

**Tumpug do
Tongo Tangon
F041-F060**

**Kumpulan
Cerita Dongeng
F041-F060**

**Folktale
Collection
F041-F060**

F041-KQR

<p>Sinundu do Sopuk Tinangon di Sadian Masabun Kg. Tingkalanon 1987</p>	<p>Keajiaban Sumpitan Diceritakan oleh Sadian Masabun Kg. Tingkalanon 1987 Terjemahan Melayu: Janama Lontubon, Welin Ebal & James Johansson 1989</p>	<p>Magic of the Blowgun Told by Sadian Masabun Kg. Tingkalanon 1987 English: James Johansson 2013</p>
<p>Waroo no ka ka iri, piasawo no dit kusay om it tongondu, ka. Na, aso po tanak kabarasan diri, ongoy no it kusay do mogurab, ka. Om pogurab no ilo kusay, kesa'an, koduwa'an, kotoluan, kaapatan, kolima'an, kaanaman do koleedo dit kusay maapanaw do mogurab. Sumampot po dit kotûuru om pinoolian no dîri dit kusay tu nobobos no mogurab, ka.</p> <p>Tiya dit kusay maapânaw muli, milo po om waro nokito dit kusay iso tongondu sorid sodu dot maatankus osomungan yo, ka. Om impurasay no dit kusay nga iri no it sawo yo. “Ay!” ka dit kusay, “nokuro at sawo ku diti, mad-ko aagaran tu alangkas at panangkus yo?” ka dit kusay.</p> <p>Nokensomok po om intangay no dit kusay, amu momoros it sawo yo. Susion dit kusay nga amu sumimbar. Boboyoo-i dit kusay, onuwo no it sopuk yo om pentabana'o no it sopuk sid ralan dot pinangawang, supaya amu</p>	<p>Pada zaman dahulu ada sepasang suami isteri yang belum mempunyai anak. Pada suatu hari si suami pergi memburu dengan sumpitannya hari pertama, kedua, ketiga, keempat, kelima dan keenam. Dia pun merasa letih dan jenuh dalam pemburuannya. Setiba sahaja hari ketujuh dia berpatah balik ke rumahnya.</p> <p>Ketika dalam perjalanannya pulang, tiba-tiba kelihatan seorang perempuan dari jauh berlari menerpa ke arahnya. Lelaki itu pun memerhatinya dan mendapati bahawa perempuan itu ialah isterinya. “Hai, kenapa isteri saya ‘ni, berlari amat pantas, seolah-olah ada kecemasan?” katanya.</p> <p>Bila mereka bertembung muka, lelaki itu merenung ke arah isterinya. Namun isterinya tidak bercakap sepatutnya pun. Diapun bertanya kepada isterinya, tetapi dia tidak menjawab. Dengan tidak berlelah-lelah, dia mengambil</p>	<p>One upon a time a man and a woman got married. The did not yet have any children. One day the man went blowgun hunting. He hunted the first, the second, the third, the fourth, the fifth and the sixth day. When the seventh day came he turned back home because he was tired of hunting.</p> <p>As he was walking back home out of nowhere he saw a woman off in the distance running towards him. He looked closely and realized it was his wife. “Hey!” said the man, “what’s up with my wife? She seems to be in a big hurry because she is running fast.”</p> <p>When she got close the man looked at her but his wife did not say anything. He asked her questions but got no reply. Impulsively he took his blowgun and blocked the path so she couldn’t pass.</p>

<p>kolombus it sawo yo.</p> <p>Jadi, kaawangay it tongondu dino, insawat-i tu kikiro lumaguy do tumalib, nga pensawato-i dit kusay it sopuk. Minsuriba it tongondu musuk sid sopuk, nga insuriba-i dit kusay it sopuk. Kumabus it tongondu dit sopuk nga isundur-i dit kusay it sopuk yo. Boboyoo-i do kukumukuro it tongondu nga amu-i katalib, pagka om waro ot luwang sid pompod dit sopuk, mad suwang-i dit luwang dit sopuk it tongondu. Nokosuwang po it tongondu sid luwang dit sopuk, sonsongo no dit kusay om lombus no mamanaw muli. Om it kusay dino, milo po om linumunguy.</p> <p>Amu-i owudut ka dot osodu po it kusay, orongow no do mogkorudu do mogiad. Sampay nokotigog no it kusay tu, nokuro tu waro mogiad. Rikot no it kusay om intangay no dit kusay, nga nunu kinentangan yo dot monginluwas dit lobong dit sawo yo. Dot iri-i tike'ad dit tongo tulun diri. Om irit no tiya do ponunsuban dit sawo yo.</p> <p>Jadi, pomoros no it kusay dot, “Nokuro tu minatay it sawo ku?” ka dit kusay. Simbaro nopo dit tongo tulun siri, “Amu dagay ela'an tu, oruay minomioruol om minatay no,” ka di tongo tulun siri. Pomoros no kembagu it kusay, “Koyo'o duyu po inluwasay! Tulungay oku po</p>	<p>sumpitannya lalu menyekat jalan itu dengannya untuk menghalang isterinya dari terus berlari.</p> <p>Setelah tersekat perjalanannya, perempuan itu pun menegakkan tubuhnya kerana hendak melompat untuk melalui jalan itu, tetapi lelaki itu mempertinggikan sumpitnya. Perempuan itu membongkokkan tubuhnya supaya dapat melalui batang sumpitan itu, namun lelaki itu merendahkan sumpitannya. Perempuan itu lantas menerpa ke hujung sumpitan, tapi lelaki pun menyekat ke tepi jalan. Lantaran dia tidak ada cara lain lagi untuk melewati sumpitan suaminya, kini dia pun menemui lubang di hujung sumpitan itu, lalu dia masuk ke dalamnya. Setelah isterinya masuk ke dalam sumpitannya, si suami lantas menutupi lubangnya. Kemudian dia meneruskan perjalanannya pulang ke rumah dengan sedih.</p> <p>Semasa lelaki itu masih jauh dari rumahnya, dia terdengar tangisan. Dia amat terkejut; apa sebab tangisan itu? Setibanya di rumah, dia melihat bahawa orang sedang membuat upacara menghalau roh isterinya dari kuburan pada hari ketujuh setelah isterinya dikebumikan. Ini sebabnya orang menangis; upacara menghalau roh isterinya sedang dilakukan.</p> <p>Lelaki itu bertanya kepada orang ramai, “Kenapa isteriku mati?” “Kami tak tahu, kerana dia tak lama diserang penyakit, lalu menghembuskan nafas terakhir,” jawab orang ramai itu. “Jangan teruskan upacara penghalauan ini. Tapi tolong galikan semula mayat isteriku,” tingkah lelaki itu lagi.</p>	<p>When she seemed ready to jump over the blowgun, he lifted it higher. When she tried to go under it he lowered it. When she tried to go around one end he moved it to that side. The woman saw that she wasn't going to get past, so since there was a hole in the end of the blowgun, she just went right into the hole. When she had gone in the man put stoppers in both ends of the blowgun and then continued his journey home. As he went along out of nowhere a sadness came over the man.</p> <p>He feelings had not deceived him. When he was still a long ways from home he heard mourning cries. He was shocked, wondering what people were crying about. He got to his house and looked and what did he see but people tidying up around the grave of his wife. So that was what the crying was about. He arrived at the time when they drive off the spirit of the dead person.</p> <p>So the man asked, “Why did my wife die?” The people there answered, “We really don't know. She was just sick briefly and then died.” So he said, “Don't clean up around the grave! Help me to dig up the body of my wife.”</p>
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dikoo, mongukad dit bangkay dit sawo ku,” ka dit kusay.

Nokopomoros po it kusay, ukado no dit tongo tulun it bangkay dit sawo yo, sampay nokosoribaw dit luwang. Nokosoribaw po it bangkay dit sawo yo, onuwo no dit kusay it sopuk yo om iduo no it sonsong dit sopuk, om posopuko no dit kusay sid kangkab dit sawo yo. Nokosopuk po, milo po om pogigiyak po kabarasan it sawo yo dino, sampay noposian no dñiri it sawo yo. Om owito no dñiri dit kusay muli sid walay doo.

Iri nopo tongondu dit sinumuwang sid luwang dit sopuk it nasambat sid tanga do pamana'an nga tatod dit sawo yo. Om iri no nakapasi dit tongondu tu nokooli kembang it tatod yo.

Nokooli po sid walay, minomoros no it tongondu ka dot, “Ay!” ka dit tongondu, “olele'ed oku no dñiri modop oy Yaka?” ka dit tongondu. “Oo, olele'ed kono modop ong konoko nokooli oku talangkas,” ka dit kusay.

Om benoy obbuli boroson dot ilo no sinundu do sopuk tu, ilo sopuk kabarasan do pakayon dit tongo taki lombus. Om ilo no sopuk kabarasan dit pinitutungkusan. Om ngaran nopo kabarasan dit sopuk dit nowit dit kusay mogurab nga “Sopuk Bartua” ka, ino no “Sopuk dot Ki-Sinundu”. Om ino sopuk kabarasan agayo do tabar antawa nakangaranan do ki-guna. Sampay it tongo tulun Kimaragang nga kakal po ogumu do ki-sopuk, om it tongo

Setelah lelaki itu berkata demikian, orang ramai itu pun pergi menggali sehingga mayat dapat dikeluarkan dari lubang kuburan itu. Setelah mayat itu dikeluarkan, lelaki itu mengambil sumpitannya dan membuka tutupnya, kemudian menyumpit ke arah dada isterinya. Selesai sahaja dia menyumpit, tiba-tiba isterinya menjerit dan hidup kembali. Kini lelaki itu membawa isterinya ke rumah mereka.

Sebenarnya perempuan yang masuk ke lubang sumpitan itu ialah roh isteri si pemburu. Dan ini sebabnya isterinya hidup kembali; rohnya dikembalikan ke dalam tubuhnya semula.

Setelah mereka kembali ke rumahnya, perempuan itu berkata, “Hai, lama benar saya tidur.” “Ya, tapi lebih lama lagi kau tidur seandainya aaku tak balik segera,” jawab suaminya.


Lantaran itu, zaman kini kita boleh mengenang pusaka oleh nenek moyang kita, iaitu keajaiban sumpitan. Sebenarnya sumpitan yang dibawa oleh lelaki pemburu itu dinamakan “Sumpitan Ajaib”. Selain dari itu sumpitan ini kononnya maha agung untuk digunakan. Sehingga kini ramai orang Kimaragang masih kekal menyimpan sumpitan, malah bangsa lain pun mempunyai sumpitan kerana banyak kegunaannya.

When he made that request the people dug up her body and brought it out of the hole. When her body was laying there on the ground he took his blowgun, pulled out the stoppers and blew it into his wife’s chest. When he had shot it, suddenly his wife screamed and she came back to life. So he took her home to their house.

The woman who went into the hole of the blowgun whom he met along the way in the jungle was his wife’s spirit. So that is what brought her back to life, having her spirit put back into her.

When they got back home the woman said, “Honey, did I sleep for a very long time?” “Yes, but you would have slept even longer if I had not come home quickly,” the man said.

And so now we can say that that shows the magic of the blowgun. The blowgun was used by our ancestors and passed on down to us. The name of the particular blowgun carried by the man in this story was “Good Luck Blowgun”, which is to say, “Blowgun with Magical Powers.” Blowguns are renowned for their usefulness. Many Kimaragang people still have blowguns as do other races since they are so useful.

<p>bansa wookon nga waro-i sosopuk, tu ogumu ot guna dilo sopuk.</p> <p>Suway guna dilo sopuk, irad-ko tiya mongusa'aa do paray om it reetan do “magatod,” ka, nga mamakay-i do sopuk, tu posopukan do panakit dit paray. Om kembagu guna do sopuk nga guna'on do pomopol (ongkeno nga poninda'at) do tulun, antawa pooli do popol (sinda'at) do tulun nga guna'on-i it sopuk, bagi dit tulun dit nokeelo.</p> <p>Iti no gisom dit tangon dit sinundu do sopuk.</p>	<p>Selain daripada itu, semasa pemujaan padi yang dinamakan “menghantar,” sumpitan digunakan untuk menjauhkan penyakit dari padi. Sumpitan juga digunakan untuk menyempai seseorang untuk mendatangkan maut atau mengembalikan sumpaan maut kepada orang yang menghantarnya. Namun, ini hanyalah digunakan oleh sebilang kecil manusia yang arif tentang kegunaannya.</p> <p>Setakat ini sahajalah cerita tentang keajaiban sumpitan.</p>	<p>Other uses of a blowgun would include when you are doing a ritual for the rice called “sending away,” which employs a blowgun. You use it to send away the diseases that can come on rice. Another use of the blowgun for those who know how to do it is to put a curse on someone or to send a curse put on you back to the person who cursed you.</p> <p>That ends the tale about the magic of the blowgun.</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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F042-KQR

<p>Tongondu dot Titik</p> <p>Tinangon di Jupilin Mositun Kg. Batition, 2012.04.12 Tinulis di: Rosnah Nain 2013</p>	<p>Puteri Itik</p> <p>Diceritakan oleh Jupilin Mositun Kg. Batition, 2012.04.12 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>The Duck Princess</p> <p>Told by Jupilin Mositun Batition Village 2012-04-12 English: James Johansson 2013</p>
<p>Waro no ka ka iri. Waro ot Solutan sompusasawo. Jadi, ka di Dayang, i sawo di Solutan, “Ay, waro dara kotiakanan ku nga, aaku kobulun dika momoros tu, apagon mogiim,” ka dit sawo di Solutan ka ka. “Ay, monguro ka inoy Adi ong waro no kenginan nu dot iwo'on nu,” ka di kusay, i Solutan, “mamanaw oku-i mogiim,” ka. Jadi, noboros di Dayang iri dot i jambul ot kenginan doo mangakan, “Oō, mamanaw oku po bo ong ino-no,” kadi Solutan, om pamanaw no.</p>	<p>Pada suatu masa dahulu, ada sepasang suami isteri yang berpangkat Sultan. Suatu hari, permaisuri sultan itu berkata kepada suaminya. “Kanda, ada satu benda yang dinda ingin sangat memakannya, tapi dinda tak berani minta kepada kanda sebab benda itu susah sangat untuk mendapatkannya,” kata Permaisuri. “Kalau dinda ingin sangat memakannya kerana mengidam, kenapa pula dinda segan meminta dengan kanda. Nanti kanda pergi mencarinya,” jawab Sultan. Jadi, sesudah permaisuri menjelaskan bahawa dia mengidam buah jambul,</p>	<p>Once upon a time the was a Sultan and his wife. The Sutana, wife of the Sultan said, “I have a craving but I don’t dare tell you because it is so hard to find.” “Darling,” said the Sultan, “if you have a craving that’s no problem; I’ll go and find it for you.” So the Sutana told him that she was craving rose apple. “Alright, I’ll go look for it then,” said the Sultan and he set off.</p>

Na, korikot id tanga do timbaan, nakasambat no dot kusay dot iri nga Solutan-i. “Ay, monguro koh siti oy ambaya?” ka dit songinan om. “Ay, kon-ko monguro oku bo diti ambaya, nga mogiim oku dit tuwa dit iwoon di sawo ku,” ka dit songinan. “Ay, yoku bo diti nga mogiim-i dot tuwa dit iwo'on di sawo ku,” ka dit tiiso. “Nunu o kenginan di sawo nu?” kam. “Tuwa do jambul,” ka dit Solutan songinan. “Oõ, it sawo ku nga iti-i ot tuwa do naan yo iwo,” ka dit songinan i Solutan.

“Ay obo, oy ambaya, iseeso niwow no sawo kito, nga mijanji kito,” ka di songinan i Solutan. “Ong osusu i sawo ku om kusay ot tanak, om osusu i sawo nu om tongondu ot tanak, pisolowoon kito,” ka di Solutan di songinan. Om, “Obbuli,” ka di songinan. “Pisolowoon kito, tu sosompi Solutan kito gima om iseso kotûrunan kito,” ka dit Solutan di songinan. “Oõ,” ka dit songinan. “Ino-not awasi sompi Solutan,” ka dit Solutan songinan. Jadi, nakaa po dino iri, ba minitongkiyad nõono, sompi minuli nõono. Jadi, korikot id walay iri mamasing no pataak sid sawo. Na, naakan po di sawo iri, na i tiyan dit sawo di Solutan nga mad kikiyapan-i dot sumurut ka ka.

Ba, amu songkuro koleed iri, minonong-koruol no do tiyan

“Baiklah, kanda pergi mencarinya dahulu,” kata Sultan, lantas pergi.

Ketika Sultan itu sampai di tengah hutan, dia telah berjumpa dengan seorang lelaki yang juga berpangkat sultan. “Hai, tuanku nak buat apa di tengah hutan ni?” tanya Sultan yang kedua. “Bukan apa-apa, beta mahu mencari buah yang diidami oleh permaisuri beta,” jawab Sultan yang pertama. “Wah, tujuan beta juga mahu mencari buah yang diidami oleh permaisuri beta,” jawab Sultan yang kedua. “Buah apa yang diidami oleh permaisuri tuanku?” tanya Sultan yang pertama. “Buah jambul,” jawab Sultan yang kedua. “Wah, permaisuri beta pun mengidami buah yang sama,” kata Sultan yang pertama.

“Wah, permaisuri kita mengidami buah yang sama. Baiklah kita membuat perjanjian,” kata Sultan yang kedua. “Kalau permaisuri beta sudah melahirkan dan akan mendapat anak lelaki, dan permaisuri tuanku akan mendapat anak perempuan, kita akan kahwinkannya,” sambungnya. “Ya, boleh,” jawab Sultan yang pertama. “Kita akan kahwinkan anak kita sebab, kita sama-sama berketurunan sultan,” kata Sultan yang kedua. “Baiklah,” jawab Sultan yang pertama. “Itulah yang sebaiknya sebab kita sama-sama sultan,” sambung Sultan yang pertama. Setelah mengikat perjanjian, merekapun kemudian berpisah dan masing-masing pulang. Apabila kedua-duanya sudah sampai di rumah, masing-masinglah mereka memberikan buah itu kepada permaisurinya. Permaisuri itu pula, apabila sudah memakan buah yang diidamkan itu maka perut merekapun cepat sekali membesar.

Beberapa lama kemudian, kedua-dua permaisuri itu merasa sakit perut

When he got in the jungle, he met another man who was also a Sultan. “What are you doing here friend?” the one asked. “No big thing really, friend, I’m looking for a fruit that my wife is craving,” answered the other. “Oh, I’m also looking for a fruit my wife is craving,” said the first. “What is your wife craving?” “Rose apple,” said the first. “Oh, that is what my wife is craving as well,” said the other.

“Alright then, our wives are craving the same thing. Let’s make a pact,” said the first. “If your wife gives birth and it is a boy, and my wife gives birth and it’s a girl, we’ll have them marry one another,” said the other. “Agreed,” said the first. “We’ll have them marry each other since we are both Sultans and of the same blood.” “Right,” said the other. The first Sultan said, “That’s what’s good about both being Sultans.” So that being settled, they separated. When they got back to their respective palaces they gave the rose apples to their wives. When they had eaten it, they stomachs grew like a fanned flame.

