suuo mamabat, (‘mamabat’ o pongoreetan dit rineet dit tumupak) nga aso rineet di tongondu koturu, “<i>Ngiang-ngiang do nosuway, baababat do namatay</i>,” ka i koturu.</p> <p>“Ay, ay, eeh,” ka dit kongo-namatayan ontod sid tobontol, om</p>	<p>disuruh oleh orang itu untuk membacakan mantera pembuka jalan, sehinggalah gadis yang ketujuh. “Kalau kamu nak juga pergi ke sana, kamu haruslah seorang demi seorang,” kata orang itu. (Contohnya kalau di alam nyata, ada pemandu untuk menyeberang di situ.) Tapi ayat itu haruslah kena, iaitu, “<i>Potong untuk yang lain, cabut untuk hantu</i>,” dan jalan pun akan terbuka lurus. Nah, dari gadis yang pertama sehinggalah gadis yang kedua akan membacakan mantera yang berbunyi, “Bukakan jalan untuk menuju ke sana.” Dan setelah menghabiskan ayat itu maka iapun dapatlah menyeberang sungai itu. Hal itu berlaku sehinggalah gadis yang kelima dan keenam, itu saja ayat yang dibacakan, iaitu, “<i>Potong untuk yang lain, cabut untuk hantu</i>.” Dan ia terus sahaja dapat menyeberang.</p> <p>“Nah, dia lagi,” kata orang itu kepada gadis yang ketujuh. “Saya tak pandai ni,” kata gadis yang ketujuh. “Dia lagi,” kata orang itu, sambil memegang tangannya kerana apabila ayat itu sudah habis dibaca maka ia akan ditolak terus untuk menyeberang sungai itu. (Contohnya; keadaan sungai itu begini, jadi roh orang yang sudah mati akan berdiri di tepinya untuk pergi ke dunia orang mati. Dan maka itulah ia ada gaid.)</p> <p>Dan bilamana gadis yang ketujuh itu disuruh untuk membacakan ayat jampinya, maka jampinya berbunyi, “<i>Cabut untuk yang lain, potong hantu</i>,” katanya.</p> <p>“Ala, ala, ala,” kata roh-roh yang tinggal di kawasan itu dan juga yang</p>	<p>first to the seventh the people there instructed them how to clear the path. “If you want to go over to there, you have to clear the path one by one,” the people instructed. (They acted like guides do in this world.) But you have to know the mantra, which is, “<i>Cut down for one more, pull out for a ghost</i>”, and then you can penetrate to the other side. For the first and second girl, that is what they said, “Clear a different path, open the way for a ghost”. So they were able to get over, having said that. Right up thru the fifth and sixth girl, that is what they said; “<i>Cut down for one more, pull out for a ghost</i>”.</p> <p>“Now for her,” said the people there, referring to the seventh girl. “I don’t know how to do it,” said the seventh girl. They were holding onto her, because as soon as the mantra was finished, they would push her, and when they pushed she would suddenly be on the far side of the river. (For those crossing over, there were guides to get them to the other side.)</p> <p>So they told the seventh girl to open the path (open the path is what the chant to cross over is called), but what she actually chanted was, “<i>Pull out for one more, cut down ghosts</i>”.</p> <p>“Oh no, oh no,” said the group of ghosts on that side of</p>
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<p>sampay sid tupak, “Poliado duyu, poliado duyu, tu aawi tokow matay, mamatay bala daaton ino,” ka dit tulun tongo kongo-namatayan dit sid tupak om it siri. Poliadon do pogulion obo.</p> <p>Nga, “Ess,” ka di kusay di sid tupak ponong sori, tu okito-i di kusay bala iri, ngaran-i dot osodu om osiwang i bawang. “Iliad duyu nogi ino, nga kakadaay po, potupako oku po!” ka di kusay, it muukuyut do sundatang, it oliñiligkang obo it sinuut dit onom koyuwan. Om kotupak nōono siri, “O’, poliado duyu-i nōono,” ka di kusay. Om poliado nōono balaay iti nga nokuro tu okon-i-ko’ poguguli id nontodon dot mikukuyut-i do longon.</p> <p>Ba, nōono bala dit onom koyuwan diri tu nasaah-i dot sid namatay, powoyoo-i i mato, dot sadangkan iri not minangangat matay, it onom koyuwan, tu it sumusuut di kusay.</p> <p>Powoyoo-i o mato, dot, “Ess,” ka dit onom koyuwan, “ayayaya,” ka, “minooy okoy nogi siti do sumuut di aka om, yondig nogi inot noontung sino balaay,” ka dit onom koyuwan.</p> <p>Na, nunu po ka dot powoyoo i mato dot aso no sirid tupak. Tu asal ong noboros dot, “Poliado duyu-i,” ka di kusay, om maay</p>	<p>tinggal di seberang, “Condongkannya ke belakang, condongkannya ke belakang, habis kita mati nanti. Rupanya dia mahu membunuh kita pula tu,” kata mereka. Maksudnya, condongkan ke belakang untuk kembali ke alam nyata.</p> <p>Akan tetapi, “His,” kata si jejak yang ada di seberang, sebab rupanya walaupun jaraknya begitu jauh, dan sungai itupun begitu lebar, tapi jejak itu dapat melihatnya juga dengan jelas. “Memang kamu nak condongkannya ke belakang, tapi jangan lakukannya dulu, biarlah saya menyeberang dahulu,” kata si jejak yang sedang memegang gitar, jejak yang disusuli oleh keenam-enam orang gadis itu. Setelah menyeberang di situ, “Baiklah, kamu condongkanlah ia,” kata si jejak. Dan apabila roh gadis itu dicondongkan ke belakang maka dengan tidak semena-mena si jejak dan si gadis tiba-tiba berada di alam nyata dengan tetap berpegangan tangan.</p> <p>Sementara enam orang gadis itupula telah tertinggal di dunia orang mati, padahal merekalah yang mengajak gadis yang ketujuh itu bunuh diri, kerana mahu menjejaki si jejak.</p> <p>Mereka hanya mampu melihatnya dari jauh. “Alamak,” kata mereka. “Ala, ala, ala, kami datang ke mari adalah untuk menyusuli si abang, tapi si kawan pula yang beruntung di sana,” kata mereka.</p> <p>Sebab mereka hanya tinggal berputih mata lagi memandang kepergian si jejak. Sebab sebaik sahaja si jejak mengatakan</p>	<p>the river and those across the river, “Lean her back, lean her back or we’ll all be killed; she’s trying to kill us all.” They were going to lean her back to send her back to where she came from.</p> <p>But the young man on the far side of the river (who could see even tho the river was very broad) said, “Lean her back, but don’t do it yet, I’m going to cross the river first.” It was the young man holding the zither who was so handsome that the girls were after. After he had crossed he said, “Alright, now lean her back.” The young man and the girl held hands as they leaned her back, and they found themselves back where they had come from.</p> <p>Now as for the six girls, they were confirmed to stay permanently in the ghost realm, watching what had happened, even tho it was they who took her along into death in order to pursue the man.</p> <p>They watch the seventh girl get out and the six girls said, “Oh no, oh no, we came here to follow that young man, and that other girl got the benefit on the other side.”</p> <p>So all they could do was watch, since they were on the far side. For as soon as the young man said, “Lean her</p>
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<p>poliado di tongo namatay nga turus nokoguli sid nontodon. Tu asal nokuyutan di kusay it tongondu, nakawaya i kusay dit tongondu.</p> <p>Na, nakawaya po i kusay do nokoguli, om kooli nôono kabarasan iri, “Ay,” ka, “okukuro oy adi tu milom nakawaya ko dit tongo koruang nu?” ka dit kusay. Om, “Ino om ino toõ iri, aso-i dogo do niniat dot mooy sori diti nga, minaan oku do ondig pajalo, naan oku sonsongo do siwot,” ka dit tongondu. “Oõ,” ka dit kusay, “kada-i bo korosi, sagay nakaa dino, yito dati o popijuduon do Tuhan,” ka di kusay.</p> <p>Jadi, maapânaw iri mongoduat i kusay dit tongondu dot, “Siongo i dika do nontodon?” ka. “Siloo,” ka dit tongondu. Om piwaya nôono om intangay nga ki-lobong-i. (Taw, aa elaan ong kukuro tu nongo-lobong-i dîino it tongo tongondu. Kalu waro dati o minongolobong o tulun diri, do walaupun okon-ko' sid walay yo kokikiro nga nasambat sid ralan. Adi linobong-i dîino dati do tulun sid tongo ralan.)</p> <p>Jadi, “Siongo i dika no do nontodon?” ka di kusay om. “Ay, uudi,” ka dit tongondu. Kadung nelaan di kusay dot siongo, ñid lalangkasay di kusay dot mongungkud om, asal noongkud, “O', poongkodomo ino mato nu,” ka di kusay. Nam,* asal</p>	<p>demikian, “Condongkan ia.” Dan ketika para roh mencondongkan roh si gadis ke belakang, maka dengan serentak roh gadis itu dan roh si jejakapun terus terbang kembali ke alam nyata, setelah tangannya dipegang oleh si jejak.</p> <p>Nah, setelah si jejak dan si gadis berada di alam nyata, “Hai,” tegur si jejak, “bagaimana ceritanya, tiba-tiba pula cik adik ada bersama-sama dengan kawan-kawanmu?” tanya si jejak. “Ceritanya begini. Memang pada mulanya saya tidak berniat untuk pergi ke sana tapi mereka telah memaksa saya. Mereka telah menyumbat saya dengan daun selasih,” jawab di gadis. “O ya..,” kata si jejak. “Cik adik tak usah takut sebab, setiap kejadian itu ada hikmahnya. Mungkin kitalah yang telah dijodohkan oleh Tuhan,” sambung si jejak.</p> <p>Sambil berjalan, si jejak bertanya kepada si gadis. “Di mana tempat asalmu?” tanya si jejak. “Di sana,” jawab si gadis. Dan kemudian merekapun pergilah bersama-sama untuk melihat ke arah yang ditunjukkan oleh si gadis. Akan tetapi apabila mereka melihatnya, rupanya si gadis pun memiliki kubur seperti si lelaki. (Entah siapa yang telah menguburkan jasad si gadis. Mungkin ada orang yang lalu di tempat si gadis meninggal, dan telah menguburkan jasadnya walaupun tempat itu jauh dari rumahnya.)</p> <p>“Tempat asalmu di mana?” tanya si jejak lagi. “Yang itu,” jawab si gadis. Apabila si jejak mengetahuinya, dengan cepat dia terus menggali kuburan itu. Setelah siap menggantinya, “Pejamkan matamu,” arah si jejak kepada si gadis. Apabila si gadis memejamkan</p>	<p>back,” the ghosts all leaned her back, the two of them went back to their original place. By taking the girl’s hand the young man also went back with her.</p> <p>So after they came back to this world the young man said, “Young lady, why did you go with those other girls?” “Well you see, I had no intension of going over to the far side, but they forced me by plugging my orifices with basil,” answered the girl. “I see,” said the young man, “but don’t be frightened, it may have happened that way so that God could make us a couple.”</p> <p>So then they went on a walk and the man asked the girl, “Where did you come from?” “Over that way,” said the girl. And they walk along together and saw that there was a grave there where she had been buried. (I don’t know how the girls ended up getting buried. Maybe the people there buried them, even tho they were not from there, maybe having come across the bodies on the path. So maybe they just buried the bodies they found on the road.)</p> <p>So the man said, “Which is the body you come out of?” and she said, “That one.” When the man knew where they body she was from was, he very quickly dug up her body. When it was exposed, he said, “Alright, close your eyes.” As soon as she had</p>
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<p>nokoongkodom i tongondu, potuuro di kusay nga nu ka dot popupukor do ginawo dit tongondu, noposiyan.</p> <p>Jadi, pamaânaw no yoalo miduduwo. “Ikaw ka dino siongo o nontodon nu?” ka dit tongondu. “Siloo,” ka di kusay. “Oõ,” ka dit tongondu. “Soolo dogon diti nga,” ka, rumosi i kusay di lobong yo. O', masam-ko' rumosi obo i kusay. Masam-ko' it tongondu no tu moorosi. O', asal ong nokorikot i tongondu, toroso no di tongondu mongungkud. Asal ong noogkud di tongondu it lobong di kusay, na maay no potolikudo dit tongondu i kusay om, “Ba, lontopo ino mato nu oy aka,” ka dit tongondu. Asal nolontop di kusay i mato yo, maamaad om potuuro dit tongondu i kusay. Nga, nu ka dot popupukor do ginawo di kusay, noposiyan.</p> <p>Jadi, noposiyan po iri, uli no ðiri yoalo sid moleeng doalo. “Om siongo gulu kito oy adi, sid dogon do moleeng ko' id dikaw?” ka dit kusay om, “Sisiongo-i,” ka dit tongondu, “maawâaya oku,” ka. “O', muli kito id moleeng nu,” ka di kusay.</p> <p>Na, minuli nôono iri, om kooli nga nunu ka mangan dot osodu po, eempa no dit tongo sandad dit tongondu. “Ay, uudi no yondig oy Minan,” ka dit tongo sandad. Tu sadang no balaay monunsub dit tanak yo dit tongondu iri, miupakat no momongindoo, nga nokito nogi do maapânaw-i do mitatanud di kusay – i koyuwan.</p>	<p>matanya, si jejaka terus menolaknya ke belakang sehingga roh si gadis terjatuh ke dalam liang kubur, dan dengan tiba-tiba mayat si gadis bernyawa, dan hidup semula seperti sediakala.</p> <p>Setelah itu, merekapun meneruskan perjalanan. “Engkau pula, di mana asalmu?” tanya si gadis kepada si jejaka. “Nun di sana,” jawab si jejaka. “Baiklah,” kata si gadis. “Saya berasal nun di sana tapi,” kata si jejaka, dengan nada yang seakan-akan ketakutan. Seperti juga si gadis yang ada rasa ketakutan. Apabila mereka sampai, si gadis terus saja menggali kubur si jejaka. Setelah siap menggalnya, si gadis pun mengarahkan si jejaka supaya membelakangi kuburan itu dan, “Pejamkan matamu, cik abang,” kata si gadis. Asal sahaja mata si lelaki terpejam, si gadis terus menolaknya ke belakang sehingga dengan tiba-tiba mayat si jejaka bernyawa dan hidup semula.</p> <p>Apabila kedua-duanya sudah hidup semula, maka merekapun pulanglah kepada orang tua mereka. “Kepada siapa kita pulang dahulu, kepada orangtua saya atau kepada orangtuamu?” tanya si jejaka. “Mana-mana saja,” jawab si gadis. “Saya ikut sahaja,” sambungnya. “Kita pulang kepada orangtuamu,” kata si jejaka.</p> <p>Lalu, mereka berduapun pulanglah ke rumah orangtua si gadis. Ketika mereka sampai dan berada agak jauh lagi dari halaman rumah, kawan-kawan sebaya si gadis melihatnya dari jauh. “Makcik, itu dia si kawan,” kata kawan-kawan sebaya si gadis. Sebab, rupa-rupanya pada waktu mereka sampai upacara mengusir roh sedang dijalankan di</p>	<p>closed her eyes the young man gave her a shove into the grave and suddenly her soul was back and she came alive.</p> <p>Then they walked on together again. “And you, where is the body you came from?” asked the girl. “Over there,” said the man. “Oh,” said the girl. The man said, “Over there,” but with a note of fear of his own grave. He was just like the girl because she also feared her grave. When the girl got there she dug with all her might. When she had exposed his corpse, she had him put his back to the grave and said, “Okay darling, close your eyes.” As soon as his eyes were closed she pushed him backwards into the grave. Suddenly the body of the man came back to life.</p> <p>After he had been brought back to life, they went back to their parents. “Where should we go first, darling, to my parents or to yours?” asked the man. “Wherever,” said the girl, “I go with you.” “Alright, then we’ll go to your parents first,” said the man.</p> <p>So they went to her home, and when she was still far off some of her peer saw her, “Hey, there is our friend, auntie,” said her peers. The children of the “auntie” were doing the ritual to drive out the girl’s spirit right at that time, and they were about to go out of the house to the grave when who should they</p>
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<p>“Dii oy Minan, oodi yondig. Nunu po maan tokow?” kam. “Ee, kon-ko' ogumu o boroson duyu, siongo po di akang, do sagay nokito-i dot tulun dot miwiliw yakang om sampay nolobong, nga kono-ko' miyaw po yakang,” ka di momoleeng. “Ay, uudi toy Minan yondig, nay mitatanud. Ay, mad-ko' mititimbang ilo do wulan om tadlaw da kusay,” ka dit tongo-tulun.</p> <p>Ayi, iri not moginsasayaw no it tidi do monotos mogiad. Om keendakod nôono, nga, “Dey, nunu kay idi o nike'ad nu, iti oku toõ diti,” ka di tanak. “Nn, siongo ko obo tu aa-ko nokooli di leeled diri?” kam. “Ay, kaa om kaa dino,” ka dit tongondu.</p> <p>Nah, ii nopo nôono it pinonunsub diri, it pinonunsub ka di kapir, na okon-no-ko' pinonunsub po, tad pinongusaa-i dit tanak.</p> <p>Jadi, aa elaan ong piro tadlaw nôono siri iri, tu, “Iti om iti okoy diti,” ka dîno dit tongondu. Om ka di kusay, “Ay, yokoy no dati oy Minan ot piniontok dot Tuhan diti, tu iti om iti okoy diti. Yoku nga aa-i kooli iti ong kono-ko' yadi,” ka di kusay. “Na, ong engin-engin kow po dogon nga, sowoon ku no yadi,” ka dit kusay om. “Oõ, aso-i o sala dino,” ka di momoleeng.</p>	<p>rumah si gadis, dan sudah merancang untuk turun, tapi terlihat pula susuk tubuh si gadis berjalan menuju ke rumah dengan ditemani oleh seorang jejaka.</p> <p>“Wahai makcik, tu dia si kawan. Kita nak buat apa lagi?” kata mereka. “Jangan kamu merepek, ‘kan mayat si anak sudah ditemui orang. Bererti dia bukannya hidup lagi,” jawab ibu si gadis. “Betullah makcik, itu dia si kawan bersama dengan seorang jejaka. Itulah pasangan yang secocok, bagaikan bulan dengan matahari,” kata kawan-kawan sebaya si gadis.</p> <p>Dan apabila si gadis sudah berada di atas rumah, “Kenapa ibu menangis? ‘Kan saya sudah di sini,” kata si gadis. “Di mana saja kau selama ini tidak pulang-pulang?” tanya si ibu. “Panjang ceritanya,” jawab si gadis.</p> <p>Nah, berkenaan dengan hal itu, benda-benda yang digunakan untuk menghalau roh, terus saja mereka gunakan untuk mengembalikan semangat si anak gadis, dan bukan lagi untuk menghalau roh.</p> <p>Entah berapa hari mereka berada di situ, sebab si gadis telah menceritakan kisah mereka. “Kisah kami seperti ini,” katanya. Dan kata si jejaka pula, “Mungkin kamilah yang telah dijodohkan Tuhan, ya Makcik, sebab kisah kami seperti ini. Saya inipun jika bukan atas pertolongan si adik, saya memang tak dapat pulang,” terang si jejaka. “Jadi, seandainya kamu berkenan dengan saya, maka saya mahu memperisterikan si adik,” katanya.</p>	<p>see but the girl herself in bodily form accompanied by a young man.</p> <p>“Oh auntie, there is our friend,” they said, “why should we go thru with the ritual?” “Don’t speak such nonsense. That can’t be her because people saw her body lying there and saw her being buried, so she can’t be alive,” said the old woman. “But there she is auntie, walking with a man. The man and her look like as good a pair as the sun and the moon,” said the people there.</p> <p>The mother was swaying from crying so hard. When the girl had come up into the house she said, “What are you crying for? I am right here.” “Where have you been? You were gone for such a long time,” said the mother. So the girl explained everything to her.</p> <p>As for driving away her spirit, rather than driving away her spirit they did a ritual to restore her spirit from fright.</p> <p>I’m not sure how long it took for the girl to explain everything to her mother in detail. Then the man said, “It may be that God chose us for one another, because of these circumstances. I would not have returned from the dead either if it weren’t for her. So if you like me, I’m going to marry her.” “Nothing wrong with that,” said her mother.</p>
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Jadi, nakaa no dino iri, miniwaya no dit tongondu om i kusay mamananaw mongoy sid moleeng di kusay. “Mamamanaw okoy po tu yoku diti nga aa-ku po nokooli id walay ya,” ka di kusay. “Nga, ino om ino om gumuli oku nogi siti, nga angatan ku bo yadi,” ka. “Oõ,” ka dit momoleeng.

Jadi, piwaya nõono dit tongondu muli om i kusay. Na, masam-ko' iri no tu, osodu po kabarasan, oguriyok no dot tad-i-om pogkoruduan tu, andaman di moleeng it kusay, it tanak yo, i wawayoy. Ba, ka dit tongo tulun, “Nunu ka tiadan nu oy Minan, dot uudi at tanak nu?” ka. “Ay, kada konow, siongo poma diri dot oleed no do kapatay,” ka di moleeng, ka dit tidi. “Ay,” ka dit tulun, “Aa-ko bo gaam mimoyo oy Minan, oodi ilo,” ka.

Om keendakod nõono bala iri do mitatanud-i dit tongondu, nga nu ka dot tad-om ototomoõon no i momoleeng, dot amu-amu miguput no dot langow. Rumilit no bulot di momoleeng dot kaatangkangaw dot pongoondom dit tanak. Na, ingko-totomon dñiri di nokito i maatanud it tongondu. “Awasi poma do nokooli ko oy akang, ondos ku-no ong aa-ko-no kooli,” ka dit moleeng. (Andang-andang ko' minatay dot irad-ko' panakit di

“Baiklah, itu tak jadi masalah bagi kami,” jawab orang-tua si gadis.

Sesudah itu, pergilah si gadis bersama dengan si jejaka ke rumah orangtua si jejaka. “Izinkan kami pulang ke rumah orang-tua saya, sebab sudah lama saya tidak pulang ke rumah kami,” pohon si jejaka. “Dan mungkin beberapa waktu dari sekarang ini, barulah saya kembali ke sini. Oleh itu, saya mahu mengajak si adik,” katanya. “Baiklah,” izin orangtua si gadis.


Lalu pergilah si gadis bersama-sama dengan si jejaka untuk pulang kepada orang-tuanya. Si jejaka juga sama halnya dengan si gadis sebab, ketika masih beberapa jarak jauhnya dari perkarangan rumah, dia sudah terdengar suara orang menangis dengan syahdunya sebab orang-tua si jejaka sangat merindukan anak lelakinya iaitu si jejaka. Namun orang-orang di situ berkata, “Buat apa lagi maccik menangis, anak maccik sudahpun datang,” kata mereka. “Ala, janganlah kamu buat saya begitu, mana lagi anak saya dapat pulang tu, sudah begitu lama dia meninggal dunia,” kata ibu si jejaka. “Aik, maccik tak percayakah? ‘Kan dia dah sampai ni,’” kata orang-orang.

Dan ketika si jejaka naik ke rumah bersama-sama dengan si gadis dan terlihat oleh ibunya, maka ibunya sangat gembira sekali. Padahal dia sudah hampir bergumul dengan hingus. Bahkan hingusnya tidak lagi dapat dilapnya akibat terlalu mengingati anak lelakinya. Kini, kesedihannya telah bertukar dengan kegembiraan tatkala melihat anaknya pulang dengan seorang gadis. “Alangkah bagusny kau dapat pulang juga ‘nak. Ibu fikir,

Those matters having been settled, the man and the girl set off to go to the man’s parents. “We are going now, because I still haven’t returned to our home,” said the man. “When things are taken care of we will return here, and I will bring my darling with me.” “Alright,” said the mother.

So they went together to the man’s house. It was similar because while they were still a long ways off, they were mourning remembering their son. Then some people said, “What are you crying about when there is your son?” “Don’t say that. It can’t be him, since he’s been dead a long time,” said his mother. “Don’t you believe us auntie? There he is,” they said.

Then he came up into the house with the girl. The parents were overjoyed, and he nearly got snot smeared all over him. Their snot was all piled up on their faces from their grief over their son. So they were all extremely happy seeing him with the girl accompanying him. His parents said, “It’s good that you have returned son, we did not expect you to ever return.” (The man had died


<p>kusay. Na ii nopot onom koyuwan diri, mimang-ko' titinomod, tu elaan mâantad dit onom koyuwan dot oligkang ino kusay dino, it reetan do wawayoy.)</p> <p>Jadi, nakaa dino ino, om nokopi'ilo, “Ba, iti oy Idi,” ka, “aa-koy po bo nokopisawo di adi diti, nga miniwaya okoy tu, kaa om kaa dino o kinowowoyoon ya. Yoku diti nga aa-ku-i kooli ong kono-ko' yadi. Na, sera tokow do rumikot sori?” ka dit kusay. “Ođ, mongoligow po bo,” ka dit tidi.</p> <p>Na, minuli nobo tit kusay om tongondu diri nôono. Jadi, minomod-susuut nôono ka ka it linigow dit minongoy di misasawo. Na, piramay-ramay dîiri dot tinumomon it tidi dit moleeng dit tongondu om moleeng di kusay, sampay kang i sid daaton om, bersadaka tu it otomon dit sosompi napasi, ong tidino, kesukuran kang tidino. Jadi, na ino-no gisom. Noompus.</p>	<p>kau tak dapat pulang lagi,” kata si ibu. (Si jejaka ini meninggal dunia kerana sakit. Sedangkan gadis enam orang itu pula meninggal dengan sengaja, sebab mereka tahu bahawa si jejaka itu sangat tampan.)</p> <p>Setelah beberapa waktu dan sudah saling memahami, “Begini, ‘Bu,” kata si jejaka. “Kami berdua ‘ni belum berkahwin lagi, tapi kami saja datang bersama sebab kisah hidup kami adalah seperti ini. Saya memang tidak dapat pulang jika bukan pertolongan cik adik. Jadi, bila kita pergi ke sana untuk berkahwin?” kata si jejaka. “Baiklah, kita akan menjemput dulu,” jawab si Ibu.</p> <p>Setela itu, si jejaka dan si gadispun segeralah pulang ke rumah orang-tua si gadis. Sementara para jemputan pula, mereka akan pergi menyusul untuk sama-sama meraikan majlis perkahwinan si jejaka dan si gadis. Ibu si gadis dan si jejaka mengadakan lagi kenduri kesyukuran, kerana terlalu gembira dengan kepulangan anak mereka masing-masing. Jadi, itulah pengakhiran cerita ini. Tamat.</p>	<p>from some sickness, whereas the six girls died intentionally, going after the handsome man.)</p> <p>After that they came to mutually understand the situation. The young man said, “Mother, it’s like this. We two haven’t gotten married yet, but we traveled together because of these various experiences together. I would not have returned to the land of the living if not for her. So when can we go there to get married?” “We will send out invitations first,” said his mother.</p> <p>Then the young man and the girl went back to her home. All the other people came along behind, the ones invited to the wedding. They had a grand party with the mother of the girl and the parents of the young man, and they held a special thanksgiving feast because both of them were alive. So that’s how the story ends. The End.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Janama Lontubon & Rosnah Nain</p>		
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<p style="text-align: center;">I Sampapas</p> <p style="text-align: center;">Tinangon di Rumalom Pamadsu Kg. Longob 1988 Tinulus di Jamail Masadur</p>	<p style="text-align: center;">Si Separuh</p> <p style="text-align: center;">Diceritakan oleh Rumalom Pamadsu Kg. Longob 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Halfman</p> <p style="text-align: center;">Told by Rumalom Pamadsu Kg. Longob 1988 English Translation: Nelleke & James Johansson 2012</p>
<p>Warooo waro kabarasan, waro iso sompusasawo sid iso pomogunan, dot monontiyen no it tongondu dino, tanak keeso. I Tongondu dino nopo nga ara'at ko' tulun, mangararaat nopo om singkagagayo dot tulu nopo, om mongukuwo nopo do Kinoringan. Om tadpom atamaa om agasab babanar ka.</p> <p>It Tongondu nopo dino dit agayaan no diiri nga mongukuwo dot at weeg nopo kabarasan nga raa do Kinoringan; at tadlaw nopo nga mato do Kinoringan; at gonit nopo nga tirak do Kinoringan kabarasan; darun nopo nga romow do Kinoringan kabarasan, om masam-masam no boborosan dit tongondu pakaa ad Kinoringan. Om kela'ay nopo dot i Kinoringan ot minamamaal dot tulun, momoros nopo dot amu eelo at Kinoringan mamaal tu sumakit om wilton-i ot tulun. Ino nopo boborosan titikid tadlaw om sodoy.</p> <p>Nosusu nopo it Tongondu diri, nga it tanak diri iso no ot takod, longon, tolingo, mato om i wookon. Sampapas no it tanak dino nga napasi-i sampay nagayo. Om kagayo nopo iri no tu pingkasaan nopo dit tongo tanganak om raraan nopo. Nga i Sampapas dino opintar om eelo ko' tulun. Om mamanaw nopo nga mitutundak om alankas mamanaw.</p>	<p>Pada zaman dahulu, ada sepasang suami isteri yang tinggal di sebuah kampung, yang mana perempuan itu sedang mengandung anak pertama. Perempuan itu sangat jahat orangnya, dia selalu menghina orang dan suka meninggi diri, dan suka menghina Allah. Dia juga sangat tamak dan kejam sangat.</p> <p>Perempuan yang sudah sarat mengandung itu selalu berkata bahawa air adalah darah Allah; matahari juga dipanggilnya mata Allah; kilat itu adalah senyuman Allah kononnya; hujan adalah airmata Allah, dan macam-macam lagi cara pertuturan si perempuan itu kepada Allah. Dan apabila dia mengetahui bahawa Allahlah yang menciptakan manusia, dia berkata bahawa Allah tidak pandai menciptakan manusia, sebab manusia pandai juga sakit dan kelaparan. Itu saja yang dia katakan setiap hari dan malam.</p> <p>Apabila saja perempuan itu bersalin, anaknya hanya mempunyai satu anggota tubuh yang separuh iaitu, satu kaki, satu lengan, satu telinga, satu mata dan yang lain-lain juga hanya satu sahaja. Anaknya itu hanya separuh sahaja, tapi masih boleh hidup dan membesar. Apabila dia sudah besar, kanak-kanak yang lain selalu menghina. Akan tetapi si Separuh itu orang yang pintar dan pandai. Namun, apabila dia berjalan,</p>	<p>Once upon a time there was a married couple in a certain village, and the Woman was pregnant with their first child. This Woman was an evil person. She slandered people, was proud and blasphemed God. And she was also very greedy and cruel.</p> <p>That Woman whose pregnancy was advanced, called the water God's blood, the sun God's eye, the lightning God's smile, the rain God's tears, and she said many other things about God. And when she found out that God made man, she said that God did a poor job creating because man is often sick or hungry. She said these kinds of things day and night.</p> <p>When the Woman gave birth, her child had one leg, one arm, one ear, one eye, and so on. The child was only one half a person, but he survived into adulthood. As he grew he was teased by the other children and insulted. However, Halfman was smart and capable. He hopped instead of walking, and he could move fast.</p>

