

<p><b>Walu ot Tasu om i Sambarak</b></p> <p><b>Tinangon di Rumalom Pamadsu Kg. Longob 1988</b></p> <p>Tinulus di Jamail Masadur</p>	<p><b>Lapan Anjing dan Sambarak</b></p> <p><b>Diceritakan oleh Rumalom Pamadsu Kg. Longob 1988</b></p> <p>Terjemahan Melayu: Rosnah Nain 2012</p>	<p><b>Eight Dogs and Sambarak</b></p> <p><b>Told by Rumalom Pamadsu Kg. Longob 1988</b></p> <p>English Translation: Nelleke &amp; James Johansson 2012</p>
<p>Warooo waro kabarasan, 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 ibunya tinggal lagi di kampung itu.</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 nôono 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 nôono 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 koh tu, maan koh dati intagaa dat tongo tanganak,"

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, kerana Sambarak ini selalu dikacau

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 children may pick fights with

<p>ka. Tu i Sambarak dino, maan nopo intagaa om raraato. Na, maapanaw dñiri i Sambarak sid sodu. Iri kasasarakan ongoyon yo, sid gowuton. Seeso nôono 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 punn 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 bâanar sagka'ay it titurus.</p> <p>Jadi, toronong it tasu sid punn dit tinggaton sid nindokodon di Sambarak om</p>	<p>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 memanjat dan datang pula yang lain,</p>	<p>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 Sambarak was climbing and kept</p>
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<p>kinam muurubuy, milom turu nenan dñiri 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 nōono, “Adis, oy Anak-anak, akoy-i toō mongunguro dikaw diti,” ka. Iri not rumosi no i Sambarak ka, tu ajarangan 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 toō 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 dñiri i Sambarak ka.</p> <p>Jadi, waya no it tasu walu nenan diri dot amu dñiri rumosi babanar i Sambarak. Dadi, korikot moosomok di walay, boros di tasu maaganak, “Woy ka, ajang po silo, ajang po om pongowit do tongoh nopo kaakanan, panabpo po om owito muli,” ka. It tongo tasu diri, momoros dot sam-ko pomoros</p>	<p>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 dadanya 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,” katanya. Dan kemudian, salah seekor</p>	<p>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 not much later, it reappeared</p>
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no daaton. Jadi, tonob no ot iso o tasu. Om ampo leleed, maasangab-i dot kanas, mad-ko aga'an i kanas di sasangabon dit tasu.

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.

"Nokuro koh oy akang?" ka di tidi yo tu notigagang dot nokitanan dot sam-ko iri i Sambarak.

"Idi," ka di Sambarak, "waro tasu ku sulo," ka mirak-irak tu otomon.

"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.

"Kada mowudut!" ka di tidi.

"Ay babanar. Intangay pogi udiyo," ka di Sambarak om tutudukon no i tongo tasu dot sumobut dñiri sid walay.

"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 amu-i opuut i walay dot sam-ko

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.

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 berlarilah mendahului anjing-anjing itu pulang ke rumahnya.

"Kenapa kau nak?" tanya ibu Sambarak, kerana terkejut melihat Sambarak begitu.

"Ibu," kata Sambarak, "saya ada anjing, di sana," katanya sambil tersenyum kerana gembira.

"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.

"Jangan bohong!" kata ibunya.

"Betullah, 'Bu. Cuba ibu lihat di sana," kata Sambarak, sambil menunjuk ke arah anjing-anjing yang baru muncul dan sedang menuju ke rumah mereka.

"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 juga runtuh, sedangkan anjing yang

carrying a wild boar in its mouth, as if the boar was light.

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.

"What's the matter, son?" asked his mother, who was startled to see Sambarak running.

"Mom," said Sambarak, "I have some dogs over there," he said smiling from happiness.

"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.

"Don't lie!" said his mother.

"It's true. Look over there," said Sambarak, pointing at the dogs approaching the house.

"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 house did not collapse despite so

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 tongoh 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 lalawangon. Waro linumosok sid tongo susut ganta amu okitanan.

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 itupun berbaris di atas tangga dan di

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.

<p>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.</p> <p>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 nopo it tongo tulun sid</p>	<p>depan pintu; ada juga yang bersembunyi di bawah kulung rumah supaya tidak kelihatan.</p> <p>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.</p> <p>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 Kanak-kanak itu. Kita bakar</p>	<p>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.</p> <p>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 that Sambarak suddenly had</p>
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<p>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 tambang no ong, koriday no ong,</p>	<p>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 dengan membawa rusa, kijang, babi</p>	<p>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 come back home sometimes</p>
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<p>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.</p> <p>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.</p> <p>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, “Ođ, pongoyon ku bo it tiso,” ka dit tasu</p>	<p>hutan dan macam-macam lagi. Lama-kelamaan, orang-orang di kampung itu baik dengan Sambarak karena 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.</p> <p>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.</p> <p>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. Dan kemudian dia menanyakan hal</p>	<p>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.</p> <p>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.</p> <p>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,” because the mother dog was the</p>
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maaganak, tu it tasu maaganak ot paaratu dot tukum pakaa dit tongo tasu kiawi.

Jadi, boros di Sambarak, “Oõ, koolos koh 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.

Jadi, apo leleed, uli no i tulun diri om minaya ðiri 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 tingaton, orongit ko masalong ka.

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 nopo it bawang ka.

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 keputusan.

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.

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.

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 sungai yang penuh dengan buaya.

one who made decisions for all the dogs.

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.

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.

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 full of them.

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.

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 koh 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.

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.

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-orang itu, kerana mereka ingin sekali

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.

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.

Jadi, osopung po dit minsasarap, angatay no dit tulun it tasu, “Maay po dogo tabpa'ay ilo buayo,” ka. Iri po bala, niupono di Sambarak dit tantad mamanaw 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 songlalantung 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 palalantung 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 ponguwang nogi kabarsan, om

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 membahamnya. 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 pukat; hati dan jantungnya terkeluar, kerana semua kulitnya tertanggal. Setelah beberapa saat kemudian, anjing itu termenung sejenak kemudian dia mengauk, dan apabila Sambarak dan anjing-anjing

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 house. They all stood up at once.

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 mogimpapatay 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 nongo-kooli 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 minoruwang 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 mongoy monulung dikaw. Tu

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, sebab kasihan melihat kau yang

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 our father to come help you. He

<p>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>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>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>
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