Not too much later both of the sultan’s wives began

<p>miduduwo it sompi sawo dit Solutan. Om kosusu nōono balaay iri nga, it songinan nopo i sawo di Solutan dit nasambat, kusay ot tanak dot tulun banar-i. Ba ototomon no bo iri tu i waro janji.</p> <p>Na i nopo it songinan bala diri om kosusu nōono i sawo nga tongondu ong tongondu dara ot tanak nga bandul-bandul do titik. “Ay, ay, ay, ay,” ka di Solutan dit songinan, i nakasambat, “do yang-ko janji ya nopo di ambaya diti nga pisolowoon o tanak om, titik nogi iti dogon do tanak, tulun-i dati i di ambaya diri do tanak. Ombong ko iti dogon diti nga tongo tititik. Haya, oy Dayang, aaku-i momiara diti,” ka dit Solutan. “Ay, kukuro-i kukuro boy Solutan nga piara’on-i ino. Tu sagay nakaa ino nga iti-iti no dati ot nitaak dito do Kinoringan diti tongo tititik,” ka di Dayang. Om, “Nn, aaku-i, mangamamalu nōopo dogon ino,” ka dit Solutan. “Songkuro koruol do ginawo ku, do nokopijanja okoy di ambaya om, titik nogi o dito do tanak,” ka di Solutan. “Nga, pototodon po id pulow iti tanak diti,” ka. Dot iii kay do kaalanji ka ka diti wulu dit titik.</p> <p>Na, sako no i Solutan dot kapal, potodo no it tanak yo id pulow dot okon-ko kokodok do pulow do pinaatadan. Kadung nokorikot id pulow, powiliio no it tanak id tanga do pulow. Om uuli no i Solutan. Na, aso nōono doo do tanak, tu nakaatod no id pulow.</p> <p>Ba, ontod diri kabelasan nōono iri om sisiîri no it titik do mad kikiyapan-i sumurut it titik id</p>	<p>kerana hendak melahirkan. Apabila kedua-duanya sudah melahirkan, maka Sultan yang kedua telah mendapat seorang putera. Sultan itu sangat gembira sebab dia telah berjanji untuk mengahwinkan anaknya dengan anak Sultan yang kedua.</p> <p>Sementara Sultan yang pertama pula telah mendapat seorang puteri tapi ia bukanlah manusia, ia adalah seekor anak itik. “Ala, ala, ala, ala,” kata Sultan yang pertama. “Padahal, perjanjian antara beta dengan Sultan, kami akan kahwinkan anak kami. Tapi anak itik pula yang beta dapat. Padahal anak si kawan itu mungkin manusia juga. Tapi anak beta pula hanyalah seekor itik. Alamak dinda, beta tak mahu membela anak itik ini,” kata Sultan. “Ala kanda, bagaimanapun kita harus membelanya juga, sebab ia adalah pemberian Tuhan kepada kita,” kata Permaisuri. “Ahh, beta tak mahu. Hanya memalukan beta saja tu nanti,” jawab Sultan. “Betapa sakitnya hati beta dengan mendapat seekor anak itik, padahal kami sudah berjanji,” kata Sultan. “Dengan itu, mari kita hantar anak itik ini ke pulau,” kata Sultan lagi. Padahal buluh anak itik itu cantik sekali.</p> <p>Setelah itu, Sultan pun kemudian menaiki perahunya untuk menghantar anak itik itu ke pulau yang tidak begitu kecil. Apabila ia sampai di pulau itu, dia terus sahaja meletakkan anak itik itu di tengah-tengah pulau itu dan meninggalkannya. Selepas itu dia tidak mempunyai anak lagi.</p> <p>Sementara anak itik itu pula, sejak ia dihantar oleh sultan di pulau itu maka tinggallah ia di situ sehingga</p>	<p>experiencing labor pains. When they had been born the child of the second sultan was a boy, a normal human. He was happy because they had a pact for marrying their children.</p> <p>As for the first Sultan, his child was a female. While the baby was female, it was a duck – 100% duck. “Oh my, oh my, oh my, oh my,” said the first Sultan, “I have a pact with my friend that our children will marry, and my child turns out to be a duck, and probably his child is a human. And mine is a duck. Darling, I’m not going to care for this child.” “No matter what Sultan, we have to care for our child. She may be like this because God has given to us – a duck,” said the Sultana. “I’m not going to do that, it will shame me,” said the Sultan. “I am so hurt that we made a pact to marry our children together and now our daughter is a duck. Take it to this island.” That in spite of the fact that wow, the duck’s feathers were extraordinarily beautiful.</p> <p>So the Sultan got on a ship and took his child to an island which was no small island. When they got to the island he dropped off his child in the middle of the island and went back home. So then he had no child because he had left it on the island.</p> <p>From that time on the duck remained there and grew like a fanned flame in the middle</p>
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<p>tanga do pulow, sampay agagayo saabat ka. Do songko-kakayo om masam-masam no it maan titinduko.</p> <p>Ba, wooy nopo dit agayo dñiri kabarasan i tanak di Solutan no di kusay om, minomikir no dñiri do minongoy sid Solutan songinan. Korikot siri, “Ba, ambaya,” ka dit nokorikot no siri, “okukuro it tanak nu? Tongoh dika do tanak, tongondu-i oy? Tu mongondom oku no di janji kito,” ka dit Solutan dit ki-anak do kusay. Om amu sumimbar it ki-anak do titik, omomoluan. “Nn,” ka di Solutan dit ki-anak do titik, “Siongo ma dogon do tanak, minatay no,” ka dit Solutan. Aa-i binoros do tongo tititik ot doo do tanak. “Oh, aa-i bo kukuoyon ong ino-no,” ka di Solutan dit ki-anak do kusay.</p> <p>Ba it tanak yo di kusay diri sumukod no dñiri. “Oõ,” ka dit Solutan do momoros di tanak yo, “Ba, ika dinoy akang, kukuro koh nōono tu, iti om iti dara o janji dagay di ambaya nga, i nopot tanak di ambaya nga ‘minatay’, ka di ambaya,” ka dit Solutan di ki-anak do kusay. “Ba, kuoyon po ka nōono,” ka dit tanak di Solutan. “Nga, sukati nu oy akang mogiim dot titimbang nu do sowoon nu,” ka dit Solutan. “Ng, mimang mogiim nogi bo iti nga amu po do tidino, mamamanaw oku po, siongo kenginan ku mamanaw,” ka dit tanak di Solutan dit kusay.</p> <p>Tu inot Solutan dino, amu no minaganak, iri-ri no tanak. It tiiso i Solutan nga iri-iri no tanak doo it</p>	<p>besar sedikit, kerana badannya bagai dikipas-kipas membesar, dengan tidak pernah penat mengais-ngais dan mematak apa sahaja yang dia dapat.</p> <p>Nah, ketika anak lelaki Sultan yang kedua sudah besar panjang, maka mereka pun memutuskan untuk pergi kepada Sultan yang pertama. Sesampainya mereka di sana, “Sahabatku,” katanya. “Apa khabar anak tuanku? Tuanku telah mendapat anak apa, seorang puteri jugakah? Sebab beta ini mahu menuntut janji kita,” kata Sultan yang kedua. Akan tetapi, Sultan yang pertama tidak menjawab pertanyaan itu sebab, dia sungguh malu kerana dirinya telah mendapat seekor anak itik. “Hmm,” kata Sultan yang punya anak seekor itik, “mana ada saya mempunyai anak, ia dah meninggal dunia,” katanya. Dia tidak mengatakan apa anaknya yang sebenarnya. “Baiklah, nak buat macamana kalau sudah begitu,” jawab Sultan yang kedua.</p> <p>Sementara anak lelakinya pula sudah naik bujang. “Anakanda,” kata Sultan kepada anaknya. “Bagaimanalah dengan anakanda nanti, pada mulanya memang kami sudah berjanji untuk mengahwinkan anak kami. Akan tetapi, anak si kawan pula meninggal dunia,” kata Sultan yang kedua. “Nah buat apa lagi,” jawab Putera. “Tapi terserahlah pada anakanda untuk mencari pasangan hidup anakanda,” kata Sultan yang kedua. “Memang anakanda perlu juga mencari seorang pasangan hidup anakanda, tapi bukan sekarang, sebab anakanda mahu mengembara dahulu, ke mana yang anakanda mahu,” jawab Putera Sultan.</p> <p>Sebab sultan itu hanya mempunyai seorang anak tunggal. Sultan yang pertama juga hanya mempunyai</p>	<p>of the island until it had gotten a bit bigger. It would scratch up food and peck at lots of things to eat.</p> <p>When the second Sultan’s son became full grown the pact it came back to him and he went to the first Sultan. When he got there he said, “So friend, how is your child? Is your child a girl? I’m remembering now our pact.” The first Sultan gave no answer because he was embarrassed. The Sultan with the duck daughter said, “I have no child; she died.” He didn’t tell him that his daughter was a duck. “Oh I see. Well, if that’s the case, there’s nothing to be done,” said the Sultan with the son.</p> <p>His son was reaching maturity at that time. He later said to his son, “What are you going to do. I had a pact with my friend, but his daughter died he told me.” “Oh well, nothing to be done about that,” the son said. “Son, it’s up to you to find a suitable girl to marry,” said the Sultan. “I will certainly look for a girl, but not yet; I want to do some traveling to wherever it strikes me to go,” said the son.</p> <p>The Sultan had had no more children. This son was his only child. The first Sultan</p>
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<p>titik. Sompì aso no payat.</p> <p>Ba, “Om siongo koh nôono boy akang?” ka dit Solutan. Om, “Ng, mamanaaw oku po, sisiongo pamanaan ku,” ka dit tanak. “Ay, koyon koh no mamanan boyo-bo do tosodu, gaam po mogiim koh do titimbang nu do siti-siti id tongo-sosomok,” ka dit Solutan om. “Ay, mogiim nogi nga, amu oku po tidino, mamamanaaw oku po,” ka dit kusay, it tanak di Solutan. Pongodoropi no kabarasan ilo om, saako no dit kapal om, pamaanaw no do minongoy sid pulow. Asot kinoririkoton dit tanak di Solutan di kusay, id pulow di pinatadan dit titik.</p> <p>Ba, korikot nôono silod pulow ka kabarasan ilo dot it sid pinaatadan dit titik, eraranan i kusay tu oguûumu o kinakayan. Dot mad kinakay do manuk, nga ki-way a dot titik. “Ay, nunu do waya iti?” ka di kusay. Tombolog nga aso-i, aso-i o totombolog siri, om iri no okito. Ba, om kiinam-i i kusay mamanan, kokikito no do titik do miipapayangging mamanan dot tad-om aso-i bida dot rugading i wulu ka ka do kaalanji di wulu di titik.</p> <p>“Dee-ee, titik ku po iti,” ka dit kusay. Om tabpaay, ay okuyutan. Tad-om pigagapus nopo di kusay, pisingud nopo iti titik, nga miboborogilow i liow dit titik. Ba, “Ay na, oy tititik, awasi balaay iti dot owitito to po ikaw muli,” ka di kusay. Ong aa-po noboros di kusay</p>	<p>seorang anak, dan itik itulah anak mereka.</p> <p>“Jadi, anakanda nak ke mana pula?” tanya Sultan yang kedua. “Anakanda nak mengembara dahulu, ke mana saja yang anakanda suka,” jawab Putera. “Janganlah anakanda pergi jauh-jauh, lebih baik anakanda mencari pasangan hidup di tempat yang berdekatan sahaja,” kata Sultan. “Ya, memang anakanda mahu mencari juga pasangan hidup, tapi bukan sekarang, anakanda mahu mengembara dahulu,” jawab Putera. Dan kemudian berkemas, dan terus naik ke atas kapal dan kemudian pergi ke pulau. Pulau yang dia tuju pula tidak lain dan tidak bukan, itulah dia pulau di mana Sultan yang pertama menghantar anak itiknya.</p> <p>Nah, sesampainya putera itu di pulau, yang mana pulau itu adalah tempat Sultan yang pertama menghantar anaknya yang berupa itik, putera itu sangat hairan apabila mendapati bahawa pulau itu banyak sekali tempat yang dikais-kais yang seakan-akan dikais ayam, tapi tapak kaki itik. “Aik, tapak kaki apa pula ni?” tanya Putera seorang diri. Dia tidak melihat kelibat burung, dan hanya itu sahaja yang ia nampak. Setelah itu, putera itupun berjalan dan terus berjalan sehingga tiba-tiba dia ternampak seekor itik sedang berjalan terkedek-kedek, dengan bulunya yang sangat cantik, tidak ubah seperti kulit tebu ‘rugading’.</p> <p>“Wah, itik saya tu,” kata Putera. Dan terus menerkam dan menangkap itik itu. Setelah ditangkapnya itik itu, dia memeluk-meluknya pula dan bahkan menciumnya, sehingga leher itik itu menggeliang-geliut tanda rasa kegelian. “Wahai sang itik, ada baiknya beta bawa kau pulang,” kata</p>	<p>also only had one child – the duck. Neither had more.</p> <p>“So where are you going, son?” asked the Sultan. “Oh, I’m just going wherever my feet take me,” said the prince. “Don’t go far away,” said the Sultan, “it would be better to look for your mate near here.” “Well, I will look for a mate, but not yet now, I’m just going traveling,” said the prince. He got packed, boarded a ship and went off to an island. He went to none other than the island where the duck was.</p> <p>When he got to the island where the duck had been brought to, he was surprised to see so much scratching. It was if the ground had been scratched by a chicken but there were duck tracks. “What are these tracks?” the prince asked himself. There were no birds on the island and yet that was what he saw. As he walked on the prince saw the duck waddling along with feathers as pretty as the sugarcane called ‘rugading’.</p> <p>“I’m claiming that duck,” said the prince. He tried to catch it but couldn’t get a firm grip on it. He hugged it firmly to himself and repeatedly kissed it and the duck squirmed its neck around. “Alright then ducky, I think I</p>
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<p>dot owiton muli, okuyutan po di kusay it titik. Kadung-ko it noboros no di kusay dot owiton muli, mangan nopo kuyutay di kusay nga tad kumamul-i id longon dit kusay.</p> <p>Ba, korikot nōono kabarasan dot aa elaan ong piro sodoy i kusay siri diri, ki-tinipi no i kusay dot, “Ay, nokuro koh dino?” ka dit tulun do ki-jajanggut no ka ka. Om, “Ay, aso-i,” ka di kusay. “Oō, elaan ku-i bo ikaw dino, sino kod pulow dinot kineeyonon dino titik. Nga, ikaw ka dino muli koh no gaam dino?” ka dit tulun om. “Muli no daraay bo iti tu owiton ku at titik muli, nga ong aaku po okuyutan dot kikiroon ku mongowit muli, amu po tumanus,” ka di kusay. “Asal okuyutan ku no om kikiro owiton ku muli, nga tad mogidu-i. Aaku elaan nokuro ilo,” kam. “Oō, ombo ginawo nu muli koh ko nunu nga, titik tawasi ilo,” ka di tulun. “Oō,” ka di kusay. Noboros po iri di kusay nōono balaay iri, noposik no. Om pogigintong i kusay nga aso no siri i titik. “Ay, siongo i titik ku diri?” ka dit kusay ka.</p> <p>Ba, orikot po it sodoy keembagu, nokodop no i kusay om, ki-tinipino i kusay dot mootoning doo ot tongondu dot</p>	<p>Putera. Akan tetapi, ketika putera itu belum mengatakan bahawa dia mahu membawa itik itu pulang, dia masih lagi dapat memegangnya. Namun, setelah ia berkata demikian, dia langsung tidak lagi dapat memegang itik itu kerana tubuh itik itu pandai pula terlepas dari tangannya.</p> <p>Nah, ketika putera itu sudah beberapa malam berada di pulau itu, tiba-tiba ia mendapat satu mimpi. Dan mimipinya adalah begini, “Hai, kenapa dengan anakanda ini?” tanya seorang tua yang berjanggut. “Tidak apa-apa,” jawab Putera. “Baiklah, beta sudah tahu apa yang terjadi dengan anakanda. Sekarang ini anakanda sedang berada di pulau di mana itik itu berada. Tapi, adakah anakanda sudah merancang untuk pulang?” kata orang itu dengan pertanyaannya. “Ya, memang anakanda sudah merancang untuk pulang untuk membawa itik itu pulang, tapi kalau sebelum anakanda memegangnya dan berniat untuk membawanya pulang, itik itu tidak ghaib,” jawab si putera. “Apabila anakanda memegangnya dan mengira untuk membawanya pulang, ia terus saja melarikan diri. Anakanda tak tahu apa sebabnya tu,” katanya. “Ya terserah pada anakanda sama ada anakanda mahu pulang atau tidak, tapi itik itu adalah itik yang baik,” kata orangtua itu. “Baiklah,” jawab Putera. Sesudah putera berkata demikian, ia terus terjaga dari tidurnya. Dan selepas ia terjaga dari tidur dan memandang di sekelilingnya, ia langsung tidak melihat kelibat itik itu. “Di mana agaknya sang itik itu?” tanya Putera.</p> <p>Malam berikutnya, ketika putera itu tertidur, ia mendapat lagi satu mimpi yang kononnya seorang gadis jelita sedang duduk di sampingnya.</p>	<p>am going to bring you home,” said the prince. Before he said he was bringing the duck home, he was able to hang onto it. After saying it the duck slipped out of his arms.</p> <p>After I don’t know how many nights of he prince staying on the island he had a dream. In the dream a bearded man said to him, “What’s the matter?” “Nothing,” he replied. “I know about you, you are on an island where the duck lives. Are you planning to go back home?” asked the man. “I’m planning to go home to bring that duck home, but until I get ahold of it, I’m not going to vanish,” said the prince. “As soon as I got ahold of it and was going to bring it home it got away. I don’t know why.” “Up to you if go home or what, but that is a good duck,” said the man. “Understood,” said the man. As soon as he had said that he awakened. Then he looked around and the duck was nowhere to be found. “Where is that duck?” he wondered.</p> <p>The following night the prince went to sleep and had a dream that there was an extremely beautiful woman</p>
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<p>alaalanji ka ka. “Ay, ba,” ka di ginawo di kusay id tinipi. “Ay des, kukuro-i kukuro iti nga sowoon ku ikaw,” ka di ginawo di kusay. “Ay, andang aaku no ikaw ilalapas po, tu ikaw no bala ot babanar no ko timbang ku,” kadi ginawo di kusay id tinipi yo. Ba om koposik nôono balaay iti nga aso no siri i titik, om poonapo di kusay i mato doo sid sosodu nga mipapanaw nôono i titik. Ba, “Ay nunu ka bo komoyon dinot tinipi ku dino?” ka di kusay. “Nunu song-titik, om nunu nôono ot korotiyon dino tinipi ku dino?” ka tu, aa-i dñiri tiuli i kusay dñino.</p> <p>Ba, orikot i sodoy keembagu, nokoodop no i kusay. Milom pogugumporog po iti titik do tanga sodoy. Na, iri diri, aso po nôono ot tinipi di kusay diri. Om pogumporog nôono balaay iri nga, nokuro ka tu najadi do tongondu dot mootoning id kusay, tutudungan.</p> <p>“Doy, minongunguro iti tulun diti, tu milom siti?” ka di ginawo dit tongondu. “Minongunguro koh siti diti?” ka dit tongondu sid ginawo doo. Nga amu-i giginiruanan i kusay, madaada-i it tongondu.</p> <p>Amu po leled, pômoros no it tongondu dot, “Naru ku pod susundu ong mongumporog oku nopo keembagu diti nga pososorondok po do walay siti dot alanji,” ka dit tongondu. Om pogumporog keembagu it titik(tongondu) nga nunu ka mangan dot pososorondok po do</p>	<p>“Wah,” kata hati si putera dalam mimpinya. “Walaupun bagaimanapun, beta tetap akan mengahwinimu,” katanya dalam hati. “Memang beta tak akan melepaskan kamu, sebab kamulah sebenarnya jodoh beta,” katanya dalam hati. Dan ketika ia terjaga dari tidurnya, ia mendapati itik itu tidak ada di dekatnya. Lalu ia memandang ke kejauhan maka ia ternampak sang itik itu berjalan-jalan di sana. “Apakah sebenarnya maksud mimpi beta itu,” tanya putera seorang diri. “Itik apa sebenarnya dia ini, dan apa maksud mimpi beta itu?” tanyanya lagi, sebab ia kini sudah tidak lagi mahu pulang.</p> <p>Kemudian pada malam yang seterusnya, putera itu tertidur lagi, tapi ia tidak lagi bermimpi apa-apa. Ketika putera itu sedang tidur, sang itik itu tiba-tiba menggeletar seperti mahu menanggalkan kesan basah dari badannya. Dan setelah sang itik itu menggeletar, maka dengan serta-merta ia menjelma menjadi seorang puteri. Puteri itu datang kepada si putera sambil memandangnya dengan hairan sambil berkata,</p> <p>“Aik, bagaimana orang ini tiba-tiba ada di sini?” tanya puteri itu dalam hati. “Kenapa tuan hamba tiba-tiba berada di sini?” tanyanya lagi dalam hati. Walaupun begitu, puteri itu langsung tidak mengusik putera yang sedang nyenyak tidur itu, dan hanya berdiam diri sahaja.</p> <p>Tidak berapa lama kemudian, puteri itu berkata, “Wahai sakti ajaibku, jika beta menggeletar semula maka dengan semena-mena akan terbinalah sebuah istana yang sangat indah di tempat ini,” kata Puteri. Dan kemudian ia menggeletar semula, maka dengan tidak semena-mena tiba-tiba istana tujuh tingkat tersergam di</p>	<p>standing next to him. “Wow,” said the prince’s heart in the dream, “no matter what, I must marry you. I’m not going to let you go because you are the one who is a perfect match for me.” He awakened and the duck was not there, so he lifted his eyes to the horizon and saw the duck walking around. He said, “What could that dream of mine mean? What is this duck, and what is the meaning of this dream?” He did not feel like going home at that point.</p> <p>The next night the prince went to sleep. Suddenly in the middle of the night the duck its head. He had not yet had any dream at that point. When the duck shook its head suddenly it turned into a woman who was standing next to the man looking down on him.</p> <p>“Hey, how did this person suddenly get here,” said the woman in her heart. “How did you get here?” However, the woman did not disturb the man; she just stood there.</p> <p>Not long thereafter the woman said, “Let my magical powers be increased, when I shake my head again, let a beautiful palace appear.” So she shook her head again and a beautiful seven story palace house appeared there. The prince was totally unaware</p>
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walay dot turu mitingkat dot kololonjio. Dot tad-om aa-i nelaan di kusay dot tad minongudarak-i ka ka i tawan dit tiya dit minongumporog it tongondu, tu mingoodop i kusay.

Ba, kopolosik nôono tit kusay balaay diti dit amu no oleed do munawaw nga eraranan tu milom sid tanga do walay. Miikokowili kabarasan ti kusay dot mogigintong tu aa elaan ong siongo kinoririkoton. “Ayay, ba, patayon oku no do tulun diti. Siongo oku diti?” ka di kusay. “Ayay, naar, kumukuro oku nôono diti?” ka dit ginawo dit kusay. “Dot yang-ko sid tanga oku dot timbaan diri om titik no ot nokito ku, om milom siti diino iti?” ka di kusay. Om kinam mipapanaw nôono i kusay kabarasan diri, tu eraranan dot milom ki-walay, om i titik nga aso no siri.

Pipapanaw i kusay nga milom opurimanan nôono doo do wilton. Koopurimanay po di kusay do wilton, milom posusurung do takanon dot tad-om ongo-lalasu po dot aa elaan ong piro bangsa ot rinapa. Ba turus pangakan i kusay, “Kukuro-i kukuro nga mangakan nopo iti, adanda-adanda oku no,” ka di kusay. Nopongo mangakan iri, madaada nôono i kusay tu nowiwiyaw no diiri. Na, oleled saabat ot kinapangayan mangakan, pamanaw no i kusay nôono ti do minsiba nga nokikito no it titik dot sorii miipapanaw. Titik-i titik. Amu no minulit dot tongondu. “Ay, nunu ka iti? Tongoh koh ka dino oy tititik?” ka di kusay. Ay, sunduy pom tiuli i kusay, tu aso-i o tulun suuway siri. Om ki-walay

tempat itu pada tengah malam. Yang mana kejadian itu langsung tidak disadari oleh putera, kerana ia sedang tidur. Sedangkan ketika puteri itu menggeletar, langit berdentum dengan kuat sekali.

Ketika putera itu terjaga dari tidurnya, hari sudahpun hampir siang, dan ia sangat hairan kerana dirinya tiba-tiba berada di dalam istana. Dia menoleh ke kiri dan ke kanan sambil memandangi sekelilingnya, sebab ia tidak tahu di mana ia berada kini. “Alamak, orang akan bunuhlah beta ini. Di mana agaknya beta berada ini?” tanyanya dalam hati. “Aduh, bagaimanalah beta ni nanti?” tanyanya. “Padahal sebelum beta tidur, beta berada dalam hutan, dan hanya itik saja yang beta nampak. Tapi kenapa pula tiba-tiba beta berada di sini?” tanyanya dalam hati. Dengan itu ia terus bangun dan berjalan-jalan kerana hairan dengan keujudan istana itu, dan itik itu pula tidak ada di sana.

Ketika si putera sedang berjalan-jalan, tiba ia merasa lapar. Apabila ia terasa lapar, dengan tiba-tiba pula makanan yang masih panas lagi terhidang di depannya berserta dengan lauk-pauk yang entah berapa jenis. Si putera terus sahaja menjamah makanan itu sambil berkata, “Walau apapun yang akan terjadi, beta mesti makan. Kena dendapun, kena dendalah,” katanya seorang diri. Selesai makan, ia terus berdiam diri kerana kekenyangan. Beberapa lama selepas makan, putera itupun berjalan-jalan di ruang bawah istana itu, dan dengan tiba-tiba ia terpandang kelibat sang itik yang berada beberapa jauh darinya. Itik itu pula masih seperti sediakala, dan tidak lagi berubah kepada seorang puteri. “Aik, apakah bendanya ni? Apakah sebenarnya sang

even tho a great thunder came from the sky when the woman shook her head.


When the prince awakened near dawn he was astounded because he found himself inside a palace. He kept looking all around, not knowing where he had come to. “I’ll bet someone is planning to kill me. Where am I?” said the prince. “Now what am I going to do? I was in the middle of the jungle when I went to sleep and only a duck knew where I was, and out of nowhere I am here.” So then he started walking around because of his amazement of being in a palace, and the duck was not there.

After walking he began to get hungry. As soon as he felt hunger suddenly a plate of hot rice appeared with lots of type of meat and vegetables. He straightaway ate it. I’m going to eat this no matter what, even if I end up getting fined. After eating he sat still, being sated. Some time after he finished eating he set off again, going down a slope and he saw the duck down below swimming about. It was just a normal duck. It had not turned back into a woman. “What is this? What are you, ducky?” asked the prince. He no longer had the urge to go home because there was no one else on the island. And now he had

<p>nôono dot tad-om aa-i kokosoon o kooligkang.</p> <p>Jadi, korikot it tanga sodoy keembagu, totoyinuwo dîiri di kusay it titik, amu no minodop. Aso wookon ot kokoliyuon di kusay, i titik, ong siongo ot odopon. Ba, om toyinuwo nôono bala iri nga nororongow no di kusay ka dot, “Naru ku pod susundu ong mongumporog oku nga osiliw oku waagu dot tongondu,” ka dit orongow. “Ba, ikaw tôomod iti?” ka di kusay. Om toyinuwo nga nu ka mangan nu dot aso-i bida ko i neepi. “Ayayay, ikaw balaay i neepi ku diri nga daapo dikaw sino,” ka di kusay. “Ikaw bala ino,” ka. Totoyinuwon doo, aso no wookon ot naan toyinuwo it sarung dit titik.</p> <p>Ba, nokoodop it tongondu, dot tinumangkub dit tokobuk dot aa elaan ong impiro lumingkong id tana do kaanaru do tokobuk. Dot ii nopo sarung doo niiyon sid sosodu. Orikot it amu no oleed dot munawaw ka, nga amu po munawaw banar, tiyuanay di kusay manganu it sarung dit titik. Kadung naanu iti kuyakub diti titik, om pongkoriyabo nga, tumikarab dot tongo karabaw, tongo manuk, tongo bawod (kambing) no kabarasan it mimbulay. Asal ong kongkaraban di sarung, na iri no tu sumiliw</p>	<p>itik ini?” tanya putera. Kini, putera itu tidak lagi teringat untuk pulang, sebab tiada orang lain di pulau itu. Malah sudah ada pula istana di sana yang begitu indah sekali.</p> <p>Ketika tiba pada malam yang berikutnya, putera mengintip tingkahlaku sang itik dengan tanpa memejamkan mata sedikitpun. Bahkan tiada lain yang ia intip ialah tempat tidur sang itik. Dan ketika putera sedang mengintip sang itik, tiba-tiba ia terdengar satu suara yang berkata-kata demikian, “Wahai sakti ajaibku, berkuasalah apabila beta menggeletar nanti maka beta akan menjelma menjadi seorang puteri,” kata suara yang ia dengar. “Wah, engkau agaknya ini,” kata Putera. Dan bila diperhatikannya betul-betul, maka kelihatanlah olehnya seorang puteri yang paras wajahnya tidak ubah seperti seperti puteri yang menjelma dalam mimpinya. “Wah, engkau rupanya yang datang dalam mimpi saya tu, nanti kau tuan puteri,” kata Putera. “Tuan puteri pula rupanya tu,” katanya. Lalu, putera mengintip pula di mana tempat puteri itu meletakkan sarungnya.</p> <p>Setelah sang puteri masuk tidur, dengan berselimutkan rambutnya yang panjangnya entah berapa kali bergulung di atas tanah, dan sarungnya pula ia letakkan beberapa jauh dari tempat tidurnya, dan ketika siang hampir menjelang, dengan perlahan putera mengambil sarung sang puteri. Apabila putera berjaya mengambil sarung itik itu, dan mengibas-ngibaskannya maka berjatuhlah kerbau, ayam dan kambing yang keluar daripada sarung itik itu. Ke mana sajakapun tempat sarung itu dikibaskan maka di situlah binatang-binatang itu ada, sebab</p>	<p>a house that was truly lovely.</p> <p>The next night in the middle of the night the prince was spying on the duck; he did not go to sleep. He was watching nothing other than the duck to see where it went to sleep. As he watched, he heard, “Let my magical powers be increased, when I shake my head, let me become a human woman again.” The prince said to himself, “I’ll bet it’s you referred to in the dream.” He looked and the woman he saw was just like the one in his dream. “Oh wow, it was you I dreamed about. I’m not through with you yet. It was definitely you.” He kept spying on her and saw where the duck’s sarong was laid.</p> <p>The woman went to sleep using her hair as a cover wrapped back and forth I don’t know how many times, her hair being incredibly long. Her sarong was laying a ways off from her. When it was getting near dawn, but still quite dark the prince went and took the duck’s sarong, her ‘shell’. He shook the sarong and out fell some buffalo, chickens and goats. All you had to do was shake the sarong and those animals would appear.</p>
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<p>kiawi do pangayam.</p> <p>Ba, norikot i nanawaw no om noposik nōono it tongondu, ongoy no sid pineeyanan di sarung yo do mogiim, nga aso-i ot nokito. Mfiikowili it tongondu dot mogiim. “Nunu ot iimon nu?” ka di kusay om. “Aso-i,” ka dit tongondu. “Ay, nunu ot iimon nu?” ka di kusay om. “Aso-i, i baju ku,” ka dit tongondu. “Baju nu tokukuro?” ka dit kusay. “Waro baju ku dot aaku koyuu,” ka di tongondu. “Ay, amu babanar. Okukuro baju nu?” ka di kusay. “Ay, waro baju ku taaku koyuu,” ka dit tongondu. “Oō, kadaay-i bo olimo,” ka di kusay. “Elaan ku-i, ikaw no bo ino,” ka. “Nga sagay kaa dino, yito no dati o piontokon dot minamaal diti. Sawo ku no ika,” ka di kusay. “Ay, amu babanar, waro baju ku no diti,” ka dit tongondu. “Oō, elaan ku-i, iti obo ot baju nu,” ka di kusay. “Mongimang koh po dogon, nokuro bo tu mongimang koh po dogo?” ka di kusay om. “Tio ino,” ka di tongondu. “Ay, amu banar,” ka di kusay. Asal noboros di kusay iri, mangay no posuboo id tapuy, nga bogiyakan nopo ka ka it monsimong siri dot, “Aakan ku no bo ino ong kono-ko nisubo oku,” ka ka. Waro-i dati o maawaya o taraat siri diri.</p> <p>Jadi, ba nakaa dino iri kabarasan, na duwo nōono siri iri i tongondu om i kusay. Jadi, “Ikaw ka dino,” ka dit kusay, “okukuro kinowowoyoon nu dit mula-mula,</p>	<p>semuanya menjelma menjadi binatang.</p> <p>Lalu ketika hari sudah siang dan si puteri itikpun sudah terjaga, iapun pergilah ke tempat ia meletakkan sarungnya, akan tetapi sarung itu tiada ditemukannya. Si puteri itik itu menoleh ke kiri kanan untuk mencari tapi tak ditemuinya juga. “Apa yang cik adinda cari?” tanya si Putera. “Tak ada juga,” jawab si Puteri. “Apa yang cik adinda cari?” tanya di Putera lagi. “Tak ada, baju saya,” jawab si Puteri. “Baju cik yang bagaimana?” tanya si Putera. “Beta mempunyai baju yang beta sangat sayang,” jawab si Puteri. “Baiklah, tapi janganlah cik adinda nafikan,” kata si Putera. “Beta sudah tahu, cik adindalah rupanya tu,” katanya lagi. “Oleh kerana itu, mungkin kitalah yang telah dijodohkan oleh yang maha pencipta. Dan cik adindalah permaisuri beta,” kata si Putera. “Ah, tidak benar, beta hanya punya baju saja,” jawab si Puteri. “Baiklah, beta sudah tahu, dan inilah dia baju cik adinda,” kata si Putera. “Tapi kenapa ya, cik adinda masih segan-segan dengan beta?” tanya si Putera. “Ah, tidak benar,” jawab si Puteri. Sebaik sahaja Putera mengatakan demikian, maka ia terus sahaja melemparkan sarung itik itu dalam api, dan para setan yang telah merasuk pada sarung itu pula berteriakan sambil berkata, “Saya sudah boleh makannya ‘tu kalau bukan kerana saya dilemparkan pada api,” katanya. Mungkin ada kuasa jahat yang ada dalam sarung itu.</p> <p>Jadi, selepas itu kononnya, merekapun tinggallah di situ dengan berdua-duaan. “Cik adinda ini...” kata si Putera. “Bagaimana kisah hidup adinda yang mula-mula? Siapa</p>	<p>When it got light and the woman woke up, she went to where her sarong was to get it but she couldn’t find it. She was looking everywhere for it. “What are you looking for?” asked the prince. “Nothing,” said the woman. “Come on, what are you looking for?” said the prince. “Oh, just my shirt,” said the woman. “What does your shirt look like?” asked the prince. “I have a shirt I can’t bear to lose,” said the woman. “No, that’s not true,” said the prince, “What is your shirt like?” “I have a shirt I can’t bear to lose,” she said. “Now don’t deny it,” he said, “I know that that was you in my dream. Things have gone this way, us two were chosen to do this. You are my spouse,” he said. “No, I really have a shirt that’s lost,” said the woman. The prince said, “I know about your shirt. You are haunting me; why are you haunting me?” “It’s over there,” said the woman. “Untrue,” he said. As soon as he had uttered that, he threw the sarong in the fire. A little demon screamed from inside it, “I could have eaten her had I not been thrown in a fire.” There may have been an evil being attached to that sarong.</p> <p>After that incident just the two of them were there, the princess and the prince. The prince asked her, “What was your path of life early on?</p>
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<p>isay o moleeng nu?” ka. Om, “Solutan ot tama ku,” ka dit tongondu. “Jadi, ikaw nunu?” ka dit tongondu dot i kusay. Om, “Yoku nga Solutan-i,” ka di kusay. “Oh, ka dino,” ka dit tongondu.</p> <p>“Mimang misasawo kito ti nga maay kito po loowo yo-amo,” ka. “Loowo kito po yo-amo,” ka, tu aa-no tiuli i kusay tu nakala no i doo do pomogunan di pomogunan siri obo. Id pulow diri do kaagayo om kaalanji di walay. “Oõ,” ka dit tongondu.</p> <p>Jadi, om kinam nôono kabarasan iti monginloow, tu misasawo no dîino, noloow kiawi ot tongo raja, noloow kiawi ot nunu do bangsa do tombolog, noloow kiawi o tonggiluwang.</p> <p>Ba, it tama dit tongondu nga noloow dîiri, tu misasawo no dîino yoalo sirid pulow diri. Jadi, om korikot dîiri dit misasawo no om pisorita iti sosompi moleeng di kusay om i tongondu. Ka dit Solutan, it tama di kusay, “Wooy,” ka, “minatay, kanu, dot aa-i minatay ino tanak nu. Iti om iti o kinowowoyoon,” ka dit Solutan. Madaada it tama dit tongondu, minogiad. Minanasal-i dit niatod i tanak doo sid pulow.</p> <p>Jadi, “Oõ,” ka dîiri dit tama di kusay. “Isay-isay, masam poma ko iti ot kinowowoyoon dot tanak, nga amu tokow keelo-elo dot amu mangan podulio ot nunu-nunu ot kojodion do tanak,” ka. “Intaay po nôono ma yo akang diti ong doo</p>	<p>ayahanda cik adinda?” tanyanya. “Ayahanda beta adalah seorang sultan,” jawab Puteri. “Ayahanda kekanda pula, apa?” tanya Puteri. “Ayahanda kekanda juga adalah seorang sultan,” jawab Putera. “Oh, begitu rupanya,” kata si Puteri.</p> <p>“Kita berdua ni memang akan menikah, tapi kita harus menjemput ayahanda terlebih dahulu,” kata si Putera, sebab dia tak mahu lagi pulang kerana negerinya sudah dikalahkan dengan keindahan tempat itu, dan di pulau itu juga begitu indahnnya istananya. “Baiklah,” jawab si Puteri.</p> <p>Lalu dengan tidak berfikir panjang, mulalah mereka menjemput sebab mereka sudah mahu berkahwin. Semua raja-rajapun telah dijemput, bahkan burung-burung dan cacing-cacing juga turut dijemput.</p> <p>Ayahanda si puteri juga telah dijemput, kerana mereka berdua mahu berkahwin di pulau itu. Ketika pada hari persandingan, berbuallah kedua ayahanda si putera dan ayahanda si puteri, dan berkatalah sultan ayahanda kepada putera, “Lihatlah,” katanya. “Tuan hamba telah mengatakan bahawa anakanda tuan hamba telah mangkat, padahal anakanda tuan hamba rupanya masih hidup lagi, dan mengalami kehidupan yang seperti itu,” katanya. Ayahanda puteri hanya diam sahaja, dan kemudian menangis. Dia menyesali perbuatannya kerana menghantar anaknya ke pulau.</p> <p>“Baiklah,” kata ayahanda putera itu, “Siapapun juga kita, walaupun begini kisah hidup anakanda kita, tapi jangan sekali-kali kita tidak mahu memperdulikan anak kita, bagaimanapun keadaan mereka,” katanya. “Cuba lihat anakanda ini,</p>	<p>Who were your parents?” The princess said, “My father is a Sultan. How about you?” “I’m also the son of a Sultan,” he said. “Oh really?” she said.</p> <p>“We will get married, but let’s invite our fathers and the rest,” said the prince, “we’ll invite them all.” The prince didn’t want to go home anymore because his own home was outshone by the present one. On that island the had an extremely big and beautiful palace.</p> <p>So they preceded to invite people and then got married. They invited all the kings, and even all they types of birds and all the worms.</p> <p>The bride’s father was also invited to the island where they got married. When the wedding day arrived their parents got to talking. The father of the groom said, “Well now, you said your daughter had died, and she is still alive.” The father of the princess was thunderstruck and he began crying. He regretted having taken his child to that island.</p> <p>The groom’s father said, “For everyone, even if their child turns out like this, we cannot neglect our children and what happens to them. Just look at my son. For his appointed wife, even tho we</p>
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<p>no do judu, nga kukuro nopo do mamalid dot amu pisolwoon, nga kopisasawo-i ong iti no judu,” ka dit tama di kusay. “Oõ,” ka dit tama dit tongondu.</p> <p>Nga minanasal sampay minogiad, om sampay ginumapus sid tanak doo do minokimaap tu it ugu diri ot pinangataakan dit tanak doo dot sookat ka do tongo tititik om amu minangan piarao.</p> <p>Nga, nunu po ka nôono, “Tatayon-i oy akang,” ka di Solutan dit tama di kusay, “ong minanansawo koh dot suuway ot tongondu. Nga intaay poma ino nga ‘minatay’ ka di ambaya dot okon-ko minatay,” ka di Solutan. “Do naan-i balaay di ambaya pootodo id tongo pulow ino tanak yo,” ka dit Solutan, it tama di kusay.</p> <p>Na, ototomon no bo dñiri iri tu notuman no i pinijonjian doalo duwo koyuwan. I kusay diri nga aa-no minogiim dot tongondu suuway, iri no it tanak di Solutan it tongondu dit titik ot sinawo doo. Nokopisasawo-i dit tongondu dit titik it tanak di Solutan om i tanak di Solutan dit kusay. Jadi, sompi nokopiontok-i o sompi Solutan o nokopitokin o korotiyon. Jadi, ino-no om naawi, o noompus. Ino-no gisom dot tangon ku dot tajuk dot Tongondu do titik.</p>	<p>kalau sudah jodoh, walau macamanapun juga cara untuk mengelirukan supaya tidak dapat berkahwin, tapi dapat juga berkahwin akhirnya, kalau memang sudah jodohnya,” kata Sultan, ayahanda putera. “Iyalah,” jawab Sultan, ayahanda puteri.</p> <p>Baginda sangat menyesal sehingga baginda menangis, sambil memeluk puterinyadan memohon maaf kerana mentang-mentanglah anaknya lahir dengan wujud seekor itik, dia tidak mempedulikannya.</p> <p>“Malang sangatlah anakanda, jika anakanda telah mengahwini perempuan lain, lihatlah sekarang, anakanda baginda yang telah dikatakannya sudah mangkat rupanya tidak, tapi baginda telah hantarkannya ke pulau,” kata Sultan, ayahanda putera.</p> <p>Kini mereka sangat gembira sekali kerana janji mereka berdua sudah tertunai. Si putera juga tidak lagi mencari perempuan lain, dan puteri sultanlah yang telah dikahwininya, iaitu puteri itik. Akhirnya, berkahwin juga puteri itik dan putera sultan. Jadi maksudnya, sama-sama sultanlah juga yang telah berbesan. Dan inilah penghujung cerita ini. Tamat.</p>	<p>got him misdirected about who he should marry, he still ends up marrying her if she is the appointed one.” “Right,” said the father of the bride.</p> <p>The bride’s father regretted his actions to the point of crying and hugging his daughter and asking for forgiveness, because he was given a child that was just a duck and he did not care for her.</p> <p>Then the father of the groom said, “It’s most fortunate that you didn’t marry some other girl. My friend said she had died when in fact she is still alive. In fact he had taken his child to an island.”</p> <p>They were very happy because their pact for their two children had been fulfilled. The prince did not go looking for another woman; he married the daughter of the Sultan the princess duck. And the duck child of the first Sultan was able to get married. They were a good match, both being the offspring of Sultans. That ends my tale. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimragang Editors / <i>Penyunting Bahasa Kimragang</i>: Janama Lontubon & Rosnah Nain</p>		
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<p style="text-align: center;">I Juala</p> <p style="text-align: center;">Tinangon di Jupilin Mositun Kg. Batition, 2012.04.14 Tinulis di Rosnah Nain 2013</p>	<p style="text-align: center;">Juala</p> <p style="text-align: center;">Diceritakan oleh Jupilin Mositun Kg. Batition, 2012.04.14 Terjemahan Melayu: Rosnah Nain 2013</p>	<p style="text-align: center;">Juala</p> <p style="text-align: center;">Told by Jupilin Mositun Batition Village 2012-04-14 English: James Johansson 2013</p>
<p>Waro waro ka ka iri. Waro ka ka ot kusay, reetan di Juala ka. Na, i Juala dino bujang, aso po sawo. Na, angan-angan di Juala mimang mogiim dot sowoon. Nga, it aa-po nakapanaw i Juala do mogiim do sowoon, ki-tinipi no i Juala dot warot tulun dot sinumambat ka ka. Ii nopo boros dit tulun id tinipi, nga, “Ika oy Juala, mimang mogiim koh nogi do sowoon nga kada no manansawo dot tongondu ong aso no ot borekuw om borakod,” ka dit tulun di sinumambat di Juala id tinipi doo, dot gisom id kangkab o janggut ka.</p> <p>Jadi madaada i Juala dit tiya dino mooboros ino, naan-i bânar simbaro dot, “Oõ,” ka, nga alanut i gama do ponimbar, tu aa-i nokeelo dot nunu ot koorotiyon do borekuw om borakod.</p> <p>Na, koposik nôono i Juala, motoongong ka. Amu songkuro koleed mantad diri, pamanaw no i Juala dot monompogunan ka ka. Monompogunan tu mogiim dot sowoon. Jadi, om kinam mamanaw, onom tadlaw, sid kotûuru nokorikot no do pomogunan ka ka. Om korikot do pomogunan, “Ay,” ka dit tongo tulun. “mooy koh siongo?” kam. “Ay, ba, maapânaw,” ka di Juala, “om mogiim no bo iti dot ongo-titimbang,” ka di Juala. “Oõ, waro-i bo siti nga tanak do</p>	<p>Pada zaman dahulu, ada seorang lelaki yang bernama Juala. Juala ini masih teruna dan belum punya isteri. Namun Juala telah berangan-angan untuk mencari calon isteri. Akan tetapi, ketika Juala belum memulakan pencariannya, dia telah mendapat satu mimpi. Dalam mimpinya itu, dia telah didatangi oleh seorang lelaki tua dan berkata kepadanya, “Wahai Juala, awak memang akan pergi mencari calon isteri, tapi janganlah awak mencari calon isteri yang tidak berekor dan tidak berkaki,” kata orang tua yang muncul dalam mimpinya, dengan janggutnya yang mencecah hingga ke paras dada.</p> <p>Juala hanya diam sahaja ketika orang tua itu berkata, dan hanya menjawab, “Baiklah,” katanya. Tapi caranya menjawab itu begitu liat sekali, kerana dia tidak faham apa yang dimaksudkan dengan berekor dan berkaki.</p> <p>Nah, ketika Juala terjaga dari tidurnya, dia termenung seketika. Dan beberapa lama kemudian Jualapun lalu bertolak untuk pergi mengembara. Dia mengembara kerana mahu mencari calon isteri. Sebaik sahaja Juala bertolak, ia terus sahaja berjalan dengan tidak berhenti-henti selama enam hari, sehinggalah pada hari yang ketujuh, dan tibalah ia pada sebuah perkampungan. Ketika ia tiba pada perkampungan itu, “Aik,” kata orang di perkampungan itu. “Awak mahu ke mana?” tanya mereka. “Hmm, mahu berjalan-jalan,” sahut Juala. “Dan</p>	<p>Once upon a time there was a man named Juala. Juala was single, having no spouse yet. Juala did intend to find himself a wife. But before Juala had gone out looking for a wife he had a dream of a man coming to meet him. The person said, “You are looking for a wife Juala, but don’t marry a woman if she isn’t tailed and footed.” The man in the dream’s beard reached to his chest.</p> <p>Juala sat contemplating when the man was speaking, and then he just answered out of politeness, “Okay,” because he didn’t know what “tailed and footed” meant.</p> <p>When he woke up he sat contemplating. Not long thereafter Juala set of traveling from village to village. He was traveling to find a wife. As he walked on for six day, and then on the seventh he got to a village. When he arrived the people there said, “Where are you headed?” “I’m just walking,” said Juala, “and looking for a partner.” “There is a candidate here but she’s the headman’s daughter,” they told him. “Where does the</p>