<p>Titikid suwab oludus nopo sid tukad tumongong. It tidi nopo nga makin nogi mamaki do Kinoringan tu naan jadiyo sam-ko' iri it tanak yo. Om panganu no i Sampapas do takal dot mongoy sumambat di Kinoringan tu nokuro tu sam-ko' iri yalo. Om iso tadlaw minongoy no yalo.</p> <p>Ampo leeled, nokorikot no yalo sid tanga ralan om nakasambat yalo dot ogumu ot sada dot sabat po matay ka tu aso weeg. It tongo sada dino, kong-ko' sid weeg po nga sid tindal. Om pomoros no it tongo sada ka,</p> <p>“Ay ambaya Sampapas, siongo ko?” “Ay mongoy oku sumambat di Ompu,” ka di Sampapas.</p> <p>“Kadung sam-ko' ino oy ambaya, boroson i Ompu ka ong nokuro iti.” “Tongoh ka iri?” ka di Sampapas.</p> <p>“Oy Ambaya, duato i Ompu ong nokuro tu sitid okoy sid tindal om kon-i-ko' sid weeg ataw i raat?”</p> <p>“Oõ, porikoton ku-i benoh.” “Torimakasi, oy ambaya.”</p> <p>Om lombus no i Sampapas ka, pakaa sid walay di Kinoringan. Osorow dialo bo it boros diti sada.</p> <p>Om tadlaw suway, nakasambat no wagu yalo do kayu tongo gagayo ka. Nga it tongo kayu dino songtuntuwad ka, dot gamut sid sawat om tuntu sid siba. Om pomoros no it tongo kayu ka dot,</p> <p>“Mongoy ko siongo oy</p>	<p>dia terlompat-lompat dan laju berjalan.</p> <p>Setiap hari, dia sedih di atas tangga dan termenung. Ibunya pula makin lagi memaki Allah, kerana menjadikan anaknya seperti itu. Lalu si Separuh ini mengambil satu akal untuk berjumpa dengan Allah untuk bertanya kenapa agaknya dirinya seperti itu. Dan suatu hari, diapun lalu pergi.</p> <p>Tidak berapa lama dia berjalan, dia pun sampai ke tengah jalan dan berjumpa dengan banyak sekali ikan yang sudah hampir mati kerana tiada air. Ikan-ikan itu, bukan di dalam air tapi di atas darat. Lalu, ikan-ikan itu berkata,</p> <p>“Wahai kawan, Separuh, kau hendak ke mana?” “Saya mahu berjumpa dengan Allah,” jawab Separuh.</p> <p>“Kalau begitu, wahai kawan, tolong tanyakan kepada Allah, kenapa agaknya ini.” “Apa dia itu?” tanya Separuh.</p> <p>“Wahai kawan, tolong tanyakan kepada Allah, kenapa agaknya kami berada pula dia atas darat dan bukannya dalam sungai mahupun di laut?”</p> <p>“Baiklah, akan saya tanyakan juga.” “Terima kasih, wahai kawan.”</p> <p>Kemudian Separuh pun lalu meneruskan perjalanannya menuju ke rumah Allah. Dia sentiasa teringat akan pesanan si ikan.</p> <p>Dan pada hari yang lain, dia berjumpa pula dengan pokok-pokok kayu yang sangat besar. Aka tetapi, kayu-kayu itu tumbuh terbalik kerana akarnya berada di atas dan pucuknya pula berada di bawah. Dan kayu-kayu itu pula berkata,</p> <p>“Kau mahu ke mana Separuh?”</p>	<p>Every morning he would sit sadly meditating on the stairs. The mother blasphemed God even more for making her son like that. Halfman got the idea to go and meet God to ask why he was like that. So one day he set off.</p> <p>After not too long along the way he came across many fish that were almost dead, because they were without water. The fish were not in the water but on dry ground. The fish said,</p> <p>“Friend, Halfman, where are you going? “I am going to meet the Creator,” said Halfman.</p> <p>“In that case, ask the Creator why this is.” “What are you referring to?” asked Halfman.</p> <p>“Friend, ask the Creator why we are on dry land instead of in the river or in the sea.”</p> <p>“All right, I will ask him that.” “Thank you, friend,” they said.</p> <p>So Halfman continued on to God’s dwelling. He remembered the question of the fish.</p> <p>On another day he came across some big trees. But these trees were upside-down, with the roots on top and the branches in the ground. And the trees said,</p> <p>“Where are you going,</p>
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<p>Sampapas?” ka di tongo kayu. “Ay mongoy oku sid di Ompu.”</p> <p>“Ong sam-ko' ino, oy Sampapas, boroson ka i Ompu ong nokuro okoy tu sam-ko' iti podsuni nogi?”</p> <p>“Oõ boroson ku-i.”</p> <p>“Torimakasi oy Sampapas.!”</p> <p>“Mirad nopo.”</p> <p>Om lombus no mamanaw i Sampapas ka. Ampo leleed, nakasambat wagu yalo dot kanas sid weeg ka, songtotoyog. Om it tongo kanas diri nga minongupono ong nokuro tu sam-ko' iri yoalo, milom sid weeg om kon-ko' sid tindal. “Iri nga, poboroson ku-i,” ka di Sampapas, “pakaa sid di Kinoringan.”</p> <p>Om amu ela'an ong piro tadlaw om nokorikot no i Sampapas sid walay di Kinoringan. Intangay dialo ka nga, it walay diri, naan waalo mantad tamas ka. Om nela'an mâantad di Kinoringan om eengin nogi i Kinoringan korikot i Sampapas siri.</p> <p>“Oy Sampapas, ela'an ku ot tongoh maan nu siti, sumambat ko dogon, ela'an ku oy Sampapas, tu ino koyuwan nu sampapas no sitid walay ku,” ka dit Kinoringan kumaa sid di Sampapas.</p> <p>“Obbuli gaam pooliton nu kembagu sid dogon?”</p> <p>“Sabap dot engin ko babanar om alanut ino ginawo nu sumambat dogon, maka maan ku-i bo atago ikaw wagu,” ka di Kinoringan om onuwo no it sampapas dit koyuwan di Sampapas sid walay diri.</p> <p>“Ela'an nu-i oy ong nokuro ko tu sam-ko' iti?” “Aa-ku-i ela'an</p>	<p>tanya kayu-kayu itu. “Saya mahu pergi kepada Allah.”</p> <p>“Kalau demikian, wahai Separuh, tolong kami tanyakan kenapa agaknya kami tumbuh seperti ini?”</p> <p>“Baiklah, akan saya tanyakan juga.” “Terima kasih, wahai Separuh.” “Sama-sama.”</p> <p>Kemudian, Separuh pun meneruskan perjalanannya. Tidak berapa lama kemudian, dia berjumpa pula dengan babi hutan yang sedang berenang-renang di dalam sungai. Dan babi-babi hutan itu juga memesan kepada Separuh, kenapa pula agaknya mereka berada dalam air dan bukannya atas darat. Hal itu pun akan saya sampaikan juga kepada Allah, kata Separuh.</p> <p>Dan tidak tahu berapa hari, barulah Separuh sampai ke rumah Allah. Apabila dia melihat rumah Allah, dia dapati bahawa rumah Allah itu dibuat daripada emas. Dan Allah tahu sedia akan kedatangan Separuh, dan Allah juga ingin sangat agar Separuh datang.</p> <p>“Wahai Separuh, saya tahu apa tujuan mu datang ke mari, kau ingin berjumpa dengan saya, saya tahu wahai Separuh sebab, anggota tubuh mu yang separuh lagi ada dalam rumah saya ni,” kata Allah kepada Separuh.</p> <p>“Bolehkah Engkau kembalikan anggota tubuh saya?” tanya Separuh.</p> <p>“Oleh sebab kau mahu sangat dan hati mu sabar untuk berjumpa dengan saya, maka saya akan perbaiki kau semula,” kata Allah, dan kemudian mengambil anggota tubuh Separuh di rumahnya.</p> <p>“Kau tahu jugakah kenapa kau sedemikian rupa?” tanya Allah.</p>	<p>Halfman?” asked the trees. “I am going to the Creator.”</p> <p>“In that case, Halfman, ask the Creator why we grew like this.”</p> <p>“All right, I will ask him.”</p> <p>“Thank you, Halfman!”</p> <p>“You’re welcome.”</p> <p>So Halfman continued hopping on. Not much later, he came across some wild boars that were swimming in a river. And these boars asked him to pass along the question as to why they were like that, in the river instead of on the shore. “I will ask God” said Halfman.</p> <p>I don’t know how long it took, but finally Halfman arrived at God’s house. He saw that the house was made of gold. And God knew beforehand that Halfman was coming, and He wanted him to come.</p> <p>“Halfman, I know what you have come to do, you want to meet with me, because half of your body is in my house,” said God to Halfman.</p> <p>“Could you restore it to me?”</p> <p>“Since you truly want it and because you have been patient in journeying to meet me, I will put you back together again,” said God, and took the half body of Halfman’s into his house.</p> <p>“Do you know why you are like this?” “I don’t know,</p>
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<p>ino, oy Ompu.”</p> <p>“Sabap nawaal ko sam-ko' ino nga it tidi nu, ara'at ko' tulun, om mangalawan dogon. It tidi nu, tadpom amu monorima dot tukum ku om singgagayo nopo do tulu. Maka kadung kooli ko nopo, boroson nuno it tidi nu pasal diti. Jadi, tidino, maan ku ikaw inwosiay om jodion ku ikaw takaya,” ka di Kinoringan.</p> <p>Jadi, najadi no yalo dot tulun toligkang dīiri.</p> <p>“Oy Ompu, yoku nakasambat di tongo sada it miniyon sid tindal om minongoduat ong nokuro tu sam-ko' iri, kong-ko' sid weeg nogi?” ka di Sampapas.</p> <p>“Oō, poboroson sid tongo sada, kokukuwo sam-ko' iri nga, osiyaw ong tabpaan no do tulun. Jadi, maan nu poboroso sid doalo subay-ko' otuyu ong maan no tabpaay,” Ka di Kinoringan.</p> <p>“Oō, poboroson ku-i bo. Om yoku nga nakasambat-i dit tongo kayu dit potuntuwad sumuni, mongoduat yoalo ong nokuro tu potuntuwad sumuni. Nokuro ka iri oy Kinoringan?” ka di Sampapas.</p> <p>“Poboroson sid tongo kayu do nawaal sam-ko' iri, sabap okodow yoalo, ong tagadon no do tulun. Jadi, maan ku kembagu lumpotio yoalo ong lumomi no yoalo ong tagadon no do tulun,” ka di Kinoringan.</p> <p>I Sampapas nga pinolombus-i di boros dit tongo kanas. Nga pomoros nopo i Kinoringan nga “Pasal dot osiyaw it tongo kanas ong gusaon no dit tongo tulun. Jadi, ong tumuyu no nga maan ku-i</p>	<p>“Saya tidak tahu, wahai Allah.”</p> <p>“Sebabnya kenapa kau tercipta seperti itu adalah kerana ibu mu. Dia sangat jahat orangnya, dan kuat melawan saya. Ibumu langsung tidak mahu menerima perintahku, dan suka meninggi diri. Apabila kau sudah pulang nanti, kau beritahulah hal ini kepada ibu mu. Jadi, sekarang ini, saya akan perbaiki kau dan akan jadikan kau kaya,” kata Allah.</p> <p>Kini, jadilah Separuh seorang lelaki yang sangat tampan.</p> <p>“Wahai Allah, saya telah berjumpa dengan ikan-ikan yang hidup di darat, mereka bertanya, kenapa agaknya mereka seperti itu, bukan dalam air?” kata Separuh.</p> <p>“Baiklah, beritahu ikan-ikan itu, sebab-sebab mereka seperti itu kerana, mereka terlalu liar apabila ditangkap oleh manusia. Jadi, kau beritahulah mereka, mesti jinak apabila ditangkap oleh manusia,” kata Allah.</p> <p>“Baiklah, akan saya sampaikan pesan ini. Saya juga berjumpa dengan kayu-kayu yang tumbuh terbalik. Mereka bertanya, mengapa agaknya mereka seperti itu, wahai Allah,” kata Separuh.</p> <p>“Katakan kepada kayu-kayu itu bahawa, sebab-sebab kayu-kayu itu tumbuh seperti itu adalah kerana, mereka sangat keras apabila di tebang oleh manusia. Jadi, saya akan terbalikkan mereka, jika mereka akan lembut bila di tebang oleh manusia,” kata Allah.</p> <p>Separuh juga menyampaikan pertanyaan para babi-babi hutan. Akan tetapi, Allah berkata, “Sebab mereka sangat liar apabila dikejar oleh manusia. Jadi, kalau mereka mahu menjadi jinak, saya akan</p>	<p>Creator.”</p> <p>“You were made like this because of your mother. She is an evil woman who opposes me. Your mother does not accept my law and takes a proud stance. So when you get home, tell your mother about this. As for now, I will improve your body and make you rich,” said God.</p> <p>Then he became a complete and handsome man.</p> <p>“Creator, I came across some fish that live on dry land and they asked why it is like that, why they are not in the water,” said Halfman.</p> <p>“Tell the fish that this is why: they were wild when they were caught by humans. So tell them that they have to be tamer when they get caught,” said God.</p> <p>“All right, I will tell them. And I also came across some trees that grew upside down. They asked me why they were growing upside down. Why are they like that, God?” asked Halfman.</p> <p>“Tell the trees that they were made like that because they were too hard when people cut them down. So I will turn them upright if they become soft when people cut them down,” said God.</p> <p>Halfman also passed along the question of the wild boar. Then God said, “That’s because the pigs are too wild when people try to chase them down. If they become tamer I</p>
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<p>kembagu pogulio sid tindal.”</p> <p>Jadi, natabas nopo iri, uli no i Sampapas om pogulio no it boros di Kinoringan. Na, norongow nopo iri dit sada, kayu om it kanas na singtutuyu om olomi dñiri om apasi dñiri yoalo dot asanang.</p>	<p>kembalikan mereka di darat.”</p> <p>Jadi, sesudah itu, Separuh pun lalu pulang, dan menyampaikan pesan Allah kepada ikan, kayu dan babi hutan. Apalagi, ikan-ikan, kayu-kayu dan babi-babi hutan kini menjadi jinak dan menjadi lembut dan mereka hidup dengan sangat senang.</p>	<p>will bring them back to dry ground.”</p> <p>When he had finished speaking Halfman went home and relayed God’s messages. When the fish, the trees, and the pigs heard it they became tamer and softer and thus lived a comfortable life.</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>I Dampayak Pakow</p> <p>Tinangon di Rumalom Pamadsu Kg. Longob 1988</p> <p>Tinulus di Jamail Masadur</p>	<p>Si Kelepai Punggung</p> <p>Diceritakan oleh Rumalom Pamadsu Kg. Longob 1988</p> <p>Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Bulbous Bottom</p> <p>Told by Rumalom Pamadsu Kg. Longob 1988</p> <p>English Translation: Nelleke & James Johansson 2012</p>
<p>Waro waro ka ka it gulu-gulu, waro iso tongondu om iso kusay minisasawo ka. Na, ampo lele'ed kinopisasawaan, kurang lobi sontoon, miniontuyan no it tongondu ka. It kusay nopo dino, manaan nopo do bubu tikid tadlaw, moninikid mangaas nga waro nopo o sulung, tu ki-suwang i bawang dit pataan. Simoyo'on-i do musikin nga abagia yoalo.</p> <p>Waro iso tadlaw, minamanaw it kusay dot pataan di bubu yo. Nga norikot no i koolian nga amu po nokooli i kusay. Na, tumangkangaw dñiri i sawo. Dadi, susuuto di tongo tulun ong nunu ot kinoolungon di kusay diri, nga</p>	<p>Pada zaman dahulu kononnya, ada seorang perempuan dan seorang lelaki berkahwin. Nah, tidak berapa lama selepas mereka berkahwin, lebih kurang satu tahun, perempuan itupun mengandung. Lelaki itu pula kerjanya asyik memasang lukah sahaja setiap hari, bahkan setiap kali dia memeriksa lukah yang dipangnya itu, ada sahaja isinya, sebab sungai di mana tempatnya memasang lukah itu berisi. Biar pun mereka miskin tapi mereka bahagia.</p> <p>Pada suatu hari, pergilah lelaki itu ke sungai untuk memasang lukahnya. Akan tetapi, bila tiba waktu kepulangannya, lelaki itu tidak juga pulang-pulang. Jadi, sangat risaulah isterinya di rumah. Lalu, orang-orang kampung pergi menyusulnya, apakah gerangnya yang menyebabkan</p>	<p>Once upon a time, there was a girl and a boy who got married. Not long after they got married, about one year later, the woman got pregnant. Every day the man set a fish trap, and every time he checked the trap he had caught something, because the stream where the fish trap was had lots of fish. Even tho they were poor, they were happy.</p> <p>One day, the man had gone to set his fish trap, but when the time came to come home the man did not show up. So the wife got worried. Some people went after him to find out what was delaying him, but what did they find; the body of the man was lying on the</p>

<p>tongoh ka maan tu, it koyuwan po di kusay ot miwiliw sid kurimbang di weeg, aso sino it tulu.</p> <p>Na, “Sinangadan! sinangadan!” ka, “sinangadan!” ka di tongo tulun. I sawo di kusay diri, mogiad babanar ka, pama ong okon-ko' agaya'an no babanar. Dadi, i koyuwan po di kusay ot linobong.</p> <p>Boros di woyoon siri, “Pagka om aso-i kobuburuon di tongondu it napatayan do sawo diri,” ka di woyoon, “aarap oku maan no dikoo taakay it tongondu do kaakanan, masam-ko' bayag, tampasuk, guol, aa-nong wagas om tongo koririnapaan,” ka. “Oō,” ka dit tongo tulun tu mimoyo bo it tongo tulun siri tu indukutan no i tongondu dit agaya'an no dīiri. Dadi, napasi it tongondu gisom dit monontiyān tu naan taakay di tongo tulun takanon.</p> <p>Na, norikot nopo it timpu di kosusuwan di tongondu, om kosusu, kusay ot tanak ka. Nga, iri po kasala'an, nalangus nopo it tanak, polobimbing o pakow, ragang peeno nga polobimbing o pakow dit tanak. Boros dit tongo tulun, “Ay, osusuway po ino tanak dino,” ka. Iri no, koo'erakan di tongo tulun.</p> <p>Orikot nopo i mongirak no it tanak, iri no tu sumagayan nogi gumayo om lumobimbing i pakow yo, lumaab nogi babanar. Mooyo po dit tumungkamang no it tanak diri</p>	<p>lelaki itu lambat pulang. Akan tetapi, apabila mereka sampai di tempat lelaki itu selalu memasang lukahnya, hanya badannya sahaja yang mereka temui terletak di atas tebing sungai yang curam, dan kepalanya pula tidak ada.</p> <p>“Telah dingayau! Telah dingayau! Telah dingayau!” kata mereka. Sementara isteri lelaki itu pula sangat menangis, padahal dia sedang sarat mengandung. Jadi, hanya badan lelaki itu sahaja lagi yang mereka kuburkan.</p> <p>Kata ketua kampung di situ, “Oleh kerana perempuan yang kematian suami itu tiada tempat bergantung, maka saya sangat berharap, supaya kamu akan memberinya makanan, seperti ubi manis, ubi kayu, ubi keladi, lebih-lebih lagi beras dan lauk-pauk,” kata Ketua Kampung. “Baiklah,” kata orang-orang di sana, sebab mereka sangat patuh kepada ketua mereka. Dan mereka semua memberi derma kepada perempuan yang sedang sarat mengandung itu. Jadi, perempuan itu hidup kerana diberi makanan oleh orang-orang di sana.</p> <p>Setelah tiba waktu perempuan itu bersalin, diapun bersalinlah dan telah mendapat seorang anak lelaki. Tapi masalahnya, apabila sahaja anak itu lahir, punggungnya terkelepai ke bawah. Kata orang-orang di sana, “Lain macam pula anak itu ya,” kata mereka, sebab bentuknya sangat lucu.</p> <p>Setelah anak itu sudah pandai senyum, punggungnya yang terkelepai juga makin bertambah dan semakin lebar. Lebih-lebih lagi pada waktu anak itu sudah pandai merangkak punggungnya yang</p>	<p>river bank, headless.</p> <p>“His head has been taken! His head has been taken!” said the people. The wife of the man cried bitterly, she herself being far along in her pregnancy. So they buried just the body of the man.</p> <p>The headman there said, “Since the woman whose husband passed away has no way to support herself, I hope that you all will give the woman food, such as sweet potatoes, cassava and taro, not to mention rice and meat.” “All right,” said the people because it made sense to them to provide her daily needs as she was far along in her pregnancy. So the pregnant woman survived thru her pregnancy because she was given food by the people.</p> <p>When the time came for the woman to give birth, she gave birth, and her child was a boy. The only thing wrong was that the baby had buttocks that bulged out on the bottom, even tho he was a newborn. The people said, “This child looks strange,” and his shape struck them as funny.</p> <p>When the child was old enough to smile, his buttocks grew even bigger and much broader. When the child began to crawl, his butt grew more in size and width.</p>
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<p>ka, nga i pakow nga linumaab om ginumayo babanar.</p> <p>Aa-nong it mamanaw no it tanak diri, korikot it pakow sid luak ka tu it kulit dit pakow ot polobimbing banar. Jadi, pungaranay nopo di woyoon, reetan di Dampayak Pakow. It tanak dino, mogom-ogom nopo nga sam-ko' rilibu ot kagaya'an di pakow.</p> <p>Boboyo'o nopo dit nosukod dñiri, i Dampayak Pakow ka, ino no bo tu ginumayo nogi it pakow yo om i Dampayak Pakow dino agayo ko' tulun ka, tu aso kenong dit tongo tulun siri. Dadi, orikot dit engin manansawo, aso ot koreeyan nga it tanak di woyoon. Dadi, i woyoon nga amu adapat monulak. Dadi, naan-i pisisowo'o yoalo.</p> <p>Suway toon, ongoy no it sawo di Dampayak Pakow sid walay di woyoon, tama yo, tu waro no walay kondiri do Dampayak Pakow sid sodu. "Ay, akang," ka di woyoon, tu Yakang ot pongoreetan di woyoon sid tanak yo, "abaran dogon i Dak," ka, "mokiwaya oku suwab dot mamakang. Nga pososopungon i Dak," ka di woyoon. "Oõ," ka di tanak yo om uli no. Dadi, korikot sid walay, maay no abaray i Dampayak Pakow, nga iri bo tu, "Oõ," nopo ot boros di Dampayak Pakow.</p>	<p>terkelepai makin besar dan lebar.</p> <p>Lebih-lebih lagi apabila dia sudah pandai berjalan, maka kulit punggungnya yang terkelepai itu boleh mencecah hingga ke belakang lututnya. Jadi, ketua kampung itu menamakannya si Kelepai Punggung. Anak itu, jika ia duduk, punggungnya yang lebar itu sama seperti nyiru penampi padi.</p> <p>Setelah Kelepai Punggung sudah besar dan sudah dewasa, makin bertambah besarlah punggungnya yang terkelepai itu dan Kelepai Punggung juga adalah orang yang paling besar di sana kerana tiada yang dapat menandingi anggota tubuhnya yang gagah dan perkasa itu. Jadi, setelah tiba waktunya untuk mencari teman hidup, tiada lain yang dia suka, hanya anak gadis ketua kampung sahaja yang menjadi pilihan hatinya. Ketua kampungpun tidak sampai hati menolaknya, maka diapun dikahwinkan dengan anak gadis ketua kampung.</p> <p>Pada suatu hari, tahun yang lainnya, pergilah isteri Kelepai Punggung ke rumah orang tuanya iaitu rumah ketua kampung, sebab Kelepai Punggung ini sudah memiliki rumah mereka sendiri, yang jauh daripada rumah mentuanya. "Anak," kata ketua kampung, sebab ketua kampung itu memanggil anaknya dengan panggilan "Anak", "tolong beritahu menantu ayah, esok ayah mahu dia menemankan ayah pergi mengambil kulit kayu, tapi suruh dia datang pada awal pagi," kata ketua kampung. "Baiklah, ayah," jawab si anak, dan kemudian minta diri untuk pulang. Sesampainya di rumah, dia terus memberitahu Kelepai Punggung apa yang dikatakan oleh ayahnya,</p>	<p>How much more when he began to walk, his buttocks hung down to the back of his knees because his buttocks was very bulbous. So the headman gave him the name Bulbous Bottom. When the boy would sit down his buttocks was the size of a winnowing tray (3 ft across).</p> <p>When Bulbous Bottom had grown up, his buttocks got even bigger. Bulbous Bottom was a large man, with no one in that area as big as him. When the time came that he wanted to get married, he fell in love with none other than the headman's daughter. The headman could not refuse him so he let them get married.</p> <p>One year, Bulbous Bottom's wife went to the house of the headman, her father, because Bulbous Bottom had his own house far away. "Darling," said the headman, because that is what he called his daughter, "tell Bulb for me that I would like to him to join me tomorrow to collect tree bark. But tell him to come early in the morning." "All right," said the daughter, and she went home. When she got home, she told Bulbous Bottom, and his only words were, "All right".</p>
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Dadi, korikot nopo it minsasarap diri, linapatan no le'ed di tongondu dot takanon, pinigawul do tongo rinapa, i sawo yo, i Dampayak Pakow. Onuwo no di Dampayak Pakow it barayit om posuwango no it tongo linutu yo diri. Dadi bobo'o no it barayit, om pamanaw no sid walay dit tiwanon yo. Amu-i ole'ed om nokorikot no sid walay di woyoon. "Ay ongkeewan, mongoy tokow no, kayow no," ka di Dampayak Pakow. Boros di woyoon, "Sera ka mamakang kangku om mamakang. Kongko' mamakang, nasala'an di Akang ino, angatan ku ikaw nôono monongkusay," ka di woyoon. Monongkusay ka dot pongoreetan dot mangayow (manangod).

"Tantaman ku gima ong tongoh ot komoyon nu," ka di Dampayak Pakow, "nga, mumuli oku po," ka om uli no. Korikot sid walay, onuwo no i sapadang yo, om it kolid, tandus om guli no wagu sid walay di woyoon. "Kayow no!" ka. Dadi, pamanaw no yoalo. I mamanaw nopo it Dampayak Pakow diri nga, iri no bo tu maagayat i pakow yo, dot lalandu kagayo do pakow. I koruang di woyoon, turu koyuwan, kawalu di Dampayak Pakow, kosiya di woyoon.

Korikot sid tanga do ralan, ponguni iti lokiw om tulud, om lapayay no iti ralan om laguy di

tapi Kelepai Punggung hanya menjawab, "Ya."

Keesokan harinya, pada awal-awal pagi lagi, isteri Kelepai Punggung bangun dan menyediakan bekal nasi dan lauk-pauk untuk suaminya Kelepai Punggung. Setelah itu, Kelepai Punggung mengambil bakulnya dan kemudian memasukkan bekalannya. Kemudian bakul itupun disekutnya, lalu berjalan menuju ke rumah mentuanya. Tidak lama kemudian, diapun sampai ke rumah ketua kampung. "Hai mentua, mari kita bertolak, jomlah," kata Kelepai Punggung. "Saya cakap mengambil kulit kayu tapi, bukannya betul-betul mengambil kulit kayu, si Anak salah tafsir itu, saya mahu bawa kau 'mencari lelaki'," kata ketua kampung. Mencari lelaki adalah satu panggilan untuk orang yang pergi mengayau.

"Saya sangka apa yang kau maksudkan," kata Kelepai Punggung, "tapi, saya pulang dulu sekejap," katanya, lalu pulang. Sesampainya di rumah, dia mengambil pedang, perisai dan lembingnya, dan kemudian kembali ke rumah ketua kampung, mentuanya. "Marilah!" katanya. Lalu, merekapun bertolak menuju ke destinasi mereka. Kelepai Punggung pula, apabila dia berjalan, punggungnya yang terkelepai itu terheret di belakang, sebab terlalu lebar dan besar. Kawan-kawan ketua yang lain, semuanya tujuh orang. Jadi, jumlahnya adalah sembilan orang termasuk Kelepai Punggung dan ketua kampung sendiri.

Ketika dalam perjalanan, berbunyi pula seekor burung belatuk dan kemudian terbang melintasi jalan

The next morning, the woman had wrapped rice with side dishes beforehand for her husband, Bulbous Bottom. Bulbous Bottom took the backpack basket and put the packed food into it. He put the backpack basket on his back and went to the house of his father-in-law. Not much later he reached the house of the headman. "Father, let's go," said Bulbous Bottom. The headman said, "When I said I wanted to go fetch tree bark, I didn't actually mean that. I don't want to fetch tree bark, my daughter misunderstood; I am taking you to go after men." By "go after men," he meant headhunting.

"Oh, I thought you meant something else," said Bulbous Bottom. "I'm going home," and he went home. When he got home, he took his sword, shield, and spear, and went back to the house of the headman. "Let's go!" he said. So they set off. When Bulbous Bottom walked, his buttocks dragged behind him because his buttocks was extremely big. The headman had seven companions, Bulbous Bottom being the eighth, and the headman himself was the ninth.

When they got part way, a woodpecker called, flew over the path, and landed on the top of a

<p>tuntu di kayu tasawat babanar. Dadi, nokito di tongo kikiawi bo i lokiwi diri. Boros di woyoon, “Mingkoyod tokow po,” ka. Ole'ed i woyoon madaada om, “Amu tokow kolombus beno,” ka di woyoon, “nga umbal kopow lumaguy oy Akang, ong ologuyan duyu it kinologuyon di lokiwi, na, lumombus tokow,” ka.</p> <p>Laguy it tiso nga siri om siri, insan nokopupus di dalid nga amu. Laguy it koduo, asasawat po iri sabat. Om pisusuut it kotolu, kaapat, kolimo, konom, nga aso iso nakalaguy. Dadi, boros di woyoon, “Laguy nōono doyikaw ka,” ka, om tuduko it kusay koturu tu iri no ot arapan yo. Ingkakat i kusay koturu dot mirak-irak sid tongo koruang yo om sid di Dampayak Pakow, mokirayow it kobubuatan yo. I Dampayak Pakow diti, miititingaa nogi ka, masam-ko' amu aarap om lowong ko' tulun. Dadi, it kusay koturu ka nga iri tu, amu nologuyan it tuntu di kayu, nokorikot no sid pirabangan ka.</p> <p>Nokito nopo di woyoon iri</p>	<p>mereka lalu melompat ke atas pokok kayu yang sangat tinggi [- satu alamat yang buruk]. Kesemua mereka melihat akan burung belatuk itu. Lalu, kata ketua mereka, “Mari kita berhenti dulu,” katanya. Agak lama juga dia berdiam diri, dan, “Kita tidak dapat meneruskan perjalanan kita pada hari ini,” kata ketua, “tapi coba kamu melompat dahulu, Anak-anak, kalau kamu dapat melompat sama tinggi dengan ketinggian yang dilompati oleh burung belatuk itu maka kita akan meneruskan juga perjalanan kita,” katanya.</p> <p>Lalu, orang yang pertama pun melompat, akan tetapi, ia sedikitpun tidak dapat melintasi banir kayu yang tidak berapa tinggi itu. Kemudian, orang yang kedua pula menyusul melompat, dan ia melompat hanya tinggi sedikit daripada yang dilompati oleh orang yang pertama itu. Kemudian menyusul pula orang yang ketiga, keempat, kelima dan keenam, namun satupun daripada mereka tidak ada yang dapat melompat setinggi dengan yang dilompati oleh burung belatuk itu. Jadi, kata ketua mereka, “Cuba kau pula yang melompat,” katanya kepada orang yang ketujuh, sebab dialah satu-satunya harapannya. Lalu, orang yang ketujuh pula berdiri sambil tersenyum-senyum kepada kawan-kawannya dan juga kepada Kelepai Punggung. Kelakuannya seperti minta puji sahaja. Namun, Kelepai Punggung pula, memandang ke atas, seolah-olah tidak percaya dengan kemampuan orang yang ketujuh itu, dan bersikap bodoh. Lalu, orang yang ketujuh pula melompat, namun lompatannya juga tidak setinggi mana, hanya setakat cabang kayu sahaja.</p> <p>Apabila ketua melihat bahawa</p>	<p>tall tree [which was a bad omen]. All of them saw the woodpecker. The headman said, “Let’s stop.” The headman was silent for a long time, and then he said, “We cannot continue on today, but try jumping, guys; if you can jump as high as where the woodpecker just landed, then we will continue on.</p> <p>The first one jumped but did not even once reach the tops of the buttress roots. The second one jumped a little higher. Then the third, fourth, fifth, and sixth followed, but not one of them was able to jump over it. The headman said, “Now you jump,” pointing at the seventh man whom he counted on. The seventh man stood up and smiled at his friends and at Bulbous Bottom, showing off his ability. Bulbous Bottom was just looking up, as if he did not have faith in this man and thought him stupid. The seventh man did not succeed to jump to the tree tops either; he just reached the first branches.</p> <p>When the headman saw that the</p>
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dot amu-i nakalaguy i kusay tarapon yo, “Muli tokow,” ka. Om ingkakat no nga amu nokolombus mamananaw, tu nandaman i Dampayak Pakow.

Ralangay dialo i Dampayak Pakow. Yoalo dino, momongukut nogi do tulu om mirak-irak. “Sampod yalo dino om kalalaguy-i,” ka di ginawo dit woyoon. “Tu siongo ma owit dialo ilot pakow yo. Opitas nopo ino tulu dialo, kogugu sinod tongo dalid,” ka.

Ingkakat i Dampayak Pakow ka. Intangay nopo i pakow di Dampayak Pakow diti nga polobimbing sid tana. “Woy ka oy Dak, umbalay po ong okukuro ko' doyikaw,” ka dit woyoon, sam-ko' mimingkaso i woyoon momoros dino. Tiya diri, nokeerak kikiawi i tongo tulun siri ka, tu pangandaman nopo doalo, amu kalaguy i Dampayak Pakow. I Woyoon nga nokeerak-i.

“Oõ, mumbal po lumaguy, tongoh keleelo,” ka di Dampayak Pakow, mirak-irak, “nga sampod yoku kawo, tu insan ilo tongo kusay arapon tokow nga amu-i nakalaguy, sampod yoku,” ka. Dadi, laang no i Dampayak Pakow om tingaa it tuntu di kayu. Om kudungkung i Dampayak Pakow. Yalo, kong-ko' minoginangkus po montod sid sodu sam-ko' i kusay wookon, om tatad-om sunday sid sawat nga notoliban i tuntu di kayu om minitilombus-i sid sampaping.

orang yang dia harapkan tidak dapat melompat dengan tinggi, dia terus berkata, “Mari kita pulang,” katanya. Dan kemudian berdiri, namun dia terhenti seketika kerana dia teringat pada Kelepai Punggung.

Kemudian dia merenung Kelepai Punggung. Tapi, yang lain pula menggaru-garu kepala dan tertawa. “Dia lagikah dapat melompat?” kata ketua dalam hatinya. “Sebab mana mungkin dia dapat mengangkat punggungnya. Nanti tercedera pula kepalanya itu terhantuk pada banir kayu,” kata ketua dalam hatinya.

Lalu, Kelepai Punggung pun berdiri. Bila dilihat pada punggungnya yang terkelepai itu, ia kian tercecah pada tanah. “Kau lagi pula menantu, kau cuba dulu macamana pula dengan kau,” kata ketua, seolah-olah bergurau sahaja. Pada masa itu, serentak semuanya tertawa, sebab mereka ingatkan, Kelepai Punggung tidak dapat melompat. Ketua merekapun tertawa juga.

“Baiklah, saya cuba dahulu melompat, manalah tahu,” kata Kelepai Punggung sambil tersenyum, “tapi, saya lagikah dapat melompat, sedangkan lelaki-lelaki yang kita harapkan pun tidak juga dapat melompat, inikan pula saya,” kata Kelepai Punggung. Kemudian, Kelepai Punggung pun lalu melangkah dan memandang ke atas di hujung pokok kayu. Setelah itu, dia membongkok dan terus meloncat ke atas. Dia tidak berlari dari jauh seperti yang dilakukan oleh yang lain. Bila dia meloncat ke atas, dia dapat melintasi hujung pokok kayu yang teramat tinggi itu, bahkan dia terus terjatuh ke sebelah.

man whom he counted on was unable to jump to the top he said, “Let’s go home.” And the stood up, but just when they were about to leave he remembered Bulbous Bottom.

He looked in Bulbous Bottom’s direction. The seven of them scratched their head and laughed. “Of all people, how can he jump?” said the headman to himself. “How high can he lift that buttocks of his? He will just split his head open by banging into the buttress roots,” they said.

Bulbous Bottom stood up. They looked at Bulbous Bottom’s buttocks, and it was hanging on the ground. “Bulb, try how well you can do,” said the headman, speaking as if he was teasing. At that moment all the men laughed, because in their view Bulbous Bottom could not jump. The headman also laughed.

“All right, let me try to jump, you never know,” said Bulbous Bottom, laughing, “but how much less will I be able to jump, because none of the men we counted on were able to jump, how much less will I?” Then he took a step and looked up to the top of the tree. He curled up into fetus position. Unlike the other men, he did not take a run up from afar, but rather he just jumped up, going over the tree top, and coming down on the other side.

<p>Soromo'on nopo i woyoon om i tongo kusay diri ka nga, mootongong ka, tu eeranan om omomoluan. “Na, lumombus tokow!” ka di woyoon. “Babanar-i,” ka di ginawo di woyoon, “intaman ku ong awagat yalo,” ka. Dadi, lombus no yoalo ka.</p> <p>Ampo lele'ed, nokorikot no yoalo sid pomogunan dot sangod. Losok no yoalo ganta amu okito dit tongo sangod. Nokengkoyod nopo siri, warot monginsulap, warot mangasa, waro posodia dot takanon, tu apanatan yoalo dino, tu osodu pinamanan, om waro monoyinu dot sangod mantad sid sodu. “Mogiim oku po dot gangot,” ka di Dampayak Pakow, nga ino, amu atatakan dot toriyap – tandus om kolid. Ka di woyoon, “Ong awasi nopo ot nasip doalo nga kaanu yoalo dot tulun do bobolijan,” ka.</p> <p>Dadi, mingpanaw-panaw i Dampayak Pakow. Kong-ko' mokisuduwon ino nga mogintong ong songkuro po kosodu ot tongo walay di sangod. Ampo lele'ed, kabantalay no di mato yo ot bawang tosiwang, okodok no ot karabaw sid sampaping ka. Dadi, kokitanay no di Dampayak Pakow ot tongondu dot maasako sid tampaw, mogom-ogom.</p> <p>Dadi, kuoyon-i-kuoyon yo nga okikiro yo dot adapat yo lumaguy om gumuli kembagu. Om u'ungkok po yalo, om tatad tundak masam-ko' tinumulud</p>	<p>Sementara ketua dengan orang-orangnya pula tercengang, sebab mereka merasa hairan dan malu. “Nah, mari kita teruskan perjalanan kita!” kata ketua mereka [sebab alamat buruk itu sudah diatasi]. “Betullah, dia ini,” kata ketua dalam hati, “saya sangka dia berat,” katanya lagi dalam hati. Lalu, merekapun meneruskan perjalanan.</p> <p>Tidak berapa lama kemudian, merekapun sampailah ke kampung musuh-musuh, lalu mereka mencari tempat untuk bersembunyi supaya tidak dilihat oleh musuh. Setelah berehat sekejap, ada yang membuat pondok, ada yang mengasah, ada yang menyediakan makanan, sebab mereka kepenatan kerana berjalan jauh, dan ada pula yang mengintip orang mengayau dari jauh. “Saya pergi mencari kayu api dulu ya,” kata Kelepai Punggung, tapi dia tidak tinggalkan senjatanya, iaitu lembing dan perisainya. Kata ketua mereka, “Kalau mereka ada rezeki, mereka akan mendapat kepala seorang bomoh.”</p> <p>Jadi, pergilah Kelepai Punggung berjalan-jalan. Sebenarnya, dia bukannya mencari kayu api tapi meninjau-ninjau berapa jauh lagi jaraknya rumah musuh mereka. Tidak lama kemudian, terlihatlah oleh matanya sebatang sungai yang tersangat lebar, bahkan kerbau yang berada di seberang sungai itu sangat kecil pada pandangannya. Lalu, terpanglah oleh Kelepai Punggung seorang perempuan yang sedang duduk di atas mazbah.</p> <p>Jadi, walau macamanapun Kelepai Punggung mengagak-agak, tapi memang dia dapat melompat ke seberang dan dapat juga kembali semula. Lalu, dia membongkok</p>	<p>The headman and the other men just looked on in silence, because they were amazed and shamed. “Okay, let’s continue on,” said the headman [because the power of the omen was now overcome]. “Impressive,” said the headman to himself, “I thought that he was too heavy.” So they continued on.</p> <p>Not much later they got to the enemy village. They hid just out of sight. Once they had stopped, some of them built a shelter, some sharpened the weapons and some prepared food, because they were tired from the long journey. Still others spied on the enemies from afar. “I am going to fetch firewood,” said Bulbous Bottom, but he never left his weapons behind – his spear and shield. The headman said, “With any luck they will take the head of a witchdoctor.”</p> <p>Bulbous Bottom went off walking. Actually he was not looking for firewood but checking how far the houses of the enemies were. Not much later, his eyes fell upon a river so broad that the buffalo on the other side looked small. He also saw a girl sitting on a platform.</p> <p>He figured he could jump across the river and return again. He first backed up and then ran and jumped, and it was as if he were flying. He landed near the</p>
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ka, om kalaga sid tongondu, sid timpak di tampaw. Kuutay yo i tokobuk om pudungo no i liow. Masam-ko' gonit ka i Dampayak Pakow. Om tundak no wagu sid niyonon didiiri dot gagantayon-i it tulu di tongondu.

Dadi, kokitanay nopo di tongo koruang yo dot maagantay i Dampayak Pakow dot tulu, "Kayow no muli!" ka, dot otomon babanar i woyoon. "Kayow no muli!" ka dit woyo'on, tu nopurukaw diiri it tongo tulun sangod. Dadi, uli no yoalo. I tiya dino, gugusa'an yoalo dit tongo tulun mantad pomogunan sangod. Nga amu nogusa yoalo ka.

Kooli sid walay, miyang-iyang-i it tohuri di Dampayak Pakow om i Dampayak Pakow nga maagantay-i dit tulu dit tongondu. Dadi, it woyoon nopo diti, kadung-ko' nokooli sid walay, mangabar diiri sid tongo tulun ka, tu otomon babanar, tu nakanu i Dampayak Pakow do tulu om otomon tu, nela'an dot lalakow tabasag balaay i Dampayak Pakow diri. Boros di woyoon, "Sagay nangatan ku ikaw, momoros oku nogi tidino, ii nopo tama nu, naan sangaday, kon-i-ko' minatay do sukud," ka. "Oõ," ka di Dampayak Pakow, "ino bala kapapatay di ama," ka.

Dadi, suway tadlaw, guli no

dahulu kemudian melompat seakan-akan terbang, dan bila tiba di seberang sungai dan sampai kepada perempuan itu, dia terus memegang rambut perempuan itu dan memenggal kepalanya seperti kilat saja lagaknya, dan kemudian melompat kembali ke seberang, dengan menjinjing kepala perempuan.

Jadi, apabila sahaja kawan-kawannya melihat bahawa Kelepai Punggung sedang memegang kepala, "Mari kita pulang," kata ketua mereka, dengan gembira yang amat sangat. "Mari kita pulang," kata ketua mereka sebab, musuh-musuhnya telah mendapat tahu akan hal itu dan bila-bila masa mereka akan bertindak. Lalu, merekapun pulang. Pada waktu itu, mereka sedang dikejar oleh musuh. Namun mereka tidak dapat dikejar.

Setelah pulang ke rumah, berdering-deringlah trompet bambu milik Kelepai Punggung, dan datanglah Kelepai Punggung dengan memjinjing kepala perempuan. Dan ketua itu pula, bila sudah pulang di rumah, dia menceritakan hal itu kepada semua orang, sebab terlalu gembira kerana Kelepai Punggung telah berjaya memenggal kepala. Dia juga sangat gembira kerana mengetahui bahawa rupanya Kelepai Punggung adalah seorang wira yang perkasa. Kata ketua, "Sebab saya mengajak kau, baru sekarang ini saya mahu beritahu, ayahmu itu mati dingayau dan bukannya mati kerana ajal," katanya. "Oo," kata Kelepai Punggung, "itu rupanya yang menyebabkan ayah saya mati," kata Kelepai Punggung.

Jadi, pada hari yang lain, kembalilah dia ke kampung orang


girl, on the platform, grabbed her by the hair and chopped off her head. He moved like lightening. Then he jumped back to the place where he had been, hanging onto the girl's head by the hair.

When his companions saw that Bulbous Bottom was carrying a head, they said, "Let's go home!" being very happy. "Let's go home," said the headman, because the enemies were now stirred up like hornets. So they headed home. As they were going home, they were being chased by the people from the enemy village but they were unable to catch up with them.

When they reached home, Bulbous Bottom's bamboo noise maker was making noise, and he was still carrying the girl's head. As for the headman, when he reached home, he informed the people because he was happy that Bulbous Bottom had taken a head and that he now knew that Bulbous Bottom was a strong warrior. The headman said, "This is why I took you along, I am telling you now, because your father's head was taken. He did not die because it was his time." "Oh," said Bulbous Bottom, "so that is how my father died."

On another day he returned to the enemy village. He hated them,

<p>yalo sid pomogunan do sangod. Yalo dino, asana tu norongow it pasal dit kapapatay di tama yo. Kadung-ko' nokorikot yalo sid pomogunan di sangod, kinuminam no yalo mamatay do tulun sangod. Yalo dino, mindakod-i mindakod sid tongo walay dot sangod om patayon no i tongo tulun sirid walay, tu gama kasana dialo. I Dampayak Pakow, amu adapat mongonong do tongo nopo toriyap ka, tu eelo babanar misangod. Tumundak nga ologod om abasag nogi. I tongo lalakow po tongo-raat, maan dialo kuutay om pataamon sid tongo sodu.</p> <p>Dadi, amu ela'an ong piro tadlaw no yalo sisiñiri no id pomogunan do sangod, nga ole'ed nopo kabarsan, ka dit tuturan dang gulu-gulu. Jadi, pagka om tiya dino, musim monguwa o lansat, ongoy nopo yalo om indakod no sid sawat di lansat ka, dot i lansat dino, sid natad di walay dit sangod. Dadi, soriliyan no yalo dit tongo sangod, sisimoyo'on po dialo. Ganta nowiya'an yalo om songkuro-songkuro ot kagaya'an dit guwas di lansat, mangan dialo lopu'o om puwoson it tongo sangod; aso-i dinot keensomok sid dialo. Gunggunon dialo i lansat ka nga, oopu nopo kikiawi it tuwa. Om kuutay dialo it guwas di lansat tagayo om puwoson it walay (binatang) dit tongo sangod nga, oguyampi ka. Tad-pom abasag-i babanar i Dampayak Pakow ðiri, masam-ko' sinorungan do rogon</p>	<p>musuh, kerana dia sangat sakit hati bila dia mengetahui apa yang menyebabkan ayahnya mati. Setelah dia tiba di kampung orang mengayau, diapun beradu tenaga sehabis-habisnya untuk membunuh orang-orang pengayau itu. Kelepai Punggung ini, naik ke setiap rumah orang pengayau dan membunuh isi rumah itu, akibat terlalu benci dengan mereka. Kelepai Punggung ini juga susah sangat dikenakan dengan apa juga jenis senjata kerana ia terlalu pandai bertempur, melompat pun kuat dan perkasa lagi. Kalau wira-wira lain yang hanya bergelar wira tapi tidak begitu perkasa, Kelepai Punggung akan menjinjingnya dan kemudian membuangnya jauh-jauh.</p> <p>Jadi, tidak tahu hari yang seberapa sudah Kelepai Punggung berada di kampung orang musuh itu, tapi menurut cerita dulu-dulu, memang agak lama juga dia berada di sana. Jadi, oleh kerana pada waktu itu adalah musim buah-buahan iaitu langsung, kononnya Kelepai Punggung pergi memanjat ke atas pokok langsung itu, yang kononnya langsung itu terletak di halaman rumah orang musuh itu. Jadi, orang-orang musuh pun lalu pergi mengelilingi pokok langsung itu, namun Kelepai Punggung akan membiarkannya dahaulu. Lebih kurang dia sudah hampir kenyang kerana memakan buah langsung itu, berapa besarpun dahan pokok langsung itu, Kelepai Punggung akan mematahkannya dan kemudian membaling orang-orang musuh itu dengan dahan langsung itu; sehingga tiada seorangpun daripada musuh itu yang dapat mendekati lagi pohon langsung itu. Dia menggegarkan pokok itu sehingga semua buah terjatuh. Setelah itu, Kelepai Punggung akan</p>	<p>because he had heard about his father's death. When he reached the enemy village, he proceeded to kill people. He would go up into one enemy house after the other and kill the people in the house, driven by his hatred. Bulbous Bottom could not be hit by any weapon because he knew very well how to fight. He jumped swiftly and was strong. The warriors who were not good at fighting he would grab and fling them far away.</p> <p>I don't know how long he stayed in the enemy village, but the old tales say it was a long time. Since at that time it was the langsung season, he left and climbed into a langsung tree which was in the yard of the enemies. He got surrounded by enemies, but he took no action. When he was satiated with eating langsung, even tho the trunk of the langsung tree was huge, he snapped off branches and hurled them at the enemies; so then no one was able to get near him. He shook the langsung tree, and all the fruit fell. Then he grabbed the trunk of the large langsung tree and hurled it at the enemy longhouse knocking it over. Bulbous Bottom was extremely strong, as if he were demon possessed.</p>
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<p>ka.</p> <p>“Sisino kopow tu lumombus oku po, ajangan teko, muli oku,” ka di Dampayak Pakow pakaa sid tongo tulun dit nolu mamatay, nga siongo ot tulun siri nōono tu minogidu kikiawi. Nga siongo ma piogogolon po di Sampayak Pakow ong ginawo nogi dialo momunso di sangod siri, osianan-i yalo dīno dit sangod.</p> <p>Uli po yalo, sosomungon-i di woyoon. “Ba, beno no babanar-ko' nokosuli ko oy Dak,” ka di woyoon, otomon babanar, tu nawagatan do tulu yalo dino. Dot yalo bala'ay, abasag babanar ka, simoyo'on-i it agayo om polobimbing i pakow yo. Dadi, mantad diri, aso not sangod monoruwang sid pomogunan di Dampayak Pakow kabaran. Om nakajadi dīri yalo dot woyoon dit lele'ed, om nakaya ka.</p>	<p>memegang dahan langsung itu dan kemudian melemparkan pada rumah panjang musuh, sehingga rumah panjang mereka rebah. Kelepai Punggung menjadi lebih kuat, seolah-olah dia sudah kerasukan syaitan.</p> <p>“Kamu di sini dulu ya, saya teruskan dulu perjalanan saya, nanti saya akan singgahkan kamu bila saya pulang nanti,” kata Kelepai Punggung kepada orang-orang musuh itu, tapi tidak ada lagi seorangpun di antara orang-orang musuh itu yang tinggal tetap di sana, semuanya lari dari sana. Sebab, takkanlah Kelepai Punggung akan meninggalkan lagi mereka jika seandainya tujuannya ingin menghabiskan mereka, tapi pada akhirnya, Kelepai Punggung merasa kasihan pula dengan orang-orang musuh itu.</p> <p>Setelah Kelepai Punggung sudah kembali ke kampung halamannya, ketua kampung segera mendapatkannya, lalu berkata, “Hari ini, kau benar-benar dapat membalas ya, menantu,” kata ketua kampung, kerana dia terlalu gembira bila melihat Kelepai Punggung sangat keberatan menjinjing kepala orang musuh. Padahal, Kelepai Punggung ini terlalu perkasa, biarpun punggungnya besar dan terkelepai ke bawah. Jadi, sejak itu, tiada lagi orang mengayau yang berani memasuki kampung Kelepai Punggung. Dan Kelepai Punggung kini telah menjadi ketua di kampungnya, dan dia juga telah menjadi kaya.</p>	<p>“You just stay here, I am about to move on, but I will stop by on my way home,” said Bulbous Bottom to the people whom he had finished off, but actually all of them had fled. None of them would have survived if Bulbous Bottom felt like wiping them out, but he took pity on them.</p> <p>When he had reached home, he was welcomed by the headman, “Well, this time you have really gotten revenge, Bulb,” said the headman happily, because he was loaded down with the heads. He had turned out to be very strong, never mind how big and bulbous his buttocks was. So from then on, no headhunters invaded Bulbous Bottom’s village anymore. And eventually he became the headman and also became rich.</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>Walu ot Tasu om i Sambarak</p> <p>Tinangon di Rumalom Pamadsu Kg. Longob 1988 Tinulus di Jamail Masadur</p>	<p>Lapan Anjing dan Sambarak</p> <p>Diceritakan oleh Rumalom Pamadsu Kg. Longob 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Eight Dogs and Sambarak</p> <p>Told by Rumalom Pamadsu Kg. Longob 1988 English Translation: Nelleke & James Johansson 2012</p>
<p>Warooo waro kabarsan, waro ot iso tongondu silod sodu do Sabah, napatayan dot sawo. It tongondu diti, waro ot tanak yo dot kusay nga okodok po, opod om duwo toon nogi ot tumur. Ngaran nopo dit tanak diri nga i Sambarak. It tama yo, ole'ed no kapatay. Duduwo po yoalo dot musikin babanar ka. Om maan nopo raraato dot tongo tulun siri.</p> <p>Ii nopo walay doalo nga sid ososodu dit natad di walay di binatang dit tongo tulun, sid pomogunan siri. Na, kadung kaanu nopo it tongo tulun siri do tongo kanas, tu i tongo tulun siri dino, maagasu nopo om ino no ot koririnaapaan, maan no di tongo tulun om mingkoyod no sid natad di walay di Sambarak tu monginsosolon di Sambarak om i tidi di Sambarak. I walay di Sambarak dino, arâaraat om okôokodok, tu amu kadaya i tidi di Sambarak, om aso nogi dit tongo tulun siri ot monulung doalo mama'al do walay. Gaam-gaam nogi pokipapatayan nopo yoalo dino. Amu eengin it tongo tulun siri dot miyon po i Sambarak om i tidi yo siri.</p>	<p>Pada zaman dahulu kala, ada seorang perempuan yang tinggal di hujung negeri Sabah, yang kematian suami. Perempuan ini mempunyai seorang anak lelaki yang masih kecil lagi, dan baru berumur dua belas tahun. Anak ini bernama Sambarak. Ayahnya sudah lama meninggal dunia. Jadi, hanya mereka berdua saja lagi yang meneruskan hidup dalam kemiskinan, dan selalu dihina oleh orang-orang kampung.</p> <p>Rumah mereka pula terletak agak jauh dari halaman rumah panjang orang-orang kampung di kampung itu. Apabila sahaja orang-orang kampung mendapat rezeki, iaitu mendapat binatang buruan, sebab orang-orang di kampung itu selalu saja berburu, dan itulah sumber lauk-pauk mereka, orang-orang di kampung itu akan berhenti di hadapan rumah mereka untuk memperlihatkan apa yang telah mereka dapat, untuk menyakiti hati Sambarak dan ibunya. Rumah Sambarak pula sangat kecil dan sudah uzur kerana ibu Sambarak tidak berupaya untuk membina rumah. Tambahan pula, tidak ada orang yang mahu membantu membuatkan rumah untuk mereka. Malahan orang-orang di sana sangat mengharap agar Sambarak dan ibunya mati cepat-cepat, sebab mereka tidak mahu Sambarak dan</p>	<p>Once upon a time, there was a woman way at the other end of Sabah whose husband had died. This woman had a son who was still young; he was only twelve years old. The boy's name was Sambarak. His father was long-since dead. There was just the two of them, and they were very poor. The people in that village always insulted them.</p> <p>Their house was far from the yard of the longhouse where most of the people of that village lived. When the people there had gotten a wild boar – since the people there hunted with dogs for their meat – they would stop in the yard of Sambarak's house to make Sambarak and his mother envious. Sambarak's house was shabby and small, because Sambarak's mother lacked energy to do any better, and nobody there was willing to help them to build a house. Instead, they were hoping that they would die soon. The people there did not want Sambarak and his mother to live there any longer.</p>

I tongo tulun dit mantad sid magasu diri om kaanu do dupot, mingkoyod po bo siri. Jadi, it tidi di Sambarak om i Sambarak diti, mintong-intong nōono beeri, tu osolon. Nunu ong it tongo tulun diri nga, insan kodutan sabat nga amu i Sambarak om it tidi. Iiri nopo rarata dit tongo tulun, monginraraat om monginsosolon nopo.