woyoon,” ka. “Siongo walay dinot woyoon dino?” ka di Juala. “Oodiyo,” ka dit tongo tulun siri. (I woyoon ka di muula, aaku elaan ong nunu, i tongo kotua kampung dati kang tidino.)

Adi, kadung notudukan i Juala do siongo walay do woyoon, toronong no sid walay diri. Kadung nokorikot bo dogima, minaan no peendokodo. Om keendakod siri, “Ay,” ka di woyoon, “monguro koh?” kam. “Ba, mogiim no bo iti dot tongo titimbang,” ka di Juala, “ong irad-ko otorima oku-i,” ka. “Ay, aa-i mongunguro ino, aso-i ot masala dino,” ka dit woyoon. Nga, “Oō, posoliwano ku po ka yakang,” ka.

Posoliwano it tongondu nôono balaay diri om kokito di Juala, nga babanar-ko alanji ka bo gima it tanak di woyoon, om engin-i di Juala. “Nga, iti po, awasi kow daraay dinoy daaman, yadi nga engin-i dogon, monorima kow-i. Nga iti po ot iporongow ku dikoo, orotiyany duyu gaam ong nunu o komoyon dot borekuw om borakod? Tu waro minomoros dogon diti dot, ‘Engin poma dikaw om keenginan nu poma at tongondu, nga kada-no manansawo ong kono-ko ki-borekuw om ki-borakod,’ ka di tulun minomoros dogon,” ka di Juala. Madaada i moleeng. “Ba, iloy akang okukuro, orotiyany nu-i oy ong nunu o komoyon dino?” ka di woyoon. Om, “Aaku elaan ino,” ka di tongondu. “Aaku orotiyany ot nunu o borekuw om borakod,” ka di tongondu. “Oō, ong aa-i elaan nga mokimaap oku

mahu mencari pasangan hidup,” sambungny. “Oh, di sini ada juga anak gadis, tapi gadis itu adalah anak ketua kampung,” balas orang itu. “Mana dia rumah ketua kampung itu?” tanya Juala. “Nun di sana,” sahut orang itu.

Selepas sahaja Juala mendapat tahu di mana rumah ketua kampung itu, ia terus sahaja pergi ke rumah yang dimaksudkan. Sebaik sahaja Juala tiba, ia telah dipelawa naik. Sesudah naik, “Aik,” kata Ketua Kampung. “Awak nak buat apa?” tanyanya. “Mahu mencari pasangan hidup,” jawab Juala. “Seandainya saya boleh diterima,” sambungny. “Ahh, tidak mengapa, itu tak ada masalah,” kata Ketua Kampung. “Tapi, lebih elok saya panggil anak saya keluar dahulu,” sambungny.

Setelah anak gadis ketua kampung itu keluar dan dilihat oleh Juala, memang agak cantik juga, dan gadis itu juga berkenan pada Juala. “Tapi, ini lagi, kamu memang baik terhadap saya, cik adik juga berkenan pada saya, dan kamu semua sangat berkenan pada saya. Tapi ada satu hal yang saya mahu perengarkan pada kamu, kamu fahamkah maksudnya berekor dan berkaki? Sebab ada seorang berpesan kepada saya, ‘Walaupun gadis itu suka dengan awak, dan awakpun menyukainya, tapi janganlah awak mengahwininya jika gadis itu tidak berekor dan tidak berkaki,’ kata orang yang memberi pesan kepada saya,” kata Juala. Ibu-bapa gadis itu diam sahaja. “Kamu fahamkah apa maksudnya tu, ‘nak?’” tanya Ketua Kampung. “Saya tak faham tu,” sahut anak gadis itu. “Saya tak faham apa yang dimaksudkan dengan berekor dan berkaki,” sambungny. “Baiklah, kalau cik adik tidak memahaminya, saya

headman live?” he Juala. “Over there,” they told him.

Having been shown the headman’s house Juala approached it. Then he went up into the house. “What is your purpose,” asked the headman. “I’m looking for a mate,” said Juala, “if you will have me.” “Oh that’s no problem,” said the headman, “I’ll just go bring out my daughter.

When the headman brought out his daughter she was very pretty and attracted to Juala. “There is one more matter. You are a good person uncle, your daughter likes me, and you accept me. But I need to tell you something. Do you know what ‘tailed and footed’ is? You see, someone said to me, ‘Even if the girl likes you and you like her, don’t marry her unless she is ‘tailed and footed’.” The parents were silent. “How about you darling daughter, do you understand what that means?” asked the headman. “I’m not familiar with that,” said the girl, “I don’t know what ‘tailed and footed’ is. Juala said, “Alright, if you don’t know what that means, please forgive me uncle and daughter, because I also don’t know what it

<p>nopo dikoo oy daaman, om yadi, tu yoku nga aaku-i elaan ino. Ino nopo maan ku woyoo diti,” ka di Juala, om pamaânaw no.</p> <p>Pamanaw id koduwo pomogunan, iri-i tu binoros di Juala dot, “Monorima kow nogi daraay dogon dino, nga mokimaap oku, tu ong orotiyân dikoo nunu o komoyon do borekuw om borakod, na kosundur oku,” ka di Juala. “Ay, aa-ya orotiyân,” ka di tongondu om i tama.</p> <p>Pâamanaw no ka ka lumombus sid pomogunan do kotolu. Iri nga nokeegit no om notorima no dit moleeng dit tongondu, om i Juala nga engin-i di tongondu tu, mititingkat i wuros dit tongondu do kolonjian nga, “Amu ya elaan ino,” ka di tongondu. “Mokimaap nopo oy aka, yoku nga engin-i daraay dikaw,” ka di tongondu. “Nga, aa-ya elaan nunu o komoyoon dino,” ka. “Oõ,” ka di Juala.</p> <p>Loombus no, sampay sid kaapat, om sid kolimo, na sid koonom irad-i-ko iri. Korikot siri kabarasan sid pomogunan do koonom, “Monguro koh?” ka dit tulun om. “Ay, iti no bo iti tu mogiim oku dot ongo-titimbang,” ka di Juala. “Oõ, aso-i sala,” ka di woyoon, “aso-i sala dino ong yakang nga engin-i dikaw,” ka. “Nunu ma pilion do tulun,” ka di moleeng dit tongondu, i tama. “Oõ, maay kay akang soliwân, idi i daaman,” ka di tama. Om soliwân nga ba engin-i dara it tongondu.</p>	<p>minta maaf kepada pakcik dan cik adik, sebab sayapun tidak memahami maksudnya itu. Saya hanya mengikuti saja petunjuk itu,” kata Juala, lalu pergi.</p> <p>Bila tiba di perkampungan yang kedua, Juala masih mengajukan pesanan itu. Katanya, “Memang kamu sangat menerima saya, tapi terlebih dahulu saya minta maaf sebab, jika kamu faham maksudnya berkaki dan berekor, maka saya akan meneruskan niat saya ini,” katanya. “Alamak, kami tidak fahamlah,” jawab si gadis dan ayahnya.</p> <p>Lalu Juala pun meneruskan perjalanannya ke perkampungan yang ketiga. Di kampung ketiga itu, Juala sudah menghantar lamarannya, dan lamarannya itu sudah diterima oleh orang-tua si gadis, bahkan Juala sangat menyukai gadis itu sebab kecantikan gadis-gadis yang ia jumpa itu bertingkat-tingkat. Akan tetapi, “Kami tidak memahami maksudnya itu,” kata si gadis. “Kami sangat minta maaf dengan abang. Saya sebenarnya sangat mencintai abang, tapi kami tidak faham akan maksudnya itu,” katanya. “Baiklah,” jawab Juala.</p> <p>Juala meneruskan lagi perjalanannya ke perkampungan yang keempat, kelima dan keenam. Ketika tiba di perkampungan yang keenam, “Awak mahu buat apa?” tanya orang di kampung itu. “Saya mahu mencari pasangan hidup,” jawab Juala. “Baiklah, tak ada masalah,” kata Ketua Kampung, “itu bukannya jadi masalah jika anak gadis pakcik menyukaimu,” katanya. “Buat apa memilih sangat,” kata ayah si gadis lagi. “Cuba ‘nak, awak keluar ke mari. Ada si anak muda ni,” panggil Ketua Kampung kepada anak gadisnya. Dan apabila si gadis datang dan melihat akan Juala,</p>	<p>means. But I am operating according to that.” At that he set off once again.</p> <p>He went on to the second village. As before Juala said, “You are willing to accept me, but forgive me, but if you don’t know what ‘tailed and footed’ means, I will have to withdraw. “We don’t know what that means,” said the girl and her father.</p> <p>He set off for his third village. There Juala proposed marriage and was accepted by the parents, and he liked the girl because in each village the girl was prettier than the last. However, the girl said, “We don’t know what that means. “Forgive me sir, because I like you, but we don’t know what that means.” “Alright,” said Juala.</p> <p>He continued on to the fourth, fifth and sixth village and the same thing occurred. When he got to the sixth village the people asked, “What is your business?” “Well, I’m looking for a mate,” said Juala. “Nothing wrong with that,” said the headman, “nothing wrong with that if my daughter is attracted to you. Girls can’t be too picky,” said the father. “Niece, come out here, meet our visitor,” said the father. The girl came out and was</p>
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<p>“Nga iti po, engin nogi daraay dogo yadi, om osukup o ponorima duyu daraay dogon, nga iti pot iporongow ku ong orotiyon dikoo o nunu o komoyon dot borekuw om borakod,” ka di Juala.</p> <p>“Lumandu oku manansawo,” ka. “Ay,” ka di Tama, “yokoy nga aakoy-i keelo dino, nga duato yakang,” ka. Om duato i tanak ong nu o komoyon do borekuw om borakod. “Tu ka nopo dit minomoros dogon, i moleeng ku,” ka, tad binoros-i doo dot i moleeng. Ka nopo di moleeng ku, “Kada no manansawo ong aso no borekuw om borakod dot tongondu,” ka di moleeng ku,” ka di Juala. “Ay, aaku elaan ong nunu o komoyon dino reetan do borekuw om borakod,” ka.</p> <p>“Oõ, aa-i bo kukuoyon ong aa duyu no elaan. Yoku nga boroson ku-i bâanar ino. Aaku elaan ong nunu o komoyon do borekuw om borakod. Nga ino-not ipasawo dogon i ki-borekuw om ki-borakod,” ka di Juala. “Oõ, aa-i kukuoyon,” ka di tongondu. Tu rumee-i dara i tongondu tu, om it moleeng dit tongondu nga osukup-i o gama monorima dara. “Oõ, mokimaap nopo oy daaman, nga lumombus oku po,” ka di Juala ka ka. Na, pamanaw no, lumombus nôono ka ka iri.</p> <p>Pamanaw, om kinam mamanaw, nokorikot keembaguid sid iso pomogunan, dot ino nopo pomogunan dino kabarasan nga</p>	<p>maka dia memang berkenan kepada Juala.</p> <p>“Tapi, walaupun cik adik berkenan kepada saya, dan kamu sangat berkenan dengan saya, ada satu hal yang saya mahu perdengarkan kepada kamu, iaitu jika kamu memahami maksudnya tentang berekor dan berkaki, maka saya akan meneruskan niat saya untuk berkahwin,” kata Juala. “Alamak,” sahut ayah si gadis. “Kami juga tidak memahami maksudnya itu, tapi cuba tanyakan kepada anak pakcik dahulu,” katanya. Dan kemudian menanyakan anak gadisnya tentang maksud berekor dan berkaki, “Sebab, kata orang yang berpesan kepada saya, orang-tua saya, ‘jangan sekali-kali awak mengahwini gadis yang tidak berkaki dan tidak berekor’, kata orang-tua saya,” kata Juala. (Dia mengatakan bahawa ibu-bapanya yang menyuruhnya.) “Alamak, saya tidak memahami apa maksudnya tentang berekor dan berkaki tu,” jawab si gadis.</p> <p>“Baiklah, tidak mengapa juga jika kamu tidak memahaminya, saya sekadar menyampaikan pesan ini, sebab sayapun tidak memahami maksudnya berekor dan berkaki, tapi itulah ciri-ciri gadis yang ia izinkan untuk menjadi calon isteri saya,” terang Juala. “Baiklah, tidak mengapa,” jawab si gadis. Sebab si gadis itu memang mencintai Juala, dan orang-tuanya juga sangat setuju. “Baiklah, maafkan saya dan izinkan saya meneruskan perjalanan saya ini,” pinta Juala, lalu meneruskan perjalanannya.</p> <p>Apabila Juala memulakan perjalanannya dari perkampungan yang keenam itu, ia terus sahaja berjalan dengan tidak berhenti-henti</p>	<p>attracted to Juala.</p> <p>“Here’s the only thing,” said Juala, “even if she likes me and you all accept me well, this is what was spoken to me; do you understand what ‘tailed and footed’ is? If so I can go ahead and marry you.” “Oh,” said the father, “we don’t know what that means, but ask my daughter.” So they asked the daughter what the meaning of “tailed and footed” was. “For you see,” said Juala, “my parents told me not to marry a girl that isn’t ‘tailed and footed’. (He attributed it to his parents.) The girl said, “I don’t know what ‘tailed and footed’ means.</p> <p>“When what can you do if you don’t know. I’m just speaking it without understanding. I don’t know what ‘tailed and footed’ means either. But I was instructed to marry a girl who is ‘tailed and footed’,” said Juala. “Well, nothing to be done then,” said the girl. Actually the girl was in love with Juala, and her parents accepted him completely. “Well, forgive me uncle, but I must go on,” said Juala. So he set off and walked on again.</p> <p>He kept on walking and then got to another village, this one the seventh village. When he was approaching from far</p>
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pomogunan do kotûuru ka. Om korikot siri, osodu po kabarsan, “Uudi o tulun,” ka dit tongo tanganak sid tongo natad ka ka, i tongo mitutubaw. “Ay, nokuro ka tu tulun ka dikoo om aa dikoo porikoton?” ka ka dit tulun siri. “Oõ, rikot oy ambaya, rikot oy daaman,” ka dit orongow. “Oõ, rumikot-i iti,” ka di Juala. Om, korikot i Juala, “Indakod,” ka. Okon-ko siongo ot kinorikoton bala diri, sid walay dit woyoon keembagu-i. Tu woyoon kiawi o ngaran di tulun dino, i nokorikoton.

“Monguro koh oy daaman?” ka dit woyoon kam, “Ay, oolim pod sumangadlaw nga aa-i oolim singkoleed, nga yoku nopo bo diti om, mogiim oku dot tongo titimbang ku,” ka di Juala. “Ay, aso-i masala bo dino oy daaman ong yakang nopo nga engin dikaw,” ka dit woyoon ka. “Oõ,” ka di Juala.

Nga, “O kay, soliwán kay akang,” ka dit woyoon ka. Om soliwán it tongondu ka, nga ay alalanji no ka bogima. Osukup-i o kalanji. “Kukuro oy akang, iidi i daaman, mogiim do titimbang?” ka dit tama kam, “Oõ, aso bo masala dino,” ka dit tongondu. “O nga, kumeengin koh-i di daaman oy?” kam, “Ba engin-i bo ong yaka nga engin dogo,” ka dit tongondu. Sompi minitoguwang do turus tarang.

“Yoku nga engin-i dika oy adi, nga boroson ku mâantad dikoo. Aa elaan ong piro no pomogunan do najangan ku diti, kumoturu

sehinggalah ia tiba pada perkampungan yang ketujuh. Ketika ia tiba di situ, dan orang-orang kampung melihatnya dari jauh, “Ada oranglah,” kata kanak-kanak yang bermain gasing di perkarangan rumah. “Aik, kenapa kamu kata ‘ada orang’ tapi kamu tidak mempersilakannya?” kata orang yang ada di situ. “Baiklah, persilakan kawan, persilakan ‘nak,” kata suara yang kedengaran. “Baiklah, akan datang juga ni,” balas Juala. Dan ketika Juala sampai, “Persilakan naik,” kata orang itu. Padahal, rumah di mana Juala sampai itu adalah rumah ketua kampung. Dan kesemua rumah-rumah yang Juala datangi itu adalah rumah ketua kampung.

“Apa tujuan anak muda?” tanya Ketua Kampung. “Hmm, kira nak nafikan untuk sehari tapi tidak dapat dinafikan untuk selama-lamanya. Saya ini mahu mencari pasangan hidup,” jawab Juala. “Itu tak ada masalah jika anak pakcik tu berkenan dengan anak muda,” kata Ketua Kampung. “Baiklah,” jawab Juala.

“Nak, cuba kamu keluar ke mari,” panggil Ketua Kampung kepada anak gadisnya. Dan apabila anak gadis itu keluar, ternyata ia memang cantik. “Bagaimana ‘nak, anak muda ini mahu mencari pasangan hidup?” tanya Ketua Kampung kepada anaknya. “Itu tak ada masalah,” jawab si anak gadis. “Baiklah, tapi berkenan jugakah kamu kepada si anak muda ini?” tanya Ketua Kampung lagi. “Kalau si abang berkenan dengan saya, sayapun sama juga,” jawabnya. Mereka berdua berterus terang secara berdepan.

“Abang sangat berkenan dengan cik adik, tapi terlebih dahulu abang mahu jelaskan kepada kamu berkenaan dengan satu perkara, sebab sudah tujuh

off, the children said, “There’s a man,” said the children who were in the yard playing with spinning tops. “Hey, why do you say that there’s a person and you don’t invite them in?” said the people there. “Welcome, friend, welcome uncle,” is what he heard. “Okay, I’m coming,” said Juala. When he got there they said, “Come on up into the house.” And once again he had arrived at none other than the headman’s house. In each of those villages he had been at the headman’s house.

“What is your purpose here?” asked the headman. “One can deny it for a day but not deny forever; I’m here to look for a mate,” said Juala. “No problem with that if my daughter also likes you, uncle,” said the headman. “Right,” said Juala.

“Darling, would you come out please,” said the headman. The daughter came out and she was indeed pretty. “What to do you think, darling? Here is uncle looking for a mate,” said her father. “Okay, that’s no problem,” said the girl. “Yes, but are you attracted to this uncle?” he asked. “Well, I like him if he likes me,” she said. They were facing each other and speaking frankly.

Juala said, “I’m also attracted to you, but I want to tell you something beforehand. I don’t know how many

nôono do siti,” ka di Juala. “Nga boroson ku dikoo mâantad, engin oku nogi daraay di adi, om osukup o gama duyu monorima dogon nga, ino pot iporongow ku: Minomoros dogon i mooleeng ku dot, amu oku pononsowoon ong aso no borekuw om borakod,” ka di Juala.

“Ba akang,” ka dit tama, “kukuro, elaan nu-i o borekuw om borakod oy?” kam. Madaada it tongondu. “Tu yoku,” ka dit tama, “aaku orotiyen ot borekuw om borakod,” ka. “Ilo nogi boy daaman,” ka di Juala. “Yoku nga aaku-i elaan ino, nga ino nopo ot niporongow dogon, aaku pononsowoon diti ong kono-ko waro borekuw om borakod dot tongondu,” ka di Juala.

Madaada i tongondu, “Ba, kukuro-i kukuro bo ino, orotiyen tamu ku nga ong engin no dogon yaka nga, mokisawo oku nopo ong engin yaka dogo,” ka dit tongondu. Na, notorima no, iri gisom siri, om sampay nakasawo. Nasawo-i dñiri iri tu engin-i, “Kukuro nopo nga, orotiyen tamu ku nga mokisawo oku-i ong engin-i yaka dogo,” ka di tongondu. Sumanggup nopo tengin it tongondu, mokisawo. Na, nakasawo.

Na, nakasawo po, aa elaan ong piro no tadlaw siri, om ka di Juala, “Iti diti oy ongkeewan, tu nakasawo oku no, angatan ku nôono yadi muli,” ka di Juala. “Oõ, nu o guna misasawo ong aa-

buah kampung yang saya datangi termasuk perkampungan kamu ini,” kata Juala. “Tapi saya mahu terangkan terlebih dahulu bahawa sememangnya saya sangat menyukai cik adik, dan kamupun sangat baik melayan saya. Akan tetapi, ada satu hal yang saya mahu katakan; orang-tua saya telah berpesan bahawa, mereka tidak mahu merestui seandainya saya mengahwini gadis yang tidak berekor dan tidak berkaki,” terang Juala.

“Jadi, ‘nak, anak fahamkah maksudnya berkaki dan berekor?’” tanya Ketua Kampung kepada anaknya. “Sebab ayah tidak memahami apa maksudnya berkaki dan berekor tu,” sambungnya. “Itulah sebabnya pakcik,” kata Juala. “Sayapun tidak memahami maksudnya berkaki dan berekor, tapi itulah yang mereka pesankan, mereka tidak mahu saya mengahwini gadis yang tidak berkaki dan tidak berekor,” terang Juala.