It tongo tulun dit nakaanu dit tongo kanas ataw-i tambang diri, sera nopo ong opongo mangakan, maan no om umpugon no i tongo tulang. Jadi, posuwangon no sid wakid. Orikot it minsasarap, ampo oposik i Sambarak om i tidi yo, maan no dit tongo tulun om kukuukon no it tongo tasu. Jadi, oompug nopo it tasu diri, maan no potiyaso it tongo tulang sid walay di Sambarak. Om kuminam nōono it tongo tasu migogol tu misosolod di tulang. Nu ong olibabaan sambil i Sambarak om it tidi yo, mindakod yoalo sid tobon ka. I tongo tulun nopo diri ka nga songifirak tu otomon dit sam-ko' iri.

Om kadang-kadang o'eetan-i i Sambarak, sampay kangararaa nga mongirak nogi it tongo tulun siri. Iri nopo raraato di tongo tulun tara'at siri, monginraraat nopo di Sambarak om it tidi yo.

Adi, boros di tidi di Sambarak, “Ay, osusa no ot tirad diti. Nga ino nopo oy akang, kadung kapayig oku no, sam-ko' mongukad oku do bayag, mansaw-ansaw ko tu, maan ko

ibunya tinggal lagi di kampung itu.

Orang-orang yang pulang dari berburu dan mendapat binatang, akan berhenti di situ. Jadi, Sambarak dan ibunya melihat mereka dengan hanya berputih mata sahaja. Sedangkan orang-orang itu langsung tidak mahu memberikan mereka walau secubitpun juga. Malah mereka selalu sahaja menghina dan membuatkan Sambarak dan ibunya berputih mata melihat apa yang mereka dapat.

Bahkan, orang-orang yang telah mendapat bermacam-macam jenis binatang itu, apabila sahaja mereka selesai makan, mereka akan mengumpulkan tulang-tulang dan memasukkan ke dalam sebuah bakul. Dan apabila tiba pada waktu subuh, ketika Sambarak dan ibunya belum bangun dari tidur, mereka akan mengumpulkan anjing-anjing mereka dan membuang tulang-tulang itu ke dalam rumah Sambarak, sehingga menyebabkan Sambarak dan ibunya terjaga dan berlari-lari tanpa ketentuan kerana terperanjat, kerana anjing-anjing itu berkelahi di dalam rumah Sambarak. Sedangkan orang-orang itu pula malah suka dengan keadaan itu.

Kadang-kadang juga Sambarak digigit oleh anjing-anjing itu sehingga berdarah-darah. Begitulah tabiat orang-orang di situ. Mereka selalu menghina Sambarak dan ibunya.

Lalu, ibu Sambarak berkata, “Aduhai, susahlah kalau begini. Tapi, beginilah, kalau ibu pergi ke kebun mangambil ubi manis, kau pergilah jalan-jalan sebab, nanti anak-anak itu menggaduh kau pula,” katanya,

The people who came back from hunting who had gotten some game would stop there. So Sambarak and his mother would just look at the game with envy. These people would not give so much as one pinch of their game to Sambarak and his mother. This is how they always behaved: they would insult them and also make them envious.

The people who had killed a wild boar or deer, when they had finished eating, they would gather the bones and put them in a bamboo basket. The next morning, before Sambarak and his mother had woken up, they would call the dogs. When the dogs had gathered, they would scatter the bones in Sambarak's house. So then the dogs go on fighting over the bones. What's more, should Sambarak and his mother be sleep walking at that time they would climb the walls. Then the people would then laugh and laugh, because they thought that was funny.

Occasionally Sambarak would be bitten and start bleeding but the people would just laugh about it. That is how evil the people there were, always abusing Sambarak and his mother.

So Sambarak's mother said, “This situation is difficult. But here's the thing, son. When I am away, for instance when I dig up sweet potatoes, you just go wandering around; otherwise the

<p>dati intagaa dat tongo tanganak,” ka. Tu i Sambarak dino, maan nopo intagaa om raraato. Na, maapanaw dñiri i Sambarak sid sodu. Iri kasasarakan ongoyon yo, sid gowuton. Seeso nõono yalo diri sid gowuton.</p> <p>Na, i tidi di Sambarak diti, muli nopo, songkooli ong mongowit dot bayag; songkoowit ong tampusuk om tongo tuntu do tongo gowuton. Ombong-ko' it sid binatang diri nga kanas, tambang, koriday, palanuk nopo ot rinapa ka, nga iri tu insan tayadan i Sambarak om i tidi yo nga amu.</p> <p>Waro iso tadlaw, tiya dit minongoy i tidi di Sambarak sid sinambak, pamanaw no i Sambarak ka sid gowuton. Om kalaga i Sambarak dot toluuwas, dot nosoriliyan do tinggaton kabarasan, mogurelo-poom milom nokokito i Sambarak dot pengkakat ot tasu. I Sambarak diri, kadung nokokito dot tasu tinumigagang no tu korosiyon dialo ot tasu. Jadi, may nopo di Sambarak om indakod do puun do tinggaton tu rumosi dit tasu. Ara'at po it kinendokodon di Sambarak tu siri no ot kosompitan no tu aso raan do tinggaton gima. Jadi, indakod no i Sambarak tu rumosi babanar dit tasu, nga osiba po ino tinggaton dino. Na maatakom dñiri sid tinggaton bo, titurus no i Sambarak ka nga naan bñanar sagka'ay it titurus.</p> <p>Jadi, toronong it tasu sid puun dit tinggaton sid</p>	<p>kerana Sambarak ini selalu dikacau oleh anak-anak di situ. Nah, Sambarak pun selalu pergi jauh dari situ apabila ibunya tidak ada di rumah. Dan tempat yang selalu dia pergi ialah di hutan. Dia hanya seorang diri di dalam hutan.</p> <p>Ibu Sambarak pula, selalu pulang dengan membawa ubi manis, kadang-kadang juga dia membawa ubi kayu dan pucuk-pucuk kayu. Sedangkan orang-orang yang tinggal di rumah panjang itu pula membawa berbagai-bagai jenis binatang, iaitu, babi hutan, rusa, kijang dan pelanduk untuk lauk-pauk mereka. Sedikitpun mereka tidak memberi kepada Sambarak dan ibunya.</p> <p>Pada suatu hari, semasa ibu Sambarak pergi ke kebun tembakaunya, Sambarak pula pergi ke hutan. Setibanya Sambarak di kawasan yang agak lapang dan dikelilingi dengan pokok pinang, tiba-tiba Sambarak ternampak seekor anjing yang sedang berdiri. Lalu, apabila sahaja Sambarak melihat anjing itu, dia terkejut dengan sangat, kerana Sambarak ini sangat takut dengan anjing. Jadi, oleh kerana terlalu takut, Sambarak terus sahaja memanjat pada pokok pinang, sedangkan pokok pinang ini bukannya jenis yang berdahan. Selepas sahaja Sambarak memanjat pada pokok pinang itu, dia bagaikan terlekat di sana, sedangkan badannya pula bagaikan hendak menggelongsor ke bawah tapi dia tahankan sahaja.</p> <p>Jadi, anjing itu pergi mendekati pohon pinang di mana Sambarak</p>	<p>children may pick fights with you.” She said this because they were always picking fights with him and hurling abuse at him. So then Sambarak began wandering far away. The place where he would most often go was the woods. He would be alone in the woods.</p> <p>When Sambarak’s mother would come home she would sometimes bring sweet potatoes, sometimes cassava and edible leaves. Meanwhile, those in the longhouse had wild boar, deer, barking deer, or mousedeer for meat, but they would not even once share a portion with Sambarak and his mother.</p> <p>One day when Sambarak’s mother went to the tobacco field, Sambarak went into the woods. When he reached an open spot which was surrounded by betelnut trees, suddenly he saw a dog standing there. When Sambarak saw the dog he was shaken up because he was afraid of dogs. So he climbed a betelnut tree for fear of the dog. It was a poor choice of a tree to climb, leaving him in a tight spot since betelnut trees have no branches. So there he was, having climbed the tree for fear of the dog, and the one he climbed was quite short. As he clung there he was in danger of sliding back down, but he resisted it.</p> <p>Meanwhile the dog approached the betelnut tree that</p>
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<p>nindokodon di Sambarak om kinam muurubuy, milom turu nenan d̄iri iti tasu kawalu dit maaganak. Guguu dot koriday it tanak. Adi i tongondu, i maaganak, nga ugu do karud do tambang. Songtingaa ka i tongo tasu sid di Sambarak.</p> <p>Milom minomoros it tasu ka, it tasu dit maaganak n̄ono, “Adis, oy Anak-anak, akoy-i tō mongunguro dikaw diti,” ka. Iri not rumosi no i Sambarak ka, tu ajajaranan dot milom eelo momoros dot tatasu-i. Jadi, boboyo'o nopo di Sambarak tu apanatan no babanar, om mitas no i kangkab yo ka tu manaan dit tumurus i koyuwan yo, turus-i sid siba.</p> <p>“Kada rumosi, kada rumosi,” ka kembagu dit tasu, “amu ya-i kukuoyon ikaw,” ka.</p> <p>“Na, akano oku nogi dikoo, endodoso oku dot ugu diti,” ka di Sambarak.</p> <p>“Ay, akoy-i tō mongunguro diti,” ka dit tasu dit maaganak, “ino-i nga maya okoy dikaw muli sid dikoo,” ka. Norongow peri boros dit tasu, milom amu rumosi d̄iri i Sambarak ka.</p> <p>Jadi, waya no it tasu walu nenan diri dot amu d̄iri rumosi babanar i Sambarak. Dadi, korikot moosomok di walay, boros di tasu maaganak, “Woy ka, ajang po silo, ajang po om pongowit do tongo nopo kaakanan, panabpo po om owito muli,” ka. It tongo tasu diri,</p>	<p>memanjat dan datang pula yang lain, sehingga menjadi lapan ekor kesemuanya termasuk ibu anjing. Anak-anak anjing itu besarnya seperti kijang, manakala ibu anjing pula besarnya sama dengan ibu rusa. Anjing-anjing itu semuanya memandang kepada Sambarak.</p> <p>Tiba-tiba ibu anjing itu bercakap, “Wahai anak-anak, kami tidak akan mengapa-apakan kau,” kata ibu anjing itu. Jadi, semakin bertambahlah Sambarak ketakutan kerana dia merasa sangat hairan bila tiba-tiba anjing itu pandai bercakap sebab jarang sekali ada anjing yang pandai bercakap. Jadi, oleh kerana sudah agak letih memanjat pada pohon pinang itu dan adanya pula sudah luka-luka akibat terlalu lama memeluk pada pohon pinang itu, mahu tidak mahu Sambarakpun lalu menggelongsor ke bawah.</p> <p>“Jangan takut, jangan takut,” kata anjing itu lagi, “kami tidak apa-apakan kau,” katanya.</p> <p>“Nah, kamu makanlah saya, saya tidak tahan begini,” kata Sambarak.</p> <p>“Hai, kami tidak mengapa-apa ini,” kata si ibu anjing, “malahan kami mahu ikut kau pulang ke tempat kamu.” Setelah mendengar kata-kata anjing itu, tiba-tiba Sambarak tidak lagi merasa takut.</p> <p>Lalu, kelapan-lapan ekor anjing itupun mengikuti Sambarak pulang, dan Sambarakpun tidak lagi begitu ketakutan. Jadi, apabila sudah agak dekat dengan rumah Sambarak, ibu anjing itu berkata, “Cuba kau pergi menyinggah dahulu di sana, singgah dahulu dan bawakan apa sahaja jenis makanan, tangkap dan bawa pulang,”</p>	<p>Sambarak was climbing and kept getting closer. Suddenly seven more dogs arrived. The first dog was the mother. The seven puppies were about as big as a barking deer. The mother dog was about as big as a doe deer. The dogs were all looking up at Sambarak.</p> <p>Suddenly mother dog spoke, saying “Oh young man, we won’t harm you.” That really scared Sambarak because it very rarely happens that dogs know how to speak. So Sambarak made a snap decision to slide down anyway, since he was very tired, and his chest was cut open from hugging the tree to stop himself from sliding down.</p> <p>“Don’t be afraid, don’t be afraid,” said the dog speaking again, “we won’t do anything to you,” it said.</p> <p>“You may as well eat me; I’m suffering in my present state,” said Sambarak.</p> <p>“No, we won’t do anything to you,” said the mother dog, “but we will go back home with you.” Upon hearing those words, Sambarak was suddenly no longer afraid.</p> <p>When the eight dogs joined him, Sambarak was not that afraid anymore. When they got close to the house, the mother dog said, “Let’s stop over there, stop over and bring some food, catch it and bring it home.” The dogs spoke just like we speak. One of the dogs disappeared and</p>
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<p>momoros dot sam-ko' pomoros no daaton. Jadi, tonob no ot iso o tasu. Om ampo leeled, maasangab-i dot kanas, mad-ko' aga'an i kanas di sasangabon dit tasu.</p> <p>Na, boros dit tasu maaganak sid di Sambarak, “Ino nopo oy Anak-anak,” ka, “pogulu-i muli sid walay om pensano i tidi nu dot waro tasu nu, tu otigagang dati. Milom rumosi dati ong kokito no dagay,” ka. Jadi panangkus no i Sambarak mogulu muli.</p> <p>“Nokuro ko oy akang?” ka di tidi yo tu notigagang dot nokitanan dot sam-ko' iri i Sambarak.</p> <p>“Idi,” ka di Sambarak, “waro tasu ku sulo,” ka mirak-irak tu otomon.</p> <p>“Kon-ko' owudut oy Akang. Ontod siongo ma ot tasu nu?” ka, amu aparasayaan. “Ay, minaya dogon, turu nenan kawalu dit maaganak nga miabal dot tambang,” kabarasan kagayo. “Nga nangajang po do kanas,” ka, nga tadpom amu aparasayaan i tidi.</p> <p>“Kada mowudut!” ka di tidi.</p> <p>“Ay babanar. Intangay pogi udiyo,” ka di Sambarak om tutudukon no i tongo tasu dot sumobut diiri sid walay.</p> <p>“Ay akang, agayo ilo tasu dilo,” ka dit tidi. Om insan-insan-i i tongo tasu mindakod sid walay di Sambarak ka, nga amu ela'an ong okukuro tu, milom</p>	<p>katanya. Dan kemudian, salah seekor daripada anjing itupun lalu masuk ke hutan. Dan tidak lama kemudian, anjing itu datang dengan membawa seekor babi hutan yang digonggongnya. Bagaikan ringan sahaja babi hutan itu.</p> <p>Lalu, kata ibu anjing itu kepada Sambarak, “Beginilah anak-anak,” katanya, “Kau pergilah mendahului kami pulang ke rumah, dan beritahulah ibumu bahawa kau mempunyai anjing, sebab nanti dia akan terkejut pula. Nanti dia akan ketakutan pula bila melihat kami,” katanya. Lalu, Sambarak pun berlailah mendahului anjing-anjing itu pulang ke rumahnya.</p> <p>“Kenapa kau nak?” tanya ibu Sambarak, kerana terkejut melihat Sambarak begitu.</p> <p>“Ibu,” kata Sambarak, “saya ada anjing, di sana,” katanya sambil tersenyum kerana gembira.</p> <p>“Anak jangan bohong ya. Dari mana pula datangnya anjing kau?” kata ibunya, kerana tidak percaya. “Mereka ikut sayalah ‘Bu, semuanya ada lapan ekor termasuk ibu anjing yang besarnya sama dengan ibu rusa. Tapi mereka singgah sekejap dalam hutan untuk mengambil babi hutan,” kata Sambarak, tapi ibunya langsung tidak percaya.</p> <p>“Jangan bohong!” kata ibunya.</p> <p>“Betullah, ‘Bu. Cuba ibu lihat di sana,” kata Sambarak, sambil menunjuk ke arah anjing-anjing yang baru muncul dan sedang menuju ke rumah mereka.</p> <p>“Besarnya anjing itu, ya Nak,” kata ibu Sambarak. Lalu, anjing-anjing itupun naik ke rumah Sambarak, tapi entah kenapa rumah mereka yang sudah begitu uzur, tidak</p>	<p>not much later, it reappeared carrying a wild boar in its mouth, as if the boar was light.</p> <p>Then the mother dog said to Sambarak, “Young man, you should go home first to inform your mother that you have dogs, otherwise she may be shocked. She may be afraid if she sees us.” So Sambarak ran home first.</p> <p>“What’s the matter, son?” asked his mother, who was startled to see Sambarak running.</p> <p>“Mom,” said Sambarak, “I have some dogs over there,” he said smiling from happiness.</p> <p>“Don’t you lie, son. Where did you get dogs from?” she said, not believing him. “They followed me, seven dogs and the eighth one is the mother. The mother is as big as a deer. They caught a wild boar,” he said. But his mother didn’t believe him in the least.</p> <p>“Don’t lie!” said his mother.</p> <p>“It’s true. Look over there,” said Sambarak, pointing at the dogs approaching the house.</p> <p>“Son, those dogs are huge,” said the mother. All at once the dogs came up into Sambarak’s house, and I don’t know how they did it because somehow the</p>
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amu-i opuut i walay dot sam-ko' iri kogumu di tasu. Om powilio no siri it kanas. "May nōono dikoo karajaa ino," ka di tasu dit minongowit di kanas.

Adi, maay no ralago dit tidi di Sambarak, om rapa'a no dino dot ogumu o jinis dot pangarapa. Jadi, alaga it mangakan nōono iri, "Ay, tumongkiyad okoy bo yokoy diti tu yokoy tasu," ka dit tasu maaganak. "Kong-ko' ogumu mamaan boroso ka, mi'ilang tokow nopo," ka dit tidi di Sambarak. Jadi, pi'ilang no yoalo kikiawi mangakan. Om kopongo mangakan nga, owowiyaw no it tidi di Sambarak ka tu, indarama om iri ot nakaakan dot ki-raraa.

Kadung nokoboros dit tongo tasu ong tongo maan doalo tu milom minongoy sirid walay di Sambarak, pomoros no it tidi di Sambarak dot, "Pensan oku dikoo, biano tu nongo-kaanu at tongo tulun silod binatang, osusa tokow ong sasarap, tu timungon mari at tulang dilo om ipuwos nogi siti; migogol nōono at tongo tasu," ka. Om korongow dit tasu iri, pomoros no dot, "Oō, odop kow-i sino, dumadar okoy leed. Kon-i-ko' rumosi kow om kon-i-ko' mogidu kow," ka di tasu dit maaganak. "Mindoo nga kada kow-i mindoo, sisino kow-i," ka. Om dadar no it tongo tasu sid indokodon; om sid tongo lalawangan. Waro linumosok sid tongo susut ganta amu okitanan.

juga runtuh, sedangkan anjing yang naik ke rumah mereka begitu banyak. Setelah anjing-anjing itu naik ke rumah Sambarak, anjing yang membawa babi hutan itu terus sahaja meletakkan babi hutan itu di atas lantai, dan kemudian berkata, "Nah, kamu uruslah itu," katanya.

Jadi, ibu Sambarak pun lalu mengambil babi hutan itu dan kemudian memotongnya, dan memasaknya dengan bermacam-macam jenis masakan. Setelah tiba waktu makan, "Kami harus mengasingkan diri daripada kamu, sebab kami ini anjing," kata ibu anjing. Tapi, ibu Sambarak pula berkata, "Jangan berkata begitu, kita makan sahaja bersama-sama," kata ibu Sambarak. Kemudian, merekapun lalu makan bersama-sama. Selepas mereka selesai makan, ibu Sambarak merasa sangat kenyang, kerana baru hari itu dia dapat makan daging yang segar.

Setelah anjing-anjing itu menerangkan maksud kedatangan mereka ke rumah Sambarak, ibu Sambarak pun lalu berkata, "Saya mahu mengingatkan kamu, sebab hari ini orang-orang di rumah panjang itu telah menangkap binatang. Jadi pada esok pagi memang kita akan menghadapi masalah kerana, orang-orang itu biasanya mengumpulkan sisa tulang binatang itu dan kemudian membuangnya dalam rumah ini; apalagi anjing-anjing akan berkelahi di sini," kata ibu Sambarak. Apabila anjing itu mendengar apa yang dikatakan ibu Sambarak, anjing itu pula berkata, "Baiklah, kamu tidurlah di situ, kami berbaris sedia di sini. Jangan kamu takut dan jangan kamu lari, tetap saja berada di sana," kata anjing itu. Setelah itu, anjing-anjing

house did not collapse despite so many dogs. They laid the wild boar down. "Now you butcher it," said the dog that had brought the wild boar.

So Sambarak's mother butchered it and cooked it and made many different dishes from it. When it was time to eat, the mother dog said, "We will go now, because we are dogs." "Don't make such a fuss, we will eat together," said Sambarak's mother. So they all ate together. After they had finished eating, Sambarak's mother was very satisfied because amazingly, this was the first time she had ever had fresh meat.

After the dogs had clarified their purpose in coming to Sambarak's house, Sambarak's mother said, "I have to inform you that today the people in the longhouse have gotten game, so we will have trouble tomorrow morning, because they will gather the bones and throw them here and the dogs will fight over them." When the dogs heard that they said, "All right, you sleep there, we will take up the guard watch beforehand. Don't be afraid and don't go away," said the mother dog. "Don't even go down, stay over there," she said. And the dogs watched over the stairs' and the doors. Some also hid in the corners, just out of sight.

Amu-i owudut, korikot nopo dit minsasarap, it duruk sumuwab, songkukukuk-i i tongo tulun moninong dit tongo tasu. Dot warot musuun dot tongo wakid, waro ot maababo dot pata'an dot ki-suwang dot tulang. Amu lele'ed, ooyud nopo it tongo tulun ka, sam-ko' magasu. Kadung nokorikot sid walay di Sambarak, may no potiyaso it tulang sid suwang dit walay. Nu ong it tongo tasu dit tongo tulun diri nga minsan-insan-i mindakod kabarasan nga, korikot nogi sid tukad, sambaton no dit tongo tasu di Sambarak moningap i liow om powowoson sid tana nga, tarus matay dot miikikip-i. Jadi, it tongo tulun dit nokokito dit parakara diri, songtotongong ka. Ampo lele'ed ka, nawi no it tongo tasu dit tulun tu naan patayo dit tasu dit osundu om okudarat po it sid walay di Sambarak.

Jadi, kelala'ay dit tongo tulun dot nawi it tongo tasu doalo dot naan patayo dit tasu sid walay di Sambarak, "Ay, ki-tasu ilot Tatanak," ka, nga moorosi it tongo tulun tu agayo babanar it tasu di Sambarak dino kokitanan. "Nga mumuli tokow po," ka. "Aso no mis beno, patayon tokow ilot Tatanak. Tutudan tokow i walay di tatanak," ka. Dot noringkaw

itupun berbaris di atas tangga dan di depan pintu; ada juga yang bersembunyi di bawah kulung rumah supaya tidak kelihatan.

Keesokan harinya, pada waktu hari masih subuh lagi, kedengaranlah suara orang-orang yang memanggil anjing-anjing mereka. Dan tidak lama kemudian kelihatanlah kelibat mereka yang masing-masing dengan bakul dan ambung yang berisi sisa tulang binatang. Tidak lama kemudian, berduyun-duyunlah orang-orang itu pergi ke rumah Sambarak, sepertinya mahu pergi berburu sahaja lakunya mereka. Setelah orang-orang itu sampai di rumah Sambarak, mereka terus membuang sisa-sisa tulang itu ke dalam rumah Sambarak. Apalagi anjing-anjing mereka pun naik ke rumah Sambarak untuk memakan tulang-tulang itu. Akan tetapi, baru sahaja sampai di tangga, anjing yang ada di rumah Sambarak terus menggigit leher anjing-anjing orang yang membuang tulang-tulang itu dan membuangnya ke tanah, sehingga anjing-anjing itu menggelepar dan lalu mati. Jadi, orang-orang yang melihat kejadian itu tercengang kerana merasa hairan. Tidak lama kemudian, habislah kesemua anjing orang itu mati kerana dibunuh oleh anjing Sambarak yang ajaib dan kuat.

Jadi, setelah semua orang mengetahui bahawa anjing-anjing mereka habis dibunuh oleh anjing yang ada di rumah Sambarak, merekapun berkata antara satu dengan yang lain, "Kanak-kanak itu mempunyai anjing, ya," kata mereka, dengan merasa takut kerana anjing Sambarak itu kelihatan sangat besar, "tapi, kita pulang dahulu," kata mereka. "Kali ini memang tiada ampunan lagi, kita akan bunuh

True enough, early next morning, the people called their dogs. Someone carried a bamboo basket and another carried a woven basket on his back with bones in them. Not much later, the people flocked together, as if they were going hunting. When they reached Sambarak's house they scattered the bones inside the house. The peoples' dogs were about to climb up all at once, but when they reached the stairs they were greeted by Sambarak's dogs who grabbed them by their necks and threw them on the ground. They died straightaway, convulsing. The people who witnessed this stared silently. Not much later, all the dogs of the people had been killed off by the magical strong dogs in Sambarak's house.

As soon as the people realized that their dogs had been wiped out, killed by the dogs in Sambarak's house, they said, "So that Boy has dogs," and they were afraid because Sambarak's dogs looked very big. "Let's go home," they said. "Now there is no question about it, we will kill that Boy. We will burn down his house," said the people in the village, who had been shocked

<p>nopo it tongo tulun sid pomogunan diri ka tu milom ki-tasu i Sambarak.</p> <p>“Nga kada kow rumosi,” ka dit iso bongut, “tu maan tokow patayo kikiawi it tongo tasu om it tatanak om i tidi yo,” ka. Tiya diri, pomoros no it tasu dit maaganak sid walay di Sambarak, dot, “Kada kow rumosi oy Sambarak oy idi,” ka. Om tiya dino, munawaw no it pomogunan.</p> <p>Dadi, rikot no i tongo tulun sid walay di Sambarak. It tongo tulun dino, songkukuyut do tandus, gampa, sopuk om tongo kayu. Ampo nokorikot it tongo tulun sid walay babanar ka, lintuun no it iso duwo it tasu di Sambarak sid tana om pagkakay ka nga ogiab-ogiab it tana, samko' saab ot kagayaan kataam. Jadi, kokitanay nopo dit tongo tulun iri, insan-insan-i moginanangkus tu rumosi babanar. Aso no posunduran dit tongo tulun mangalawan dit tongo tasu di Sambarak ka, tu it tongo tasu doalo dino nawi matay, om rumosi po dit okitanan it tasu di Sambarak. Eeranan bo iri tu, milom ki-tasu i Sambarak dot lalandu kosundu, om ampo insan kokitanay di tongo tulun ot kobubuatan di tasu diri.</p> <p>Mantad diri, amu po dñiri kapagasu it tongo tulun siri ka tu aso dñiri ot tasu pagasu. I tasu nopo di Sambarak diri ka nga, tumonob-tumonob sid gowuton, muli po om ki-owit no dot</p>	<p>Kanak-kanak itu. Kita bakar rumahnya,” kata mereka kerana orang-orang di kampung itu semuanya merasa terganggu kerana tiba-tiba Sambarak mempunyai anjing.</p> <p>“Tapi, kamu jangan takut,” kata satu suara, “sebab kita akan bunuh kesemua anjing itu dan juga Kanak-kanak itu dengan ibunya sekali,” kata suara itu. Pada waktu itu, berkatalah ibu anjing yang ada di rumah Sambarak, “Sambarak, Ibu, jangan kamu takut,” kata anjing itu. Pada masa itu, hari sudah hampir siang.</p> <p>Lalu, berdatanganlah orang-orang ke rumah Sambarak. Orang-orang itu, masing-masing memegang lembing, parang, sumpit dan kayu. Namun, belumpun mereka sampai di rumah Sambarak, dua daripada lapan anjing Sambarak turun ke tanah dan mencakar tanah itu sehingga tanah itu tercabik menjadi kepingan yang saiznya sama besar dengan alat penampi padi. Dan apabila orang-orang itu melihat hal yang demikian, maka ketakutanlah mereka, lalu berlari pergi dari situ. Tidak ada lagi kemampuan orang-orang itu untuk melawan anjing-anjing Sambarak kerana anjing-anjing mereka sudah mati semuanya, dan lagi mereka merasa kecut hati bila melihat anjing Sambarak. Mereka merasa hairan kerana tiba-tiba sahaja Sambarak memiliki anjing yang begitu ajaib, kerana mereka belum pernah melihat anjing yang sedemikian rupa.</p> <p>Sejak itu, orang-orang di kampung itu tidak lagi dapat berburu sebab mereka sudah tidak punya anjing untuk dibawa berburu. Sementara anjing-anjing Sambarak pula selalu masuk ke hutan, dan pulang ke rumah</p>	<p>that Sambarak suddenly had dogs.</p> <p>“Don’t be afraid,” said one voice, “because we will all kill all the dogs and the Boy, and his mother.” Then the mother dog in Sambarak’s house said, “Don’t be afraid, Sambarak and mother.” At that time it was becoming light out.</p> <p>So people began coming to Sambarak’s house. They were carrying spears, bush knives, blowguns, and sticks. Before the people had actually reached the house, two of Sambarak’s dogs went down to the ground from house and scratched the ground, breaking off chunks of soil, throwing pieces as big as a winnowing basket. When the people saw this, they all ran at once because they were very afraid. Nobody dared to go forward anymore with the plan to fight Sambarak’s dogs, because their own dogs had been wiped out, and they were afraid when seeing Sambarak’s dogs. They were amazed, though, that Sambarak suddenly had dogs with extreme magical powers, as they had never seen dogs behave like that before.</p> <p>From then on, the people were unable to go hunting with dogs, since they did not have dogs to hunt with anymore. Sambarak’s dogs, however, kept disappearing into the woods and</p>
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tambang no ong, koriday no ong, kanas no ot owiton muli ka. Na, lele'ed nopo, i tongo tulun siri monguwasi dñiri di Sambarak ka tu, mokiompit om mokianu dit tongo daging dit towit dit tasu tosundu. Jadi, leed nopo, sampay momoli dñiri it tongo tulun.