Gadis itu berdiam seketika, “Baiklah, walau bagaimanapun, sama ada saya memahaminya atau tidak saya tetap menerima pinangan abang jika abang sudah berkenaan dengan saya,” kata si gadis. Dia sanggup berkahwin dengan Juala. Kemudian mereka pun berkahwinlah.

Beberapa hari selepas mereka berkahwin, “Bapa mentua, oleh kerana saya dan si adik sudah sah berkahwin, maka saya mahu bawalah isteri saya ‘ni pulang,” kata Juala. “Baiklah, apa gunanya berkahwin jika tidak mahu

villages I have been to, well, this would be the seventh. So I want to tell you beforehand, I’m attracted to this girl, and you received me very well, but this is what I have to tell you: My parents told me that I couldn’t marry someone wasn’t ‘tailed and footed’.”

“So niece,” said the father, “how about it? Do you know what ‘tailed and footed’ is?” The girl didn’t respond. Juala said, “As for me, I don’t understand what tailed and footed is. I don’t know what it is, but that is what I was told, that I couldn’t marry a girl unless she is ‘tailed and footed’.”

The girl still remained silent, and then said, “No matter what, whether I understand or not, if you like me I will get married to you, as long as you like me.” So when she accepted there was no further objection and they got married. He married her because of attraction. The girl had said, “No matter whether I understand or not, I would like to marry you if you like me.” She was willing to marry him, so they got married

Some time after they got married, Juala said, “Father-in-law, since we are married, I want to bring my wife back home.” “Sure, what’s the use of getting married if you don’t

<p>no mitanud,” ka dit tama.</p> <p>Jadi, ososopung po ka balaay miniwaya no muli. Nokorikot sid walay di Juala, intangay kabarasan dit tongondu nga turu-turu o lingkut di Juala do noponu do paray. Asal ong nokorikot i tongondu diri balaay, aso po minaya do dumudun di Juala do minodop. Asal ong nokorikot, onuwo dit tongondu i tonsung, om tuwado ot iso lingkut, om toso no monutu. Totoso monutu, ontod di keeso i lingkut om naawi monutu, koduwo, kotolu, kaapat, kolimo, sampay konom o lingkut naawi monutu. Iso pot lingkut tinoo do paray. Naawi monutu it onom o lingkut. (Aa elaan ong piro tadlaw monutu, tu aa-i modop ino.)</p> <p>“Ay, iii oy adi,” ka di Juala, “modop po,” ka. Tu aso sodoy om adlaw i tongondu monutu. “Ay, kada po, aaku po tiadop,” ka dit tongondu. Aa-i nokodop obo ino, asal do nokorikot, sodoy-adlaw monutu, sampay naawi ot onom o lingkut.</p> <p>Jadi naawi ot onom o lingkut, om kinamay dit tongondu monotos manapung, naawi manapung ot onom o lingkut. Naawi manapung ot onom o lingkut diri, om toso mangatag do kuuy, naawi it onom o lingkut. Naawi it onom o lingkut manapung, naawi mangatag do kuuy kikiawi it onom o lingkut.</p>	<p>jalan bersama,” jawab ayah si gadis.</p> <p>Keesokan harinya, ketika hari masih pagi benar, pulanglah mereka bersama-sama. Sesampainya mereka di rumah Juala, si gadis ternampak tempat menyimpan padi milik Juala sebanyak tujuh buah. Sejak perempuan itu sampai di situ dia langsung tidak tidur, sedangkan Juala tidur seperti biasa. Bahkan, sebaik sahaja sampai, ia terus sahaja mengambil lesung, dan merebahkan satu buah tempat menyimpan padi dan kemudian menumbuknya tanpa berhenti. Dia berhabis menumbuk padi itu bermula dari tempat menyimpan yang pertama, kedua, ketiga, keempat, kelima dan keenam. Hanya tinggal satu tempat sahaja lagi padi yang belum ditumbuknya. Setelah sudah enam buah tempat menyimpan padi itu habis ditumbuknya (tak tahu berapa hari ia menumbuk padi itu, sebab ia tidak tidur langsung),</p> <p>“Ala sayang,” kata Juala. “Tidurlah dulu,” katanya. Sebab isterinya itu asyik menumbuk padi sahaja kerjanya siang dan malam. “Nantilah, saya belum mengantuk,” jawab isterinya. Padahal ia langsung tidak pernah melelapkan matanya, sebab sebaik saja tiba di situ ia terus saja menumbuk padi itu sehingga habis enam buah tempat menyimpan padi.</p> <p>Setelah dia menghabiskan enam buah tempat menyimpan padi, gadis itu terus sahaja memprosesnya menjadi tepung sehingga keenam-enam tempat menyimpan padi itu habis. Setelah habis semuanya ia proses menjadi tepung, ia terus sahaja menjadikannya kuih, sehingga kuih yang ia buat bertimbun-timbun banyaknya. Setiap satu buah tempat menyimpan padi</p>	<p>go together,” said the father-in-law.</p> <p>So they set off very early the next morning. When they got to Juala’s house, his wife looked and found he had seven bins full of rice. From the time they got to Juala’s house his wife had not yet slept when he slept. As soon as she got there she took a rice pestle, dumped out one bin of rice and began working hard pounding the rice. She really went at it. When she had finished off one bin, she did the second, third, fourth, fifth, and the sixth. Only one bin remained. I don’t know how many days that took her, but she didn’t sleep.</p> <p>“Oh my goodness niece,” said Juala, “go to bed,” for she paid no attention to day or night when she was pounding rice. “Not yet, I’m not sleepy yet,” she answered. She simply did not sleep; from the time they arrived she pounded rice day and night until six bins of rice had their hulls removed.</p> <p>When she had finished off all six bins, then she started turning the rice into flour, until all six bins of rice had been turned into flour. When all the six bins had been turned into flour, she began baking cakes. She used up all that flour to make cakes. The cakes were piled high. For each bin of rice</p>
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<p>Om kinam, mitiimbun. Iso it lingkut, isot timbun dot kinogumuan dit naan waalo kininjaram, winaal do kuuy. Nawaal iri, asal nawaal dit tongondu, ponimpun no dot monuwang sid talam, di kuuy.</p> <p>Ilo dilo kabarasan, minsosodoy no dñiri ka ka. Nah, ka di Juala, “Dii oy adi, odop po,” ka. “Ay, amu, aaku po tiadop,” ka dit tongondu. Wooyo po kabarasan di tongo pukul lima no iri om, mangangat no dñiri i kusay modop, nga aa-i modop it tongondu. Iri-i o karaja, mangatag do kuuy om it soturusnya, monuwang do talam. Nisodia do sinuwangan o talam, do muupurun o kuuy. Noboros po di tongondu iri nga pod-gogorus di Juala, minatay. Minatay i Juala, miiwiliw.</p> <p>Ba, napatay i Juala, tumuwong no dñino iri kabarasan. Moyo po dit otuwong no dñiri, ongo pukul anam no, sid pialatan dot pukul anam om pukul tuju do minsosodoy, om orongow dñiri dit tongondu do moolonsing o susukud. Moolonsing o susukud om poririkot po id tinguluwon dot gisom id kangkab o janggut. Om turus giango it tinguluwon do momurus di Juala.</p> <p>“Es,” ka di tongondu, “ay, nah nunu nôono ino?” ka di ginaawo dit tongondu. Dot iri no rineet dit tulun, “Ala kuala, membawa ku Juala,” ka. Om ka dit tongondu, “Ampun seribu, unjuk salasa,” ka di tongondu, om poosurungan i kuuy, isubo sid kabang di tulun,</p>	<p>mempunyai satu buah timbunan. Setelah selesai membuat kueh, si gadis mulalah memasukkan kueh-kueh itu dalam talam.</p> <p>Pada waktu itu, hari sudahpun petang. Kata Juala, “Sayang, tidur dahulu,” katanya. “Ala bang, saya belum mengantuk lagi,” jawab isterinya. Ketika jam sudah menunjukkan pukul lima petang, lelaki itu mengajak isterinya untuk masuk tidur, tapi isterinya tidak mahu tidur sebab dia asyik benar membuat kueh dan kemudian memasukkannya ke dalam talam. Dia memasukkan kueh-kueh itu dalam talam dengan bertimbun-timbun banyaknya. Selepas sahaja gadis itu mengatakan bahawa ia tidak mengantuk lagi, maka dengan tiba-tiba Juala menghembuskan nafasnya yang terakhir dan meninggal dunia. Juala meninggal dunia dengan terlentang.</p> <p>Sebaik saja Juala meninggal dunia, hari sudahpun hampir gelap. Dan ketika hari sudah gelap iaitu kira-kira pukul enam dan pukul tujuh petang, terdengarlah oleh si gadis bunyi tongkat berdencing. Tongkat itu berdencing dan tiba-tiba pula muncul seorang lembaga di sebelah hujung kepala bilik dengan janggutnya yang mencecah hingga ke dada, dan terus sahaja membuka dinding dengan tujuan mahu menarik mayat Juala.</p> <p>“Alamak,” kata perempuan itu. “Apalah agaknya tu?” tanyanya dalam hati. Padahal lembaga itu pula berjampi, “Ala kuala, membawa ku Juala,” katanya. “Ampun seribu, unjuk selaksa,” jawab si gadis, sambil menyorongkan kueh-kueh itu dan memasukkannya ke dalam mulut</p>	<p>she made one huge stack of rice cakes. When they were all made, she started putting the cakes on platters.</p> <p>At that point it was afternoon. Juala said, “Come on niece, go to sleep.” “I’m not sleepy yet,” she said. When it got around five o’clock he tried to get her to come to bed with him, but she would not. She just went on making cakes and putting them on platters. They were piled high on the platters. As soon as the woman had rejected going to bed Juala dropped dead on the bed. There he was, lying there dead.</p> <p>After he had died it began getting dark. As it got dark, between six and seven o’clock, the woman heard the sound of a cane pounding on the ground. The sound came and then came a man with his beard to his chest pulled open the wall near Juala’s head, intending to drag Juala’s body off.</p> <p>“Oh my,” said the woman in her heart, “what in the world is that?” The person was chanting, “Ala kuala, I’m taking Juala.” The woman said, “Pardon, a thousand times pardon for ten thousand.” Then she pushed</p>
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aawi nopo mongorolop. Iri no, posookon dit tongondu it talam, wuruson dit tulun i Juala, tu misolod obo ino, i sampaping i longon dit tongondu monook di kuuy, i sampaping mongogodong di Juala. Tu godongon dit tulun obo, onuwon i Juala, wuruson sid tinguluwon. Oh jadi, iri no boroson di tulun, “Ala kuala, membawa ku Juala,” ka dit tulun dit mongogodong. Om, “Ampun seribu, unjuk salasa,” ka dit tongondu om, godongon di tongondu i Juala, sulian nogi posuwu di kuuy dot iso talam. Soro-insan-insan posuwango i kuuy sid kabang.

Jadi, muukuyut i tongondu di Juala, meed do posook dit talam sid kininjaram dit niumpug. Adi, iri no rarata sampay naawi o sontumpuk. Iso no lingkut kokikiro o naawi obo.

Jadi om kinam nôono iri kabarasan, nosuwaban sampay naawi o sontumpuk, tolu tumpuk, iri-i o boboroson, monong-“Ala kuala, membawa ku Juala,” ka “Ampun seribu, unjuk salasa,” ka di tongondu om, tadtalan do kuuy. Iso talam nga soro-insan-insan posuwango di kabang. Jadi, sampay nosuwaban kabarasan tinggal duwo po ot tumpuk. Iri-i o karaja dot monunuwaban, monong-“Ala kuala, membawa ku Juala,” ka dit tulun. “Ampun seribu, unjuk salasa,” ka dit tongondu. Tadtalan dit tongondu do kuuy i kabang, tu wuruson-i dit tulun i Juala ong aso not isuwu o kuuy.

lembaga itu hingga semuanya habis ditelan oleh lembaga itu dengan sertamerta. Dari itu, si gadis menyedok kueh-kueh itu dengan talam dengan menggunakan sebelah tangannya, sementara sebelah tangannya pula dia gunakan untuk menarik mayat Juala sebab ia akan ditarik oleh lembaga itu sambil berkata, “Ala kuala, membawa ku Juala,” kata lembaga yang mahu menarik mayat Juala. “Ampun seribu, unjuk selaksa,” kata si gadis, sambil menarik mayat Juala dan menyuapkan kueh-kueh itu dalam mulut lembaga itu. Bahkan hanya sekali sahaja kueh-kueh itu dimasukkan ke dalam mulut lembaga itu.

Begitulah seterusnya, si gadis memegang mayat Juala, sedang tangannya yang sebelah lagi menyedok kueh-kueh pada timbunannya, sehingga kini sudah satu tempat menyimpan padi yang habis.

Lalu, dengan tidak berhenti-henti sehingga tiba pada waktu subuh, dan bahkan sehingga habis satu timbunan, dan hingga tiga timbunan yang sudah habis, lembaga itu masih juga berkata, “Ala kuala, membawa ku Juala,” katanya. “Ampun seribu, unjuk selaksa,” jawab si gadis, dan terus menyuapkan kueh-kueh itu ke mulut lembaga itu dengan kasar, sehingga kueh-kueh yang sebanyak satu talampun hanya sekali saja dimasukkan ke dalam mulut lembaga itu. Dan ketika hari sudah hampir pagi, kueh yang tinggal itu hanya dua timbunan sahaja lagi. Bahkan sehingga pagi pun lembaga itu masih berkata, “Ala kuala, membawa ku Juala,” katanya. “Ampun seribu, unjuk

cakes toward him, shoving them in the mouth of the man and he swallowed all that she fed him. She would grab a tray, the person would start dragging Juala (since they both wanted his body) and she would pull on him with one arm and get cakes with the other. The man was pulling on Juala from towards his head. And he kept chanting, “Ala kuala, I’m taking Juala,” as he pulled on Juala. Then she would say “Pardon, a thousand times pardon for ten thousand,” and she would pull on Juala and shove a try of cakes at him. He would put the whole try of cakes in his mouth at one time.

So she clung to Juala while shoving the cakes at this man. This went on until one pile was finished off. One bin’s worth of rice cakes was finished off.

This went on all night long till one tray was finished off, then three, and he kept chanting, “Ala kuala, I’m taking Juala.” “Pardon, a thousand times pardon for ten thousand,” she would respond, and then he would swallow some cakes, putting a whole tray in his mouth at once. When it was morning there were just two piles of cakes left. The man just kept doing the same thing, chanting, “Ala kuala, I’m taking Juala.” She would respond, “Pardon, a thousand times pardon for ten thousand.” Then she would shove cakes in the man’s

<p>Ba om kinam nôono kabarasan iri, wooy po dit iso po ot lingkut om aa-no leed duruk sumuwab ka. Ba kinam nôono iri, iiri-i o boborson do misolod dit tongondu om i ki-jajanggut ka bo di Juala. Na iri no pangalawan i kuuy dit naan waalo, kininjaram dot monong-“Ampun seribu, unjuk salasa,” ka dit tongondu. Iri-i o boborson monong-“Ala kuala, membawa ku Juala,” ka. “Ampun seribu, unjuk salasa,” ka dit tongondu, taadtalan di kuuy. Ilo dilo sontumpuk po.</p> <p>Nah, wooyo po kabarasan dit dakat no mawi i kuuy, monguni no dîino i wodit ka ka tu munawaw no. Ba, om kinam nôono iri, iri no sumagayan no it tutulun, sumagayan no it tulun monong-“Ala kuala, membawa ku Juala,” ka. “Ampun seribu, unjuk salasa,” ka dit tongondu.</p> <p>Wooyo po dit iso po noolu o talam om, monguni no dîiri i wodit om munawaw no ka. Om iri not pinongowian di tongondu dot monong-“Ala kuala, membawa ku Juala,” ka di tulun om. “Ampun seribu, unjuk salasa,” kam, minunawaw no dîiri, na tinumingkod no it tulun, tu munawaw no dîiri tu meepogigidu no.</p> <p>“Oõ,” ka dit tulun, “babanar ko koh, ikaw no bala o tongondu</p>	<p>selaksa,” kata si gadis, sambil memasukkan kuih-kuih itu dalam mulut lembaga itu, sebab lembaga itu mahu menarik mayat Juala.</p> <p>Lalu kononnya, ketika kuih-kuih itu hanya tinggal sebuah sahaja lagi tempat menyimpan padi yang tinggal, maka haripun kini sudah hampir siang. Dengan mengatakan ayat yang sama, si lembaga berusaha untuk merebut mayat Juala dari tangan si gadis. Akan tetapi si gadis pula melawan lembaga itu dengan hanya bersenjatakan kuih-kuih itu dan berkata, “Ampun seribu, unjuk selaksa,” katanya. Lembaga itu pula berkata, “Ala kuala, membawa ku Juala,” katanya. Gadis itu pula menjawab, “Ampun seribu, unjuk selaksa,” katanya, dan menyuapkan kuih-kuih itu dalam mulut si lembaga. Dan kini, kuih itu hanya tinggal satu timbunan sahaja lagi.</p> <p>Ketika kuih-kuih itu hanya tinggal satu timbunan sahaja lagi, maka burung muraipun kini sudah berkicauan dan menandakan hari sudah hampir siang. Malah makin bertambah pula lembaga itu dengan kata-katanya, “Ala kuala, membawa ku Juala,” katanya. “Ampun seribu, unjuk selaksa,” jawab si gadis.</p> <p>Dan ketika hanya satu buah talam sahaja lagi yang tinggal daripada tujuh buah talam itu, maka burung muraipun semakin berkicau dan haripun sudah siang. Dan itulah penghabisan si gadis dengan kata-kata, “Ala kuala, membawa ku Juala,” kata lembaga itu. “Ampun seribu, unjuk selaksa,” jawab si gadis. Dan lembaga itupun berhentilah sudah, sebab hari sudahpun siang, dan kini dia sudah mahu pergi dari situ.</p> <p>“Baiklah,” kata lembaga itu. “Sungguh bertuahlah awak ini,</p>	<p>mouth, because he would pull on Juala if she didn’t feed him cakes.</p> <p>At the battle went on, there was just one rice bin’s worth of cakes left, and it was close to dawn. The kept up this struggle, both the woman and the bearded man trying to get Juala’s body. Her weapon was the cakes that she had baked, and she kept saying, “Pardon, a thousand times pardon for ten thousand.” And he went on chanting, “Ala kuala, I’m taking Juala.” “Pardon, a thousand times pardon for ten thousand,” she the woman, and she shoved cakes at him. There was just one pile left.</p> <p>When the cakes were almost finished off, a magpie sang its song because it was getting light out. The man became even more aggressive at this point chanting, “Ala kuala, I’m taking Juala.” And she just kept responding, “Pardon, a thousand times pardon for ten thousand.”</p> <p>Finally there was but one tray of cakes left, and the magpie sang and it was becoming light out. That is what stopped the battle of chanting, “Ala kuala, I’m taking Juala,” and her responding, “Pardon, a thousand times pardon for ten thousand” – it getting light out, because the man wanted to leave quickly.</p> <p>“So then,” said the person, “it would appear that you are</p>
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<p>do ki-borekuw om ki-borakod. Banar-ko notunay di Juala i janji ku,” ka. “Nga i Juala dino, iuli ku sid dikaw,” ka dit tulun. “Iuli ku i nawa di Juala,” ka dit tulun.</p> <p>Jadi, kakal-i do pengkakat sid tinguluwon ino, aa-no dñiri ginodong i Juala tu it minunawaw no. I kuuy, iso po talam noolu obo, aa-no nokosuwu, i po kotûuru o notoo.</p> <p>Oh, jadi om turus bobogo dñiri dit tulun i Juala dit tungkat, nga turus noposiyon. “Oh Juala,” ka dit tulun. “Babanar-ko notunay nu i janji ku, dot amu ku pononsowoon ika ong okon-no-ko ki-borekuw om ki-borakod. Nga nopili nu no ino sawo nu do babanar-ko ki-borekuw om ki-borakod,” ka dit tulun dot i Juala o komoyon. “Tu, inot tongondu not nopili nu dino babanar-ko eelo mongitung dot nunu ot aporolu dot waalon doo sampay nelaan dialo sumodia monoguwang it nunu nopo it otoguwangan doo,” ka. “Oõ,” ka di Juala.</p> <p>“Nga ikoo dino,” ka, “ikoo no mitatap babanar misasawo sitid pomogunan, om ikoo no kumaya. Kukuro kow nopo nga, ikoo no kumaya sid pomogunan, tu tongoh nopo nga notunay nu i janji ku sid dikaw. Nosuut nu it janji ku,” ka di tulun. Om turus aso no siri i tulun, minogidu turus.</p> <p>Nah, i Juala diri noposiyon no. Nah yoalo diri, awasi dñiri do</p>	<p>awaklah rupanya gadis yang mempunyai ekor dan kaki. Juala sudah menunaikan janjinya kepadaku,” kata lembaga itu. “Dan berkenaan dengan Juala ini, kini akan saya kembalikan kepadamu,” kata lembaga itu. “Saya akan pulangkan nyawa Juala,” sambungnya.</p> <p>Ketika lembaga itu mengatakan demikian, ia masih lagi berdiri dekat hujung kepala tempat Juala tidur, tapi ia tidak lagi menarik Juala sebab hari sudahpun siang. Kuih yang hanya tinggal satu buah talam sahaja lagi tidak lagi disuapkan oleh si gadis pada lembaga itu.</p> <p>Sementara itu, lembaga orang tua itu terus sahaja memukul Juala dengan tongkatnya, dan Jualapun kini sudah hidup semula. “Juala,” kata orang itu kepada Juala. “Sungguh, awak sudah menunaikan janji saya bahawa saya tidak mengizinkan awak berkahwin dengan gadis yang tidak berekor dan tidak berkaki, dan kini awak sudah memilih gadis yang benar-benar berekor dan berkaki,” kata orang tua itu kepada Juala. “Sebab gadis yang telah menjadi pilihan mu itu pandai berfikir tentang apa yang perlu dia lakukan sehingga dia tahu membuat persediaan untuk menghadapi apa sahaja yang terjadi di masa hadapannya,” kata orang tua itu. “Yakah?” jawab Juala.</p> <p>“Kamu berdualah yang sehidup-semati dalam dunia ini, dan kamulah yang akan menjadi kaya. Walau bagaimanapun kamulah yang akan menjadi kaya dalam dunia ini, sebab macamanapun rintangannya, awak telah menunaikan janji saya,” kata orang tua itu, dan terus pergi dari situ.</p> <p>Kini Juala sudah hidup semula, dan mereka berduapun kini sudah hidup</p>	<p>indeed the person who is ‘tailed and footed’. Juala has indeed fulfilled what I asked of him. As for Juala, I’m going to give him back to you. I’m giving him back his life.”</p> <p>He was still standing by Juala’s head but he was no longer pulling on Juala because it had gotten light out. One platter of cakes was still left that she had not fed to the man, the seventh platter.</p> <p>Then the man straightaway struck Juala with his cane and he came back to life immediately. “You have really followed my instruction to not marry a girl unless she is ‘tailed and footed’. You chose a wife that really is ‘tailed and footed’,” said the man to Juala. “The meaning of being ‘tailed and footed’ is that you know what is coming and you prepare for it.” “Oh, I see,” said Juala.</p> <p>Then the man said, “You two will have the most solid marriage in this world, and you will grow rich. You will get rich in this world, because you have fulfilled what I asked of you. You were faithful.” Then he was gone straightaway, he left at once.</p> <p>So Juala was back in the land of the living. From then</p>
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<p>misasawo. Om kiinam-i kumaya, yoalo no kinumaya dot aa elaan ong impiro kosolusukay, kakal-i do miyaw.</p> <p>“Ay es,” ka di Juala dot i sawo balaay, “babanar-i oy adi ko ikaw no tongondu do komoyon dit tinipi ku dot ki-borekuw om ki-borakod. Piro pomogunan do najangan ku, ikaw not sinumanggap dot minokisawo dogon,” ka di Juala.</p> <p>“Oõ,” ka di tongondu. “pinabambaran ku-i bâanar toy aka iri dot osuut ku ko tongoh, nunu o komoyon do borekuw om borakod,” ka dit tongondu. “Oõ,” ka di Juala.</p> <p>Baru nogi dîiri om i Juala nga awawasi no dîiri, i tongondu nga aa-no ong iri. Om osukup-i dîiri o kaawasi doalo dot misasawo, om miniuruk nogi dîino mangakan dit iso po it talam. Nah, iri no nakan daalo pengompus, it iso po lingkut notoo, i noolu dit naan waalo do kuuy. Oh jadi, ino-no gisom. Ino-no gisom dot kinowian, aso not elaan ku polombus tu it minanangon nga ino-no gisom dot tangon dot notorima ku antad id pinokitanganan ku. Tajuk nopo tangon ku dino nga reetan di Juala, tu i Juala ngaran di kusay. Oõ, i Juala tajuk, tu ngaran di kusay ino.</p>	<p>bahagia sebagai suami-isteri. Dan menjadi kaya-raya, bahkan sudah berapa peringkat cicitnya, tapi mereka berdua masih hidup lagi.</p> <p>“Alamak,” kata Juala kepada isterinya. “Memang benarlah rupanya bahawa, awaklah gadis yang berekor dan berkaki. Berapa buah kampung yang saya datangi, tapi hanya awak seorang sahaja yang sanggup berkahwin dengan saya,” kata Juala.</p> <p>“Yakah, saya hanya meneka sahaja sama ada saya dapat memahami atau tidak maksud sebenar tentang berekor dan berkaki,” jawab si gadis. “Baiklah,” sela Juala.</p> <p>Dan sejak itu, hidup Juala sudah semakin baik, lebih-lebih lagi dengan isterinya. Rumahtangga mereka juga kini sangat bahagia, dan merekapun lalu makan kuih-kuih yang tersisa itu bersama-sama. Dan baki padi itulah yang mereka makan hingga selamanya. Dan di sinilah berakhirnya cerita ini. Tamat.</p>	<p>on they had a good marriage. And they gradually grew rich. I don’t know how many generations of descendants they had while they were still alive.</p> <p>Oh yes, Juala said to his wife, “Wow, it’s really true, you were the woman referred to in my dream who is ‘tailed and footed’. I went to so many villages, but only you were willing to marry me.</p> <p>“Yes,” said his wife, “but I was just taking a stab in the dark; I didn’t really know the meaning of tailed and footed.” “Yes,” said Juala.</p> <p>Then Juala felt better, how much more so his wife. So they had a really wonderful marriage. And they joined together to eat the last tray of cakes. What they ate after that was the rice in the one more bin that had not been used up making cakes. That ends the story, because that is as much as I heard when it was told to me.</p>
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<p style="text-align: center;">Rogon</p> <p style="text-align: center;">Tinangon di Jupilin Mositun Kg. Batition, 2012.04.24 Tinulis di Rosnah Nain 2013</p>	<p style="text-align: center;">Hantu (Gergasi)</p> <p style="text-align: center;">Diceritakan oleh Jupilin Mositun Kg. Batition, 2012.04.24 Terjemahan Melayu: Rosnah Nain 2013</p>	<p style="text-align: center;">Demons</p> <p style="text-align: center;">Told by Jupilin Mositun Batition Village 2012-04-24 English: James Johansson 2013</p>
<p>Waro no ka ka iri, waro kabarasan ot duwo koyuwan miobpinee, iso kusay om iso tongondu. Ino dino napatayan no do tidi om tama, aso no moleeng. Jadi, pagkam aso no tidi om tama, piupakat no dot minaliw do tempat, miniyon sid gowuton dot mogiim dot kaakanan tu, aa-i opoduli dit tongo kamaman, tongo kominan, na terpaksa minogidu. Jadi, nokopomuwalay sid gowuton, na ilo dilo, agagayo dñiri kabarasan i kusay om it tongondu. Kaarati no dot eeduan poma nga, keelo no dot mising-ngangakan kondiri. (Aa elaan ong nunu om nunu ot aakanon.)</p> <p>Adi, warot isot tadlaw kabarasan, pomoros no it tobpinee di kusay ka, tu it kusay o gulu. “Ades oy adi,” ka di kusay, “mamamanaw oku po diti, nga wosion no siti dot iseeso koh, tu mamamanaw oku po,” ka di kusay. “Siongo pakaayan nu?” ka dit tobpinee, i tongondu. Om, “Ba, maapânaw bo, mogiim do kopoposiyon kito,” ka di tobpinee di kusay. “Oõ,” ka dit tongondu, it tinoori di kusay.</p> <p>Jadi, korikot i susuwab diri, ososopung po di minsasarap, minomipiro no i kusay. Kadung nopongo momipiro, minamaw no. Om pamanaw nôno kabarasan iri, om kiinam-i lumiyot, aa elaan ong pipiro wulan, aso-i ot nokooli. Leed nopo dñiri kabarasan sampay</p>	<p>Pada zaman dahulu, ada dua orang adik-beradik, seorang lelaki dan seorang perempuan. Mereka berdua ini anak yatim-piatu kerana ibu-bapa mereka sudah meninggal dunia. Oleh kerana mereka sudah tidak punya ibu-bapa lagi, maka mereka berduapun merancang untuk berpindah tempat tinggal, dan tinggal di dalam hutan untuk mencari makanan, sebab mereka tidak dipedulikan oleh pakcik dan makcik mereka, sehingga mereka terpaksa pergi dari situ. Setelah mereka membuat rumah dalam hutan, kini lelaki dan perempuan itu sudah agak besar sedikit. Bahkan, mereka sudah pandai makan sendiri jika ditinggalkan. (Tidak tahu apa yang mereka makan.)</p> <p>Pada suatu hari, berkatalah si lelaki kepada adik perempuannya, sebab dia adalah anak sulung. “Adik,” kata si lelaki. “Abang kira nak pergi mengembara, tapi adik jagalah diri baik-baik bila adik tinggal seorang diri ya,” katanya. “Abang mahu pergi ke mana?” tanya si gadis. “Pergi mengembara untuk mencari kehidupan kita,” jawab si lelaki. “Baiklah bang,” kata si gadis.</p> <p>Keesokan harinya, ketika hari masih awal lagi, berkemaslah si lelaki. Setelah selesai berkemas, maka bertolaklah ia. Sejak kepergiannya sehingga beberapa bulan berlalu, dia tidak juga pulang-pulang. Lama kelamaan kononnya si gadis itu pulasudah remaja, dan sudahpun</p>	<p>Once upon a time there was a brother and a sister. Their mother and father had died, so they had no parents. Being without parents the decided to move. They moved to the forest to look for food, because their uncles and aunts ignored them, so they were forced to leave. They made a house in the forest. They had grown up somewhat so that even tho they had been left behind by their parents they knew how to fend for themselves to get food. (I don’t know what they ate.)</p> <p>One day the brother, who was the oldest said, “Sister, I’m going on a trip. I hope you will be fine here alone, because I am going off.” “Where are you going to?” asked his sister. “I’m just going to walk around to try to find a life for us,” said the boy. “Alright,” said the girl.</p> <p>So on the next day, early in the morning, the boy got his things together. When he was done packing he set off. So he walked off. And as time went on, I don’t know how many months passed, and he still had not come back home.</p>