Na, lele'ed nopo, kong-ko' osusa po kumaraja it tidi om i Sambarak diri ka tu waro nopo ot pogiiman dot takanon. Sumanang dñiri i tidi di Sambarak ka, tu daagan dit tongo tasu monulung. Tad-pom ginumumu dñiri it dapu di Sambarak, tongo tawag nga ogumu, tinukul/botukul, wagas om masam-masam no. Titikid suwab, waro nopo ot tulun lumaga sirid walay di Sambarak – osomok osodu no. Lele'ed nopo dñiri, nosukod no dñiri i Sambarak ka, abasag om oligkang nogi.

Jadi, waro iso tadlaw, milom waro ot tulun nokorikot siri id walay di Sambarak ka. Tu, yalo dino osodu dñiri ot tabar ka, pomogunan wookon nga nela'an no i kosuulan di Sambarak. Tikid suwab nopo dot waro ot tulun mantad sid pomogunan suway ka dot momoli dot tawag, tinukul/botukul om tonsi, wagas sid di Sambarak. Jadi, it tulun nopo diri ka nga kong-ko' momoli dot tonsi ka nga mongolos dit isot tasu yo. “Ay, aa-ku keelo yoku dino tu kong-ko' yoku po ot ki-kuasa sid tasu dino,” ka di Sambarak. “Nga duato ku po ilo tasu,” ka. Om piduduat dñiri, “Oõ, pongoyon

dengan membawa rusa, kijang, babi hutan dan macam-macam lagi. Lama-kelamaan, orang-orang di kampung itu berbaik dengan Sambarak kerana mereka mahu meminta daging binatang yang dibawa pulang oleh anjing Sambarak yang ajaib itu. Lama-kelamaan lagi orang-orang di sana membeli daging kepada Sambarak.

Nah, setelah sekian lama, Sambarak dan ibunya tidak lagi bersusah payah berkerja kerana mereka sudah ada sumber pencarian. Sambarak dan ibunya kini sudah senang, kerana ditolong oleh anjing-anjing itu. Harta benda mereka kini menjadi banyak. Mereka sudah memiliki gong besar, gong kecil, beras dan macam-macam lagi. Setiap hari, ada saja orang yang datang ke rumah Sambarak – dari jauh dan dekat. Setelah begitu lama, Sambarak pun sudah dewasa, perkasa dan tampan.

Jadi, pada suatu hari, tiba-tiba ada orang datang ke rumah Sambarak. Sebab Sambarak itu sudah dikenali oleh orang di kejauhan, kampung-kampung yang lain sudah mengetahui kelebihan Sambarak. Setiap hari, ada saja orang dari kampung lain datang ke rumah Sambarak untuk membeli gong besar, gong kecil dan beras. Tapi, orang yang baru datang itu bukannya untuk membeli daging, akan tetapi dia mahu meminjam salah seekor daripada anjing Sambarak. “Hm, saya tidak pandai memutuskannya sebab bukan saya yang berkuasa atas anjing-anjing itu,” kata Sambarak. “Walau macamanapun, saya bertanya dahulu pada anjing itu,” kata Sambarak lagi.

come back home sometimes bringing a deer, sometimes a barking deer, sometimes a wild boar. After a long time, the people there became nice to Sambarak, because they wanted to ask for a share in the meat that the magical dogs brought home. After a long time, the people started buying the meat.

Eventually Sambarak's mother no longer had to take the trouble to work, because she already had a source of food. Sambarak's mother's life became easier, thanks to the dogs that were helping her out. Sambarak's possessions also multiplied, he had large gongs, small gongs, rice, and all kinds of things. Every day someone came to Sambarak's house, from near or from far. Eventually Sambarak grew up and he was strong and handsome at that.

One particular day suddenly someone had arrived at Sambarak's house. He came because the news about Sambarak had spread far; in other villages Sambarak's uniqueness had become known. Every day someone from another village came to buy large gong, small gong, meat, or rice from Sambarak. But this man did not want to buy meat but to borrow one of his dogs. “I'm not sure about that because I'm not the one who has authority over these dogs,” said Sambarak. “Let me ask the dogs.” When he asked the dogs, the mother dog said, “All right, I will let one dog go,”

<p>ku bo it tiso,” ka dit tasu maaganak, tu it tasu maaganak ot paaratu dot tukum pakaa dit tongo tasu kiawi.</p> <p>Jadi, boros di Sambarak, “Oõ, koolos ko bo dino nga totontuon no dogo monumad,” ka. “Ay, oõ,” ka dit tulun diri, “nga maya ka dogon at tasu dilo?” ka. “Ay, maya-i belo ong boroson ku om at tongo koruang yo,” ka di Sambarak.</p> <p>Jadi, apo leled, uli no i tulun diri om minaya diiri it tasu songinan tu, “Waya no,” ka di Sambarak. Jadi, korikot nopo sid tanga do ralan, bala di tutulun diti ot kinapangalasan dit tasu diri nga warot nasambat yo dot iso ot ralit dot masalong om ralit dot boowang. It ralit nopo do maasalong nga ugu dot guwas dot tinggaton, orongit ko' masalong ka.</p> <p>Jadi, ka di tulun diri, “Maay po ajangay ilot ralit dot boowang,” ka pakaa sid tasu. Ino nopo tulun diri bala'ay nga pokipapatayan i tasu diri. “Gotong matay po ino tasu, akanon di boowang,” ka di ginawo di tulun. “Ong amu-i matay, matay bo dati ong kaajang dit masalong; ong amu-i matay, matay bo dati ong kaajang dit buayo,” ka di ginawo di kusay tu, nakaajang po ino kusay dino dot buayo, noponu</p>	<p>Dan kemudian dia menanyakan hal itu kepada anjing-anjing itu. “Baiklah, saya akan mengizinkan salah seekor daripada anjing ini,” kata ibu anjing, sebab ibu anjing yang akan membuat apa sahaja keputusannya.</p> <p>Setelah itu, Sambarak pun lalu berkata kepada orang yang mahu meminjam anjing itu, “Kau boleh juga meminjam salah seekor daripada anjing itu, tapi kau mesti memberi makanan yang cukup kepada anjing itu,” kata Sambarak. “Baiklah,” kata orang itu, “Tapi, anjing itu mahu mengikuti sayakah?” tanya orang itu. “Tentulah anjing itu akan ikut kau, jika saya dan kawan-kawannya mengizinkannya,” kata Sambarak.</p> <p>Tidak lama kemudian, orang itupun segera pulang dan anjing yang akan dipinjamnya pun lalu mengikutinya sebab, “Kau ikutlah dia,” kata Sambarak. Jadi, ketika sampai di tengah perjalanan, rupanya tujuan orang itu meminjam anjing daripada Sambarak adalah kerana dia telah menjumpai sarang ular tedung dan sarang beruang. Dan kononnya, ular tedung yang dimaksudkan itu adalah sebesar batang pokok pinang, dan ular tedung itu adalah yang paling ganas.</p> <p>Lalu, orang itu berkata, “Cuba kau singgah dahulu pada sarang beruang itu,” katanya kepada anjing yang dipinjamnya. Tujuan orang itu rupanya adalah untuk membunuh anjing itu. “Mudah-mudahanlah anjing itu mati dimakan oleh beruang itu,” kata orang itu dalam hati. “Kalau dia tidak mati juga, mungkin dia akan mati jika bertemu dengan ular tedung; kalau tidak mati juga, mungkin dia akan mati jika berjumpa dengan buaya,” kata lelaki itu dalam hatinya, sebab dia juga telah menjumpai</p>	<p>because the mother dog was the one who made decisions for all the dogs.</p> <p>Sambarak said, “All right, you can borrow one, but assure me that you will feed it.” “All right,” said the man, “but will the dog follow me?” “Yes, it will follow you if I and its companions tell it to,” said Sambarak.</p> <p>Not much later, the man went home with the one dog following him because Sambarak had said, “Follow him.” When they were some way along, it turned out that the reason the man had borrowed the dog was that he had come across a cobra’s nest and a bear’s den. The cobra was as big as the trunk of a betelnut tree and it was fierce.</p> <p>So the man said to the dog, “Let’s stop by that bear’s den.” Now it turned out that the man wanted to see the dog killed. “Hopefully that dog will die, eaten by the bear,” said the man to himself. “If the bear doesn’t kill it, it will probably die when it encounters the cobra. If the cobra doesn’t kill it, maybe it will die in an encounter with the crocodiles,” said the man to himself, because he had come across crocodiles as well, a river</p>
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<p>nopo it bawang ka.</p> <p>Jadi, liyot no it tasu tu tinuduk nopo di tulun nga nela'an no dit tasu. Jadi, ampo lele'ed ka, pososobut po di tasu om sasangabon-i it boowang. "Ay, okudarat ino tasu dino nga kada po," ka di tulun. Jadi, ralago no dit tongo tulun it boowang ka tu milom ginumumu it tongo tulun siri. I tongo tulun nopo diri bala'ay nga tulun montod sid pomogunan di Sambarak it minogidu om miniupakat mamatay dit tasu di Sambarak.</p> <p>Jadi, orikot it minsasarap, "Ongoyo po dogo i ralit do masalong ka, ongoyo po dogon," ka dit tulun. Dot it masalong nopo dino kabiasaan nga, amu kororongow do korit, amu miantatara, moninduk no; tadpom orongit babanar dot tongo dupot suway kabiasaan om tulun. "Ba, poombalon po ino tatasu benoh," ka dit tulun. Jadi, liyot no it tasu. "Ay, matay ko bo, ongoy nogi sino," ka tu amu no opotutan ong amu po amu matay it tasu. Jadi, ampo lele'ed ka, mookorus-i it tasu dot gagayaton-i it masalong ka. Mongumporog i tongo tulun om asana no dit tasu ka, tu amu apapatay. Nga iri bo tu otomon-i i tongo tulun ka, tu babayangon dot kaakan no dot masalong. "Nga suwab mogintong oku dot kudarat dat tasu," ka dit tongo tulun, tu pokipapatayan no it tasu.</p>	<p>sungai yang penuh dengan buaya.</p> <p>Kemudian anjing itupun menghilangkan diri ke dalam hutan sebab walaupun hanya diberi petunjuk sahaja tapi, anjing itu sudah tahu. Dan tidak lama kemudian anjing itupun muncul dengan menggonggong beruang itu. "Aik, perkasanya anjing itu ya, tapi nanti kau," kata orang itu. Setelah itu, orang-orang itupun lalu memotong beruang itu, sebab kononnya tiba-tiba ramai orang yang datang ke situ. Padahal rupa-rupanya orang-orang itu adalah orang dari kampung Sambarak yang telah melarikan diri dan berkomplot untuk membunuh anjing Sambarak.</p> <p>Keesokan harinya, "Tolong saya ambilkan dahulu ular tedung itu, tolong ambilkan untuk saya," kata orang itu. Padahal, ular tedung itu kononnya pantang mendengar bunyi, dan tidak semena-mena akan mematak, sebab ia tersangat ganas kepada binatang-binatang lain dan juga kepada manusia. "Cubalah kali ini, anjing," kata orang itu. Kemudian, anjing itupun menghilangkan diri lagi di dalam hutan. "Kau mesti mati, cubalah kau pergi ke sana," kata orang itu lagi sebab rasa tidak percaya jika kali inipun anjing itu tidak akan mati juga. Tidak lama kemudian, anjing itu datang sambil menarik-narik ular tedung itu. Orang-orang di sana tidak percaya dengan apa yang mereka lihat dan mereka sangat benci pada anjing itu, sebab ia tidak pandai mati. Tapi, walau macamanapun orang-orang itu merasa gembira juga sebab mereka sudah membayangkan bahawa kali ini mereka dapat makan ular tedung. "Tapi, esok saya mahu tengok keperkasaan anjing itu," kata orang-</p>	<p>full of them.</p> <p>Then the dog disappeared because as soon as the man had pointed out the place to it, it knew where to go. Not much later, the dog reappeared carrying the bear in its mouth. "Wow, that is one strong dog, but you're not done yet," said the man. Then the people butchered the bear, because seemingly out of nowhere lots of people showed up. Actually these people were people from Sambarak's village who had left after forming a plot to kill Sambarak's dog.</p> <p>The next morning, the man said, "Bring me that cobra, bring it to me." That cobra could not hear walking sounds without striking without delay. It was very fierce towards other animals as well as to humans. "Alright then, let's give this dog a try now," said the man. Then the dog disappeared. "You are going to die, go over there," he said, feeling something would be wrong if the dog wasn't killed this time. Not much later, the dog came patting back, dragging the cobra along. The people shook their heads, greatly impressed and hated the dog because it hadn't been killed. On the other hand they were happy because they were already picturing eating the cobra. "Tomorrow we will see how much strength that dog really has," said the people, because they wanted to see the dog killed.</p>
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Jadi, osopung po dit minsasarap, angkatay no dit tulun it tasu, “Maay po dogo tabpa'ay ilo buayo,” ka. Iri po bala, niupono di Sambarak dit tantad mamananaw it tasu, “Kadung ong waro kotigangan nu, monguwang no,” ka.

Jadi, korikot sid bawang dot noponu dot buayo, tuop no it tasu. Ampo nokosondot banar, sasambato-i moningap dit buayo. Om kinam it tasu moningap mongiit no dit tongo buayo siri. Moyoo po dit ongo pukul sopulu om intangay nopo dit tulun – it tulun dino minindakod sid kayu – it weeg ka nga rinumagang nopo, om songlalandung it tongo buayo ka. Jadi, lele'ed ka, minimbulay no ot iso buayo dot sinuniyan do polod ka; iri no kapala do buayo. Om pigogol dit tasu, misaralom misoribaw no, mitotos babanar migogol. Mooyo nopo dit rumuuk no ot tadlaw sid kotonobon, om palalandung po dit kapala di buayo; notori i buayo!

Om tindal it tasu nga intangay nopo di tongo tulun ka nga masam-ko' tundalo; pembulay it tongo tongkowiaw om tunduundu dit tasu ka; nedu kikiawi it tongo kulit. Jadi, totongong po it tasu om

orang itu, kerana mereka ingin sekali membunuh anjing itu.

Jadi, awal-awal pagi lagi pada keesokan harinya, orang-orang itu membawa anjing itu ke sesuatu tempat, “Kau tolong saya tangkap buaya itu,” kata orang itu kepada anjing itu. Padahal sebelum mereka berangkat, Sambarak ada memesan sesuatu kepada anjing itu. Pesan Sambarak, “Kalau kau ada masalah, kau mesti mengauk,” kata Sambarak.

Jadi, sesampainya anjing itu pada sungai yang penuh dengan buaya, masuklah ia ke dalam. Akan tetapi, belumpun ia mencecah ke sungai, buaya-buaya itu terus memahaminya. Lalu, anjing itupun terus menggigit buaya-buaya itu, dan ketika tiba pada kira-kira pukul sepuluh pagi, dan orang-orang itu melihat pada sungai itu, (sebab orang-orang itu memanjat pada pokok kayu) maka kelihatanlah oleh mereka bahawa air itu berubah menjadi merah, dan buaya-buaya itu pula terapung-apung atas permukaan air. Jadi, tidak lama kemudian, timbul pula seekor buaya yang kepalanya ditumbuhi dengan pokok palma, dan kononnya dialah ketua kepada buaya-buaya itu. Lalu, berlakulah pergelutan antara anjing dengan buaya itu, dan mereka saling bertindihan antara satu dengan yang lain kerana sama-sama mengeluarkan kekuatan. Dan, ketika matahari sudah hampir terbenam di ufuk barat, terapung-apunglah ketua buaya itu di permukaan air. Buaya itu kalah!

Dan ketika anjing itu naik ke darat, orang-orang itu melihat anjing itu sama seperti pukut; hati dan jantungnya terkeluar, kerana semua kulitnya tertanggal. Setelah beberapa saat kemudian, anjing itu termenung sejenak kemudian dia mengauk, dan

Early in the morning the man took his dog out, and said, “Catch that crocodile for me.” Sambarak had given the instruction to his dog before it left, “If you run into a problem, you must howl.”

When they reached the river that was full of crocodiles, the dog dove in. Before it had reached the water, it was already met by a crocodile snapping at it. The dog immediately began biting the crocodiles. When it got to around ten o’ clock in the morning, the people saw (the people who had now climbed into trees) that the river had become all red, and there were many crocodiles floating in it. Not much later one crocodile emerged who had a palm tree growing out of him; he was the leader of the crocodiles. He tangled with the dog and then went under and came up, furiously fighting. By the time the sun was setting in the west, the crocodile leader was floating; the crocodile had been defeated!

The dog went ashore but to the people it looked like a fishing net; the liver and heart of the dog were exposed; all its skin had been peeled off. The dog sat still and then howled, and Sambarak heard it as did the dogs in his

ponguwang nogi kabarasan, om korongow di Sambarak om it tongo tasu dit sid walay. Nga, insan-insan nokengkakat kabarasan yoalo, i tongo tasu om i Sambarak. Om panangkus sid tasu dit nolos dit tulun, i Sambarak nga minanangkus-i. Om korikot siri, miad-iad i Sambarak ka tu nokitanan it tasu dot mogimpatay no. Nga iso om moonila it tongo tasu dit kalaga diri, ampo lele'ed ka, noolit om komuro wagu-i it tasu dit nolos.

“Babanar-i,” ka di Sambarak, “ara'at it tulun dit minongolos dino. Mamatay bala'ay ot kikiroon nôono diri,” ka om toguwang no sid tongo tasu. “Tongoh pikiran duyu?” ka tu sumuku-i i Sambarak sid tongo tasu. Boros dit maaganak it tasu, “Maay tokow solokoyo,” ka. Jadi, ongoy no yoalo sid walay dit tongo tulun siri, tu nongokooli no it tongo tulun dino tu nokitanan po it tasu, it sabat po matay daagan dit buayo. Adi, korikot nopo i Sambarak om it tongo tasu diri, waro minawang sid susuwangon, waro sid tukad, waro ot minonoruwang sid walay kabarasan. Piningpatayan doalo kikiawi it tongo tulun siri.

Nongo-patay po it tongo tulun diri om nokooli sid walay di Sambarak, pomoros no it maaganak it tasu ka dot, “Muli okoy nôono diti tu yokoy nopo diti, sinuu okoy dit tama ya

apabila Sambarak dan anjing-anjing yang ada di rumah Sambarak terdengar akan aukan anjing yang dipinjam itu, dengan serentak Sambarak dan anjing-anjing itu berdiri. Lalu, kesemua mereka berlari ke arah suara aukan anjing itu dan Sambarak juga turut sama berlari menuju kepada anjing yang dipinjam itu. Sesampainya di sana, Sambarak terus menangis kerana melihat bahawa anjing yang dipinjam itu sudah hampir mati. Akan tetapi, apabila anjing-anjing yang lain sampai, mereka terus menjilat anjing yang sudah hampir mati itu satu demi satu, dan tidak lama kemudian badan anjing yang dipinjam itu sembuh seperti sediakala.

“Betullah,” kata Sambarak, “jahat sangat orang yang meminjam itu ya, rupanya dia bertujuan hendak membunuh,” katanya, dan kemudian menghadap kepada anjing-anjing itu. “Apa pendapat kamu?” tanya Sambarak kepada anjing-anjing itu. Kata si ibu anjing, “Mari kita serang,” katanya. Lalu, merekapun pergilah ke rumah orang-orang itu, sebab orang-orang itu terus pulang ke rumah masing-masing setelah melihat bahawa anjing yang mereka pinjam itu sudah hampir mati akibat diserang oleh buaya-buaya. Jadi, sesampainya saja Sambarak dan anjing-anjing itu, ada yang menghalangi pintu masuk, ada yang menghalangi tangga, dan ada pula yang memasuki rumah itu. Mereka membunuh semua orang-orang di situ.

Setelah orang-orang itu habis dibunuh, dan pulang ke rumah Sambarak, berkatalah ibu anjing itu, “Kami ni mahu pulang sudah, sebab kami ini hanya disuruh oleh bapa kami untuk pergi menolong kau,

house. They all stood up at once. The dogs ran to the dog that the man had borrowed, and Sambarak also ran. When they got there Sambarak cried, because the dog looked as if it was about to die. But each dog that arrived would lick its wounds, and not much later, the borrowed dog was restored as good as new.

“It is true,” said Sambarak, “the man who borrowed the dog is evil. Clearly he was planning to kill the dog,” he said, turning to the dogs. “What do you think?” he asked, facing his dogs that he counted on. The mother dog said, “Let’s attack.” Then they went to the house of that man, because he and the other people had gone home, having seen the dog that was almost dead because of the crocodile. When Sambarak and the dogs got to their house, some dogs blocked the door, some were on the stairs and some invaded the house. They killed all the people there.

After all those people had been killed and Sambarak and his dogs had returned to Sambarak’s house, the mother dog said, “We are going home now, because we were sent by

<p>mongoy monulung dikaw. Tu osianan dikaw dot ugu diri ot pangatag di tongo tulun sid dikoo dot pawayaan kow-i dit tongo tulun dot kanas, tambang, ot mogot ong manaak po dikoo nga amu, nga maan kow nogi raraato,” ka.</p> <p>Norongow nopo di Sambarak it boros dit tasu, minogiad no i Sambarak om i tidi. “Nga patayon okoy dati dat tongo tulun,” ka di Sambarak, “tu ogumu ot dumangki dogo,” ka. Nga boros dit tasu, “Kong-ko' rumosi kow dino tu okitanan dagay-i ikoo. Kadung waro kosusa'an monginloow kow nopo dagay. Nga aso no toõ ot kosusa'an nu, sampay le'ed poma,” ka dit tasu maaganak.</p> <p>Jadi, insan-insan-i momoros dot, “Mongoy okoy no,” ka om sunday no sid sawat om sam-ko' tumulud ka. Nga kong-ko' tasu babanar bala'ay iri, tulun dot kayangan bala'ay. Miad-iad om mitingaa i Sambarak sid sawat, nga i po takod ot okito dot tulun dot kayangan bala'ay, it tongo tasu diri.</p>	<p>sebab kasihan melihat kau yang diperlakukan oleh orang-orang seperti itu, mereka sengaja menyakitkan hati kamu dengan memperlihatkan binatang tangkapan mereka kepada kamu, sedangkan sedikitpun mereka tidak mahu memberikan kepada kamu, bahkan kamu dihina pula,” katanya.</p> <p>Setelah Sambarak mendengar apa yang dikatakan oleh ibu anjing itu, Sambarak dan ibunya terus menangis. “Tapi, mungkin orang-orang itu akan membunuh kami,” kata Sambarak, “sebab ramai orang yang dengki dengan saya,” katanya. Tapi, anjing itu pula berkata, “Kamu jangan takut sebab kami sentiasa memperhatikan kamu. Kalau kamu ada masalah, kamu panggillah kami. Tapi, memang kamu tiada masalah sudah, bahkan sampai selama-lamanya,” kata ibu anjing itu.</p> <p>Jadi, serentak dengan itu, semua anjing-anjing itu berkata, “Kami pergi dulu,” kata mereka sambil meloncat ke atas dan seperti terbang. Rupanya ia bukanlah anjing sebenar, tapi ia adalah orang kayangan. Sambarak dan ibunya menangis sambil memandang ke atas, namun hanya kaki sahaja yang mereka lihat, sebab rupa-rupanya anjing-anjing itu adalah orang kayangan.</p>	<p>our father to come help you. He felt sorry for you for how people were treating you with wild boar and deer; it wouldn't have been so bad had they given you some, but they didn't. Instead, they hurled abuse at you.”</p> <p>When Sambarak heard the message of the dog he and his mother cried. “But the people may kill us,” said Sambarak, “because many of them are envious of us.” But the mother dog said, “Don't be afraid of that because we will keep an eye on you. If there are any problems just call us. But actually you won't ever have any more problems forevermore.”</p> <p>Then they all said at once, “We are leaving,” and they jumped and went up as if they were flying. Actually they were not real dogs, but heavenly beings. Sambarak cried and looked up, but only the feet of the dogs, who turned out to be heavenly beings, were visible.</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 style="text-align: center;">I Dudungit, i Yusak Suronggo, om i Kolintagu</p> <p style="text-align: center;">Tinangon di Rumalom Pamadsu Kg. Salimandut 1987 Tinulis di Jamail Masadur</p>	<p style="text-align: center;">Dudungit, Yusak Suronggo, dan Kolintagu</p> <p style="text-align: center;">Diceritakan oleh Rumalom Pamadsu Kg. Salimandut 1987 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Dudungit, Yusak Suronggo, and Kolintagu</p> <p style="text-align: center;">Told by Rumalom Pamadsu Salimandut Village 1987 English Translation: Nelleke & James Johansson 2012</p>
<p>Waro kabarasan duwo koyuwan ot tulun reetan di Yusak Suronggo om i Kolintagu. Nokopiinsomok o walay dino.</p> <p>Iso tadlaw, poniyud no Yusak Suronggo. Muusulok di bawang sid tanga dot timbaan. Ay, ogumu ot sinuyudan; tongo dungkarow, tongkuyu, om tongo gipan. Ampo lele'ed, korikot no yalo sid sulok di weeg. Waro ot punti nokitanan dot sangkayu nansak dot miiginit.</p> <p>“Ay, manganganu oku po dino punti,” ka di Yusak Suronggo tu wilton. Jadi, pangagampot no dit punti, amu nokitanan dialo dot waro po ot tawos. Tu elo babanar mangatag i rogon. Pangagampot om nawakas it tawos, nagatan it tunturu di Yusak Suronggo. Ay, iduwon no di Yusak Suronggo nga amu no eedu.</p> <p>Jadi maatangkus-i i Dudungit tu nokitanan dot muugura it lologodon dit tawos yo, tu</p>	<p>Pada zaman dahulu, ada dua orang perempuan yang bernama Yusak Suronggo dan Kolintagu. Jarak rumah mereka hanya berdekatan sahaja.</p> <p>Pada suatu hari, Yusak Suronggo pergi ke sungai untuk menangkap ikan dengan menggunakan siut (tangguk). Makin lama dia mensiut, semakin pula dia berada di tengah-tengah hutan rimba. Banyak sekali hasil tangkapannya; ikan yang kecil-kecil, ketam, dan udang. Tidak berapa lama kemudian, diapun sampai di hulu sungai. Tiba-tiba dia terserempak dengan pokok pisang yang buahnya sudah masak.</p> <p>“Aik, saya mahu ambil buah pisang tu,” kata Yusak Suronggo sebab pada masa itu dia sangat lapar. Lalu diapun pergi ke pokok pisang itu dan mencapai buah pisang tersebut, tapi Yusak Suronggo tidak nampak bahawa rupanya di tempat itu ada dipasang jerat. Jerat itu dipasang oleh seorang anak gergasi yang bernama Dudungit. Baru sahaja Yusak Suronggo cuba untuk mencapai buah pisang tersebut, jerat yang dipasang oleh gergasi itupun terlepas lalu mengikat jari Yusak Suronggo. Walau macamanapun Yusak Suronggo berusaha untuk membukanya, namun usahanya itu tidak berhasil.</p> <p>Lalu Dudungit pun datang ke jeratnya itu, kerana dia nampak dari jauh bahawa kayu yang menarik</p>	<p>Once upon a time there were two women named Yusak Suronggo and Kolintagu. They lived in neighboring houses.</p> <p>One day Yusak Suronggo went scooping for fish. She walked upstream in the middle of the jungle. She scooped up lots of things; small fish, crabs and shrimp. After not too long she got to the headwaters of the creek. She saw a banana tree with a ripe bunch of bananas hanging down.</p> <p>“I’m going to take those bananas,” said Yusak Suronggo, since she was hungry. She reached for the bananas and didn’t notice that there was a snare trap. (The demons are really good at making snares.) She reached out and the snare was tripped, and Yusak Suronggo’s fingers were snared. She tried to get free but it wouldn’t come loose.</p> <p>Dudungit came running because he saw that the sapling used to spring the trap was</p>