<p>it totongondu diri nga agagayo no d̄iri, sampay lompuukan no, aso-i nokooli dit tobpinee yo di kusay.</p> <p>Adi boboyoo nopo dit tongondu, “Ay, pagkam amu-i nokooli yaka, gaam po mamamanaw oku po do-yoku diti,” ka dit tongondu, om pamanaw kabarsan. Ontod do minsasarap om mapaanaw no, sampay minsosodoy, aso-i o nasambat ot totongoh. Adi, pamaanaw-i iri, dot aa elaan ong piro tadlaw do maap̄anaw no kabarsan om nakasambat no dot gowuton dot anawaw. Om pamanaaw-i nga, milom nakasambat no dot gowuton dot timbaan. Tu i nopot anawaw ka dilo nga i gowuton rapa, na i nopot otuwong dit asambat nga id tanga do timbaan.</p> <p>Adi, boyo nopo kabarsan dit kot̄uru no tadlaw it tanak diri maap̄anaw om, nakasambat no waagu dot anawaw. Om pogigintong it tongondu n̄ono diri kabarsan nga okon-ko tongoh, baya tumo dot tulun. “Ay,” ka di ginaawo di tongondu. “Kapatay kowiyaw dogon iti nga mamanaw oku po, toronongo ku po ino sino ong nunu o sino dino,” ka dit tongondu. Korikot n̄ono balaay iri dit sid baya tumo nga, song-wiwiliw o sinidang do turu neenan.</p> <p>“Ay, disay diti?” ka di ginaawo di tongondu. Nga minamanaw-i it tongondu diri. Aa-po leled om, nokokikito no do lagkaw dot sid tanga dit baya tumo (baya kinokotuan). Na, kadung nokito dit tongondu i lagkaw, turus tinumorong d̄iri. Om keansomok n̄ono siri nga warot orongow dit</p>	<p>tumbuh buah dada, tetapi abangnya itu belum juga pulang.</p> <p>Maka dengan itu, si gadis pun memutuskan untuk mengembara. “Oleh kerana abang tidak pulang, ada baiknya sayapun pergi mengembara juga,” katanya, lalu bertolak. Sejak awal pagi hingga ke petang si gadis berjalan, dia tidak menemui apa-apa, tapi diteruskannya juga perjalanannya. Lalu entah pada hari yang keberapa dia berjalan, bertemulah ia dengan sebuah hutan yang terang-benderang. Tapi, dia masih juga meneruskan perjalanannya sehingga dia bertemu pula dengan hutan rimba. Sebab kononnya hutan yang terang-benderang itu adalah hutan yang tidak begitu tebal.</p> <p>Ketika sudah genap tujuh hari si gadis mengembara, dia bertemu lagi dengan hutan nipis yang terang-benderang. Dan sebaik sahaja si gadis memandang di sekelilingnya, rupanya hutan itu adalah bekas ladang orang. “Aik,” kata si gadis dalam hatinya. “Hidup-matipun saya tetap meneruskan perjalanan, saya mahu mendekati apakah agaknya yang ada di sana tu,” katanya. Dan sewaktu ia tiba pada bekas ladang itu, si gadis ternampak pula tujuh kumpulan padi-padi yang sedang dijemur.</p> <p>“Aik, milik siapa agaknya ini?” tanya si gadis dalam hatinya, sambil berjalan. Tidak lama kemudian, dia terpancang pula dengan sebuah pondok di tengah-tengah bekas ladang itu. Nah, sebaik sahaja si gadis melihat akan pondok itu, ia terus sahaja mendekatinya. Dan ketika ia berada agak dekat dengan pondok itu,</p>	<p>Eventually the girl grew more till she had breasts, and her brother still had not come home.</p> <p>So one day she decided, “Well, since my brother has not come home, I may as well go walking too.” And with that she set off. She walked from the morning to the afternoon and she had not come across anything. So she continued on for who knows how many days walking and finally she came across a well lighted part of the forest. Then she came across some primary forest. The more well-lighted place was the low-growing forest, and the darker place was the primary forest.</p> <p>On the girl’s seventh day of walking she came across another more well-lighted area. She inspected it and saw that it had been someone’s hill rice field. “Well,” said the girl, “live or die I’m going to walk on to see what is over there.” When she got there it was the aforementioned old rice field, and there were seven mats with drying rice on them.</p> <p>“Who owns these?” the girl asked herself. But she walked on. Not long thereafter she saw a field hut in the middle of the now unused rice field. When she saw the hut she approached it. As she got close she heard a woman’s laugh.</p>
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<p>tongondu do songkolikik mongirak.</p> <p>“Ay,” ka di ginaawo di tongondu, “nunu ma sino dino? Nga tulun-i bo ino. Nga kapatay kowiyaw ino nga toronongo ku po ka ino,” ka dit tongondu. Om korikot nôono it tongondu id lagkaw diri nga, orongow no dit tongondu o bongut do miiboboros dot, “Ay tulun,” ka dit orongow.</p> <p>“Oh, tulun kanu gima yondig, yoku toõ iti ondig,” ka dit tongondu. “Ay, oõ, indakod,” ka dit orongow. “Oõ, mindakod-i iti,” ka dit tongondu. Om keendakod nôono nga, turu-turu koyuwan ot tongondu sirid lagkaw dot alanji ka bogima.</p> <p>“Monguro koh siti?” ka dit tongondu dit turu koyuwan. “Tu oleled no iri nga asot nokorikot siti ot tulun,” ka. “Ay, okon-ko tongoh toõ iti oy ondig nga magandaa oku dikoo tu lumangad oku no dikoo,” ka dit tongondu dit nokorikot. Jadi ontod di keeso om toso dit tongondu moningud, sampay koduwo, kotolu, kaapat, kolimo, konom sampay i kotûuru. Siningud kikiawi dit tongondu.</p> <p>“Des,” ka dit turu koyuwan, “nokuro tu tirad koh dino?” ka. Om, “Ades, kon-ko tongoh nga lumangad oku babanar dikoo. Iti no tomodon ku diti, mogiim oku dit tongo pinsan ku om tongo koworisan dit tongo moleeng ku, tu sinuu oku di amo om idi,” ka dit tongondu. “Oõ,” ka dit tongondu dit turu koyuwan.</p> <p>Adi, iri diri, norikot dîiri i ponindalan di sinidang, minomonindal dîiri di sinidang ka</p>	<p>ia terdengar pula suara orang gelak ketawa.</p> <p>“Aik,” katanya dalam hatinya. “Apa agaknya yang ada di sana tu? Saya rasa, itu adalah manusia. Tapi hidup mati pun saya tetap akan pergi mendekatinya,” kata si gadis. Dan ketika si gadis sudah berada dekat sangat dengan pondok itu, ada pula suara berborak-borak yang ia dengar, “Hey, ada oranglah,” kata suara yang kedengaran.</p> <p>“Ya kawan, kamu kata ada orang, padahal sayalah orangnya ini, kawan,” kata si gadis. “Baiklah, silakan naik,” kata suara itu. “Baiklah, saya memang mau naik ni,” balas si gadis. Dan setelah si gadis sudah naik ke pondok itu, ia mendapati bahawa dalam pondok itu terdapat tujuh orang gadis jelita.</p> <p>“Apa tujuan mu datang ke mari?” tanya gadis tujuh orang itu. “Sebab sudah sekian lamanya pun tidak pernah sekalipun ada orang yang datang ke sini,” kata mereka. “Tidak kenapa-napa, saya cuma mahu menziarahi kamu sebab saya sangat rindu dengan kamu,” jawab si gadis, dan terus mencium gadis-gadis itu.</p> <p>“Alamak,” kata gadis-gadis itu. “Kenapa kamu berbuat demikian?” tanya mereka. “Bukannya apa, saya sangat merindui kamu. Inilah tujuan saya datang ke mari, saya mahu mencari sepupu-sepupu saya dan ahli keluarga ibu-bapa saya, sebab ayah dan ibu telah menyuruh saya berbuat demikian,” jawab si gadis. “Baiklah,” kata gadis-gadis itu.</p> <p>Beberapa lama kemudian, tibalah masanya untuk mengangkat padi-padi yang dijemur itu, dan semua gadis-</p>	<p>The girl thought, “What is in that hut? That must be people. Live or die I’m going there.” When she got to the hut she heard a voice saying, “Hey, there’s a person.”</p> <p>“You said there is a person, I’m the person,” said the girl. Then she heard, “Oh, right, come on up. Come right on up,” said a woman. When she got into the house, there were seven women in the hut, all very pretty.</p> <p>“What are you doing here?” asked the seven women. “It’s been a very long time since any people have come here.” “Well no big thing really, I’m just visiting you because I miss you,” said the girl. Then starting with the first, the second, third, fourth, fifth, sixth and up to the seventh she kissed them all.</p> <p>“Oh my,” said the women, “why did you do that?” “Just because I really missed you. “My purpose for coming here is to find my cousins and relatives of my parents, because that is what my mother and father instructed me to do.” “Oh, I see,” said the seven women.</p> <p>Then it came time to take in the rice that was drying, so they brought it into the hut.</p>
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<p>ka. Notindal i sinidang, pitatanud no muli, minaya-i it tongondu muli tu nangatan-i dit turu koyuwan. Nokorikot nogi id natad di walay, eempa no dit tongo tulun sid tukad dot maapânaw it turu koyuwan it tongondu nga ki-koruang.</p> <p>“Ay, akang,” ka dit tulun. “Isay inot koruang dikoo dino?” kam. “Ayees, kada irano om kadaay no dikoo oy amo, tu iti nopo iti, mogiim do tongo moleeng iti,” ka dit tongo tongondu dit turu koyuwan. “Ilo po gima oy akang, ki-awaw do tombuwoy,” ka dit tulun di kinorikoton. Om, “Oõ,” ka dit turu koyuwan.</p> <p>Jadi ontod dit sirid tukad dit keeso do binatang kabarasan om toroso dit tongondu moningud it tongo tulun; tongondu, kusay, moleeng, rantaban, nokurong tanganak-i, siningud-i kikiawi dit tongondu, sampay sid kotûuru i binatang.</p> <p>“Ay,” ka dit tongo tulun, “nokuro tu irad koh dino? Ogugumu not keendakod siti nga, aa-i dot irad-ko ino ot pooningud,” ka dit tulun om. “Ades, okon-ko tongoh iti nga lumangad oku dikoo babanar,” ka dit tongondu. “Lumangad oku dot tongo moleeng, it tongo waris di amo om i idi,” ka dit tongondu. “Ooh,” ka dit tongo tulun. “Tu minomoros dogo i idi om yamo dot sinuu oku mamanaw siti do mogiim dikoo, tu ki-waris okoy id sampaping’, ka di amo om iidi,” ka di tongondu i nokorikot. “Oõ,” ka dit tongo tulun siri. “Banar no ino,” ka.</p> <p>Ka dit tulun dit kikiawi o turu o</p>	<p>gadis itupun mulalah mengangkat padinya masing-masing. Setelah padi-padi itu diangkat, maka pulanglah mereka bersama-sama, dan si gadis pun diajak pulang bersama mereka. Akan tetapi, baru sahaja mereka tiba di perkarangan rumah, orang-orang dari rumah itu sudah terlihat dari jauh bahawa gadis-gadis tujuh orang itu ada membawa kawan.</p> <p>“Nak,” kata orang itu. “Siapa teman kamu tu?” tanya mereka. “Ala, jangan dihairankan, dan jangan diapa-apakan, sebab dia ‘ni mahu mencari ahli keluarganya,” jawab ketujuh-tujuh orang gadis itu. “Tapi, nak, lain sangat baunya tu,” kata orang-orang itu. “Iyalah,” jawab gadis-gadis itu.</p> <p>Jadi, bermula pada tangga pertama rumah si gadis mencium orang-orangnya; perempuan, lelaki, orang-tua, remaja, dan walaupun masih kanak-kanak pun diciumnya juga sehinggalah ke rumah panjang yang ketujuh.</p> <p>“Aik,” kata mereka. “Kenapa kamu berbuat sedemikian? Sudah begitu ramai orang yang datang dan naik ke rumah ini, tapi tidak satupun yang mencium seperti itu,” kata mereka. “Ala, bukannya apa, saya cuma sangat merindui kamu semua,” jawab si gadis. “Saya rindu dengan ahli waris ayah dan ibu saya,” katanya lagi. “Baiklah,” balas orang di situ. “Sebab ibu dan ayah saya berkata kepada saya, dan meyuruh saya datang ke sini untuk mencari kamu, sebab ‘kami ada ahli waris di sebelah sana’, kata ayah dan ibu saya,” terang si gadis. “Baiklah,” jawab mereka. “Memang benarlah seperti yang kamu katakan itu,” jawab mereka lagi.</p>	<p>When it was in, they walked home together, as did the girl since the seven women invited her. When they got to the yard of the house, others spotted them and saw that the seven women had a new companion.</p> <p>“Ladies,” the people asked, “who is your companion?” “Don’t be so amazed, oh father. She is here to look for her parents relatives,” said the seven women. “But that girl smells,” said the people who’s house she was coming to. “True,” said the seven women.</p> <p>Right from the stairs on the one end of the longhouse the girl started kissing people, male and female, old, adult and even children; she kissed all of them right to the end of the seventh longhouse.</p> <p>“Hey, why did you do that?” asked the people. “Many people have come into this house, but none of them had kissed people like that.” “It’s just that I really miss you,” said the girl. “I miss the older people, my parents’ relatives.” “Oh,” they said. “Because my mother and father told me to come here to find you all because we are family on one side.” “Oh, that’s true,” said the people.</p>
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binatang, “Dess, iti po bo gima oy akang iti, ki-awaw do tombuwoy,” ka. “Ay, dii oy amo, kadaay duyu no mangay kukuroyo ino,” ka dit tongondu dit turu koyuwan. “Oõ, aa ya-i bo mangan i daaman dino kukuroyo,” ka dit tongo tulun.

Jadi, iri diri kabarasan, momonutu dñino it turu koyuwan it tongondu, tu iso i binatang isot tongondu. Turu o binatang, iri no it turu o tongondu sanganu di sinidang. Nga, ka dit tongondu di nokorikot, “Dii oy ondig om, obbuli gaam iti ong muup oku dikoo monutu?” ka. “Ay, aso-i bo karaatan dino, nga ino po om ooyanan koh dati dino dot ikaw nopo om koririkot nu, amu koh po nokeengkoyod,” ka dit turu koyuwan. “Ay, amu-i mongunguro inoy ondig tu oobas oku-i,” ka dit tongondu di nokorikot. Adi om kinamay dit tongondu kabarasan iri monutu, ontod di keeso kabarasan i sinidang diri om toroso di tongondu monutu, sampay naawi it sinidang dit dalaman o turu o binatang.

Jadi, nopongo monutu ilo kabarasan, minomod-podsu no dñiri. Dot iri nga, iso it binatang, saanan dit tongondu do tangga, iso it binatang saanan do tangga dot isagow kikiawi dit tongondu. Sinagaan kikiawi dit tongondu it turu o binatang.

Nunu po nga songtotongong it tongo tulun. “Ay, nokuro koh oy daaman tu irad koh dino, rumikot koh sitid dagay nga mising-panat koh babanar?” ka dit tongo woyoon. Dot inot tulun dino, waro no ong tibabar o todung, waro

“Tapi masalahnya nak, baunya lain benar ya,” kata orang dari tujuh buah rumah panjang itu. “Ala ayah, janganlah kiranya kamu apa-apakannya,” jawab ketujuh-tujuh orang gadis itu. “Baiklah nak, kami tidak akan mengapa-apakannya juga,” jawab mereka.

Jadi kononnya, tibalah masanya ketujuh-tujuh orang gadis itu untuk menumbuk padi yang mereka jemur, sebab setiap satu pintu rumah panjang itu mempunyai seorang gadis. Dan oleh sebab ada tujuh pintu rumah maka gadisnya juga ada tujuh orang. Akan tetapi, si gadis yang sampai di sana pula berkata, “Wahai kawan-kawan semua, bolehkah saya tolong kamu tumbuk padi tu?” katanya. “Itu tiada masalah, tapi bukankah kamu masih letih lagi. Iyalah, ‘kan kamu masih belum mengambil rehat yang cukup,” jawab ketujuh-tujuh orang gadis itu. “Tidak mengapa juga, sebab saya sudah biasa,” jawab si gadis yang baru datang. Dan mulalah si gadis ini menumbuk padi itu dengan tidak berhenti-henti, sehinggalah habis kesemuanya ia tumbuk.

Sebaik sahaja si gadis selesai menumbuk padi, pergilah mereka mandi-manda. Si gadis yang baru datang itu pula telah menyediakan air untuk tiap-tiap rumah panjang itu, dengan menggunakan batang buluh sebagai tempat menyimpan air.

Apalagi, orang-orang di sana tercengang melihat kelakuan si gadis. “Aik, apa sebabnya kamu berkelakuan seperti itu, kamu datang ke mari dan menyusahkan diri-sendiri?” tanya ketua-ketua. Padahal orang-orang itu ada yang memiliki

All the people from seven longhouses said, “Oh my, the problem with this girl is that she smells.” But the seven women said, “Have pity, fathers, don’t do anything bad to her.” “We’re not going to do anything to her,” said the people.

Then it came time for the seven women to pound rice. Each one of them was from a different one of the seven longhouses. For the seven longhouses the seven women took care of the sun-drying of the rice. Then the girl who had just arrived asked, “Friends, would it be okay if I helped pound the rice?” “There’s no harm in that, but you might get tired out as you have just arrived and not gotten any rest,” said the seven. “Oh that’s no problem friends; I’m used to it,” she said. As they went on pounding, starting with the first batch of dried rice, the girl really went to it and finished all the dried rice for seven longhouses.

When the rice pounding was finished they all bathed. And for each longhouse, the girl would carry the bamboo water container, fetching water for all the women. She fetched water for all the women in seven longhouses to bathe.

The people looked on dumbfounded. “Young lady, why are you doing all that, having just gotten here and you wear yourself out?” said the headman. Some people there has crooked noses,

nong osilopuk o mato. Masam-masam no i bansa di wuros di tulun. “Ay amu-i, totomodon ku no iti, tu monguru oku do langad sid dikoo, tu soruwan do amo om i idi ot aa korikot id dikoo do magandaa,” ka dit tongondu. Dot oleled-i kapatay it tidi om it tama doo. “Oõ, nga osian koh boy daaman,” ka dit tongo woyoon dit tongo rogon siri, tu rogon-i bala iri kinoririkoton. “Nn, amu-i mongunguro,” ka dit tongondu.

Jadi, iri diri kabarasan, ontod di keeso i wulan om sisiñiri no i tongondu, koduwo, kotolu, kaapat, kolimo. Wooy po di koonom i wulan dot sisiñiri no it tongondu om, pomoros no i woyoon ka dot, “Ay, pagkam sisiti koh-i oy daaman dino, mogot ong koompit koh po do poginuman ya, tu moginum okoy diti nga ogumu po boy daaman o kakanjapon diti,” ka. (Boros banar do Momogun ino ki, irad-ko sodiaon.) “Nunu ot kakanjapon oy daaman?” ka dit tongondu. Om, “Ay, wagas nga aa-po nokoponodia, om aa-po nokoponodia do kinomol,” ka dit woyoon di rogon. “Ay, kada kosusa’y daaman, potuduko nopo dogon nunu o waalon,” ka dit tongondu.

Om ponidang nôono kabarasan iri, iso it walay, iso lingkut do sinidang do winagas kikiawi. Adi, kikiawi turu-turu o lingkut do sinidang dot tinutu dit tongondu, sampay nopongo.

Na nokosodia kabarasan i wagas, “Iti po boy daaman iti, itit mamaal po do kinomol,” kam. “Ay

hidung melintang, ada yang memiliki mata besar, bahkan berbagai-bagai lagi jenis wajah mereka. “Tidak apa-apa, saya sengaja berbuat demikian kerana saya mahu mengubati kerinduan terhadap kamu, cukuplah ayah dan ibu tak dapat datang melawat kamu,” jawab si gadis. Padahal ibu-bapanya sudah lama meninggal dunia. “Baiklah, tapi kasihanlah dengan kamu ‘nak,” kata ketua-ketua hantu, sebab tempat si gadis sampai itu adalah hantu rupanya. “Tidak mengapa juga,” jawab si gadis.

Jadi kononnya dari bulan pertama si gadis tinggal bersama-sama dengan hantu-hantu itu, sehinggalah pada bulan kedua, ketiga, keempat, dan kelima. Ketika tiba pada bulan yang keenam gadis itu berada di situ, tiba-tiba ketua hantu itu berkata, “Oleh kerana kamu masih berada di sini, maka sangat baiklah ‘tu sebab dapatlah juga kamu menyertai pesta makan-makan kami nanti, sebab kami akan mengadakan pesta makan-makan. Tapi masih banyak lagi yang perlu disediakan ni,” kata ketua hantu. “Apa yang perlu disediakan, pakcik?” tanya si gadis. “Beras belum lagi disediakan, dan tapai pun belum lagi disediakan,” jawab ketua hantu. “Baiklah, pakcik jangan risau ya, tunjukkan sahaja kepada saya apa yang mahu dibuat,” jawab si gadis.

Lalu kononnya, gadis itupun menjemurkan padi, dari setiap satu buah rumah itu mempunyai satu tempat menyimpan padi dengan isinya sekali untuk dihasilkan menjadi beras.

Bila padi-padi itu dikumpulkan, semuanya ada tujuh buah tempat menyimpan padi, yang kemudiannya

others had bulging eyes. They had all sorts of strange faces. “No problem, I’m doing this intentionally because I missed you so much, since father and mother are not able to come here to visit,” said the girl, even tho her parents had long since died. “Yes but we pity you niece,” said the headmen of the demons there, because the people there were actually demons. “It’s no problem,” said the girl.

The girl stayed there from the first month into the second, third, fourth and fifth. When it came to the sixth month, the headman said, “Since you are staying here, it would be good if you shared in our party. We are going to have a party but there is lots of preparation to do.” “What kind of preparations, uncle?” she asked. “Well, we haven’t prepared the rice and we haven’t made the rice wine,” said the headman of the demons. “Don’t worry uncle, just show me what to do,” she said.

So they began sun-drying the rice, for each longhouse one bin of rice was to be husked. So there were seven bins in all to sun-dry, and she pounded all the rice (to remove the husk).

So when all the rice was prepared, they said to her, “Now we just need to make

<p>daaman kada kosusa, soruwan it okodok oku po ot aaku nokoponulung dikoo, tu apo nokotutuduk di amo om iidi ot siongot pomogunan dot tongo tobpinee waris yo. Nga iti tu nakasambat oku nôono dikoo, potuduko-i dikoo nunu o gamaon, yoku-i o mangagama,” ka dit tongondu.</p> <p>“Oõ,” ka di woyoon, “nga mogiim po bo iti dot tampasuk,” ka di woyoon. “Om siongo pogiiman dot tampasuk do maan atago?” ka dit tongondu. “Ay, siilo oy daaman o tampasuk nga sodiaon po kiawi it tongo panding,” ka di woyoon. Na, iso it binatang iso panding, iso binatang iso panding. Kaasângkat do suwangan, turu o panding. “Oõ, potuduko duyu nopo dogon nunu ot atagon, siongo tampasuk,” ka dit tongondu. “Soolo tampasuk,” ka di woyoon. “Oõ, potuduko duyu ka di daaman oy akang,” ka.</p> <p>Om potuduko nôono kabarsan i tampasuk, nga nu ka maan dot tinumanop-i ot tampasuk. Om totos i tongondu mongukad, “Aaku poma uupan dikoo oy ondig diti nga opongo ku-i. Tongoh-tongoh gamaon duyu nga gama'o-i dikoo silo,” ka di tongondu. “Kadaay oku-i woyoo dikoo,” ka. Iseeso it tongondu minongukad. Kadung nopongo mongukad dit tampasuk, om totos mangatag dot kinomol, nopongo ot turu o panding, songoboobo ka.</p>	<p>telah ditumbuk oleh si gadis hingga selesai. Sesudah menyediakan beras, “Satu hal lagi ‘ni anak buah, nak sediakan tapai lagi,” kata ketua hantu. “Ok, pakcik jangan risau ya, cukuplah semasa kecil dulu saya tidak pernah menolong kamu sebab ayah dan ibu belum memberitahu mana dia negeri ahli waris mereka. Dan oleh sebab sekarang ini saya sudah bertemu dengan kamu, tunjukkan sahaja apa yang perlu dibuat, saya juga yang mengerjakannya,” kata si gadis.</p> <p>“Baiklah,” jawab ketua. “Tapi harus mencari ubi kayu dulu,” sambung ketua hantu. “Tapi di mana nak cari ubi kayu untuk dijadikan tapai?” tanya si gadis. “Ubi kayu ada di sana, tapi harus sediakan tempayan dulu,” jawab ketua. Dan setiap satu buah rumah panjang itu mempunyai satu tempayan, dan semuanya ada tujuh buah tempayan. “Baiklah, kamu beritahu saja pada saya apa yang mahu dibuat dan ubi kayu di mana,” kata si gadis. “Ubi kayu ada di sana,” jawab ketua. “Cuba ‘nak kamu tunjukkan kepada anak buah ni,” arah ketua kepada anaknya.</p> <p>Lalu, ditunjukkanlah tempat ubi kayu itu kepada si gadis, dan betapa luasnya kawasan itu. Dengan itu, si gadis pun mulalah mengorek ubi kayu itu dan berkata, “Tak usahlah kamu tolong saya, saya boleh menyiapkannya juga. Kamu buatlah apa saja kerja yang kamu mahu buat,” katanya. “Tak usahlah kamu temani saya,” katanya lagi. Si gadis mengorek ubi kayu itu seorang diri. Setelah selesai mengorek ubi kayu, ia terus sahaja membuat tapai sebanyak tujuh buah tempayan yang diisi dengan padat.</p>	<p>rice wine. “No problem, just consider that when I was young when I didn’t help you with anything, because father and mother had not yet taught me where the village of my relatives was. But now that I have found you, just show me what to do and I’ll do it,” said.</p> <p>“Okay, said the headman, “but I need to find some cassava first.” She asked, “Where do we find the cassava to turn into drink?” “Over there niece is some cassava, but first prepare all the big clay jars,” said the headman. For each longhouse there was one large clay jar, so there were seven in all that need to be filled. “Okay, just show me what needs doing and where the cassava is,” said the girl. “The cassava is over there,” said the headman. “Show her where it is, niece.”</p> <p>Then they showed her where the cassava was and the area was so large she couldn’t see the end of it. She worked very hard digging up the tubers. “Even tho you don’t help me I’ll still finish it. Just go do whatever you have to do over there,” said the girl. “Don’t come with me.” So she dug them up all by herself. When she was done digging them up she got busy on making the wine, finishing off seven large clay jars of wine completely full.</p>
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<p>Jadi, nopongo iri, pogiim nogi i tongondu do keed i kaawanit. (Aaku elaan ‘keed’ ino, nga kawanit do sada, kawanit do tulun.) Minamaal it tongondu do kinomol dot suuway nga nitongkiyad o runggow, sompuray do keed.</p> <p>Adi, nawaal kabarasan iri, it keed diri kikiawi, “Nah, nosodia ku no oy daaman nga kadaay po dikoo usisiko ino tongo kinomol dino. Nunu nopo ilo ong kon-ko yoku, amu obuli dot mangan tutuduo, tu yoku no keelo dilo, tu yoku o minamaal,” ka di tongondu.</p> <p>“Ay oõ, tongoh-tongoh ino oy daaman nga, aa-koy no mising-keelo, ikaw no keelo dino tu tongoh nopo siti nga ikaw-i o sinumodia,” ka di tongo rogon.</p> <p>“Oõ,” ka dit tongondu. “Nga iti po boy daaman, aa elaan osukup koh tongoh it tongo maak diri silo tu, aa-ya po noruruangan keembagu,” ka di woyoon di rogon siri. “Ay, amu-i ogumu toy daaman ong moginum no. ‘Osukup tamu, ogumu okudik nga mawi-i,’ ka mari do amo,” ka dit tongondu.</p> <p>“Oõ, miwaya tokow soolo oy daaman,” ka di woyoon. Om pamanaw kabarasan nôono iti om korikot nga, nu ka mangan dot tinumaânop-i ot pinopok o basi. Korikot siri om tilio di tongondu nga nunu maan dot aso-i bida do tadong o tulu dot tulun do ninsod sid basi. Oh, naan insodo i tulun, dot waro nong aa kotingaa, waro nong aa kotuku do koolomu. Nga</p>	<p>Setelah selesai menyiapkan tapai ubi kayu, si gadis mencari pula sejenis tumbuhan beracun. (Saya tak tahu apa dia tumbuhan beracun itu, tapi yang pastinya tumbuhan itu boleh meracuni ikan dan manusia.) Si gadis menyediakan satu lagi jenis minuman yang telah dicampurkan dengan tumbuhan beracun yang diasingkan dalam tempayan yang lain.</p> <p>Sebaik sahaja tapai biasa dan tapai beracun itu selesai disiapkan, “Nah, saya sudah menyediakannya pakcik, tapi jangan diusik dulu tapai-tapai itu. Apa sahajapun kalau bukan saya, ia tak boleh disentuh, sebab saya saja yang tahu semuanya itu, sebab saya yang membuatnya,” kata si gadis.</p> <p>“Baiklah anak buah, apa sahajapun kami tidak akan mengambil tahu, pandailah kamu menguruskannya, sebab kamu yang menyediakannya,” jawab ketua hantu.</p> <p>“Baiklah,” kata si gadis. “Tapi, ini lagi ‘ni anak buah, tak tahulah pula anak-anak babi hutan itu mencukupi atau tidak, sebab kami belum lagi menambahkannya,” kata ketua hantu. “Ala pakcik, tak payahlah banyak-banyak kalau mahu berpesta. Sama ada cukup ataupun tidak, ‘banyak atau sedikit tapi akan habis juga’ kata ayah saya,” kata si gadis.</p> <p>“Baiklah, jom kita pergi ke sana, anak buah,” ajak ketua hantu, dan segera bertolak. Ketika mereka tiba di situ, si gadis mendapati bahawa kawasan yang berpagar dengan besi begitu luas sekali. Sesampainya di sana, si gadis lalu mengintipnya dari luar, dan terlihatlah olehnya kumpulan manusia yang telah dikurung itu yang ramainya tidak ubah seperti padi pulut hitam di dalam kurungan besi. Manusia-</p>	<p>When that was finished, she looked for a poisonous plant. She made a different container of wine and separated it from the others, and in that she mixed the poison.</p> <p>When all the rice wine and the poisoned rice wine were made, the girl said, “There now, I have prepared the rice wine, but don’t disturb it. No one but me is allowed to touch it, because I made it.”</p> <p>“Okay, niece, we will not mess with anything because it is you who knows it since you prepared it,” said the demons.</p> <p>“Right,” said the girl. The head demon responded, “But one more thing niece; I don’t know if the wild piglets will be enough or what. We have not added any more.” “Uncle, you won’t eat so much while drinking. Father always said, ‘Whether it’s enough or not, much or little, it will get finished off’,” said the girl.</p> <p>“Alright,” said the head demon, “let’s go together over there. So they went over there and when they got there a fence line with steel posts running out of sight. When they got there the girl saw that the heads of the people incarcerated in the pigsty looked as numerous as heads of black rice in a field. The people had been put in the pig</p>
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sindaan pot warot okito di tongondu do soriifid sodu dot agagaâas no tu, tongoh-tongoh ot isumad, ipaakan, aa-i mangakan. Sedangkan binintanok no ot ipaakan, it ongo-wawasi nopo ot ipaakan di rogon tu mongolomu babanar, tu i poginuman.