<p>otimpan-i sid walay di rorogon it tawos. I Dudungit nopo dino, garagasi nga tanak po ka.</p> <p>“Ba, noontung oku benoh, ki-sulung iti tawos ku,” ka di Dudungit.</p> <p>“Ay, kuoyon oku nōono dikaw diti?” minongoduat i Yusak Suronggo.</p> <p>“Duuy, owiton ku silod walay, akanon,” ka di Dudungit.</p> <p>“O', awasi benoh nga, gulu po, duaton tekaw ong isay ngaran nu.”</p> <p>“Ay, taw no diri,” ka di garagasi.</p> <p>“Oõ, uli po om duato po it tidi nu ong isay ngaran nu,” ka.</p> <p>Jadi panangkus no i Dudungit muli tu sumambat dit tidi yo sid walay. Korikot siri, boros di Dudungit, “Idi, idi, ki-sulung it tawos ku nga amu po mokiowit siti ong amu po koboros ku ot isay ngaran ku,” ka.</p> <p>“Oõ, ngaran nu nopo,” ka di tidi yo, “nga: ‘Dudungit Kutayago Tatas do Mogundolok Ngit Kangkung Kawadan’,” ka di tidi. “Ino ngaran nu babanar dino,” ka.</p> <p>Jadi panangkus no it Dudungit pakaa sid tawos yo. Nga korikot sid tanga ralan, om katabpo, om korikot sid Yusak Suronggo.</p>	<p>jeratnya itu bergerak-gerak sebab ia kelihatan dari rumahnya. Dudungit itu adalah anak hantu gergasi.</p> <p>“Nah, hari ini saya untung besar sebab ada yang mengena pada jerat saya,” kata Dudungit.</p> <p>“Alahai, engkau nak buat apalah dengan saya ini?” tanya Yusak Suronggo dengan nada yang ketakutan.</p> <p>“Aik, saya akan bawa kau pulang rumah untuk dimakan,” jawab Dudungit.</p> <p>“O, bagus juga tu, tapi sebelum kau nak bawa saya pulang, saya nak tahu dulu siapa nama kau?” kata Yusak Suronggo lagi.</p> <p>“Entah, saya tak tahu,” kata gergasi itu.</p> <p>“Kalau begitu, kau pulang dulu dan tanyakan pada ibumu, siapa namamu,” kata Yusak Suronggo.</p> <p>“Baiklah,” kata Dudungit, dan dia terus berlari pulang ke rumahnya. Apabila sahaja Dudungit sampai di rumahnya, “Ibu, ibu, ada mangsa yang mengena pada jerat saya, tapi mangsa jerat saya tu tak mahu saya bawa pulang, sebelum saya beritahu siapa nama saya,” kata Dudungit pada ibunya.</p> <p>“Oo, namamu ialah, Dudungit Kutayago Tatas do Mogundolok Ngit Kangkung Kawadan,” kata ibunya. “Itulah nama kau yang sebenar,” kata ibunya lagi.</p> <p>Lalu Dudungit pun segera berlari untuk kembali pada jeratnya. Tapi sewaktu dia sedang berlari, tiba-tiba kakinya tersandung pada sebatang akar kayu, lalu Dudungit jatuh tertiarap di situ. Namun apabila sahaja Dudungit bangkit semula dari</p>	<p>moving. The snare trap was visible from the house of the demons. Dudungit was of a giant type of demon, but this one was still a child.</p> <p>“Wow, I’m fortunate today, my snare has something in it,” said the Dudungit.</p> <p>“What are you going to do with me?” asked Yusak Suronggo.</p> <p>“What do you think? I’m going to bring you to my house and eat you,” said Dudungit.</p> <p>“Okay, that fine, but before you do that, I’d like to know your name.”</p> <p>“Oh, I can’t remember it, said the giant.</p> <p>“In that case, go home and ask your mother what your name is,” she said.</p> <p>So Dudungit ran home to see his mother. When he arrived, Dudungit said, “Mother, Mother, my trap has caught an animal but she doesn’t want to be brought back here until I have told her what my name is.”</p> <p>“Okay,” said his mother, “it’s, ‘Dudungit Kutayago Tatas do Mogundolok Ngit Kangkung Kawadan’; that’s your actual name.”</p> <p>So Dudungit ran back to his snare trap. When he got half way there he tripped and fell, and then he went the rest of the way back to Yusak Suronggo.</p>
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<p>“Ba, isay no ot ngaran nu oy?” ka di Yusak Suronggo.</p> <p>“Ay, aa-ku-i ela'an iri,” boros di Dudungit tu it nakatabpo, “noolingan ku.”</p> <p>“Kadung sam-ko' ino, guguli po sori,” ka di Yusak Suronggo.</p> <p>Jadi panangkus wagu gumuli. Na iri bo tu waro intolu miguguli nga oolingan nopo. Neendudan-i, nakalabus i Yusak Suronggo. Jadi, uli no Yusak Suronggo. Bebeeto-i di Dudungit.</p> <p>“Siongo no?” ka di tidi di Dudungit.</p> <p>Om, “Nakalabus no. Ara'at no tu opiolilingan ku nopo it ngaran ku om korikot oku sori,” ka.</p> <p>Jadi i Yusak Suronggo, kooli nōono diti nga, siniyudan nga ogumu, punti nga waro po tu naan saano, nanu dialo it punti di Dudungit.</p>	<p>terjatuh, dia terus berlari kepada Yusak Suronggo.</p> <p>Sesampainya sahaja dia di sana, “Siapa namamu?” tanya Yusak Suronggo.</p> <p>“Alamak, saya dah lupalah siapa nama saya, sebab tadi saya terjatuh,” kata Dudungit.</p> <p>“Kalau begitu, kau tanyakan kembali kepada ibumu,” kata Yusak Suronggo.</p> <p>Lalu Dudungit pun tidak membuang masa, dan segera berlari pulang ke rumahnya untuk menanyakan kembali kepada ibunya siapa namanya. Sementara itu, Yusak Suronggo pula berusaha untuk melepaskan diri dari ikatan jerat itu.</p> <p>Sehingga tiga kali Dudungit terpaksa berulang-alik pulang ke rumahnya untuk menanyakan namanya kepada ibunya, namun dia tetap terlupa siapa namanya, kerana, dia selalu saja tersandung dan terjatuh sewaktu berlari datang ke jeratnya itu. Hal itu menyebabkan Yusak Suronggo berjaya melepaskan diri.</p> <p>Pada kali yang ketiga Dudungit datang ke jeratnya, Dudungit mendapati bahawa Yusak Suronggo sudah tidak ada dalam jeratnya lagi. Lalu Dudungit segera pulang ke rumahnya dengan begitu hampa sekali.</p> <p>“Aik, mana sudah hasil jerat kau?” tanya ibunya.</p> <p>“Terlepas,” kata Dudungit dengan nada kecewa. “Saya tak suka lah, selalu saja saya terlupa nama saya, bila sudah sampai di sana,” kata Dudungit kepada ibunya.</p> <p>Yusak Suronggo pula, selepas dia pulang ke rumahnya, hasil tangkapannya begitu banyak sekali, pisangpun ada juga sebab dia ambil pisang milik Dudungit.</p>	<p>“Okay, so what is your name?” said Yusak Suronggo.</p> <p>“I don't know it, I forgot,” said Dudungit because he had fallen.</p> <p>“If that's the case, go back to your mother,” said Yusak Suronggo.</p> <p>So she ran back home again. In fact he went back and forth three times, but each time he forgot his name. With enough time Yusak Suronggo got free and went back home. Dudungit was out of luck.</p> <p>“Where is your prey?” asked the mother of Dudungit.</p> <p>“She got away. I hate it because I always forget my name before getting back there,” he said.</p> <p>So Yusak Suronggo got back home with lots of fish, and with bananas of Dudungit that she carried back.</p>
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<p>“Ay, diiii oy Ondig,” ka di Kolintagu, “siongo no ko ino jajangan nu dino?” ka tu orusuk om atamak ino tulun dino.</p> <p>“Ay, najajangan no bo iti moniyud,” ka di Yusak Suronggo.</p> <p>“Ay, yoku po bala'ay, mongoy moniyud suwab,” ka di Olintagu.</p> <p>Jadi it susuwab, ongoy no i Olintagu moniyud sid weeg, nga kong-ko' moniyud ot maan nga it punti-i. Okutuk ko' tulun yalo dino. Om it pomoros nga odongot.</p> <p>Jadi ampo lele'ed, nakalaga no yalo sid punti dot nansak-ansak no. Tarus pangagampot yalo om tongoh ka maan tu tarus nagatan it lunggayan yo.</p> <p>“Atuk, atuk, iti tawos di Dudungit diti,” ka di Olintagu. Ela'an dialo dot tawos dit Dudungit iri. Om korikot kembagu i Dudungit siri bo, “Ba, waro po kembagu,” ka otomon.</p> <p>“Oõ, isay ka ngaran nu?”</p> <p>“Ay, aa-ku-i ela'an iri,” ka di Dudungit.</p> <p>“Oõ, guguli po pogi, duato ong isay ngaran nu. Ong amu po ela'an nu ot ngaran nu, owito siti it tidi no,” ka di Olintagu.</p> <p>Jadi panangkus no wagu i Dudungit sid walay yo. I Olintagu dino kong-ko' kooli nopo i Dudungit sid walay om</p>	<p>“Ai, kawan,” kata Kolintagu, “di mana kau dapat semua itu?” katanya sebab dia orang yang gelojoh dan tamak.</p> <p>“Saya dapat sewaktu saya pergi mensiut ikan di sungai,” kata Yusak Suronggo.</p> <p>“O, esok saya mahu pergi mensiut ikan,” kata Kolintagu.</p> <p>Keesokan harinya, Kolintagu pun pergilah ke sungai untuk mensiut ikan, tujuan utamanya bukanlah untuk mensiut sahaja, tapi, untuk mencari pisang. Dia seorang yang selalu berkekurangan dan pertuturannya sengau.</p> <p>Tidak lama kemudian, diapun terjumpa dengan pokok pisang yang berbuah dan sudah masak. Lalu diapun dengan tidak membuang masa, terus sahaja mengambil buah pisang itu, dengan tak semena-mena pergelangan tangannya terikat dengan jerat yang dipasang oleh Dudungit.</p> <p>“Ala, jerat si Dudungit lah ini,” katanya. Dia tahu bahawa jerat yang dipasang itu ialah jerat milik Dudungit. Lalu, tidak lama kemudian, Dudungit pun sampai. “Wah, ada lagi,” katanya dengan gembira.</p> <p>“Siapa namamu?” tanya Kolintagu kepada Dudungit.</p> <p>“Saya tak tahu,” kata Dudungit.</p> <p>“Oo, kau pulang dulu, dan tanyakan pada ibumu siapa namamu. Kalau masih juga kau tak tahu siapa nama kau, baik kau bawa saja ibu kau ke mari,” kata Kolintagu.</p> <p>Lalu Dudungit pun terus berlari pulang ke rumahnya. Sementara Kolintagu pula, bukan dia berusaha untuk melepaskan diri dari jerat</p>	<p>“Wow, friend,” said Kolintagu, “where did you come across all that?” She asked because she was gluttonous and greedy.</p> <p>“I came across this scooping for fish,” said Yusak Suronggo.</p> <p>“Then I also want to go scooping for fish tomorrow,” said Kolintagu.”</p> <p>So the next day Kolintagu went fish scooping, but she wasn't so much after the fish but rather the bananas. She was a forever needy person. And her speech was nasal.</p> <p>After not too long she got to some ripe bananas. She straightaway reached for them, and as you might expect her wrist was bound.</p> <p>“Oh no, this is the snare trap of Dudungit,” said Kolintagu. She recognized Dudungit's snare. So Dudungit came back there once again. “Good, I've caught another animal,” he said happily.</p> <p>“What is your name?” asked Kolintagu.</p> <p>“I don't know it,” said Dudungit.</p> <p>“Well, go home again; ask what your name is. If you still don't know your name, then bring your mother here,” said Kolintagu.</p> <p>So Dudungit ran home again. As for Kolintagu, when the Dudungit had gone home, instead of trying to get the rope</p>
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<p>mongidu dit tali nga monotos nogi mangakan dit punti, orusuk babanar ka.</p> <p>Intolu miguguli i Dudungit nga kakal-i amu ela'an it ngaran yo tu katabpo nopo, nga kakal-i siri i Olintagu tu mangakan dit punti ot indoso.</p> <p>Le'ed nopo, napal dñiri di Dudungit it ngaran yo, tu mantad dit otudukan di tidi popoogoton di Dudungit dot; ‘Dudungit Kutayago Tatas do Mogundolok Ngit Kangkung Kawadan’, sampay nakalaga, om poboroso sid di Olintagu.</p> <p>“Oõ, ino ka ngaran nu,” ka di Olintagu dot nawi no dialo mangakan it punti. Om sam-ko' amu-i rumosi dit garagasi diri.</p> <p>“Oõ,” ka di Dudungit om mangay no korooto di Dudungit it Olintagu, om owito no muli sid walay. Jadi korikot sid walay, om kokitanay di tidi yo, “Ay olomu ino oy akang, inot dudupot dino,” ka di tidi, “Posuwango silod tinsod,” ka. Om posuwango sid tinsod, dot sid tinsod dino, tulun nopo dot ogumu balaay ot tulun siri. It tinsod diri, basi ot naan waalo, sid susut.</p> <p>Kadung nokosuwang it Olintagu siri, aso nokoompit dit tulun ka ong sumadan no tu orusuk babanar yalo dino om</p>	<p>sewaktu ketiadaan Dudungit, malah dia berhabis pula makan buah pisang yang ada di situ, gelojoh sangat.</p> <p>Sudah tiga kali Dudungit berulang-alik dari sana ke rumahnya, tapi Dudungit tetap juga tak ingat siapa namanya, sebab dia selalu tersandung dan terjatuh, namun Kolintagu tetap juga berada di situ untuk makan pisang.</p> <p>Lama-kelamaan Dudungit sudah dapat menghafal siapa namanya, sebab sejak ibunya memberitahu namanya itu, maka dari situlah dia asyik mengingatnya dalam hati, ‘Dudungit Kutayago Tatas do Mogundolok Ngit Kangkung Kawadan’, sehinggalah dia sampai kepada Kolintagu.</p> <p>“O, itukah namamu?” kata Kolintagu sejurus sahaja Dudungit sampai kepadanya, dan buah pisang Dudungit pun dia sudah menghabiskannya. Dia juga sepertinya tidak merasa takut dengan anak gergasi itu.</p> <p>“Iya,” kata Dudungit, sementara tangannya ligat mengikat tangan Kolintagu kemudian membawa Kolintagu pulang ke rumahnya. Setelah Dudungit sampai di rumahnya, dan ibunya ternampak apa yang dibawa oleh Dudungit, “Gemuknya binatang itu, nak,” kata ibunya, “Masukkan terus dalam kandang babi,” kata ibu gergasi itu lagi. Setelah itu, Dudungit pun memasukkan Kolintagu ke dalam kandang yang telah dipenuhi dengan manusia. Kandang itu pula diperbuat daripada besi dan diletakkan di bawah kulung rumah mereka.</p> <p>Apabila sahaja Kolintagu dimasukkan ke dalam kandang itu, semua manusia yang ada dalam kandang itu tidak dapat makan kerana</p>	<p>off her wrist, she started stuffing bananas in her mouth; she was very gluttonous.</p> <p>Dudungit went back and forth three times because he still did not know his name, because he kept tripping and falling, but Kolintagu was still there enjoying eating bananas.</p> <p>Eventually Dudungit managed to memorize his name, because from the moment his mother taught him he repeated to himself: “Dudungit Kutayago Tatas do Mogundolok Ngit Kangkung Kawadan” until he got to Kolintagu and told her.</p> <p>“Oh, so that’s your name,” said Kolintagu, who had finished eating the bananas. It was as if she was not afraid of the giant demon.</p> <p>“Yes,” said Dudungit as he proceeded to tie up Kolintagu and take her home. When they got home and her mother saw her, she said, “Wow, that is a fat one, darling, that animal. Put it in the pig sty.” So he put her in the pig sty. The ‘pig sty’ was actually full of people, that is, in a stable for people. The ‘pig sty’ was under the house and made of steel bars.</p> <p>Once Kolintagu was in there, the other people did not get their share when they were fed because she was very gluttonous</p>
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<p>managayan nogi momobog. Iri nopo rarata, mokisosolod nopo mangakan, okutuk babanar.</p> <p>Boros di tidi di Dudungit, “Waro kalabus dino wookon dino,” ka tu managayan monurabpo i Olintagu dit tongo tulun siri, tongondu kusay no sirid tinsod diri. Ino nopo dino, ong kaanu no i Dudungit dot kosulung dit tawos yo, maan po posuwango siri, maan polomuo.</p> <p>“Gaam po inggaraan ilot kaa'anu dilo mangakan,” ka. “Om aso ot koririnapaan diti. Bang ino ot oloed powungon sino, tantu waro keedu dinot wookon. Ara'at babanar ino kanas dino,” ka.</p> <p>Om lawa'a, om kotindal sid rinantay i Olintagu pomoros no yalo, “Ay, kuoyon oku kuoyon diti nga amu oku apatay diti. Kada nopo ong mangaragang dot totodok om silongon ilot luwang dot tolingo ku. Na, kadung ‘nging’ ka torongow ku, na</p>	<p>Kolintagu sahaja seorang yang menguasai makanan yang dimasukkan ke dalam kandang itu kerana Kolintagu adalah jenis yang sangat gelojoh. Kolintagu juga sangat garang dan suka berkelahi, dia selalu sahaja memukul kawan-kawannya yang ada dalam kurungan itu. Apalagi bila waktu makan tiba, memang dia selalu tidak mahu memberi peluang kepada yang lain untuk mengambil makanan.</p> <p>Lalu kata ibu Dudungit, “Nanti terlepas pula binatang yang lain itu,”katanya sebab Kolintagu selalu menerkam manusia yang lain, yang ada dalam kandang itu. Dalam kandang itu ada lelaki dan perempuan. Itu disebabkan bahawa, apabila sahaja Dudungit mendapat hasil dari jeratnya, mereka suka mengumpulkannya ke dalam kandang, kerana menurut mereka, binatang-binatang yang baru ditangkap itu mahu diberi makan terlebih dahulu supaya menjadi gemuk, setelah itu barulah mereka akan menyembelihnya untuk dijadikan sebagai lauk mereka.</p> <p>“Ada baiknya kita makan dahulu binatang yang baru ditangkap itu,” katanya. “Lagipula, sekarang ini kita tiada lauk. Kalau binatang itu dibiarkan lama-lama di dalam kandang itu, memang ada di antara binatang itu yang akan terlepas. Tidak baik perangai binatang yang baru ditangkap itu,” katanya.</p> <p>Lalu merekapun menangkap Kolintagu dengan tanjul dan membawanya ke dalam rumah mereka. Setelah Kolintagu berada di dalam rumah gergasi itu, diapun berkata, “Ala, macamanapun kamu mahu membunuh saya, saya tidak akan mati juga, kecuali kamu</p>	<p>and would constantly beat people. This was her behavior: she would try to take food away from others, as she was very gluttonous.</p> <p>Dudungit’s mother said, “Some of them will escape with things as they are,” because Kolintagu kept attacking the other people in the pig sty, whether women or men. Their program worked like this: when the Dudungit had caught an ‘animal’ in his trap, he would put them in the pig sty to fatten them up.</p> <p>“You’d better quickly slaughter the one you just caught and eat it,” said the mother. “Besides, we don’t have meat. If you keep that one in there for a long time, the others will surely get loose. That wild boar is bad news.”</p> <p>The Dudungit lassoed Kolintagu and brought her into the house. Kolintagu said, “No matter what you do to me, I won’t die, just as long as you don’t heat up an awl and drive it into my ear. If I hear a ‘nging’ sound, then I will die.” She was</p>
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<p>matay oku no dino”. Lowong tu ino-ino pineensan dit kapatayan yo.</p> <p>Jadi pangaragang no i Dudungit dot totodok, tu maan garaso nga amu-i matay i Olintagu dino. Om naragang nopo it totodok, silongo no it sampaping it tolingo di Olintagu, nga, “Aa-ku po matay dino,” ka nogi. Om ompopipingay no monurag it tolingo yo. Jadi “nging” ka dit torongow di Olintagu.</p> <p>“Na matay oku no,” ka di Olintagu. Banar-ko' minatay-i. Jadi, tongoh po dñiri, ansako no di tidi di Dudungit i Olintagu. Ampo le'ed, nansak, pangakan no yoalo dit daging di Olintagu. Lowong ko' tulun diri.</p>	<p>memanaskan sebatang besi dan mencucuk lubang telinga saya dengan besi yang panas itu. Jika saya sudah mendengar bunyi ‘nging’ maka itu tandanya saya akan mati,” katanya dengan bodoh, kerana dia sendiri yang memberitahu bagaimana cara untuk membunuh dirinya.</p> <p>Lalu dengan tidak membuang masa, Dudungit pun segera memanaskan sebatang besi, kerana jika Kolintagu disembelihpun dia tetap tidak akan mati. Setelah besi itu panas, dicucuknyalah telinga Kolintagu yang sebelah, tapi, “Kalau setakat itu saya tak akan mati juga,” kata Kolintagu. Lalu, Dudungit mencucuk telinga Kolintagu yang sebelah lagi. Lalu Kolintagu terdengar bunyi ‘nging.’</p> <p>“Nah, saya nak mati sudah,” kata Kolintagu, lalu diapun meninggal. Apalagi, ibu Dudungit pun sangat gembira, kerana mereka sudah ada lauk untuk makan malam. Dan ibu Dudungit pun segera memasak daging Kolintagu.</p> <p>Bodoh ‘kan manusia ini.</p>	<p>stupid because she herself informed the demons how to kill her.</p> <p>Dudungit tried slitting Kolintagu’s throat but it was impossible, so he heated an awl red hot. When it got red hot, he stuck it into one of Kolintagu’s ears but she said, “That’s not enough to kill me.” Then he stuck it into her other ear. Then Kolintagu heard “nging”.</p> <p>“I am going to die now,” said Kolintagu. And she did in fact die. So Dudungit’s mother cooked Kolintagu. Not much later she was cooked and they ate the meat of Kolintagu. She was a stupid person.</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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<p>Lingkanad om i Gadung Tinangon di Rumalom Pamadsu Kg. Longob 1987 Tinulus di Jamail Masadur</p>	<p>Lingkanad dan Gadung Diceritakan oleh Rumalom Pamadsu Kg. Longob Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Lingkanad and Gadung Told by Rumalom Pamadsu Kg. Longob English Translation: Nelleke & James Johansson 2012</p>
<p>Waro waro ka ka, waro duwo koyuwan ot kusay</p>	<p>Pada zaman dahulu, ada dua orang lelaki yang berkawan rapat.</p>	<p>Once upon a time there were two men who were friends. Their</p>