“Ay oõ, awasi-i bo inoy daaman,” ka dit tongondu. “Nga kodung-ko ilot ongo-gaâagas dilo, koyon po mangay, pololomuon po,” ka dit tongondu. Impurasay no dit tongondu it agâagagas, aa misasala it tobpinee doo-i. “Oh, ino dino, aa-po mangan tuturus inoy daaman, tu araat ong orikot it kojoro babanar dit moginum om aawi o rinapa nga amu olimpuas i kararamayan,” ka di tongondu. “Ay ino dinoy daaman nga ombo not isuu nu ong siongo tobokon o maak dino,” ka dit raja di rogon siri, tongo woyoon. “Oõ,” ka di tongondu. Om ûuli no dîino kabarasan iri.

Adi nokooli iri, “Pagka inoy daaman tu napanat koh, tu ikaw kikiawi ot sinumodia ditit poginuman, na tudukan ku ikaw dit totongoh it susukup dit waro siti,” ka di woyoon. “Oõ,” ka dit tongondu. “Oodiyo dilo oy daaman,” ka, “totodok. Oodiyo dilo poomuabaan. Oodiyo dilo popoowon. Oodiyo dilo i gumbala,” ka dit woyoon. Dot ii nopot poomuabaan, siri no kiawi o

manusia itu pula ada yang tidak dapat mendongak dan ada pula yang tidak dapat tunduk kerana terlalu gemuk. Namun, ada pula seorang yang begitu kurus sekali di sebelah sudut. Padahal mereka telah diberi makan dengan pais ubi kayu, juga makanan yang sedap-sedap, guna untuk menggemukkan mereka, untuk pesta makan-makan nanti.

“Baiklah... eloklah ‘tu, Pakcik,” kata si gadis. “Tapi, kalau yang masih kurus tu, janganlah diusik dulu, biarkan ia gemuk dulu,” katanya. Dan ketika si gadis mengamati orang yang kurus itu, tidak lain dan tidak bukan ia adalah abangnya. “Berkenaan dengan itu, tak payah diambil terus semuanya, sebab tak baik jika pada pertengahan pesta makan-makan nanti lauk akan habis dan pesta tidak dapat dihabiskan,” kata si gadis. “Baiklah anak buah, terserahlah pada kamu untuk menentukan mana satu anak babi hutan yang akan dipotong,” jawab ketua hantu. “Baiklah,” jawab si gadis. Dan merekapun pulanglah ke rumah.

Setelah pulang, “Oleh kerana anak buah sudah penat, sebab kamulah yang telah bersusah-payah menyiapkan pesta ini, maka saya akan tunjukkan kepada kamu segala barang-barang penting yang ada di sini,” kata ketua. “Baiklah,” jawab si gadis. “Yang di situ adalah alat penyucuk. Benda itu adalah tempat menyimpan pernafasan. Yang itu adalah kuasa magik. Yang itu pula adalah gemala,” kata ketua. Benda tempat menyimpan pernafasan itu, di

sty, some of whom were unable to bend their heads backwards and some unable to bow their heads, being so fat. Far off in the corner she saw someone very skinny because whatever he was fed he wouldn’t eat. That even tho they were fed cakes and other good things by the demons to really fatten them up for the party.

“Oh yes, that’s good uncle,” said the girl. “But as for those emaciated ones, don’t take them yet; fatten them up first.” When she looked at the skinny ones she saw that one of them was none other than her brother. “As for those, let’s not take those right away uncle, because it wouldn’t be good to get into the party with drinking and the meat be finished off before the party ends,” said the girl. “Niece, I’ll leave it up to you,” said the king of the demons. “Which ever ones of those piglets you tell us to stab we will do it.” “Alright,” said the girl. Then they went back home.

When they got back the leader said, “Niece, since you’re tired, since you have prepared all the drinks, I’ll show you all the equipment here.” “Alright,” said the girl. “That there niece, is a stake,” said the head demon. “That is the breath of life container. That is a magic wand. That there is a bezoar.” In the breath of life container was the breath of all the demons.

<p>pinuobo di kikiawi i rogon.</p> <p>Jadi, nopongo potuduk iri, pangajanji dīino i woyoon di rogon dot, “Iti diti oy daaman,” ka. “Onom wulan, sid kotūuru mongoligow okonoy,” ka dit rogon siri. “Oō, ombo kow no, mongindad oku-i tu iti diti oy daaman ong olimpuas po ot poginuman, mumuli oku po tu lulumangad oku nobo di amo om i idi,” ka ka. Dot oleed no kapatay it tidi om tama doo. “Oō, nga koyon po muli oy daaman ong amu po katalib inot poginuman tu songkuro kapanat nu dino,” ka ka dit tongo rogon. “Tongoh-tongoh nga ikaw,” ka. Ay, toluodon-i bo ino tu ay, aa bo kotudu ino, tongo tanganak dino, tongondu, kusay, tanganak, rantaban, sumuku kiawi dit tongondu. It tongo woyoon siri, iri kiawi o maan duato tu, aa kotudu do nunu-nunu o karaja.</p> <p>Oh, korikot nōono kabarsan i koduwo i wulan, tu nosodia no kikiawi. It tongo kinomol nga songbooboobok. Aa-nong i keed dino nga eeban-i babanar i keed, i naan atago di tongondu i minuman dit asadap. Jadi wooy po di koonom wulan, “Suwab noy daaman iri,” ka dit woyoon di rogon. “Sumodia no m̄antad,” ka. “Sumodia no m̄antad iti dot untuk do suwab, tu suwab no iri,” ka. “Oō,” ka di tongondu. “Nga,</p>	<p>situlah semua nafas hantu-hantu itu disimpan.</p> <p>Sebaik sahaja ketua hantu itu selesai menunjukkan barang-barang penting itu, ketua hantu itupun kemudian membuat perjanjian, “Begini anak buah,” kata ketua hantu. “Enam bulan kemudian, iaitu pada bulan yang ketujuh nanti kami akan memanggil para jemputan,” kata ketua hantu. “Baiklah pakcik, terserahlah kepada kamu, saya hanya menunggu sahaja, sebab apabila pesta itu akan selesai nanti, saya akan pulang ke kampung saya, sebab saya sudah sangat rindu kepada ayah dan ibu,” jawab si gadis. Padahal ayah dan ibunya sudah lama meninggal dunia. “Baiklah, tapi janganlah anak buah pulang dulu sebelum pesta ini berlalu, sebab betapa payahnya anak buah ‘tu,’” kata ketua hantu. “Apa saja persediaan pun anak buah yang telah bertungkus-lumus,” sambungnya. Si gadis itu sangat dikasihi, sebab jangankan kanak-kanak, orang dewasa pun semuanya bergantung kepada si gadis, termasuklah lelaki dan perempuan, termasuklah ketua hantu itu sendiri, sebab mereka langsung tidak lagi susah-payah untuk melakukan apa sahaja kerja.</p> <p>Ketika tiba pada bulan yang kedua, sebab semuanya sudah disediakan. Tapai-tapai pun sudah melimpah-limpah banyaknya, termasuklah tapai beracun yang tidak kurang hebatnya. Ketika tiba pada bulan yang keenam, “Esoklah harinya ‘tu anak buah,’” kata ketua hantu. “Bersiap sedialah,” katanya lagi. “Bersiap sedialah untuk hari esok, sebab esoklah hari yang dijanjikan itu,” sambungnya. “Baiklah,” jawab si gadis. “Tapi, kamu mesti ambil dua atau tiga ekor sahaja ya, dan</p>	<p>When he was done showing her around, the head demon set up the schedule, “After six month and on the seventh we will invite guests.” “As you desire. I’ll just wait uncle. When the party is over I will be missing my mother and father (even tho her parents were long dead). “Right, but don’t leave until after the party since you worked so hard for it,” said the demons. “Everything was done by you.” Oh how they loved her, since they didn’t need to so much as lift a finger – the children, women, men, children, adults, and the leaders; all of them got their directions from her.</p> <p>When the second month came everything was ready. They had great quantities of rice wine. The poisoned wine was outstanding. On the sixth month the head demon said to her, “It is happening tomorrow. Prepare beforehand. Prepare for tomorrow, since it happens tomorrow.” “Alright,” said the girl. “Go get two or three piglets. But don’t take the</p>
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manganu kow nopo do duwo, ongo tolu ki. Nga koyon no it agaâagagas,” ka dit tongondu. “Oõ, mesti oy aman do manganu nga miwaya tokow-i,” ka. “Miwaya tokow-i tu ombo not ituduk nu ino not onuwon ya,” ka dit woyoon di rogon.

Om pamanaw nôono kabarasan iri, kadung nokorikot suwang no it woyoon dit rogon, it tongondu nga minaya-i sumuwang sid pinopok i basi, nga amu-i mimbulay dit sid somok dit tobpinee doo. Amu-i mintalang tu rumosi dati iri dot monong-adi it tobpinee om elaan di rogon. Podupipit it tobpinee sid sunduk, tongoh-tongoh ot ipaakan, aa mangakan.

Adi, “Siongo no oy daaman o pillion diti do maan toboko tu suuwab no iri, isodia mâantad bianoy akanon do suuwab,” ka dit ketua di rogon. Ombo it amu otutunan di tongondu it tulun, it kon-ko waris doo, om i tongo lolomu, iri not pinili di tongondu tu kadang nga ogumu-i ot otutunan di tongondu siri dot ponoko-waris doo, om it sid tongo otutunan doo dit miyaw po i moleeng doo. “Oodi ot onuwo oy daaman, at oololomu nga lebi no mantad dilo koyon duyu po mangay. Onuwon nopot tolu neenan,” ka dit tongondu. “Korikot po i linigow di tongo komoleengan om manganu nogi waagu,” ka dit tongondu. “Oõ, ombo kono oy daaman dino, ombo not ituduk nu,” ka dit woyoon di rogon.

Om panganu no kabarasan i rogon, om gokomo i tolôolomu, it

janganlah diambil yang masih kurus lagi,” pesan si gadis. “Baiklah, tapi anak buah mesti ikut juga semasa mahu mangambilnya,” jawab ketua. “Kita harus pergi bersama-sama, sebab mana satu yang kamu izinkan, itulah yang akan kami ambil,” kata ketua hantu.

Dan merekapun pergilah ke tempat kurungan itu. Sesampainya di sana, ketua hantu itu terus sahaja masuk ke dalam kurungan, dan si gadis juga turut masuk, tapi ia tidak memperlihatkan dirinya kepada abangnya, sebab dia takut nanti abangnya memanggilnya dan ketua hantu itu akan tahu siapa dirinya yang sebenar. Abangnya mengasingkan diri di sudut kurungan itu, bahkan apa saja yang diberikan kepadanya untuk dimakan, ia tidak mahu memakannya.

Jadi, “Mana satu yang akan diambil untuk dipotong esok, anak buah? Esoklah harinya tu, kita kena sediakannya hari ini untuk dimakan esok,” kata ketua hantu. Mana dia orang-orang yang tidak dikenali oleh si gadis, iaitu orang yang bukan ahli warisnya, dan orang yang sudah gemuk, itulah yang dipilihnya, sebab banyak juga yang dikenalnya sebagai ahli warisnya, dan yang dikenalnya semasa orang-tuanya masih hidup lagi. “Pakcik ambillah yang di sana tu, yang sangat gemuk. Tapi, lebih daripada itu, jangan dulu kamu ambil. Kamu ambil sahaja tiga ekor,” jawab si gadis. “Bila para jemputan itu sudah sampai nanti, barulah akan ambil semula,” sambung si gadis. “Baiklah anak buah, terserahlah dengan kamu, mana sahaja yang kamu tunjukkan,” kata ketua hantu.

Dan hantu itupun lalu mengambil, dan menanjul orang yang paling gemuk, iaitu orang yang tidak dapat

skinny ones,” said the girl. “Yes, we have to get some,” said the chief demon, “but we will go together. Whichever ones you point out we will take.”

So they went together to the steel pigsty. When they got there the head demon went inside and the girl went with him, but they did not go near her brother. She didn’t get near him because she was afraid he would call her “younger sister” and they would be onto her. Her brother was in the corner and refused to eat anything they gave him.

“Which ones do you choose to stab, niece, since it’s happening tomorrow? We’ll prepare beforehand what we want to eat tomorrow,” said the head demon. She chose the people she didn’t know, because there were a lot of people there whom she knew among her relatives whom she knew when her parents were alive. “Take those, uncle, the fat ones. But don’t take any more. Just take three,” she said. “When the guests arrive – those invited by the old people – then we will take some more.” “Alright, up to you niece, whatever you indicate,” said the head demon.

So the demon lassoed very fat people, so fat that they

<p>aa kotuku om aa kotingaa do koolomu. Monginggiyak ka dogimawat, nga mungkodom it tongondu, tumolikud. Asal ong minangagakom no di nituduk di tongondu, sinumoliwan no it tongondu ka tu osianan. Amu momoros i tongondu daraay dot masam-ko monuu, nga rumosi it tongondu dot elaan dot isay i kondiri doo.</p> <p>Adi, nagakom kabarasan ot tolu neenan, maay no toboko, tiniruwanan-i o kanas. Maay nōono kabarasan iri rarapao ka bo dogima, om pitatayado nōono nga iri not pinitatayad dit dalaman dot turu o binatang, it tongo titinee. Na, nakaa iri, nongo sodia iri, na aso no.</p> <p>Oriket dīiri i susuwab kabarasan, osibuk nopo mamangansak ka bo dot, “Iss,” ka, “sampod ong i kinogumu o maan toboko ti oy ambaya,” ka di mituturan i rogon, “dot ongko abadaas tokow mangakan,” ka. “Oō, ombo nobo i daaman dino, ‘suuwab abadaas nogi,’ ka di daaman diri,” ka di wookon.</p> <p>Na amu po miminangan. Ii no ka kabarasan om i sorita diri, iri no naakan, it tinee. Na i nopo babanar nga naan po paatago tu iindad di linigow tu, “Maan po ino,” ka di tongondu. “Koyon po maay usisiko inot kinogumu tu araat nogi ong amu po aawi ot kararamayan om aawi no rinapa, kamamalu daaton oy daaman,” ka dit tongondu. “Ee, babanar inoy</p>	<p>tunduk dan tidak dapat mendongak, tapi orang itu menjerit, sehingga si gadis tidak sanggup melihatnya dan membelakangkan diri. Sebaik sahaja hantu itu pergi menangkap di mana yang telah diizinkan, si gadis pun terus sahaja keluar kerana sangat merasa kasihan. Rasanya, si gadis tidak mahu mengatakan seperti menyuruh, tapi ia takut hantu-hantu itu tahu siapa dirinya.</p> <p>Jadi, sebaik sahaja selesai menanjul tiga ekor (tiga orang), maka orang itupun kemudian ditikam sebagaimana cara menikam babi hutan. Setelah itu, daging itupun dipotong-potong dan kemudian dibahagi-bahagikan kepada tujuh buah rumah panjang, tapi hanya usus-ususnya sahaja yang mereka bahagi-bahagikan. Setelah semuanya disediakan, maka tidak ada lagi yang dirisaukan.</p> <p>Keesokan harinya, semuanya sibuk memasak sambil berkata, “Ala,” kata mereka, “lebih-lebih lagi jika jumlah yang banyak itu yang akan dipotong ya kawan,” kata yang lain. “Memang ia lebih daripada cukup untuk kita makan,” kata mereka. “Terserahlah kepada si anak buah, ‘esok baru kita makan puas-puas,’ kata si anak buah tu,” kata yang lain.</p> <p>Sementara itu mereka langsung tidak menyentuh dagingnya, dan hanya usus sahaja yang mereka makan, kerana dagingnya mereka simpan untuk dihidangkan kepada para jemputan pada keesokan harinya nanti sebab, “Itu sahaja yang akan dimasak,” kata si gadis. “Janganlah diusik dulu yang lain tu, sebab tidak elok jika pesta belum selesai tapi lauknya sudah habis, memalukan kita pakcik,” kata si gadis. “Memang betul</p>	<p>could neither bend their necks backwards or forward. They let out a screams and the girl closed her eyes and turned her back to them. As soon as they had lassoed them the girl went out, feeling pity for the people. The girl did not want to issue the order but she was afraid they would find out who she was.</p> <p>When they had lassoed the three people they stabbed them just like you would do with a wild boar. Then they roasted them and divvied them out. But what they divvied out to the seven longhouses was the intestines. When that was prepared there was nothing else to do.</p> <p>On the next day they were busy cooking the people. “Well, we would have even more if we had killed more piglets, friend,” said the demons discussing it. “Yes, it’s up to they young lady. She said, ‘Tomorrow and we’ll have an abundance of food’.”</p> <p>All that they ate was the intestines. The real meat they put away to await the guests as the girl had instructed. “Don’t disturb the bulk of the meat because it’s not good if the party is not yet over and the meat is finished off. It will shame us, uncle,” said the girl. “True niece,” said the head demon, “everything you say is</p>
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<p>daaman,” ka dit tongo woyoon, “babanar kiawi ino boros nu dino,” ka.</p> <p>Mangkan-i it tongondu dit tongo takanon nga i rinapa, amu. Oh, iri po bala boros dit tongondu, “Kadan kow-i dot oboyingaan dot aaku mangakan tu andang-andang inoy daaman ko aaku mangakan di manganu yo amo dino, no maak dino,” ka di tongondu. “Oy, amu-i mamajal okoy aman, ong amu no kotiakanan. Ombo koh no,” ka.</p> <p>Jadi, orikot nōono kabarasan i minsasarap, “Aman,” ka, “aa-no oleed rumikot o linigow,” ka di woyoon. “Oō,” ka dit tongondu.</p> <p>Apo leeled kabarasan nōono ilo om kinam muurubuy itit linigow, mulu-mula masam po iri o wuros. Leed nopo mad linapak o liposu, i kongo-tatawang di mato. Leed nopo diiri, maasawat i tadlaw, kabang nga ongo-raragang, i rumikot. Moyo po di rumikot no dot madaw-adaw no saabat babanar om intangay di tongondu nga aso-i bida ko tawang o tongo mato.</p> <p>Ino-no ino kabarasan ot ontod dit minsasarap i rumikot, aso no wookon o minawang – i tongondu. Om kuminam sumingud i tongondu, notikid kiawi. Ontod di minsasarap i rumikot it insan-i om kuminam it tongondu sumingud, saampay naawi, norikot i masam-ko tawang o mato, nosingud kiawi di tongondu.</p> <p>Adi, song-totongong ka ka dot, “Ay,” ka dit linigow, “ondos ku noy inawo ku, mikodong o tikiyaw,” ka om, “Ki-awaw do</p>	<p>tu anak buah,” jawab ketua hantu. “Semua yang kamu katakan itu, benar belaka,” sambungnya.</p> <p>Sementara si gadis pula, ia makan nasi sahaja, sebab lauknya ia tidak makan. “Janganlah kamu hairan jika saya tidak mahu makan lauk tu, sebab memang sejak dahulupun saya tidak suka makan binatang itu ketika ayah dan ibu menangkapnya,” kata si gadis. “Hei, kami tidak mahu memaksa anak buah, jika anak buah tidak suka memakannya, terserahlah kepada anak buah,” jawab mereka.</p> <p>Keesokan harinya, “Anak buah,” kata ketua hantu. “Tak lama lagi para jemputan akan tiba,” katanya. “Baiklah, pakcik,” jawab si gadis.</p> <p>Tidak lama kemudian, berpusu-pusu para jemputan itu datang. Pada mulanya, wajah-wajah mereka hanya biasa saja. Lama-kelamaan, ia bagaikan sejenis buah asam yang dibelah, begitulah saiz besarnya mata mereka. Lama-kelamaan lagi, ketika hari makin meninggi mulut para jemputan itu agak kemerah-merahan pula. Dan ketika hari sudah kian meninggi maka mata para jemputan yang datang itu bagaikan bulan purnama pula besarnya.</p> <p>Namun kononnya sejak awal-awal pagi lagi, tiada lain yang berada di pintu masuk hanyalah si gadis itu sahaja, malah si gadis turut mencium satu demi satu jemputan yang datang sampai habis, dan sehinggalah jemputan yang mempunyai mata sebesar bulan purnama.</p> <p>Berkeenan dengan hal si gadis mencium para tetamu yang datang, para tetamu itu terpegun kehairanan dan berkata, “Aik,” kata mereka, “lain sangat rasa hatiku, bagaikan ditarik-</p>	<p>true.</p> <p>The girl ate the rice but not the meat. Oh, and the girl also said, “Don’t be surprised if I don’t eat something, because I never eaten piglet when my father would get one.” “We won’t force you niece, if you don’t like it. It’s up to you,” they said.</p> <p>The next morning, the leader said, “Niece, the guests will be arriving soon.” “Okay,” she said.</p> <p>Not long thereafter the guests began arriving. For the first guests their faces looked normal. After some time they had large eyes like a split ‘liposu’ fruit. When the sun started getting high, those arriving had red mouths. As it approached midday their eyes were like the full moon.</p> <p>Right from the morning the only person greeting the arriving guests was the girl. She kissed each one that arrived, kissing them all. From the morning from the first arrivals she went on kissing them right up until the final arrivals that had eyes like a full moon she kissed them all.</p> <p>So all the guests looked on amazed and said, “Wow, my heart was pounding and I was strangely drawn to her, with my</p>
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tombuwoy,” ka. Mad-i mikodong i ginawo obo dit masam-ko tiakan obo dit tongondu. “Ondos ku noy inawo ku mikodong o tikiyaw, ki-awaw do tombuwoy,” ka. Om lumanggayat nōono i biis kabarasan dit sumingud i tongondu, aa oputut. “Tulun siongo iti oy obpinee?” ka dit tongo rogon dit momoros di woyoon dit kinorikoton no dit tongondu, “tu ugu diti o poongorumat dagay om sunduy-sunduy suuway ah tawaw?” kam. “Ee, kaday sosoluo ino, tobpinee tokow id sampaping ino. Tanak tawasi ong ino no ino,” ka dit kinorikoton siri, ka di woyoon bo dogima. “Oō,” ka. Tuutuku po om tinga'aa nogi, “Oō, babanar no, waro tobpinee tokow dot sid sampaping,” ka. Om, “Yoku no bo iti oy daaman,” ka dit tongondu.

Adi, kabarasan iri, “Ba daaman,” ka, “kukuro nōono it tongo rinapa, tongo kaakanan?” kam. “Ay, mamangkan po kikiawi, osukup tamu di rinapa nga mangakan po kikiawi. Opongo mangakan, monginum nogi. Ong amu po osukup do rinapa, manganu keembagu,” ka di tongondu. “Oō es, ombo koh no dino oy daaman,” ka.

Om maay nōono balaay iti nga notuus po ko tinilaan, moguang po. Adi, naawi iri, “Iti diti, pagka om naawi nōono inot rinapa dino, na manganu-i waagu dino,” ka, tu janji. “Piro neenan pot isuu nu manganu oy daaman?” ka dit rogon. Om, “Oō, panganu kow-i bo waagu nga panganu kow nopo dot apat,” ka dit tongondu, “nga

tarik,” kata mereka. “Ia berbau manusia,” sambungnya. Hatinya bagai ditarik-tarik kerana mahu memakan si gadis. “Lain sangat rasa hatiku, bagaikan ditarik-tarik, berbau manusia lagi tu,” katanya. Dan air liurnya pun tidak putus-putus mengalir ketika si gadis menciumnya. “Orang dari mana ni kawan?” tanya hantu-hantu itu kepada tuan rumah. “Sebab caranya memberi hormat seperti ini, tapi baunya pula sangat pelik?” sambungnya lagi. “Hey, jangan kamu cuba apa-apakannya, dia tu saudara kita di sebelah. Dia itu anak yang baik,” jawab ketua hantu. “Baiklah,” kata hantu-hantu itu. Dia kemudian menundukkan kepalanya dan kemudian mendongak, lalu berkata, “Ya, memang benarlah bahawa kita mempunyai saudara di sebelah.” “Dan sayalah orangnya tu, Pakcik,” sela si gadis.

Setelah itu, “Anak buah,” panggil ketua hantu, “bagaimana dengan lauk-pauk dan makanan-makanan?” tanyanya. “Sama ada lauk-pauk itu mencukupi atau tidak, persilakan semua makan dahulu, selepas makan barulah mulakan minum tapai. Kalau lauk-pauk tu belum mencukupi, boleh ambil semula,” jawab si gadis. “Baiklah, terserahlah kepada anak buah,” kata ketua hantu.

Dan ketika makanan itu dihidangkan ia langsung habis tanpa ada sedikitpun sisa yang tertinggal, namun masih belum puas hati. Setelah makanan habis, “Oleh sebab lauk-pauk sudah habis, bolehlah ambil semula,” kata si gadis, sebab itulah janjinya. “Berapa ekor lagi yang kamu izinkan untuk diambil, anak buah?” tanya ketua hantu. “Kamu ambil sajalah, tapi kamu

appetite strong.” Others said, “She seemed to have a strange smell.” Their hearts were beating strongly and drawn as if they wanted to eat the girl. They said, “Wow, my heart seemed to be drawn to her, she had a human smell.” Their mouths drooled endlessly when the girl kissed them. “Where is this person from, brother,” asked the demons to the head demon, “since she is showing us such respect, even tho she has such a strange odor to her?” “Hey now, don’t mess with her, she’s a relative of mine on one side of the family. She is a good child.” “Alright,” they said. They bowed and looked up and said, “That’s right, we do have a relative on one side of the family.” “That’s me, uncle!” said the girl.

So then the head demon asked, “So then, what about the meat and food?” She answered, “Well, just let everyone eat first, whether or not the meat is enough. When they are done eating, then they can drink. If there isn’t enough meat, we can take some more.” “Alright, whatever you think niece,” he said.

They served the food and every last bit of it was finished off and they were complaining. So when it was all gone, she said because of her promise, “Since all the meat is finished off, go get some more.” “How many do you want us to get?” asked the demons. “Get some more, take

<p>kada no it agaâagagas, ombo i nisuu ku dikoo,” ka.</p> <p>Om panganu n̄ono nga nu ka maan, irad ko iri no tu bogiyakan om songgarom dit minangan gokomo. Adi mangay no iri rapao kabarasan nga, aa-nong iri n̄ono kabarasan iri tu nokotiim dit osukup-i o kongo-lolomu, naawi. Jadi, amu po minonginum, tu mongindad dit ombo it araan di tongondu. Ilo kabarasan dilo, tu janji dino onom tadlaw, kotûuru olimpuas nogi. Turu tadlaw moginum, sisifiri no.</p> <p>Wooy po dit rumikot no dit kumoonom no it tadlaw ka om, naawi no keembagu i rinapa. “Ay aman, kukuro n̄ono iti? Naawi no waagu aa rinapa,” ka di woyoon. Om, “Ay oo, panganu kow-i keembagu silo,” ka di tongondu. “Panganu kow-i keembagu dot turu neenan nga kada kow po n̄ono manganu, manganu-i waagu,” ka. “Oõ,” ka di woyoon. Panganu nga, na ugu-i diri. Nopongo mamangakan n̄ono kabarasan, “Tu suuwab toy aman o pongowian diti, kumoturu tadlaw. Noku ma ong aawi n̄ono ino kanas dino, irila to no ikoo,” ka di tongondu.</p> <p>Naa, korikot n̄ono kabarasan it kumoonom n̄ono dot tadlaw, turu neenan d̄ino o naan onuwo tu it koonom no dot tadlaw. N̄opongo mangakan kabarasan ilo, “Iti oy daaman, tu suuwab no iti ot pongowian do poginuman,</p>	<p>ambil empat ekor saja,” jawab si gadis. “Tapi yang kurus tu jangan ambil, hanya yang saya sudah izinkan saja,” kata si gadis.</p> <p>Dan ketika mereka pergi menangkap manusia-manusia dalam kurungan itu, maka berteriaklah dan mengaung manusia itu. Setelah itu, dimasaklah manusia-manusia itu. Dan apabila dihidangkan semula, maka itupun habis juga. Namun, walaupun sudah selesai makan tapi mereka masih belum minum tapai lagi sebab mereka menunggu arahan dari si gadis. Dan oleh kerana kononnya hari keenam itulah janjinya dan pada hari yang ketujuh pesta akan berakhir, maka para jemputan itu juga tinggal di sana selama tujuh hari.</p> <p>Lalu, ketika sudah hampir tiba pada hari yang keenam, maka lauk-pauknya pun sudah habis. “Hai anak buah, bagaimana ini? Lauknya sudah habis,” kata ketua. “Hmm, baiklah kamu ambil sahaja di sana,” jawab si gadis. “Kamu ambillah tujuh ekor, tapi janganlah kamu ambil lagi, nantilah baru ambil semula,” sambungnya. “Baiklah,” kata ketua, lalu pergi mengambil seperti yang diizinkan oleh si gadis. Setelah selesai makan, “Oleh sebab esoklah harinya pesta ini akan berakhir, maka walaupun babi-babi hutan itu akan habis, saya akan mengizinkan kamu,” kata si gadis.</p> <p>Nah, ketika tiba pada hari yang keenam, mereka telah mengambil sebanyak tujuh ekor babi (tujuh orang manusia) sebab sudah tiba pada hari yang keenam. Setelah selesai makan, “Oleh kerana esok adalah harinya pesta ini berakhir, maka kita harus minum dahulu dan hari esok adalah</p>	<p>four,” said the girl, “but don’t take the very skinny ones, like I told you before,” she said.</p> <p>So they went to take some more humans, and it was like before with lots of screaming and snarling of the ones being lassoed. So they cooked those people too, but they were not enough because they had already cooked the fattest ones in the first round. They had not started drinking yet because they were awaiting the girl’s instructions. They had scheduled the party to go six days and end on the seventh. They would party there for seven straight days.</p> <p>When it got to the sixth day the meat was once again finished off. “Niece, now what are we going to do? The meat is finished off again,” said the chief demon. “Alright, go get some more over there,” said the girl, “take seven more, but no more after that.” “Okay,” said the chief demon. He got more, and it was the same scene. When they had finished eating, the girl said, “Since tomorrow is the last day uncle, the seventh day, even if those wild boars are finished off, I will allow it.”</p> <p>When the sixth day arrived, they took seven because it was the sixth day. When those were finished off the girl said, “Here is the thing uncle; tomorrow is the last day of our party, start drinking and</p>
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<p>momonginum po om suuwab pongowian no dit maak silo,” ka dit tongondu. “Oõ,” ka di tongo woyoon. Es ongo-totomon tu osukup.</p> <p>Ba, nakaakan nopo kabarasan ilo, “Iti oy daaman,” ka, “monginginum tokow po nôono,” ka dit tongondu. “Es, ombo koh noy daaman,” ka dit woyoon, “tu maya okay dot boros nu,” ka.</p> <p>Om balaay nôono dilo om timpuun monginum, ay, song-awuk-awuk nopo ka bogima. Song-awuk-awuk nopo it tongo woyoon it tongo mad tawang o mato, owukan kiawi. Oh, it tongo linigow om i suwang di binatang nga oowukan kiaawi. It tongondu kiawi o manaas.</p> <p>Adi, aa-po naawi i minuman dit i babanar, onuwo no dit tongondu it keed, pama nga it tongondu-i o manaas dino tu iri ot kaparasayaan. Onuwo no di tongondu i keed, om tikido manaas; ontod dit rantaban, tongondu kusay i linigow om peenumo di tongondu, nokuro ong okodok-i i tanak naan kiawi peenumo di keed.</p> <p>Aa-po naawi i keed, song-tingkabang no. “Aya obisa babanar iti,” ka di wokon om owukatan no. “Obisa no babanar iti,” kam moomukat. “Ay, adees,” ka di wookon, “monipu tòmmod iti,” ka, om owukatan no. “Jadi oõ, nu o boroson dikoo do ponipu dot minuman dot mimang awasi iti,” ka dit tongondu. Om kiinam-i kabarasan ino, waro pot iso</p>	<p>hari untuk menghabiskan babi-babi hutan di sana,” kata si gadis. “Baiklah,” kata para ketua. Mereka semua kelihatannya sangat gembira kerana lauknya mencukupi.</p> <p>Selesai sahaja mereka makan, “Begini pakcik,” kata si gadis. “Kita minum dulu,” katanya. “Alah, terserahlah dengan kamu anak buah,” kata ketua. “Sebab kami ikut sahaja arahanmu,” katanya.</p> <p>Lalu mulalah mereka minum tapai sehingga semuanya mabuk. Para ketuapun semuanya mabuk termasuklah hantu yang matanya bulat bagaikan bulan purnama. Tuan rumah dan para jemputan juga sudah mabuk semuanya. Semuanya dilayan oleh si gadis.</p> <p>Dan ketika tapai yang tidak beracun itu belum habis, si gadis lalu mengambil tapai beracun dan kemudian menghidangkannya kepada tetamu, bahkan si gadislah sendiri yang menuangnya memandangkan ia sangat dipercayai. Lalu si gadis mengambil tapai beracun itu kemudian memberikannya kepada semua tetamu satu demi satu; bermula dari tetamu dewasa, perempuan lelaki, bahkan anak yang masih bayi juga ia diberi minum dengan tapai beracun itu.</p> <p>Maka belumpun habis tapai beracun itu, ada sudah di antara mereka yang mulut ternganga. “Haya, bisa sangat ya minuman ini,” kata yang lain dan menghembuskan nafas terakhir. “Bisa sangat minuman ini,” kata mereka dan kemudian menghembuskan nafas terakhir. “Aduh, agaknya ia menipu ya,” kata yang lain dan menghembuskan nafas terakhir. Lalu, “Apa yang kamu cakap penipu, sedangkan minuman ini</p>	<p>tomorrow we’ll finish off those piglets.” “Alright,” said the demon leaders. They were very happy because they had enough to eat.</p> <p>When they had eaten, the girl said, “Alright uncle, lets start drinking.” “Up to you,” said the leader, “because we just follow your instructions.”</p> <p>So they indeed began drinking, and all of them were drunk. All the demon leaders were drunk, and all the ones with huge eyes. All the guests and all the residents of the longhouses were drunk. The girl served it to everyone.</p> <p>When the normal wine was still not finished off, the girl got the poisoned wine. She also served that because they all trusted her. She took it and served it to each one there, from the adults, male and female guests, and even the small children.</p> <p>When the poisoned drink was not yet finished off, they all had their mouths hanging open. “This stuff is really powerful,” they said and then died. Others said, “I think we’ve been tricked,” and then they kicked the bucket. The girl answered, “What are you talking about saying you’ve been tricked, whereas this is</p>
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<p>nokoboros dot ka, “Apapalad no do notipu okoy, ong kono-ko notipu, ikaw nga akanon ya-i,” ka.</p> <p>“Oõ,” ka di tongondu. “Kaayon ku no ikoo, ikoo no babanar no ko maangkanan kow do tulun,” ka. Om noboros po kiawi iri nga nolus kiawi, naawi minatay. Oh, ontod di siri om naawi kiawi minatay, saâampay i linigow naawi kiawi minatay.</p> <p>Jadi, naawi po iri minatay tu song-wiwiliw, aso-i bida do batad ka di pongoreetan, oongoy no it tongondu sid pinopok o basi. Om totošo palabus i tulun, aso-i bida ko linigow, miinong-i di linigow di rogon om i tulun mâantad siri o kinogumuan dit tulun di pinopok. Kooroyiton, aa elaan ong isay gumu. Ogumu dati it naan popoko ko i rogon, kono-ko miinong-i di linigow om it pinopok i tulun, do kinogumu do tulun dot naan kurungo do basi.</p> <p>Om toronongo nogi i tobpinee doo, kuyutay nga tad om rumosi i tobpinee. Om kosiratay, “Kada-i rumosi, yoku iti,” ka di tongondu. “Kada rumosi oy aka,” ka. Nu po nga mad nunu o ngaran di tobpinee do gumapus dot kootomon; otomon nga rumosi.</p> <p>Om kosoliwan nôono bala iti, nga, “Kada kopow, mindakod</p>	<p>adalah minuman yang paling baik,” kata si gadis. Lalu, akibat minuman yang beracun itu, hanya seorang saja lagi yang sempat berkata bahawa, “Bertuah sangat kami kena tipu, kalaulah kami tidak kena tipu, kamupun akan kami makan juga,” katanya.</p> <p>“Baiklah,” kata si gadis.</p> <p>“Beginilah yang seharusnya saya lakukan untuk kamu, sebab kamu suka sangat makan manusia,” katanya. Setelah mengatakan demikian, maka matilah semua tetamu hantu-hantu itu termasuklah tuan rumahnya sekali.</p> <p>Nah, setelah hantu-hantu itu mati semuanya dengan mayat-mayat mereka yang bergelimpangan bagaikan buah timun, maka pergilah si gadis pada kurungan besi. Sesampainya ia di sana, ia terus sahaja membuka kurungan itu dan melepaskan orang-orang yang ada dalam kurungan itu, dengan jumlahnya sama ramai dengan hantu-hantu yang dijemput. Maknanya, tidak tahu mana dia jumlah yang paling ramai. Agaknya orang-orang dalam kurungan itu yang lebih ramai berbanding hantu-hantu itu.</p> <p>Setelah itu, si gadispun lalu mendekati abangnya, dan ketika ia memegangnya abangnya sangat takut sekali kepada adiknya. Dan ketika dilihat, “Jangan takut, saya ini,” kata si gadis. “Abang jangan takut,” katanya. Apalagi, entah serupa apa abangnya memeluk si gadis dengan kegembiraan yang tidak dapat digambarkan tetapi ia tetap ketakutan.</p> <p>Setelah mereka keluar dari kurungan itu, “Nanti dulu, kita naik dulu di sana,” kata si gadis. Tapi yang</p>	<p>really good stuff.” And as it went on, one said, “It’s lucky for you we were tricked; if not we would have eaten you.”</p> <p>“Fine,” said the girl, “I did this to you because you are actual people eaters.” When she had said that the last of them all died. Everyone died, including all the guests.</p> <p>They were lying everywhere dead, like cucumbers in a field as we say. So then the girl went to the steel fenced area and set about freeing the people. The number of people who were incarcerated there was like the number of demons who had been invited to the party, meaning it’s hard to know which was the greater number. Probably there were more people incarcerated than the number of demon invited, which shows how many people were there.</p> <p>Then she approached her brother and took a hold of him, and he was very frightened. She looked into his eyes and said, “Don’t be afraid, it’s me. Don’t be afraid older brother.” Then he hugged her with joy. He was happy and yet fearful.</p> <p>When they got out of the confinement the girl said,</p>
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<p>tokow po silo,” ka di tongondu. Iii kay, aa-i momod-indakod i wookon tu rumosi. Waro nong songko-sudsuray, waro nong aa elala'an ong siongo pakaayan. “Kada kow rumosi, okon-ko rogon oku diti,” ka di tongondu. “Mongoy tokow po silo mangakan,” ka. Nga nunu ka, aaso-i mamangakan, aa-i kongo-bulun. Na i no tobpinee doo o nangatan mindakod. Om panganu no dit irad-ko it aakanon doo, paakano no i tobpinee doo, owiwiyaw no. Insan-ko iri no rumosi i tobpinee, nga i tongondu amu, aa-i rumosi i tongondu.</p> <p>Oh jadi, pagka tu waro gima nituduk di woyoon di rogon diri sid tongondu dit aa-po norikot i poginuman, kadung nakatalib i poginuman om nongo-patay nôono i tongo rogon, onuwo kiawi di tongondu iri. Tu ii nopo totodok ka kaa dino nga ong itodok sumiliw do misusumbol o lunok.</p> <p>Na i nopot kikiyop, tongoh-tongoh ot aso, kiyapan nopo turus waro. Ii nopo reetan do popoowon, tongoh-tongoh taso ong, “Popoowon ku-i nga waro,” ka, nga waro. Ii nopo gumbala, nah ino no dinot gumbala dot kakayaan. Na ii nopot poomuabaan diri, sokiro ong oposiyan poma i rogon nôono keembagu diri nga ong ababak po iri apatay no.</p> <p>Nah, kikiawi diri kabarasan, aa-</p>	<p>lain tidak mahu naik sebab takut. Adalah di antara mereka yang jalan terhuyung-hayang, dan ada pula yang tidak tahu mahu pergi ke mana. “Kamu jangan takut, saya ini bukannya hantu,” terang si gadis. “Kita ke sana dulu untuk makan,” katanya. Akan tetapi tidak seorangpun yang mahu makan, sebab mereka masih tidak berani. Lalu si gadis mengajak abangnya sahaja untuk naik. Kemudian ia mengambil makanan yang biasa ia makan, dan memberikan juga kepada abangnya. Walaupun begitu, abangnya masih ragu-ragu lagi, tapi si gadis langsung tidak merasa takut.</p> <p>Jadi, oleh kerana sebelum pesta makan-makan itu tiba ketua hantu telah menunjukkan sesuatu benda kepada si gadis, maka sebaik sahaja pesta makan-makan itu berakhir dan hantu-hantupun sudah mati semuanya, maka si gadispun lalu mengambil kesemua benda-benda itu, sebab benda penyucuk itu kononnya jika dicucuk pada apa sahaja maka ia akan menjadi lemak.</p> <p>Dan benda pengipas pula, apa sahaja yang tidak ada, apabila dikipas ia akan menjelma ada. Sementara benda yang diberi nama kuasa ajaib pula, apa sahaja benda yang tidak ada, dan dikatakan demikian, ‘berkuasalah kuasa ajaibku, dan semuanya ada’, maka ia akan ada. Berkenaan dengan gemala pula ialah gemala kekayaan. Dan tempat menyimpan pernafasan pula, seandainya hantu-hantu itu akan hidup semula, dan benda itu dipecahkan maka semuanya akan mati.</p> <p>Namun kesemua benda-benda itu tidak diambil oleh si gadis, hanya</p>	<p>“Hold on, let’s go up that hill first.” It was frightening; no one else was climbing up there because of fear. There were people who were staggering while others were wondering directionless. “Don’t be afraid; I’m not a demon,” the girl told them. “Let’s go over there to eat.” Still no one ate because no one was brave enough. He asked her brother to come with her up the hill. She took food like she normally ate and also gave some to her brother. He ate till fully sated. Even at that the brother was still frightened, but not the girl; she had no fear.</p> <p>Before the party the head of the demons had shown the girl some items. So after the party was over and all the demons were dead, the girl took them all. When the skewers were poked into food they became a chunk of bacon.</p> <p>There were also fans. Whatever was lacking, when you fanned the place the missing items would appear. With the thing called a magic wand whatever was missing you would say, “I magically make it exist,” and it would appear. As for the bezoar it would bring wealth. As for the breath of life container, if perchance any of the demons were to come back to life, if the container was broken it would kill them.</p> <p>The girl did not take all</p>
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i naanu di tongondu, ii no gumbala om i reetan do popoowon om i poomuabaan o nowit. Tolu no bangsa o nanu, niogol i wookon.

Om pomoros nogi it tongondu dot, “Ikoo dino oy tongo tulun kow, ong elaan dikoo i dikoo do pomogunan, muli kow no om muli tokow masing-masing,” ka di tongondu. Na, iri diri kabarasan, minuli dñiri masing-masing dot siongo om siongo tempat.

“Ades oy adi,” ka dit tobpinee. “Siongo ot ulion kito yito diti?” kam. “Ay kada-i kosusa, mamanaw kito po,” ka di tongondu. Om pamanaw, aa elaan songkuro no koosodu o napanaw, om podumpao no it popoowon ka dot meed momoros dot, “Poopoowon ku-i,” ka di tongondu. “Ong mamanaw okoy diti nga kotolunung okoy do ralan tawasi,” ka. Nga nunu ka maan dot okon-ko araâraat o ralan dit tongondu om i kusay nōono diri do kinowowoyoon.

Jadi, nokorikot kabarasan sid pomogunan doo iri nōono, nga nu ka maan dot osusupot-i i pomogunan di tongondu. Na, kadung nokorikot iri om podumpaa i gumbala doo nōono diri nga pososorondok do walay dot tololonjio do walay. Awasi dñiri o walay. “Dis oy adi,” ka dit tobpinee di kusay, “ong kono-ko ikaw, mimang apatay oku no om aakan oku di rogon,” ka. “Oõ,” ka dit tongondu. Jadi iri kabarasan diri sisiri nōono.

Jadi nakaa siri iri, tu i tongondu om i kusay nga bujang no dñiri, na

gemala, kuasa ajaib dan tempat menyimpan pernafasan yang si gadis bawa. Hanya tiga benda sahaja, yang lain ditinggalkannya.

Setelah itu, si gadis pun berkata, “Wahai orang-orang sekalian, jika kamu tahu di mana kampung kamu, kamu pulanglah, dan kita semua pulang ke tempat masing-masing,” kata si gadis. Nah, sebaik sahaja si gadis mengatakan demikian maka pulanglah mereka ke tempat asal masing-masing.

“Ala, ‘dik,’” kata si lelaki, “kita pulang di mana?” tanyanya. “Abang jangan risau, kita jalan saja,” jawab si gadis. Lalu berjalanlah mereka, dan entah berapa jauhnya mereka berjalan, si gadis pun menghempaskan kuasa ajaib itu dan kemudian berkata, “Berkuasalah kuasa ajaibku,” kata si gadis. “Jika kami meneruskan perjalanan maka kami akan berjumpa dengan jalan yang baik,” kata si gadis. Sebaik sahaja dia berkata begitu, maka bertemulah si gadis dan si lelaki dengan jalan yang baik.

Jadi ketika mereka sampai di kampung halaman, mereka dapati bahawa tempat itu sudah dipenuhi dengan semak-samun. Sebaik sahaja mereka sampai, si gadis pun lalu menghempaskan gemalanya sehingga dengan tiba-tiba tersergamlah sebuah rumah yang sangat cantik. Kini, rumah mereka sudah cantik. “Ala ‘dik,’” kata si lelaki, “kalau bukan atas pertolongan adik, sudah tentu abang akan mati dan dimakan oleh hantu-hantu itu,” katanya. “Betul ‘bang,’” jawab si gadis. Semenjak itu, mereka kini tinggal di sana.

Setelah itu, oleh kerana si gadis dan si lelaki kini sudah teruna dan dara, maka merekapun berbincang


those items; she just took the bezoar, the magic wand and the breath of life container. She just took three things and left the other things behind.

Then she said, “As for you, all of you people, if you know the way back to your own villages, everyone go back to their own villages.” So then they each headed back to their particular places.

Then the girl’s brother said, “Younger sister, where are we to go home to?” “Don’t worry, let’s just set off,” said the girl. After walking who knows how far, the girl dropped the magic wand on the ground while reciting, “I make what’s needed magically appear. We are walking and want to know the best path to follow.” From then on they were no longer on a lousy path.

When they got back to their home their place was very messy. So when they arrived she threw down the bezoar and a beautiful house suddenly appeared. So they had a good house now. “Younger sister,” said the boy, “if it were not for you I would have been killed and eaten by the demons.” “True,” said the girl. So then they lived there at their house.

When they had both

<p>miniupakat nôono do mongoligow dit tongo raja dot irad-ko moginum, tu i tumomon. Na nokorikot po i raja om nokopoginum, mongoduat nôono ong isay ot moleeng, om siongo moleeng nga, “Aso no moleeng dagay diti,” ka dit duwo koyuwan. Na iri diri, pagka tu waro raja siri dot ki-tanak do duwo koyuwan dot tongondu om kusay, na ka di pongoreetan om tad minisulak no. Na nakasawo po i tongondu om i kusay tu, sosompi nasawo do tanak do raja. Na siri nôono gisom om naawi no.</p> <p>Jadi, i nopot pomuabaan di rogon, langsung binabak dîiri daalo tu rumosi toposiyan i rogon. Na ino tangon dino-ino, “Rogon” o tajuk.</p>	<p>untuk menjemput para raja-raja dan berpesta kerana terlalu gembira. Selepas raja-raja itu tiba dan sudah berpesta, bertanyalah raja-raja itu tentang siapakah orang-tua si lelaki dan si gadis, dan di manakah orang tua mereka berada tapi, “Kami tidak lagi punya ibu-bapa,” jelas si lelaki dan si gadis. Oleh kerana, ada di antara raja itu yang mempunyai dua orang anak lelaki dan perempuan, maka berkahwinlah mereka dengan berpasang-pasang. Sebaik sahaja kedua-duanya berkahwin dengan puteri dan puteri raja, maka di sinilah penghujungnya cerita ini.</p> <p>Sementara tempat pernafasan milik hantu-hantu itu pula, ia telah dipecahkan oleh mereka, kerana takut nanti hantu-hantu itu akan hidup semula.</p>	<p>reached marriageable age, they decided together to hold a party for kings because they were happy. When the kings got there and were partying, they asked who their parents were and where they were. “We have no more parents,” the two of them answered. Since there was a king there with two children, a boy and a girl, they straightaway had a double marriage. So then they were both married, having both married children of a king. So that ends the story.</p> <p>As for the demon breath of life container, they destroyed it completely because they feared the demons coming back to life.</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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F045-KQR

<p>Yatip-Atip Tinangon di Jupiin Mositun Kg. Batition, 2012.04.24 Tinulis di Rosnah Nain 2013</p>	<p>Si Atip-Atip Diceritakan oleh Jupilin Mositun Kg. Batition, 2012.04.24 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>Atip-Atip Told by Jupilin Mositun Batition Village 2012-04-24 English: James Johansson 2013</p>
<p>Waroo no ka ka ilo. Waro kabarasan ot kusay turu koyuwan songambabaya. Jadi, inot onom koyuwan dino miniupakat dot mongoy mogurab. Adi, ka dit onom koyuwan sid kusay di kotûuru, “Kayow poy ambaya, mooy tokow po mogurab,” ka. “Taw nobo ambaya, aaku yoku dino, aaku kobulun,” ka dit</p>	<p>Pada suatu masa dahulu, ada tujuh orang lelaki bersahabat. Lalu, keenam-enam lelaki merancang untuk pergi memburu. Setelah itu, keenam-enam lelaki itupun berkata kepada lelaki yang ketujuh, “Kawan, mari kita pergi memburu,” kata mereka. “Entahlah kawan, saya tak berminat dan saya tidak berani,” jawab lelaki yang ketujuh. “Jomlah</p>	<p>Once upon a time there were seven men who were friends. Six of them planned to go hunting together. The six men said to the seventh, “Let go blowgun hunting.” “Well, I’m not sure friends, I don’t want to do that because I’m not brave enough,” answered the seventh. “Oh come on, let’s go,” they said. But they</p>

<p>kotûuru. “Ng, woy ka bo ambaya, mongoy tokopow,” ka. Nga ino, okon-ko minanamot, soro-iseeso.</p> <p>Ongoy nôono kabarsan mogurab, ontod di keeso ongoy mogurab. Gagayo di timbaan, aso-i nasambat do dupot, nakasambat no do walay dot tulun. Om korikot siri, osodu po kabarsan orongow no dot, “Kutakok!” ka di manuk. “Ay, kondiw Akon,” ka ka dit orongow. “Ay, kondiw Akon, kanu gima oy minan, yoku iti,” ka di kusay. Om intaay nga maasamung-i o tongondu dot osoôsongow ot pupapanaw.</p> <p>Oh, keendakod nôono bala iti nga, asal nokeendakod, naan no somungay dit tongondu do kosigupan, keenggatan. Nokosigup om nokeenggat, rawatay no paakan.</p> <p>Adi, tiya dit mangakan i kusay, insomok no it tongondu sid solot ka dot momurineet. Dot iri no rineet, “Kulongkong api ku no, naru sondulu ku no, Atip-atip,” ka. Nooboros po ot “Atip-atip” ka om nanaru i sondulu, tad linumees-i kusay tu naan di sondulu. Dot kon-ko tongoh, rogon-i bala iri. Na, ngaran nopo di tongondu diri, Yatip-atip.</p> <p>Jadi, aso nobo diri. Susuut no kabarsan i kumoduwo nga îrad-i-ko iri, tu orumaton po,</p>	<p>kawan, kita pergi,” ajak mereka. Tapi cara mereka pergi berburu itu bukannya bersama-sama, tapi secara bergilir-gilir.</p> <p>Lalu, pergilah lelaki yang pertama berburu. Namun, walaupun hutan itu begitu luas, tapi dia menemui apa-apa selain daripada sebuah rumah. Sesampainya ia situ, dan ketika masih agak jauh lagi, ia telah terdengar suara ayam berkokok. “Kokokok,” suara ayam yang ia dengar. “Nyah kau burung helang!” kata suara yang kedengaran. “Aik, makcik berkata ‘Nyah kau burung helang’, padahal saya ini,” kata si lelaki. Dan ketika itu kelihatanlah seorang wanita yang jalannya agak kelam-kabut.</p> <p>Kemudian si lelaki pun naiklah ke rumah itu. Sebaik saja ia naik, wanita itu terus sahaja menyodorkan rokok dan sirih pinang. Selesai sahaja merokok dan makan pinang, ia kemudian dihidangkan dengan makanan.</p> <p>Dan, sewaktu si lelaki sedang menjamah makanan, wanita itu mendekatinya dari belakang sambil membaca ayat jampi serapah. Ayat jampi serapahnya berbunyi demikian, “Kuku ku menjadi panjang, cakar Atip-atip menonjol.” Setelah dia selesai berkata demikian maka kukunya pun terus memanjang dengan serta-merta, dan si lelaki juga terus sahaja mati terlentang kerana dibunuh oleh kuku itu. Rupa-rupanya orang di mana si lelaki sampai itu adalah setan. Nama wanita itu ialah Atip-atip.</p> <p>Setelah itu, menyusul pula lelaki yang kedua dan mengalami hal yang serupa iaitu diberi penghormatan</p>	<p>weren’t going hunting all at once; they each went one by one.</p> <p>So from the first man on they went hunting. As big as the jungle is, the first man didn’t come across any game; rather he came across someone’s house. As he was going to the house and still far away, he heard a chicken saying, “Bwok bwok bwok bwok.” Then he heard someone say, “There must be a hawk.” “Hey, you said, ‘There must be a hawk,’ auntie when it’s actually me,” said the man. Then he looked and there was a woman tripping over herself coming to greet him.</p> <p>So then the man went up into the house, but no sooner had he gotten into the house than the woman greeted him with smoking and betelnut fixings. When he had smoked and chewed betelnut she served him a meal.</p> <p>As he was eating the woman got close behind him and began chanting. Her chant went like this: “Fingernails of Atip-atip become long, my claws extend.” When she had finished uttering her chant the man fell over dead, being run thru by her fingernails. You see the woman was actually a demon. The name of the woman was Atip-atip.</p> <p>So that was the end of the first man. The second man followed him and it went in a</p>
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somungan po do kosigupan om keenggatan. Opongo monigup om monginggat maan nogi rawatay papaakan. Nga iri-i o rineet tu, “Naru sondulu ku no, kulongkong api ku no, Atip-atip,” ka di Atip-atip, om munaru nôono i sondulu, maan nôono i kusay, nga tad lumees-i, matay. Pasala’on no di Atip-atip, na maasalaw nôono.