<p>miniambabaya. Ngaran nopo nga i Lingkanad om i Gadung. I Lingkanad nopo diti aso po ot sawo. Nga i Gadung nopo nga waro no sawo, om i nopo ngaran di sawo yo nga i Mondu.</p> <p>Na, warot iso tadlaw, angatay no di Lingkanad i Gadung moongoy do tosu sid gowuton.</p> <p>“Oy Gadung, gaam po mongindakod kito do tosu!” ka di Lingkanad.</p> <p>“Oõ, awasi-i ino nga sera oy?” ka di Gadung.</p> <p>“Ung, woy ong suwab oy?” ka di Lingkanad.</p> <p>“Oõ, awasi-i benoh,” ka di Gadung.</p> <p>Kadung norikot it susuwab, pitanud no yoalo dot mongindakod do tosu. Nga akal-i i Lingkanad tu i Gadung ot minaan suuo do mongindakod. Maay no papakay it kayu dit nindokodon di tosu. Namot di Gadung sid sawat mongotu di tosu, ralako no di Lingkanad it papak. I Gadung ami-i nela'an dot minaan ralakay.</p> <p>Kadung naralakan, ongoy no i Lingkanad sid di Mondu. Namot di Lingkanad minongoy sid walay di Mondu, ototomon no kabelasan tu nakasambat di Mondu.</p> <p>“Oy Mondu, sowo'on tekaw nôono tu minatay no i Gadung,” ka di Lingkanad.</p> <p>“Oõ, kuoyon po kaa dino,” ka di Mondu.</p> <p>Adi, piwaya no di Lingkanad om i Mondu minuli sid walay di Lingkanad. Na, sisiri nôono ka ka iri. Ontok ko' i Gadung dit minatay ka nga amimi-i bala'ay</p>	<p>Nama mereka berdua ialah Lingkanad dan Gadung. Lingkanad belum beristeri. Manakala Gadung pula sudah beristeri, dan nama isteri Gadung ialah Mondu.</p> <p>Pada suatu hari, Lingkanad mengajak Gadung untuk mengambil daun sirih di dalam hutan.</p> <p>“Gadung, mari kita pergi ke hutan untuk mengambil sirih!” kata Lingkanad.</p> <p>“Oo, bagus juga ‘tu tapi bila?” kata Gadung.</p> <p>“Ung, bagaimana kalau esok?” kata Lingkanad.</p> <p>“Oo, baguslah ‘tu,” kata Gadung.</p> <p>Keesokan harinya, merekapun pergi untuk mengambil sirih, seperti yang telah dijanjikan. Akan tetapi, Lingkanad terlalu licik orangnya sebab dia telah menyuruh Gadung yang memanjat. Mereka memacakkan beberapa bambu pada batang pokok di mana sirih itu naik menjalar. Sewaktu Gadung sedang memetik daun-daun sirih, Lingkanad membuka pacak, tanpa pengetahuan Gadung.</p> <p>Apabila, kesemua pacak itu habis dibuka, Lingkanad terus pergi kepada Mondu. Semasa Lingkanad pergi ke rumah Mondu, bukan main gembira lagi hatinya kerana dapat berjumpa dengan Mondu.</p> <p>“Hai Mondu, saya mahu mengahwini kau, sebab Gadung sudah meninggal,” kata Lingkanad.</p> <p>“Baiklah, apa boleh buat,” kata Mondu.</p> <p>Lalu pulanglah mereka berdua ke rumah Lingkanad. Dan di situlah mereka berdua tinggal. Sementara Gadung pula yang dikatakan sudah meninggal itu, masih hidup lagi dan</p>	<p>names were Lingkanad and Gadung. Lingkanad was not yet married. But Gadung was married, the name of his wife was Mondu.</p> <p>One day, Lingkanad took Gadung to fetch betel leaves in the woods.</p> <p>“Gadung, let’s climb up and get the betel leaves!” said Lingkanad.</p> <p>“All right, that’s fine, but when?” said Gadung.</p> <p>“Oh, how about tomorrow” said Lingkanad.</p> <p>“All right, that’s fine,” said Gadung.</p> <p>The next morning they went together to climb up to get betel leaves. But Lingkanad was sly, because he told Gadung to climb up. They drove bamboo spikes into the tree which they used for climbing up the tree. While Gadung was up in the tree gathering leaves, Lingkanad removed the spikes. Gadung was not aware that they had been removed.</p> <p>After he had removed them, Lingkanad went to Mondu. When Lingkaad went to Mondu’s house, he was happy to meet Mondu.</p> <p>“Mondu, I want to marry you, because Gadung has died,” said Lingkanad. “All right, what can be done if that’s the case,” said Mondu.</p> <p>So Lingkanad and Mondu went together to Lingkanad’s house, and they were there together. As for Gadung who supposedly had died, he hadn’t</p>
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<p>iri minatay tu, sisiri id sawat.</p> <p>Om kinam tumangkangaw i Gadung ong pengkukuro mindoo. Maay nopo om kiniso i baju yo om pisusuputo no. Kadung nokopisuput poogoto no sid raan di kayu om tad tinumurus-i dñiri. Iri no winaya'an yo mindoo. Ampo nakalaga sid tana om noputut-i i kumut. Nunu po nga nadan yalo, ole'ed om noposiyon nogi.</p> <p>“Ay, ara'at iti karaja di Lingkanad dogon,” ka di Gadung.</p> <p>Om pamanaw dñiri yalo muli om kalaga sid walay yo nga mumuyaw-i i Mondu siri. Nga nela'an mâantad dot minaan di Lingkanad tayangay. Id ginawo yo rumasang babanar, mookotod it tunduundo yo.</p> <p>“Ay, minaan bala'ay tayangay di Lingkanad i Mondu nga maay ku po susuuto,” ka di Gadung.</p> <p>Om onuwo dialo it koliwang yo om rokopo no i kuda yo. Kadung narakop, saka'ay no i kuda dot minlalanu sid timpak di kuda namot dit maapânaw.</p> <p>“Oy kuda, oy kuda, kayow madpasu kito,” ka di Gadung.</p> <p>“Oy Gadung, oy Gadung, siongo ot podposuan?” ka di kuda.</p> <p>“Oy kuda, oy kuda, kayow madpasu kito silo id natad di Lingkanad,” ka di Gadung.</p>	<p>masih berada di atas pokok.</p> <p>Lalu Gadung sangat susah hati memikirkan bagaimanakah dia turun. Dengan tidak berfikir panjang, Gadung mengoyak-ngoyakkan bajunya dan menyambungkannya antara satu dengan yang lain. Apabila kain-kain itu berjaya disambung-sambungkan, Gadung terus mengikatkannya pada dahan kayu dan terus menggelongsor turun di mana dia memanjat. Namun, belumpun sampai ke tanah, kain itu terputus. Apalagi, Gadung pengan, dan lama sekali baru dia tersedar.</p> <p>“Aduh, kejamnya perbuatan Lingkanad ini pada saya,” kata Gadung.</p> <p>Setelah itu diapun pulanglah ke rumahnya, tapi, bila dia sampai di rumah, dia mendapati bahawa Mondu isterinya tidak ada di situ. Dia sudah tahu bahawa Lingkanad yang membawa isterinya itu pergi. Dalam hatinya, dia sangat marah dan jantungnya pun berdebar-debar dengan kuat.</p> <p>“Rupanya Lingkanad telah menculik Mondu ya, tapi saya susuli dahulu mereka,” kata Gadung.</p> <p>Lalu diapun segera mengambil pedangnya dan segera menangkap kudanya, kemudian naik ke belakang kuda dan segera beredar dari situ sambil menyanyi-nyanyi di atas kuda sewaktu sedang berjalan.</p> <p>“Wahai kuda, wahai kuda, mari kita berlari,” kata Gadung.</p> <p>“Wahai Gadung, wahai Gadung, ke mana tujuan kita berlari?” tanya kuda.</p> <p>“Wahai kuda, wahai kuda, kita berlari ke halaman Lingkanad,” kata Gadung.</p>	<p>actually, he was still up in the tree.</p> <p>Meanwhile Gadung began to worry how to get down. So he tore his shirt to pieces and tied them together. After he had tied them together he tied it to a branch of the tree and slid down. That was how he got down. Before he reached the ground the cloth rope broke. As a result he was knocked unconscious and it was a long time before he came to.</p> <p>“This Lingkanad has done a pretty piece of work on me,” said Gadung.</p> <p>Then he walked home and reached his house, but Mondu was gone. He guessed beforehand that Lingkanad had taken her away. He became very angry, his heart beating fast.</p> <p>“So then, Lingkanad has taken Mondu away, but I will pursue them,” said Gadung.</p> <p>He took his sword and caught his horse. After he had caught it, he mounted his horse and sang on his horse as he went along.</p> <p>“Oh horse, oh horse, let's gallop,” said Gadung.</p> <p>“Oh Gadung, oh Gadung, where are we galloping to?” asked the horse.</p> <p>“Oh horse, oh horse, let's gallop to the yard of Lingkanad,” said Gadung.</p>
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<p>Kadung nokorikot siri, maay no poogoto i kuda yo sid puun di niyuw, id natad di Lingkanad.</p> <p>“Oy Mondu, oy Mondu, sino ko oy?” ka di Gadung “Oõ, siti oku,” ka di Mondu.</p> <p>“Oõ, lintu'un siti, miwaya kito muli,” ka di Gadung. “Aa-ku,” ka di Mondu.</p> <p>Boboyo'o-i di Gadung, indakod id walay om intaay bala di Gadung nga miruruluw dot sompi modop-odop.</p> <p>Om pomoros no i Gadung dot kaa dino, “Oy Mondu, oy Mondu, impit-impit po silo, otobpusan ko do pulut, pulut diti monggilan,” ka.</p> <p>“Oy Gadung, kuro daya ku mimpit; tu'od nga pirompokon, watang nga piabpayon,” ka di Mondu, amu minsid.</p> <p>“Oy Mondu, pogidu sino!” ka di Gadung. “Aa-ku!” ka di Mondu. “Oõ,” ka di Gadung, dot araragang no.</p> <p>Om podsintak di Gadung di koliwang yo om titibaso nga nopudung miduduwo. Om lintuun no nga minaan po toyuso i niyuw om i torigi. Nokooli nopo yalo sid walay yo, awawasi no diiri. Adi, irad diri no ot gisom dit tuturan.</p> <p>Tambabaya nopo, subay-ko' otulid ot ginawo om amu eengin momudut, tu kompuson nopo dit momudut diri nga matay. Iti no</p>	<p>Sesampainya ia di sana, dia terus mengikatkan kudanya pada sebatang pokok kelapa, dekat dengan kawasan rumah Lingkanad.</p> <p>“Wahai Mondu, adakah engkau di sana?” panggil Gadung. “Iya, saya ada di sini,” kata Mondu.</p> <p>“Turun kau ke mari, ikut saya pulang,” kata Gadung. “Saya tidak mahu,” kata Mondu.</p> <p>Lalu, dengan tidak banyak cakap, Gadung terus naik ke rumah Lingkanad dan dia dapati bahawa Mondu dan Lingkanad sedang berbaring dalam selimut yang sama.</p> <p>Lalu berkatalah Gadung, “Hai Mondu, silalah engkau beralih dari situ, nanti kau terkena percikan getah, getah monggilan ini,” kata Gadung.</p> <p>“Bagaimana saya beralih, tunggu diratakan, batangpun bertindihan,” kata Mondu yang langsung tidak mahu berganjak.</p> <p>“Mondu, pergi kau dari sana!” kata Gadung. “Saya tidak mahu!” kata Mondu. “Baiklah,” kata Gadung dengan muka yang merah padam.</p> <p>Dengan tidak berfikir panjang, Gadung menghunus pedangnya dan dengan pantas, dia terus memotong sehingga kedua-duanya terpotong dua. Kemudian Gadung berlari turun dan mencantas pokok kelapa dan tiang rumah Lingkanad. Setelah itu, dia terus pulang ke rumahnya dengan hati yang puas sekali.</p> <p>Sahabat adalah, mempunyai hati yang jujur dan tidak suka membohong, sebab, jika pandai membohong, alamatnya cepat mati.</p>	<p>When he got there he tied his horse to a coconut tree in Lingkanad's yard.</p> <p>“Oh Mondu, oh Mondu, are you here?” asked Gadung. “Yes, I am here,” said Mondu.</p> <p>“Well, come down here, let's go home together,” said Gadung. “I don't want to,” said Mondu.</p> <p>Gadung decided to go up into the house and saw Mondu and Lingkanad lying together.</p> <p>And Gadung said, “Oh Mondu, oh Mondu, get out of there, or you will be splashed with sap, sap from this monggilan tree [i.e. you will be splashed with Lingkanad's blood].”</p> <p>“Oh Gadung, there is no energy to move; stumps are leveled, logs are laid crosswise,” said Mondu without moving [meaning she was willing to be killed along with Lingkanad].</p> <p>“Oh Mondu, get out of there!” said Gadung. “No!” said Mondu. “All right then,” said Gadung, now bright red.</p> <p>Then Gadung drew his sword and slashed them both clean thru. Then he went down and sliced through the coconut tree and the house posts. When he got home, he felt somewhat better. This is the end of the story.</p> <p>The moral of the story is: Friends must be upright and not want to lie, because in the end lying leads to death. This was the</p>
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<p>ot niupono dit tongo komoleengan sid daaton. Kada tokonow tumungkus tirad-ko' i Lingkanad. Torimakasi ki tu minonginongow kow diti tangan ku.</p>	<p>Inilah pesanan nenek moyang kita yang ditinggalkan kepada kita. Janganlah kita mencontohi perilaku Lingkanad. Terima kasih kerana sudi mendengar cerita rakyat saya ini.</p>	<p>teaching of our parents to us. Let us not imitate Lingkanad. Thank you for listening to my folktale.</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>I Ganuk Tinangon di Rumalom Pamadsu, Kg. Longob 1987 Penulis di Jamail Masadur</p>	<p>Ganuk Diceritakan oleh Rumalom Pamadsu, Kg. Longob 1987 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Ganuk Told by Rumalom Pamadsu, Longob Village 1987 English Translation: Nelleke & James Johansson 2012</p>
<p>It tiya di kodoori, waro iso sangod reetan di Lontongon. I Lontongon dino, montod sid pomogunan do Kogosingan. Kadung-ko' korikot i Lontongon sid pomogunan suway, oboriyu nopo i tongo tulun siri tu amu milo ong amu kaanu do tulu tu i Lontongon dino, ara'at ko' tulun om okudarat babanar.</p> <p>Naa, waro binatang talawoy siri kabarasan. Kadung-ko' nokorikot siri i Lontongon, soruwango no it binatang talawoy diri kabarasan, om sam-ko' ombo ginawo manganu do tulu dot tulun tu aso katantang dialo.</p> <p>Dadi, waro kabarasan tulun tawasi sid suway pomogunan reetan di Ganuk, aso sawo. Yalo dino, gongukon, amu no kokowii modop ka tu mongikod nopo.</p>	<p>Pada suatu masa dahulu, ada seorang musuh yang bernama Lontongon. Lontongon ini berasal dari bangsa Kogosingan. Apabila sahaja Lontongon sampai ke negeri yang lain, maka huru-haralah penduduk di sana, kerana tidak mahu tidak, Lontongon mesti memenggal kepala orang yang dijumpainya, kerana Lontongon ini adalah orang yang sangat jahat dan kuat.</p> <p>Kononnya, ada rumah panjang yang teramat panjang. Apabila sahaja Lontongon sampai di situ, dia terus menerobos masuk ke dalam, dan dengan sesuka hatinya sahaja, dia memenggal kepala orang, kerana tiada yang dapat menentangnya.</p> <p>Jadi kononnya, ada seorang lelaki yang sangat baik di dalam negeri itu. Lelaki itu bernama Ganuk, belum beristeri. Tapi lelaki itu ada batuk kering. Dia selalu tidak lena tidur</p>	<p>Long long ago there was a headhunter called Lontongon. Lontongon was from among the Kogosingan people. Whenever Lontongon went to another village, the people were panicked because it was guaranteed that Lontongon would take a head. He was both an evil person and very strong.</p> <p>Now there was a long longhouse at that place. Whenever Lontongon would come there he would invade the long longhouse and take as many heads as he liked because no one could stand up to him.</p> <p>So, there was a good man in another village called Ganuk, still single. He had a dry cough, so that he couldn't get much sleep because he was always coughing.</p>


<p>Rurumikot i Lontongon, iri no tu oboriyu nopo it tongo tulun. Momoros nopo i Ganuk, “Opunso, opunso tokow diti, yalo-i Lontongon ot ara'at no, nga kada po di Lontongon,” ka di Ganuk. “Yalo not adarakan no dot kosiow,” ka. I Lontongon diti, anamit om ologod nogi lumaguy ka. Kasana'an dialo i Lontongon.</p> <p>Iso tadlaw, onuwo no di Ganuk i tuukad om indoo sid tana mangasa. Boros di tongo tulun, “Ay, kumaa ko siongo oy Ganuk?” ka, tu mangasa i Ganuk dit tuukad yo. Nga madaada i Ganuk, it tikod no ot orongow. Dadi, kopongo mangasa, panansangkil no i Ganuk om pamanaw. “Paatod ko do tulu dino oy Ganuk,” ka dit tongo tulun. Nga madaada i Ganuk, pamanaw nogi sid pomogunan di Lontongon om mikod-ikod mamanaw.</p> <p>Korikot sid tanga do ralan om pakadaat i Ganuk dot babanar-i kawasi dit kadaat di Ganuk tu inturu rondowiyay. Lombus no i Ganuk kumaa sid pomogunan di Lontongon.</p> <p>It tiya dino, kamasan no dot naan tokuyay i Lontongon tu ara'at nopo it tinipi di Lontongon. Dadi boros di Lontongon, “Mongoy oku po sulo,” ka. Nga i tongo boboliyan moniag di Lontongon tu tiya dino, kamasan no do mogondi tu manakuy di Lontongon tu ara'at nopo bo tinipi yo. Nga amu-i mokinongow i Lontongon. Maay-i om songkilo no di</p>	<p>kerana asyik batuk sahaja. Bila Lontongon sampai, jadi huru-haralah penduduknya. Ganuk selalu berkata, “Habishlah, habishlah kita oleh si Lontongon, si Lontongon tu jahat sangat, tapi nanti kau Lontongon,” kata Ganuk. “Dia sangat berani ya,” katanya lagi. Lontongon ini adalah orang yang kuat dan pantas melompat. Ganuk sangat benci kepadanya.</p> <p>Suatu hari, Ganuk mengambil parang kontotnya dan dibawanya ke tanah untuk diasah. Kata orang-orang, “Kau mahu ke mana Ganuk?” tanya mereka, kerana Ganuk selalu mengasah parang kontotnya. Namun Ganuk diam sahaja, hanya batuknya saja yang kedengaran. Setelah Ganuk siap mengasah parang kontotnya, dia terus mengambil sarung dan memakainya di pinggang dan berjalan pergi. “Kau mahu hantar kepala kau tu Ganuk,” kata mereka. Tapi Ganuk diam saja dan terus berjalan pergi ke kampung Lontongon sambil terbatuk-batuk.</p> <p>Sampai di tengah jalan, tiba-tiba saja dia mendapat alamat yang sangat baik, kerana kononnya dia telah menjadi berani sehingga tujuh kali ganda. Setelah itu, Ganuk meneruskan perjalanannya untuk pergi ke kampung Lontongon.</p> <p>Pada masa itu, Lontongon sedang diubati dengan cara pagan, kerana kononnya dia selalu saja mendapat mimpi yang buruk. Kata Lontongon, “Saya mahu pergi ke sana,” katanya. Tapi bomoh-bomoh itu melarangnya, kerana pada waktu itu, mereka sedang menjalankan upacara mengubati Lontongon yang selalu mendapat mimpi buruk. Tapi Lontongon tidak mahu mengendahnya. Lalu dia</p>	<p>When Lontongon would show up there, everyone was panicked. But Ganuk would just say, “We will be wiped out, wiped out, Lontongon is the most evil of all, but just you wait Lontongon.” “He is just too brave,” he would say. Lontongon was quick and jumped far. Ganuk hated Lontongon.</p> <p>One day, Ganuk took his broad short bushknife and went down to the ground to sharpen it. The people said, “Hey, where are you going, Ganuk?” because Ganuk was sharpening his bushknife. But Ganuk gave no response, and all that could be heard was his cough. So when he had finished sharpening it, he put on his sheath belt and left. “Bring back the head, Ganuk,” said the people. But Ganuk said nothing and left for Lontongon’s village, coughing as he walked.</p> <p>When he got half way Ganuk got a very good omen that he would become a champion seven times over. Ganuk continued to walk towards the village of Lontongon.</p> <p>Around that time witchdoctors were treating Lontongon because he always had bad dreams. So Lontongon said, “I’m going over there.” But the shamans forbid Lontongon to go because at that time the ceremony to treat Lontongon with a ritual for his repeated bad dreams was still in-process. But Lontongon did not listen. He put his belt with his long bushknife. As for him, he</p>
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<p>Lontongon i gayang yo. Tu yalo dino, amu atatakan do gayang, nokuro ong sid natad-i .</p> <p>Okunama dot rumikot i Ganuk sid somok dit walay, siri no bo sid pomogunan di Lontongon kikiro, mamanaw i Lontongon. Dadi, nokopisamung no i Lontongon om i Ganuk.</p> <p>“Ba, kumaa ko siongo dino?” ka di Lontongon, minongoduat di Ganuk.</p> <p>Boros di Ganuk, “Kumaa oku sid di Lontongon, tu yalo not lalandu no kara'at tu asal kalaga sid dagay nga manangod nopo dot tulun dot aso sala,” ka. “Nga osodu po walay di Lontongon oy?” minongoduat i Ganuk.</p> <p>Dadi pomoros no i Lontongon, “Bo, aa-ku-i elela'an i Lontongon dino,” ka di Lontongon. “Sid dogon bala tongoyon dialo diti,” ka di ginawo di Lontongon. Nunu ong i Lontongon diti, tulun do tabasag, insomok nopo i Lontongon sid di Ganuk om pomoros no, “Tongoh ka tiimon nu di Lontongon tu yoku no i Lontongon?!” ka di Lontongon om kuutay no di Lontongon i liow di Ganuk. Nokuutan nopo, gayato no di Lontongon i Ganuk om poondoto no sid dalid do Koliyan, tokodow ko' kayu. Kong-ko' turus tinibas di Lontongon, naan po nogi owito siri. Om kuutay no di Lontongon i gayang yo.</p> <p>Nunu-i ong i Ganuk diti tu notigagang tu, “Yoku no i Lontongon,” ka di Lontongon,</p>	<p>mengambil pedangnya dan terus memakainya di pinggang, kerana Lontongon ini tidak pernah meninggalkan pedangnya walaupun hanya di halaman rumahnya saja.</p> <p>Tepat pada waktu Ganuk sudah hampir sampai di kampung Lontongon, Lontongon pula bertolak pergi dari rumahnya. Lalu bertemulah Lontongon dan Ganuk.</p> <p>“Kau nak pergi ke mana?” tanya Lontongon kepada Ganuk.</p> <p>Jawab Ganuk, “Saya mahu pergi kepada Lontongon, dialah orang yang paling jahat, bila saja dia sampai ke tempat kami mulalah dia membunuh orang yang tidak bersalah,” kata Ganuk. “Tapi jauh lagikah rumah Lontongon dari sini?” tanya Ganuk.</p> <p>“Entah, saya tak tahu tentang Lontongon itu,” kata Lontongon. “O, rupanya tempat saya pula dia mahu pergi ini,” katanya dalam hati. Oleh kerana Lontongon ini adalah orang yang berani dan kuat, dia pergi mendekati Ganuk dan berkata, “Kenapa kau mencari Lontongon, sebab sayalah si Lontongon?” kata Lontongon dan terus memegang leher Ganuk. Bila dia sudah memegang leher Ganuk, dia segera menariknya dan menghentakkannya pada akar kayu Koliyan, kayu yang sangat keras dan berkeramat. Bukan Lontongon terus memotong Ganuk tetapi di bawanya pula ke situ. Lalu Lontongon menghunus pedangnya.</p> <p>Apalagi Ganuk yang terkejut ini, ‘sebab sayalah si Lontongon’, kata Lontongon, dan di tarik dan di</p>	<p>was never parted from his bushknife, even when he was in his own the yard.</p> <p>Exactly when Ganuk approached the house in Lontongon’s village, Lontongon set off. So Lontongon and Ganuk ran across one another.</p> <p>“Well, where are you going?” asked Lontongon to Ganuk.</p> <p>Ganuk said, “I am going to Lontongon, because he is extremely evil. Whenever he comes to us he just takes the heads of innocent people. Is the house of Lontongon far?” asked Ganuk.</p> <p>“You’ve got me; I don’t know this Lontongon,” said Lontongon. “So he’s coming after me,” said Lontongon to himself. Since Lontongon was a strong man, he came closer Ganuk and said, “Why are you looking for Lontongon, because I am Lontongon?!” He grabbed Ganuk by the neck and dragged him and placed him on a buttress root of a Koliyan tree, a hardwood tree. Lontongon did not immediately slash him, but took him there first. Then Lontongon drew his long bushknife.</p> <p>Ganuk was in shock because Lontongon had said, “I am Lontongon,” and dragged him</p>
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<p>om gagayaton om niambay po i liow yo sid dalid, moginuod bo i Ganuk nga aso daya. Nga kakal-i tilawan.</p> <p>Sintako di Lontongon i gayang yo om polilibabakay monotok i liow di Ganuk. Om tiya diri poginuod om pogilumpokis i Ganuk, na, amu nonong, i dalid dit kayu nogi ot nonong ka. Tinumanom-i i gayang di Lontongon sid dalid dit kayu diri. Poginuod no i Ganuk, om poginuod tu i Ganuk dino nga abasag-i. Iri po bo tu amu kenong dit kabasagan di Lontongon. Ampo lele'ed nolomian dñiri i Lontongon dot tulang tu daagan manakat di gayang yo it nokosokot sid dalid dit kayu.</p> <p>Kowiliw nopo di Lontongon i gayang it nokosokot sid dalid, poginangkus tu rumosi dot samko' iri nakajadi om rumosi di Ganuk dot nakalabus dñiri, tundak (laguy) i Lontongon dit iso paluw. Nga sirid paluw dino minukot o tongo rugi do ralaw (dobur) do lokusan. Naa, nakasawit i liow di Lontongon, miigin-it, amu keedu.</p> <p>Panangkus i Ganuk, maatangkus mikod-ikod. Om pililingiay no di Ganuk om susuko i Lontongon, om koonong no iti busul di Lontongon, linumiong-i i tandus di Ganuk sid koyuwan di Lontongon.</p> <p>Dadi koloo i Lontongon, nga siongo po ka ki-daya dot natandayan di Ganuk ino</p>	<p>hantukkan pula lehernya pada akar kayu, dia terus meronta, namun tidak berdaya. Tapi, dia tetap juga mahu melawan.</p> <p>Lontongon menghunus parangnya dan terus saja memotong leher Ganuk. Dalam masa yang sama, Ganuk meronta, maka dia tidak kena sedikitpun. Malah pedang Lontongon pula terpacak pada akar kayu. Ganuk meronta lagi, sebab si Ganuk ini juga kononnya, adalah orang yang kuat. Cuma saja kekuatan Ganuk tidak setanding dengan kekuatan Lontongon. Tidak lama kemudian Lontongon terasa lemas, gara-gara berhabis mencabut parangnya yang terpacak pada akar kayu.</p> <p>Apabila saja pedang Lontongon terlepas dari tangannya kerana melekat pada akar kayu itu, Lontongon terus pergi dari situ, kerana dia takut ada apa-apa yang berlaku kepadanya dan dia takut kepada Ganuk sebab Ganuk sudah terlepas. Lalu Lontongon terus melompati anak sungai. Tapi di situ rupa-rupanya ada serumpun pokok rotan yang berduri. Lehernya tersangkut pula pada duri rotan itu, dia tergantung di situ dan tidak dapat melepaskan diri.</p> <p>Ganuk terus berlari untuk mengejar Lontongon, sambil terbatuk-batuk. Dengan berhati-hati, Ganuk mendekati Lontongon dan terus menikam Lontongon, sehingga terkena lubang dubur Lontongon. Apalagi, lembing Ganuk terus hilang dalam tubuh Lontongon.</p> <p>Lontongon pula jatuh ke bawah, tapi tidak berdaya lagi kerana Ganuk sudah menikamnya dengan teliti.</p>	<p>and placed his neck against the buttress root. Ganuk struggled but to no avail. But he had not lost the will to fight.</p> <p>Lontongon drew his long bushknife and swung with full force to cut off Ganuk's head. At that moment Ganuk struggled and jumped up, and the sword missed him. Instead it hit the buttress root of the tree. Lontongon's long sword was buried in the buttress root of the tree. Ganuk struggled and struggled to break free – he was actually also a strong man. Still, his strength was no match for Lontongon. But not much later Lontongon became tired from trying to pull out his bushknife that was stuck in the buttress root.</p> <p>Lontongon let go of his bushknife that was stuck in the buttress root and started running because he was freaked out how this could have happened, and he also feared Ganuk who by now had gotten loose. As he ran Lontongon jumped over a brook. But next to the brook was some thorny rattan. Lontongon's neck got snagged on the rattan, and there he hung, unable to get free.</p> <p>Ganuk ran, coughing as he ran. When he got up to Lontongon, he bent to look and then skewered him from the bottom up. His spear went into Lontongon's butt and disappeared into his body.</p> <p>Then Lontongon fell down from the rattan, but he had no strength left to fight since Ganuk</p>
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<p>monusuk. Wuruso di Ganuk it tuakad yo om totoko no i liow di Lontongon. Om turus panangkus i Ganuk muli dot gagantayon-i i tulu di Lontongon.</p> <p>Maatankus mikod-ikod, maatankus mikod-ikod pakaa sid pomogunan yo. Mooyo nopo dit sid nokopintanga di ralan om nokeelob no i Ganuk dot masam-ko' buduy it tokodok po ka, tu daagan mongikod, do mibuburuwid i tilob di Ganuk. Iri nopo diri nga i gonguk di Ganuk balaay ot notuo. Naa, kadung notook iri ka, alangkas dñiri i Ganuk moginangkus ka tu amu dñiri mongikod.</p> <p>Dadi, it sid walay di Lontongon, pagka om kamasaaan no do manakuy, om pagka tu oleed no nga aso po nokooli di Lontongon, maay nopo om posustay no i Lontongon ka. Dadi turu koyuwan o minonusu'ut kabarasan. Om kabantalay dit tongo tulun dot miiwiliw i Lontongon dot aso tulu, mangay gusa'a doalo kabarasan it minatay di Lontongon.</p> <p>Dadi om pamanaw, kabantalay no wagu it tilob di Ganuk dot masam-ko' buduy. Pagka om ooyanan it tongo tulun diri, maay nopo doalo om onuwo i masam-ko' buduy diri kabarasan, om pilalapako no dot sampay waro kikiawi o bogian. Kadung-ko' nakan iri, pamanaw no nga sabat no napanaw dit tongo sangod diri om minatay no kikiawi kabarasan, tu it nakaakan dit gonguk di Ganuk.</p> <p>Dadi i Ganuk diri, makin</p>	<p>Ganuk menghunus parang kontotnya dan memenggal kepala Lontongon. Dan terus berlari pulang sambil kepala Lontongon dipegangnya.</p> <p>Ganuk berlari sambil terbatuk-batuk, menuju ke kampungnya. Di tengah jalan, tiba-tiba Ganuk termuntah, dan muntahnya itu tidak ubah seperti buah tembikai yang masih kecil lagi, berguling-guling di tanah. Muntah Ganuk yang sama seperti buah tembikai itu kononnya adalah batuk keringnya yang sudah matang. Apabila kahaknya sudah terkeluar maka Ganukpun tidak lagi terbatuk-batuk dan berlari pun sudah laju.</p> <p>Sementara itu, di rumah Lontongon, oleh kerana pada waktu Lontongon pergi, dia sedang diupacarai oleh bomoh, dan oleh kerana Lontongon masih belum juga pulang-pulang sehingga pada saat itu, maka mereka menyuruh tujuh orang untuk menyusuli Lontongon. Dan apabila ketujuh orang itu, menjumpai Lontongon yang tidak berkepala lagi, maka ketujuh-ketujuh orang itu terus pergi mengejar pembunuh Lontongon.</p> <p>Tidak lama kemudian, mereka terjumpa pula dengan muntah Ganuk yang seperti buah tembikai. Oleh kerana orang-orang itu keletihan, maka mereka terus mengambil buah itu dan membagi-bagikannya dan kemudian memakannya. Selepas mereka memakan buah itu, mereka segera meneruskan perjalanan, namun baru sahaja beberapa langkah, mereka terus mati, kerana termakan kahak Ganuk.</p> <p>Sementara Ganuk pula, semakin</p>	<p>had carefully stabbed him. Ganuk pulled out his bushknife and cut cut off Lontongon head. Then Ganuk immediately ran off towards home, gripping Lontongon's head by the hair.</p> <p>Coughing as he ran, coughing as he ran back home. When he got about half way Ganuk vomited up something like a small water melon, as a result of his coughing. The thing vomitted out rolling away. What it actually was was a solidified form of his dry cough. When it had come out, Ganuk ran even faster because he was no longer coughing.</p> <p>Meanwhile, those in Lontongon's house were still in process of holding a healing ritual, and when Lontongon had not come home after a long time, they decided to go after him. So they sent seven men to go after him. When they came across Lontongon's headless body, they began to pursue Lontongon's killer.</p> <p>As they continued on further they came across Ganuk's vomit which was like a water melon. Since the men had become tired, they took the melon-like thing and chopped it up until everyone had a part. When they had eaten it, they left, but after the enemies had only walked a little ways they all died, because they had eaten the congealed cough of Ganuk.</p> <p>As for Ganuk, he ran ever</p>
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<p>alankas moginankus ka. Onuwo di Ganuk i toburi yo, tu kadung kaanu do tulu monoburi no, om ponoburi ka. Nga, it tongo tulun sid pomogunan di Ganuk, eeranan. Koobasan do tulun gulu-gulu, kadung-ko' koolian di tongo lalakow, maan no somungo dit tongo tongondu om mogondi. Jadi, miyang-iyang i toburi di Ganuk ka. Ka di tongo tulun siri, "Woy, i Ganuk dati ilo. Maay somungo dikoo," ka. "Nokuro i Ganuk tirad dino, yang-ko' gogongukon-i." ka.</p> <p>Om somungo i Ganuk, tongoh ka maan dot gagantayon di Ganuk, it tulu di Lontongon. Om kaabaray i woyoon, otomon bo babanar i woyoon om i tongo tulun siri. "Kukuroyon nu obo oy Ganuk dot gogongukon ko-i?" ka dit woyoon. Nga madaada i Ganuk om mongirak nopo.</p> <p>Kadung nokooli i Ganuk sid walay, madaada yalo kabaranan om miningkoyod ka. Adi, sominggu mantad diri kabaranan, waro dñiri o sandata (toriyap) di Ganuk. Dadi daagan pamanaw sid sangod, it suway tadlaw, nga asal muli, awagatan nopo do tulu do sangod. Jadi, mantad diri, yalo dñiri ot sinumiliw do lalakow arapon dot tulun. Nga awasi ko' tulun yalo tu it tulun tara'at no ot maan patayo. Om ki-sawo om nakaya dñiri yalo ka.</p>	<p>laju dia berlari. Ganuk mengambil serulingnya dan meniupnya, sebab bila berjaya memenggal kepala harus membunyikan seruling. Tapi, orang-orang di kampung Ganuk kehairanan. Dan menurut kebiasaan orang dulu-dulu, bila hero mereka sudah pulang, maka ia akan di sambut oleh perempuan dan di upacarkan. Seruling Ganuk pula sedang berbunyi. Kata orang-orang di situ, "Woi, mungkin Ganuk yang membunyikan seruling itu, kamu pergilah menyambutnya," kata mereka. "Apahal pula dengan si Ganuk itu, sedangkan dia itu berpenyakit."</p> <p>Dan mereka segera menyambut Ganuk. Alangkah terkejutnya mereka apabila mendapati Ganuk berjaya membawa pulang kepala Lontongon, orang yang jahat itu. Dan apabila ketua mereka diberitahu, maka bukan main lagi gembiranya ketua mereka. Orang-orang di situ juga sangat gembira. "Bagaimana kau melakukan hal itu Ganuk, sedangkan kau itu adalah orang yang berpenyakit?" kata ketua mereka. Akan tetapi Ganuk hanya diam saja, dan hanya tersenyum sahaja.</p> <p>Setelah Ganuk pulang ke rumahnya, dia terus berdiam diri dan berehat. Seminggu kemudian Ganuk sudah memiliki senjata. Jadi, gara-gara sangat rajin untuk mencari musuh, maka pada hari yang lain, apabila saja dia pulang, dia tetap membawa pulang beberapa lagi buah kepala musuh. Sejak itulah, dia telah menjadi hero dan harapan bagi semua orang. Tapi, Ganuk ini baik orangnya, kerana, dia hanya membunuh orang jahat sahaja. Kini dia sudah beristeri dan sudah</p>	<p>faster. He took his bamboo instrument and played it, because when one has taken a head one plays the instrument. The people in Ganuk's village were amazed. The practice in the old days when warriors would return was for the women to go and greet them, doing a ritual chant. So Ganuk's instrument sounded. The people there said, "Wow, that may be Ganuk. Let's welcome him." "Why is Ganuk well when he suffers from the dry cough?" they wondered.</p> <p>They welcomed Ganuk, and what was he carrying? None other than the head of Lontongon. When the headman was informed, he was very happy and so were the other people there. "How did you pull that off, Ganuk, while suffering from the dry cough?" said the headman. But Ganuk said nothing and just smiled.</p> <p>When Ganuk had returned home, he kept still and rested. One week later Ganuk obtained weapons. So at future times, as a result of going to the enemies, he would return loaded down with enemy heads. So from then on, he became the warrior the people would count on. But he was a good man, because he only killed evil people. Later he got married and also became rich.</p>
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	menjadi kaya.	
General Editor / <i>Penyunting Umum</i> : James Johansson		
Kimragang Editors / <i>Penyunting Bahasa Kimragang</i> : Rosnah Nain & Janama Lontubon		
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<p style="text-align: center;">Kurubaw</p> <p style="text-align: center;">Tinangon di Sadian Masabun Kg. Tingkalanon 1987</p>	<p style="text-align: center;">Garuda</p> <p style="text-align: center;">Diceritakan oleh Sadian Masabun Kg. Tingkalanon 1987 Terjemahan Melayu: Janama Lontubon & Welin Ebal 1989</p>	<p style="text-align: center;">Vishnu's Eagle</p> <p style="text-align: center;">Told by Sadian Masabun Kg. Tingkalanon 1987 English: James Johansson 2012</p>
<p>Pogoduan waalon dot tulun bansa Kimragang. Komoyo'on mama'al tara'at mamansi sompugasawo atawa it tulun mikoree, iti no tuturan.</p> <p>Waro iso kusay ponong sid kosila'on, oligkang, amuso po ot sawo tu aso timbang. Waro norongow dit kusay tongondu ponong silod kotonobon dot alanji. Iso tadlaw, panganjap no it kusay tu mongoy pogintong dit tongondu om turus dot manansawo ot kikiro'on. Iri no kinanjap, iso tungkang pinonu dot barang, iso lujum om iso tarus, om minongowit nogi dot iso pana, om baru nogi linumayag pakaa sid kotonobon.</p> <p>Warot iso tombolog, ngaran nopo nga Kurubaw. Ii nopo tombolog diri nga osundu ka. Om kokito it kusay id tanga dot</p>	<p>Cerita ini tentang pantang larang yang ditegah oleh bangsa Kimragang, iaitu perlakuan yang boleh menimbulkan pergaduhan di antara suami-isteri atau lelaki dan perempuan yang saling mencintai. Ceritanya adalah seperti berikut.</p> <p>Di sebelah timur, terdapat seorang jejaka yang kacak dan belum beristeri kerana tidak ada seorang perempuan yang sepadan dengannya. Pada suatu hari jejaka itu terdengar ada seorang perempuan yang sangat cantik di sebelah barat. Dia pun bersiap sedia untuk melihat perempuan itu dan berhajat ingin mengahwininya. Dia membawa bersamanya sebuah tongkang yang dipenuhi dengan barang, seorang nujum, seorang ahli sihir, dan satu panah. Kemudian dia pun memulakan pelayarannya menuju ke sebelah barat.</p> <p>Ada seekor burung bernama burung Garuda. Burung ini sungguh ajaib. Dia ternampak lelaki itu yang sedang belayar menuju ke tempat</p>	<p>This story is about things forbidden to the Kimragang people such as doing evil by causing a married couple to hate one-another, or to do the same to a couple who is in love.</p> <p>There was a very handsome young man in the east who was not yet married because there was no girl up to his standard. The young man heard of a beautiful girl in the west. One day the young man got his things together to go see the girl and he figured to straightaway marry her. What he brought along was a barge full of goods, an astrologer and a soothsayer. He also brought a bow and arrow. So he set sail towards the west.</p> <p>There was a certain type of giant bird called Vishnu's eagle. That eagle is said to have magical powers. It saw the man sailing in</p>

raat dot lumayag, mongoy id tongondu. Ela'an-i dit kurubaw ot tomodon dit kusay tu manansawo dat tongondu. Om ongoy no ilot tombolog kurubaw sambat di Raja Sulaiman, tu Raja Sulaiman no ot raja ensanan dudupot om tombolog kikiawi. Kasambat it kurubaw di Raja Sulaiman, "Oy, Raja!" ka dit kurubaw dot mooboros, "mokirila oku dikaw, ontok nopo dilot kusay dat manansawo dat tongondu nga mangan ku pogoso," ka dit kurubaw do mooboros sid Raja Sulaiman, "tu yoku ot manansawo," ka.

Panagos po at Raja Sulaiman sambil mongompugus dat bongit yo om simbar nogi dit kurubaw. "Oy, tombolog kurubaw," ka di Raja Sulaiman ka dot sinumimbar dit kurubaw, "obbuli ko dot momogos ong singkolele'ed amu kopisamung ot ree dat kusay om at tongondu," ka. "Benoy sumpa'an tekaw," ka, "ong sansara'an nu at kusay, om kopisambat-i ot wuras dat tongondu om at kusay dot suway tadlaw, sunsubon tekaw sitid suwang diti pomogunan," ka di Raja Sulaiman. "Obbuli," ka di kurubaw.

Taakay no dot karaatan dot insan it kusay nga, otuwong nopo at raat, amuso ot tokikito. "Ay," ka dat kusay dot minomoros dat lujum, "lujumo po ong nokuro tu otuwong iti raat," ka. "Adis," ka di lujum, "rinondom tokow dat tombolog kurubaw," ka dat lujum. "Pampano duyul!" ka dat kusay, om pampano no dat tarus nga, anawaw no kembagu. "Onuwo at

perempuan itu. Burung ini juga mengetahui tujuan lelaki itu yang hendak berkahwin dengan perempuan itu. Kemudian burung Garuda pun pergi bertemu dengan Raja Sulaiman, iaitu Raja segala binatang dan burung. Apabila Garuda berjumpa dengan Raja Sulaiman, dia berkata, "Hai Raja, aku minta izin darimu untuk menghalang lelaki itu berkahwin dengan perempuan itu, kerana akulah yang hendak mengahwininya."

Raja Sulaiman berdeham serta mengusap-usap janggutnya, kemudian menjawab. "Hai burung Garuda, kau boleh menghalangnya seandainya cinta di antara lelaki dan perempuan itu dapat kau halangi buat selamanya. Pada hari ini aku sumpah kau, sekiranya kau siksa lelaki itu, dan dia kemudian bertemu juga dengan perempuan itu suatu hari kelak, kau akan kuusir dari dunia ini." "Boleh," kata Garuda itu.

Burung Garuda pergi membuat siksaan pertama kepada lelaki itu. Ketika lelaki itu sedang belayar, tiba-tiba alam menjadi gelap-gelita, tidak kelihatan apa-apa pun. "Hai Nujum, cuba nujumkan kenapa laut ini gelap," kata lelaki itu. "Hai, burung Garuda adalah yang menggelapkan kita," Nujum berkata. "Hentikannya," seru lelaki itu. Ahli sihir menggunakan kuasa saktinya dan berjaya mengatasi

the middle of the ocean going to the girl. The eagle knew the intent of the man was to marry that girl. The eagle went to meet King Solomon, because he is king of all the animals and birds. When he met him he said, "Oh Sire, I ask for your permission to prevent that man from marrying that girl, because I want to marry her."

King Solomon cleared his throat while rubbing his beard and then answered the eagle. "Oh Vishnu's eagle, I permit you to prevent them from marrying as long as they never meet and fall in love. On this day I put a curse on you. If you torture the man, and then later the man and the girl should see one another's faces, I will drive you out of this world." "Agreed," said the eagle.


The first calamity the eagle brought upon the man was that the sea became dark so that nothing was visible. The man said to his astrologer, "Hey, use your powers and figure out why this sea has become dark." "Oh no," said the astrologer, "Vishnu's eagle has made the sky dark." "Stop him!" said the man, and the soothsayer did his magic and it became light again. "Take the bow and shoot,"

<p>pana om pana'a duyu,” ka dat kusay. Om pana'a no dat tarus, onom at nuluw dot nosorob, nga nosurudan no at solot dat kurubaw.</p> <p>Taakay kembagu dat kurubaw dot karaatan at kusay, nga minimbulay ot togis ad raat. Amu kapanaw at talud dot sinaka'an dat kusay. “Nokuro wagu iti, oy lujum?” ka dat kusay dot minomoros dat lujum. “Ay! Na'an tokow dat tombolog kurubaw,” ka dat lujum. “Pampano duyu!” ka dat kusay, om pampano no dat tarus nga, noolit kam komuro at raat. “Pana'a duyu kumembagu, onongo no at tulu dat kurubaw,” ka dat kusay. Om pana'a no dat tarus, turu at nuluw dot nosorob, nosurudan no at tulu dat kurubaw om nosorob nogi sâabat.</p> <p>Karasang nopo at tombolog kurubaw, om puruto no at tungkang dat kusay om mangay no anggako, nga noruta nopo at talud. Om amu ela'an ong siombo no it lujum om it tarus, om it tongo barang kikiawi nga nokopitotongkiyad. Om ii nopo kusay diri nga tinolon dot tiyu.</p> <p>Inturu mintutuk diti pomogunan it tiyu, om nokosondul nogi id kosondoton dat kurubaw. Om ii nopo tongondu dit toronongon dit kusay diri nga, noongoy no dat kurubaw dit tontok dit sodoy dit pinonusa'an dit kurubaw dat kusay, masa'an dat tongondu</p>	<p>kegelapan dan suasana menjadi terang semula. “Ambil panah kamu dan panahkan burung Garuda itu,” kata lelaki itu. Ahli sihir itu memanah ke arah burung Garuda itu, dan sebanyak enam gunung terbakar, tetapi belakang burung Garuda itu cuma digesel anak panah itu.</p> <p>Untuk kedua kalinya burung Garuda itu menyiksa lelaki itu. Kali ini pasir menonjol di laut. Ini menyebabkan perahu tidak dapat bergerak. “Kenapa lagi ni, Nujum?” lelaki itu menyoal. “Hai, burung Garuda tu,” jawab Nujum. “Gunakan kuasa sakti kamu,” lelaki berseru. Ahli sihir berjaya mengatasinya sehingga laut seperti sediakala. “Kamu panah lagi, kenakan sasaran ke kepala Garuda,” lelaki itu berkata. Ahli sihir memanah lagi, dan tujuh gunung terbakar, namun bulu kepala burung Garuda itu hanya digesel anak panah itu dan kepalanya terbakar sedikit.</p> <p>Burung Garuda pun semakin marah, dan lantas menyambar bakul lelaki itu, kemudian menggoncangnya sehingga perahu itu diremukkan. Barang-barang itu bertaburan dan ahli sihir dan nujum hilang, tidak tahu ke mana. Lelaki itu pula ditelan oleh seekor ikan yu.</p> <p>Setelah tujuh kali mengelilingi dunia ini, barulah ikan yu itu tiba di pelabuhan burung Garuda. Semasa malapetaka menimpa lelaki itu, Garuda pun mengambil perempuan yang diidam-idamkan oleh lelaki itu, dan membawa dia ke rumahnya. Ketika itu perempuan itu sedang tidur, dan hanya sedar bila</p>	<p>said the man. The soothsayer shot the bow and six mountains burned up, but the arrow only skimmed the back of the eagle.</p> <p>The eagle brought another calamity on the man where sand appeared in the sea. The ship that the man was on could no longer travel. “Oh astrologer, what is this new problem?” asked the man. “Oh no. The eagle has done this to us,” said the astrologer. “Cause it to cease!” said the man, and the soothsayer worked his magic and the sea was restored to just like before. “Shoot your bow again and aim for the head of the eagle,” said the man. The soothsayer shot the bow and seven mountains burned up. The head of the eagle was scraped and just slightly burned.</p> <p>The eagle got very angry and picked up the man’s barge and shook it, and the man’s boat was torn apart. What happened to the astrologer and the soothsayer is unknown, and all the goods were scattered. The man himself was swallowed by a shark.</p> <p>The shark swam around the world seven times and finally came ashore at the dwelling of Vishnu’s eagle. As for the girl whom the man was travelling to meet, the eagle took her while she was asleep on the night that he had given so much trouble to the man. She only awakened when she was</p>
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<p>pengodop. Tadi nela'an dat tongondu nga nokorikot no ad walay dat kurubaw.</p> <p>Om tontok nopo dat kinosondulan dat tiyu ad sosondoton dat kurubaw nga neya'an dot nakapayig it kurubaw. Om mingaam dot sumondot at tongondu dot modsu, om nokito at tiyu dot sinumondul ad piras dat we'eg. "Ay!" ka dat tongondu, "Tiyu! Nokuro at tiyu tu sinumondul?" ka. Om eraranan tu orukung no, om agayo nogi at tiyan.</p> <p>Boboyo'o nopo dat tongondu om gayato no potindal, om onuwo no at pisow yo om tobukay no at tiyu. Nga, nunu ot kinotobukan tu, sapat po om matay no at kusay id suwang dat tiyan dat sada. Podsuo po om sobunay dat tongondu at kusay om owito no muli ad walay dat kurubaw, om penumo om paakano nogi at kusay. Ilo nopo kusay dilo nga koboros nga amu. Tolu tadlaw ot kinorikatan dat kusay id walay dat kurubaw dot pipiara'on dat tongondu, om baru nogi dot akakarog om koboros nogi.</p> <p>Aa-po nokopitaturan at tongondu om at kusay dot nunu, om norongow no ot tuni dat kurubaw dot muli, tu sampay ogoron it tana. Om posuwango no dat tongondu at kusay id pati dot inturu kunsio. Nokolosok nopo at kusay silod pati om nokooli no at kurubaw.</p> <p>"Ay, adi," ka dat kurubaw, "isay ot tulun siti?" ka. Simbar nopo at tongondu, "Amuso," ka. "Nokuro tu ki-warow ot tawaw</p>	<p>sudah sampai di rumah Garuda.</p> <p>Ketika ikan yu tiba di pelabuhan burung Garuda, Garuda tidak ada di rumahnya. Ketika itu juga, perempuan itu pergi mandi, dan kelihatanlah seekor ikan yu berlabuh di tebing sungai. "Hai ikan yu, kenapa berlabuh di sini?" tanya perempuan itu. Dia merasa hairan kerana ikan yu itu kelihatan longlai dan perutnya besar.</p> <p>Perempuan itu kemudian menariknya sehingga ke darat. Dia mengambil pisau dan membelah perut ikan yu itu. Setelah dibelah, kelihatanlah seorang lelaki dalam perut ikan itu yang hampir-hampir mati. Lelaki itu dimandikan dengan sabun dan lantas dibawa ke rumah burung Garuda. Setiba di rumah, lelaki itu diberi makanan dan minuman. Dia tidak berdaya bersuara. Selama tiga hari lelaki itu dipelihara oleh perempuan itu, dan barulah ia pulih dan dapat bercakap sedikit.</p> <p>Belum pun sempat mereka bercerita apa-apa, kedengaranlah bunyi burung Garuda balik dan tanahpun bergegar. Lelaki itu dimasukkan ke sebuah peti yang dikunci tujuh kali. Selesai sahaja lelaki itu disembunyikan, burung Garuda pun tiba di rumah.</p> <p>"Hai kekasih, adakah orang lain di sini?" burung Garuda bertanya. "Tak ada," jawab perempuan. "Kenapa aku terhidu bau manusia?"</p>	<p>already at the house of the eagle.</p> <p>As for the beaching of the shark near the eagle's place, it happened when the eagle was gone. And it was exactly when the girl was going to bathe, and she saw the shark beached along the water. "Hey, a shark! Why did that shark beach itself?" she said. She was amazed because it seemed worn out and had a big stomach.</p> <p>She quickly decided to drag the shark completely ashore. Then she took a knife and slit open the shark's belly. What did she find when she opened it up but a man who was nearly dead inside the shark. She bathed the man and washed him with soap. Then she brought him to the house of the eagle. There she fed him and gave him drink. The man was not even able to speak. He was there three days being cared for by the girl at the eagle's house and only then did he regain a bit of strength and was able to speak.</p> <p>The man and woman had not yet said anything to one another when they heard the sound of the giant eagle coming home. It was unmistakable because even the ground shook. The girl put the man inside a chest that she locked seven times. Just after the man had been hidden in the chest did the eagle get home.</p> <p>"Hello dear," said the eagle, "what person is here?" The girl answered, "No one." "Then why is there an odor that I smell?" asked</p>
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<p>osingud ku?” ka dat kurubaw, om simbar at tongondu, “Dogon dot tawaw iti,” ka. “Amu, dikaw dot tawaw suway, iti tawaw diti suway,” ka dat kurubaw. “Minansabun oku,” ka dat tongondu. Om tingkod at kurubaw dot momoros, om paakano no dat tongondu. Nopongo nopo mangakan, odop no at kurubaw.</p> <p>Korikot it susuwab om tulud kumembagu at kurubaw dot mamanaw. Ukabay no dat tongondu at kusay om posoliwano no, om paakano po om penumo om pituturan nogi dat tongondu om at kusay, pasal dot kinowowoyo'on dat kusay. Boros dat kusay, “Yoku nopo ugu diti. Ki-warō norongow ku tongondu ponong sid kotonobon, tongondu dot Shanghai, alanji kabarasan. Panganjap oku no dot owiton ku dot mogintong om turus dot manansawo oku dara. Korikot okoy ad tanga dat raat, nangan okoy dat kurubaw sansara'o. It talud om it barang om it tongo lujum om tarus ku nga aa-ku nela'an ong siombo ot pinakaayan. Om yoku nopo nga, tinolon oku dot tiyu sampay nokorikot oku siti,” ka dat kusay.</p> <p>“Ikaw,” ka dat kusay dot at tongondu, minongunguro ko siti?” Simbar nopo dat tongondu, “Nga yoku nopo, aa-ku-i nela'an ong kukuro oku, tu nokoodop oku-i. Miilom kela'ay ku po om siti oku no id walay diti kurubaw,” ka dat tongondu. “Ay!” ka dat ginawo dat kusay, “iti no tōomod ot komoyo'on dit tongo tulun diri,” ka.</p> <p>Jaji, pomoros no at kusay dat</p>	<p>tanya Garuda. “Kau terhidu aku,” perempuan menjawab. “Tidak, baumu lain dari ini,” kata Garuda, masih berdegil. “Hari ini aku mandi dengan memakai sabun,” kata perempuan itu. Burung Garuda pun berhentilah bertanya, kemudian perempuan itu memberinya makan. Bila selesai makan, Garuda terus tertidur.</p> <p>Pada keesokan harinya, Garuda terbang lagi mengembara. Kemudian perempuan itu membuka peti lalu mengeluarkan lelaki itu. Perempuan itu memberinya makan dan minum, dan selepas itu merekapun bercerita tentang keadaan mereka.</p> <p>“Cerita saya begini: Aku telah terdengar tentang seorang perempuan di sebelah barat, perempuan Shanghai yang cantik sekali. Kemudian aku bersiap-sedia untuk melihatnya dan seterusnya aku ingin mengahwininya. Setiba aku di tengah laut, burung Garuda menyiksa kami. Perahuku, barang-barang, nujum dan ahli sihir hilang tak tahu ke mana. Aku pula ditelan oleh ikan yu sehingga aku tiba di rumah ini,” jelas lelaki itu.</p> <p>“Bagaimana pula kau sampai di sini?” lelaki itu bertanya. “Aku tak tahu, kerana aku sedang tidur, dan bila aku sedar aku sudah berada di rumah burung Garuda ini,” jawab perempuan itu. “Hai, ada kemungkinan besar inilah perempuan yang dimaksudkan orang-orang itu,” lelaki itu berkata dalam hatinya.</p> <p>“Sekarang apa yang harus kau</p>	<p>the eagle. The girl answered, “That’s my smell.” “No, your smell is different,” said the eagle. “I used a particular soap this time,” said the girl. Then the eagle quit inquiring and she fed him. When they were finished with dinner, the eagle went to sleep.</p> <p>On the next morning the eagle flew off once again on a journey. So the girl opened the chest and had the man come out and fed him and gave him drink. Then they began discussing what had happened to the man. The man said, “As for me, things went like this. I heard news that there was a girl in the west, a girl from Shanghai who was beautiful. I got ready, thinking to go see her and straightaway marry her. When we were in the midst of the ocean, Vishnu’s eagle brought calamity upon us. All the goods, the astrologer and the soothsayer ended up I know not where. And as for me, I got swallowed by a shark, and then eventually arrived here.”</p> <p>“How about you?” said the man to the girl, “how did you end up here?” The girl answered, “Well as for me, I don’t really know what happened to me, because I was asleep. When I awakened suddenly I was in the house of this eagle.” “Hey!” said the man to himself, “I’ll bet you are the girl those people were talking about.”</p> <p>So then the man said to the girl,</p>
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<p>tongondu dot, “Kumukuro ko nôono?” ka. Simbar nopo at tongondu dat kusay, “Ikaw, kumukuro ko?” ka dat tongondu dot sinumimbar. “Taw no diti,” ka dat kusay. “Awasi,” ka dat tongondu, “ong mulii at kurubaw, miwaya kito ad natad mawanaw, okito no dat kurubaw,” ka dat tongondu. “Awasi,” ka dat kusay.</p> <p>Norikot nopo minuli at kurubaw, panampakay no at tongondu om at kusay om indo'o no ad natad dot minikambay. Om kokito dat kurubaw, amu no tinumubpo ad walay yo, turus minongoy ad Raja Sulaiman, dot maagak nopo dot rumasang.</p> <p>“Oy, Raja!” ka dat kurubaw, “isay ilo tulun ad walay ku? Sunsubo om peduo!” ka dat kurubaw dot mooboros ad Raja Sulaiman. “Haa, haa, haa! Oy, tombolog do rogon, osiow ko dot momorinta dogon,” ka dat Raja Sulaiman dot sinumimbar. “Insan ikaw nga, yoku po ot raja nu,” ka. “Om osiow ko dot monguripon dogon! Nunu ka dit boros ku sid dikaw dit tontok dit minokirila ko dot popitongkiyad dot re'e dot tulun? Benoy okonko' ilot tulun ot sunsubon ku nga, ikaw ot sunsubon ku. Sumoliwan diti pomogunan diti! Muli kopo ad walay nu nga amu no kawasa. Turus dot tumulud kono dot mogidu sumoliwan diti pomogunan diti. Om amu kono kawasa sumuwang po kembagu sitid pomogunan diti,” ka di Raja Sulaiman dot minomoros dit kurubaw.</p> <p>Om it kurubaw nga turus dot tinumulud dot minogidu</p>	<p>lakukan?” lelaki bertanya. “Apa yang kau hendak buat?” perempuan itu pula bertanya. “Entahlah,” tingkah lelaki itu. “Baiklah. Bila burung Garuda itu balik, kita berdua beriringan di halaman rumah supaya Garuda melihat kita,” saran perempuan itu. “Baik,” jawab lelaki itu.</p> <p>Ketika burung Garuda balik, perempuan dan lelaki itu memakai pakaian yang baik dan turun ke halaman beriringan. Bila Garuda nampak mereka, dia tidak hinggap di rumahnya, terus sahaja pergi bertemu dengan Raja Sulaiman sambil menengking marah.</p> <p>“Hai Raja, siapakah manusia yang berada di rumahku? Usir dia!” kata Garuda. “Ha, ha, ha! Hai burung Syaitan, berani engkau memerintah aku. Walaupun kau ada kuasa, akulah yang rajamu. Kau berani cuba menjadikan aku hamba. Apa yang kukatakan semasa kau meminta keizinan dulu, supaya memisahkan berahi cinta dua orang itu? Hari ini bukan orang itu yang kuusir keluar dari dunia ini, malah engkaulah yang kuusir. Keluarlah dari dunia ini! Aku tidak mengizinkan kau balik ke rumahmu pun,” kata Raja Sulaiman. “Terbanglah, pergi dari dunia ini. Kau tidak dibenarkan lagi masuk kembali ke dunia ini,” kata Raja Sulaiman kepada Garuda itu.</p> <p>Burung Garuda tidak berkata-kata lagi; dia terus terbang. Garuda</p>	<p>“What are you going to do now?” The girl answered, “What are you going to do?” “I’m not sure,” said the man. “It would be good,” said the girl, “if when the eagle returns we walk together in the yard so he sees us.” “That sounds good,” said the man.</p> <p>When the giant eagle came home, the girl and the man had put on good clothing and gone down out of the house to the yard with arms around each other. When the eagle saw it, he didn’t even bother to land; he went straight to King Solomon, screaming in anger.</p> <p>“Oh King,” said Vishnu’s eagle, “who is that person at my house? Drive him out of there!” “Ha, ha, ha! Oh demon bird, do you dare to give me orders?” said King Solomon in reply. “I am king even over you. And you want to enslave me! What did I say to you when you asked for permission to keep two people from falling in love? On this day it will not be that man whom I drive off but rather you. Get out of this world! I forbid you to even return to your house. You must straightaway fly right out of this world. And you are not permitted to ever come back to this world.” So spoke King Solomon to Vishnu’s eagle.</p> <p>So the eagle flew away at once to leave this world. Vishnu’s eagle</p>
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<p>sinumoliwan diti pomogunan diti. Amu no kawasa at kurubaw dot gumuli sumuwang sitid pomogunan diti singkolele'ed, tu sinumpa'an dit Raja Sulaiman.</p> <p>Iti no pogoduan (poniagan) dot bansa Kimaragang dot waalon dot tulun, tu isay noopo ot mama'al nga osumpa'an ugu dit tombolog kurubaw.</p> <p>Om ponuu'an nopo nga ugu diti. Ong ki-warot ot tulun dot amu miubas dot misasawo, mangan nu tulungay popiubas. Om kokito ko dot tulun tosusa, tulungan nu. Om tulun wilton paakanon nu, om ki-warot ot tulun tuuwan penumon nu. Iti no ot pinongumpama'an diti tuturan dit poniagan do bansa dot Kimaragang.</p>	<p>keluar dari dunia ini, dan tidak boleh masuk ke dunia ini lagi selama-lamanya, kerana disumpah oleh Raja Sulaiman.</p> <p>Beginilah tegahan atau larangan bangsa Kimaragang yang mana perbuatan yang jahat itu tidak boleh dilakukan, kerana siapa sahaja yang melakukannya akan disumpah seperti burung Garuda itu juga.</p> <p>Apa yang seharusnya disuruh ialah demikian: sekiranya ada suami isteri yang tidak saling mencintai, tolonglah mereka dengan memberi nasihat supaya mereka saling mencintai. Sekiranya melihat orang susah, tolonglah dia. Orang kelaparan, berilah dia makan, dan kalau ada orang dahaga berilah dia minum. Inilah perumpamaan mengenai tegahan atau pantang larang bangsa Kimaragang.</p>	<p>is no longer permitted to ever enter this world again because of the curse put on him by King Solomon.</p> <p>This is how evil things are forbidden for the Kimaragang people to do to others, because anyone who does such things will come under a curse like Vishnu's eagle did.</p> <p>These are the things that should be done. If there is a couple who cannot get along as husband and wife, help them to get along. If you see someone in difficulty, help them. If someone is hungry, feed them, and if they are thirsty, give them something to drink. This is the lesson we take from this story that forbids certain behavior for the Kimaragang people.</p>
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