Na iri no sampay kumeentolu, keengapat, kolimo, konom nga irad-i-ko iri. Na eraranan dîiri i tongo moleeng nokuro tu aa nokooli. “Ki-owit nôono gaam yo-Akang diri dot tongo dupot do togumu tu amu kooli talangkas; awagatan dati?” ka dit tongo moleeng, aso-i sasangka dot minatay po it tongo tanak.

Jadi, i kusay di kotûuru diri, amu daraay sumusuut nga suuon dit tongo moleeng di kusay dit onom koyuwan. Tu i kusay di kotûuru diri atalow. Na pagka tu sansagan-i babanar dit tongo moleeng dit onom koyuwan, oongoy-i nôono. Adi, ka dit kusay, “Bintanakan oku po kay idi, mamanaw oku po. Yoku po sumusuut do ambaya, araat-i ino dot angangan oku nga aaku yoku koongoy,” ka di kusay. “Oõ,” ka dit moleeng.

Adi, korikot i susuwab, ososopung po minusik no i tidi di kusay dot mongobintanok ka ka. Naansak iri binintanok, pamanaw

dan disodorkan dengan rokok dan sirih pinang. Selesai merokok dan makan sirih pinang, ia dihidangkan pula dengan makanan. Ayat jampi serapahnya juga adalah sama iaitu, “Kuku ku menjadi panjang, cakar Atip-atip menonjol,” kata si Atip-atip, kemudian kukunya memanjang dan terus membunuh si lelaki sehingga mati terlentang. Setelah itu, si Atip-atip pun kemudian menyalaunya.

Begitulah halnya sehingga lelaki ketiga, keempat, kelima dan keenam. Lalu, para ibu-bapa lelaki-lelaki itu merasa hairan kerana sudah begitu lamanya anak-anak mereka pergi berburu tapi masih juga belum pulang. “Banyak agaknya binatang buruan anak-anak itu sehingga menyebabkan mereka lambat pulang, mereka keberatan agaknya?” kata mereka. Mereka langsung tidak menyangka bahawa keenam-enam lelaki itu sudah meninggal dunia.

Berkenaan dengan lelaki yang ketujuh itu pula langsung tidak berniat untuk menyusuli mereka, akan tetapi ia telah disuruh oleh ibu-bapa keenam-enam lelaki itu. Tapi, oleh kerana sudah dipaksa sangat, maka iapun lalu pergi. Lalu, katanya kepada ibunya, “Ibu tolong masak untuk saya pais ya, saya mahu berpergian. Saya mahu menyusul kawan-kawan, sebab tak baik jika saya tidak pergi sedangkan saya sudah diajak oleh mereka,” kata lelaki yang ketujuh. “Baiklah,” kata ibunya.

Keesokan harinya, ketika hari masih subuh-subuh lagi, bangunlah ibu si lelaki ketujuh lalu menyediakan pais. Setelah pais itu

similar way. She showed him respect, greeted him with smoking and betelnut fixings. When he was finished smoking and chewing betelnut she fed him. Then she once again chanted, “Fingernails of Atip-atip become long, my claws extend.” Then Atip-atip’s fingernails got long and pierced him thru and he fell over dead. Then Atip-atip made dried meat out of him.

And so she did the same with the third man, the fourth, the fifth and the sixth. The parents of these men were wondering why these young men were not returning. The parents said, “Maybe our son and the others got lots of game and are not able to come home quickly because they are heavily burdened.” They did not suspect that their sons had died.

The seventh young man didn’t want to go after the other six men but the parents of the six others told him to go. Actually he was a coward, but since the parents of the six young men were so insistent, he went anyway. So the young man said, “Mother, make some cakes for me, I want to go now. I’m going after my friends. It wouldn’t be good if they invited me along and I didn’t go.” “Alright,” said his mother.

So early the next morning his mother got up and made cakes for him. When they were cooked he set off to hunt with a

no i kusay do mooy mogurab, sumusuut dit onom koyuwan. Adi, om pamanaw nôono kabarasan i kusay diri, om korikot id gowuton nga irad-ko iri-i tu nokobontol-i do walay. Dot waro tulun id suwang di walay dot songinan no tongondu. “Ay, eendakadan-i oy?” ka dit kusay om, “Indakod, indakod,” ka. Tad om mad babangaw i tulu dot mongoo peendakod. Tad-om magaago-i manganu do keenggatan, tongo koosigupan. Na, ino kusay dino amu minongidu do sinangkil dit minindakod, nga ino dino kusay tatalow ino.

Jadi amu po leleed, “Ay pangangkalan po,” ka di Atip-atip. Om, “Ay, aaku po,” ka di kusay. “Ay, pangakan-i,” ka. “Oõ, mangakan oku nogi nga subay mangakan koh,” ka di kusay dot Yatip-atip. (Tu Yatip-atip o ngaran not tongondu dino, rogon.) Ay, madaada-i Yatip-atip, aa sumimbar, monuu-i mangakan. “Ay, mangakan oku nogi nga subay mangakan koh doyikaw,” ka dit kusay. Ay misorori nopo Yatip-atip dot meed momoros dot, “Pangakan-i,” ka. Do pajalon-i i kusay do monuu mangakan, tu ba aa elaan ong nunu o makna dit ginaray di Atip-atip.

Om poonapo di kusay nôono it mato yo sid sasalaan di Atip-atip nga song-wawantay i koruang yo dot naan salao. “Oh, ikaw bala ino nga abalun koh dogon papaakan,” ka dit kusay. “Ong aa-koh-i mangakan, aaku-i mangakan,” ka. “Ay, pangakan-i,” ka. O nga, susuway dñiri Yatip-atip, tad-om

masak, bertolaklah si lelaki untuk menyusuli keenam-enam lelaki yang berburu itu. Dan ketika lelaki yang ketujuh itu pergi dan sampai di dalam hutan, tiada apa yang ia temui kecuali sebuah rumah. Dan rumah itu pula ada seorang wanita di dalamnya. “Aik, boleh naik jugakah?” tanya si lelaki. “Silakan naik, silakan naik,” jawab wanita itu dengan begitu sibuk sekali sehingga kepalanya terangguk-angguk. Dan mulalah ia sibuk mengambil sirih pinang dan rokok. Sedang si lelaki ini pula ia tidak menanggalkan sarung parangnya ketika ia naik, sebab ia adalah lelaki yang penakut.

Tidak lama kemudian, “Kau makan dulu,” pelawa si Atip-atip. “Tidak mahu,” jawab si lelaki. “Aik, makan dulu,” berkata lagi si Atip-atip. “Baiklah, saya mahu makan juga, tapi kau pun mestilah makan sama-sama dengan saya,” balas si lelaki. Si Atip-atip terdiam sebentar, dia tidak menjawab tapi dia memaksa juga si lelaki supaya makan. “Ya, memang saya mahu makan juga tapi, kaupun mesti makan,” kata si lelaki. Tapi si Atip-atip pula mengelilingi si lelaki sambil berkata, “Kau makanlah,” katanya. Dia sangat memaksa si lelaki untuk makan, tak tahu pula apa maksud si Atip-atip yang tak berguna itu.

Dan ketika si lelaki memandang ke arah tempat salaian si Atip-atip, ia terus terpandang akan kawan-kawannya yang terbujur kaku di atas salaian itu. “Oõ, kau rupanya ‘tu, tapi sia-sia saja niat kau menyuruh saya makan,” kata si lelaki. “Kalau kau tak mahu makan, sayapun tidak juga mahu makan,” kata si lelaki.

blowgun, following behind the other six. So he walked on and got into the woods and it was the same story, with him coming across the same house. There was just one woman inside the house. “May I come in?” asked the young man and she said, “Come in, come in,” with her head nodding like the tip of an unbalanced spinning top. She was in a great rush to get betelnut and smoking fixings. This man didn’t take off his bushknife when he went in, because he was cowardly.

Not long thereafter Atip-atip said, “Have something to eat.” “Not just yet,” said the man. “Come on, eat,” she said, “Alright, I’ll eat, but you must eat with me,” said the man to Atip-atip. (For that woman – the demon – was named Atip-atip.) Atip-atip did not respond, she just told him to eat. “I am going to eat, but you must eat first,” said the man. Atip-atip went around and around while saying, “Just eat.” She was insisting the man eat, and he didn’t know what was the intent of this worthless Atip-atip.

Then he looked into the distance to Atip-atip’s dried meat and there lay his companions whom she had dried out. “So, it was you who caused these disappearances, but it is futile for you to try to get me to eat. If you won’t eat first, neither will I eat,” said the man. “Just

minturug dīiri sid solot do monuu babanar paakan. Ay, amu-i i kusay, nga amu minindoo. “Kadung ong ikaw nga aa-koh-i mangakan, yoku nga aaku-i mangakan,” ka dit kusay. Momurineet dīiri Yatip-atip.

“Ay, kada no maay oku yoku tu elaan toō ikaw dino. Ikaw no minangakan do ambaya. Nga kon-i-ko ikaw ot paakan dogon, yoku ot paakan dikaw ong aa-nu oposiyan at tongo tambabaya ku, at tobpinee ku,” ka di kusay. “Patayon teekaw,” ka.

“Eee,” ka di Atip-atip, “mokimaap oku,” ka. “Ong aa-nu no maan posiyay ilo nga mangan teekaw patayo!” ka di kusay do Yatip-atip. “Ay, aaku-i,” ka. “Ay, mangay nogi tu mimang patayon teeka!” ka di kusay. Turus mangay silingo dara, nga miniwang Yatip-atip. “Oō, ino nogi,” ka di Atip-atip, “ong engin koh dogon,” ka. “Ng, aaku elalaan ikaw dino, ikaw nopo nga suway-ko kotulun,” ka di kusay. “Tu yoku diti okon-po-ko nosukup oku banar do sinuruton, aaku po engin do manansawo, sampod ikaw om engin oku,” ka di kusay.

“Oō, kadaay oku-i patayo tu taakon toō ikaw dot kuwo,” ka di Atip-atip, tu patayon di kusay. “Taakan toō ikaw dot tongo popoowon,” ka. “Ng, amu oku keelo dino ong nunu ino reetan do popoowon dino,” ka di kusay.

“Aik, kau makanlah,” kata si Atip-atip. Malah kini si Atip-atip sudah berubah rupa, sehingga ia tidak henti-henti berpusing-pusing di belakang si lelaki untuk memaksa si lelaki makan. Akan tetapi si lelaki tidak mahu, namun ia tidak juga turun. “Jika kaupun tidak mahu makan, maka sayapun tidak juga mahu makan,” kata si lelaki. Lalu si Atip-atip pun mulalah membaca jampi serapahnya.

“Aik, kau jangan cuba cari hal dengan saya sebab saya sudah tahu kau itu siapa. Kaulah yang telah makan kawan-kawan saya, tapi bukan kau yang akan memberi saya makan, sayalah yang akan memberi kau makan jika kau tak dapat hidupkan kawan-kawan saya, adik saya,” kata si lelaki. “Saya bunuh kau!” kata si lelaki.

“Eeh, saya minta maaf,” kata Atip-atip. “Kalau kau tidak mahu hidupkan mereka, saya akan bunuh kau!” kata si lelaki. “Saya tidak mahu!” tegas Atip-atip. “Lakukanlah! Kalau tidak, saya akan bunuh kau!” tegas si lelaki. Dia terus cuba memotong wanita itu, tapi si Atip-atip mengelak. “Baiklah, beginilah,” kata Atip-atip. “Kalau kau suka saya,” katanya. “Ahh! Saya tidak tahu dengan kau tu, sebab kau tu lain spesis!” kata si lelaki. “Dan saya ini belum cukup umur, jadi saya masih belum mahu berkahwin, apalagi menyukai kau!” tegas si lelaki.

“Baiklah, janganlah bunuh saya, nanti saya berikan kau sesuatu,” kata Atip-atip. “Saya akan berikan kau benda ajaib,” sambungnya. “Saya tidak tahu apa maksudnya benda ajaib itu,” kata si lelaki. “Benda

eat,” she said. And then she behaved strangely, spinning behind him insisting he eat. He wouldn’t eat, but neither did he go out of the house.

“If you’re not going to eat I’m not going to eat either,” he said. Then Atip-atip began chanting. “Hey, don’t be trying that on me because I know what you’re up to. You ate my friends. It won’t be you feeding me but me feeding you if you don’t bring my friends back to life. I’ll kill you,” said the man.

“Yikes, forgive me,” said Atip-atip. The man said, “If you don’t bring them back to life I’ll kill you. “I will not,” she answered. “Just do it or I’ll most certainly kill you,” he said. Then he immediately swung his bushknife at her but Atip-atip evaded him. “Alright then, if you are attracted to me ...” said Atip-atip. “I don’t understand you at all,” said the man, “you are a very strange person. I’m not completely grown up and I’m not ready to get married, how much more so to think about marrying you.”

Since the man was going to kill her, Atip-atip said, “Don’t kill me; I’ll give you a magic wand.” “Oh come on, I don’t know what a magic wand is that you refer to,” said the man. With

“Popoowon nopo nga, ‘Popoow ku-i ong waro,’ nga sino kikiawi,” ka di Atip-atip. “Ay, aaku-i dino,” ka di kusay.

“Taakan teekaw po do totodok,” ka di Atip-atip. “Nunu o guna ku do totodok do ki-totodok-i sid dagay?” ka di kusay.

“Nelaan nu ka totodok nopo dino nga itodok id robuk, sumiliw do lunok,” ka di Atip-atip. “Oõ, ino nopot kikiyop nga kadung pokiyopon, mimbulay ot takanon,” ka. “Oõ, aaku-i tu ki-kikiyop okoy-i, nga patayon toõ ikaw,” ka di kusay. “Ayayayay,” ka di Atip-atip. “Nunu pot itaak ku dikaw dot mangakun koh?” ka.

“Ilot oodi, tongoh ilo?” ka di kusay. “Nokopitalad ilo nga ñidi nõono bo dilo,” ka di Atip-atip, “pomuabaan ku,” ka. “Nga aa-nu obbuli tutuduon ilo tu matay oku ong ilo not ababak,” ka di Atip-atip. “O nga, onuwo po ilo om powilio siti kikiawi. Ong amu nu mangan powilio siti, patayon teekaw-i,” ka di kusay.

Na mangay no iri onuwo di Atip-atip om powilio no sid somok di kusay. “Ay kuoyon nu nõono bo dino?” ka di Atip-atip. Om, “Aso-i, mogintong oku bâanar,” ka di kusay. “Om mongitob oku ong nunu om nunu do bangsa ino,” ka.

“Iti-diyu pomuabaan ku. Iti-diyu popoowon, nununu ot aso diti nga, popoow ku ong idumpaw iti nga nununu nga waro,” ka di Atip-atip. “Ay, amu babanar,” ka di kusay. Do nokuyutan no di

ajaib itu ialah, hanya perlu katakan, ‘Berkuasalah benda ajaibku’ dan semuanya akan ada,” terang Atip-atip. “Ahh, saya tidak mahu tu!” kata si lelaki.

“Saya akan memberi juga penyucuk,” kata Atip-atip. “Saya nak buat apa dengan penyucuk, sedangkan tempat kami juga ada penyucuk,” tanya si lelaki. “Kau tahukah bahawa penyucuk itu, jika dicucukkan pada kayu reput, akan jadi lemak,” terang Atip-atip. “Sementara pengipas pula, bila dikipaskan pada piring, nasi akan muncul,” kata Atip-atip. “Ya, tapi saya tidak mahu sebab kami sudah punya pengipas, dan saya tetap akan bunuh kau,” kata si lelaki. “Alalalala ...” kata Atip-atip. “Apa lagi yang akan saya berikan pada kau supaya kau mahu?” tanya Atip-atip.

“Benda apa tu?” tanya si lelaki. “Semua ‘tu duduk berdekatan, tapi benda yang itu adalah nyawa saya,” kata Atip-atip. “Tapi kau tidak boleh sentuhnya, sebab saya akan mati jika benda itu pecah,” sambung Atip-atip. “Baiklah, tapi ambilkan semua itu dan letakkan di sini. Kalau kau tidak mahu letakkannya di sini, saya akan bunuh kau!” kata si lelaki.

Lalu si Atip-atip pun mengambil semua benda-benda itu dan kemudian meletakkannya dekat si lelaki. “Kau nak buat apa dengan benda-benda itu?” tanya Atip-atip. “Saja nak tengok,” jawab si lelaki. “Dan saya nak kira berapa jenis semua itu,” sambungunya.

“Yang ini adalah tempat nyawa saya. Yang ini pula ada benda ajaib. Apapun yang kurang, hanya perlu katakan, ‘Berkuasalah kuasa ajaibku’, jika benda ini dihempaskan

this magic wand you just speak what you want and it appears,” said Atip-atip. “I don’t want that,” answered the man.

“Then I’ll throw in a skewer,” she said. “Of what use is a skewer since we also have skewers?” asked the man. “With this skewer if you stick it into rotten wood it will turn into bacon,” explained Atip-atip. “As for that hand fan, when you fan your plate rice will appear.” “I don’t want that either because we have hand fans as well,” said the man. “I’m just going to kill you.” “Oh my,” said Atip-atip, what else can I give you that you will agree to?”

That thing over there; what is that?” asked the man. “Everything is sitting close together over there, but that thing is my breath of life,” she said. “But you are not allowed to touch that because I will die if it is broken.” The man said, “Go get all of that stuff and put it all here. If you don’t do it I will kill you.”

So then Atip-atip went and got the stuff and put it down near the man. “What are you going to do with it?” asked the woman. “Nothing, I’m just looking at it,” said the man, “and I’m counting how many types of things their are.”

Atip-atip said, “This here is my breath of life. This is my magic wand. When you dash it to the ground, whatever you are lacking will appear.” “I don’t

kusay i tongo popoowon, om i pomuabaan di Atip-atip. “Ong oposiyan nu at tobpinee ku,” ka di kusay, “aa teekaw patayon,” ka. “Oõ, posiyon ku-i,” ka di Atip-atip. Om ungkuriyabay ka bo di Atip-atip kabarasan, nga tumungag om mamangkis. Oh, tumungag om mamangkis, nongo-posiyan kiawi. Oh, noposiyan po, aa-no elaan i ponongkusan, minigugusa muli it onom koyuwan, tinggal i kusay po siri nôono.

Jadi, asal ong noposiyan it onom koyuwan diri, “Oõ, ikaw not ara'at,” ka di kusay. “Babanar-ko ara'at koh, sera do korikot oku siti ong konoko ikaw. Sera tapatay yo ambaya diri ong konoko ikaw. Nga naa ka,” ka di kusay. Babako no i pomuabaan di Atip-atip. Siri-siri, minatay Yatip-atip. Jadi, na kukuyutan-i bo it tongo popoowon nôono diri, it tongo totodok, tongo kikiyop. Om ûuli no i kusay.

Ba, nokooli bala sid walay it onom koyuwan diri, osodu po, “Siongo no yakang?” ka dit tidi di kotûuru. Om, “Nn,” ka dit onom koyuwan. “nunu ka maan nu di ambaya, minatay no yambaya,” ka. “Hmm, minatay no yambaya, nu pot ondodomon nu,” ka dit onom koyuwan. Na mogiad nôono it tidi. Om kooli nôono it kusay dit kotûuru diri nga, osodûu po impapaon no dit tidi. “Doy, minatay ka dikoo dot alo-i,” ka dit

maka semuanya akan ada,” kata Atip-atip. “Ahh, itu tidak benar!” tengking si lelaki. Padahal ia sudah memegang benda-benda milik Atip-atip. “Jika kau dapat hidupkan adik-adik saya ‘tu, saya tidak akan bunuh kau,” kata si lelaki. “Baiklah, saya akan hidupkannya,” kata si Atip-atip. Dan dengan tidak berlelah, Atip-atip terus sahaja mengibas keenam-enam lelaki itu sehingga satu persatu di antara mereka bangkit dan memengkis. Setelah keenam-enam lelaki itu dihidupkan oleh Atip-atip, mereka semua terus sahaja berlari pulang, dan hanya lelaki yang ketujuh sahaja yang tinggal di situ.

Sebaik sahaja keenam-enam lelaki itu dihidupkan, “Oh, kau sangat jahat,” kata si lelaki. “Benar-benar kau sangat jahat, tidaklah saya sampai di sini kalau bukan disebabkan kau. Kawan-kawan saya juga tidak akan mati jika bukan disebabkan oleh kau. Nah, rasakan ini!” kata si lelaki dengan geramnya, dan terus memecahkan botol tempat menyimpan nyawa Atip-atip di tempat itu, maka tamatlah riwayat Atip-atip di situ. Sementara benda ajaib, penyucuk dan pengipas pula masih dipegang oleh Atip-atip. Dan si lelaki pun lalu pulang.

Nah, sementara keenam-enam orang lelaki itu pula, sebaik sahaja mereka pulang ke rumah, ibu si lelaki ketujuh pula bertanya, “Anak makcik di mana ya?” tanyanya. “Hmm, tak usah kau tanya lagi tentang si kawan, dia sudah mati,” jawab mereka. “Si kawan sudah mati, apa lagi yang kau ingat-ingat,” sambung mereka. Setelah mendengar khabar itu, ibu lelaki ketujuh pun menangis dengan

believe that,” said the man. He grabbed the magic wand and Atip-atip’s breather. Then he said, “If you bring my brothers back to life, I will not kill you.” “Alright, I will bring them back,” said Atip-atip. Then she fanned one of them and he came back to life and gave a yell. One by one they came back to life and gave a yell. When they had come back to life the six of them ran pell-mell back home, leaving just the seventh man there.

After the six had been brought back to life the man said, “You are the most evil person. You are truly evil. I never would have come here if not for you. My friends would not have been killed except for you. So take this,” and he broke Atip-atip’s breath of life and she died on the spot. Then he grabbed the magic wand, the skewer and the fan and headed for home.

When the six men got back near home, someone asked, “Where is your other friend?” The six answered, “Oh well, as for our friend, there’s nothing to be done because he has died. He has died, so there is nothing more to consider.” Then his mother cried. Then the seventh man returned, and while he was still far off his mother saw him. “Hey, you said he died and there

tongo sandad di wookon.
Madaada it onom koyuwan, tu
kakal-i dot ara'at obo i
puginawo.

Jadi, nokorikot dñiri i kusay,
turus tabpaay dit tidi. "Ondos ku
noy akang ong notilombus koh do
napatay, miyaw koh-i bala," ka
dit tidi. Madaada i kusay. Na,
tongoh-tongoh dit tongo
popoowon diri nga aa-i lilinukan
di kusay.

Kakal-i do monokiagil-agil it
onom koyuwan tu warot tongondu
sirid pomogunan diri dot
piowowoliyan migit nga aa-i
mongoo. Na, iri no, mokirayow it
onom koyuwan dot, "Ba ambaya,
sera koh yika rumilik do
pongumaan?" ka. "Ay, nu ka
dogon diti oy ambaya dot kon-i-
ko kootuk oku yoku rumilik," ka
di kusay di kotûuru.

Om mitatanud nôono
kabarasan do momongorilik,
mongumo. Ay, agayo ka bo ot
tagad. Mokirayow tu it aso-i dang
tatanak do rilik. Kakal-i dot
monokiagil-agil tu mokirayow dit
waro tongondu kenginan, it
tongondu dit piowowoliyan migit.
Dot it tongondu nga aa-i engin dit
kusay dit onom koyuwan.

Ba, orikot nôono kabarasan it
mangaasil diri nga, "Ba ika'y
ambaya, siongo no i tumo nu, sera
koh mongomot?" ka. "Ay nunu
obo o maan ku omoto dot okon-i-

sedihnya. Beberapa lama kemudian,
pulanglah lelaki yang ketujuh. Dan
ketika masih agak jauh lagi ia sudah
dilihat oleh ibunya. "Aik, kamu kata
ia sudah mati?" kata kawan-kawan
sebaya mereka yang lain. Keenam-
enam orang lelaki itu hanya diam
membisu sebab hati mereka masih
tidak senang dengan kehadiran si
lelaki ketujuh.

Jadi, sebaik sahaja si lelaki
ketujuh sampai, ibunya terus
menerpanya dan berkata, "Ibu
sangka kau sudah betul-betul mati,
padahal kau masih hidup rupanya."
Lelaki itu hanya diam sahaja.
Benda-benda ajaib itu langsung
tidak dikeluarkan oleh si lelaki.

Padahal kawan-kawannya enam
orang itu pula masih mahu bersaing
sebab dalam kampung itu terdapat
seorang gadis yang dipinang silih
berganti tapi gadis itu tidak setuju.
Dan itulah sebabnya keenam-enam
lelaki itu sepertinya minta puji dan
berkata, "Hai kawan, bila agaknya
kau mula menebas untuk dibuat
ladang?" "Apalah yang ada pada
saya 'ni kawan, yang tidak bermaya
ini," sahut si lelaki ketujuh.

Sementara keenam-enam lelaki
itu pula pergi menebas ladang
bersama-sama sehingga hasil
tebasan mereka begitu luas sekali.
Mereka minta puji sebab mereka
tahu bahawa lelaki yang ketujuh itu
tidak punya tebasan. Mereka masih
merasa dengki sebab minta puji
kerana mereka menaruh hati kepada
si gadis yang dipinang bersilih ganti.
Padahal gadis itu tidak suka dengan
mereka.

Nah, ketika tiba waktu menuai
hasil, "Hai kawan, mana sudah
ladang mu? Bila kau menuai?" kata
mereka dengan nada mengejek.

he is," said some other peers
there. The six gave no answer
because they were displeased by
his arrival.

When he got there his mother
immediately grabbed hold of
him. She said, "I thought you
had died, but you are still alive."
He didn't say anything. He also
didn't show any of his magical
items that he brought back.

The six men were competing
with him because in their land
there was a girl who had men
repeatedly propose to her but she
rejected them all. The six of
them showed off by saying,
"Friend, when are you going to
cut down trees to clear a rice
field?" He answered, "How can I
do that when I don't have the
strength to cut down trees?"

The six friends then went
together to cut down trees and
make a field. They made really
big fields. They were showing
off because the seventh man
didn't have a field. They were
still competing because there
was a girl to whom they were
attracted, the girl to whom one
after another tried to get
engaged. And she wasn't
attracted to those six young men.

When it came time to bring in
the produce the six men said,
"How about you friend, where is
your field and when are you

ko nokopongumo oku yoku. Ongko aa-nu po nelaan dot okon-ko kootuk oku yoku,” ka di kotûuru.

Nongo-kopongo mongotu iri, miogigiran dîiri mamaal do walay tu it mongukuwo di kusay. Om kuminam miogigiran mamaal do walay ka bo dogima, ay ongo-gagayo o walay. (Oh, miogigiran, irad-ko i masing-masing dati iti reetan do miogigiran mamaal do walay. Oõ, konumbur duwa dino.) Na, nongo-kawaal do walay, otomon tu ongo-gagayo o walay. “Ay obo gaam?” ka dit kusay, “engin-i bo dogima gaam yo-ambaya diti dot kawaal oku do-yoku do walay?” ka.

Na, ilo dilo kabarasan, nakawaal do walay, misosolod dîiri migrit di tongondu. Na, iiso it migrit om monulung do nambaraw, nga aso tiiso o kosuwang. Tu i nambaraw ka nopo diti, i pondulung. Ontod di keeso om monulung dit tongondu do nambaraw sampay koduwo, kotolu, kaapat, kolimo sampay koonom, nga asot iso ot kooma, oluwaw nopo kikiawi, amu miinsolot di tunturu dit tongondu. Nga, “Ay, nokuro iti? Nokuro ino tu aa monorima?” ka dit onom koyuwan.

Jadi, ka dit tidi di kotûuru, “Akang, umbal ma migrit dat tongondu, ikaw po,” ka. “Dii oy idi, sampod po yoku om kangangaam po dino. Naay yo-ambaya do migaganti migrit nga, aa pogi kosundur tu kon-ko silo judu dinot tongondu, sampood pong yoku,” ka di kusay. “Ay, umbaalan-i boy akang,” ka dit tidi. “Oõ, ong ogogorot koh-i bo

“Apalah yang saya nak tuai, sedangkan saya tidak punya ladang. Bukannya kamu tak tahu yang saya ini lemah orangnya,” jawab lelaki ketujuh.

Setelah selesai menuai, lelaki-lelaki itupun mulalah membuat rumah dengan tujuan mengejek si lelaki ketujuh. Rumah-rumah yang mereka buat itu besar-besar belaka. Setelah menyiapkan rumah, mereka sangat gembira kerana mempunyai rumah yang sangat besar. “Aik, iyakah?” kata si lelaki. “Mereka mahu juga melihat saya membuat rumah agaknya?” katanya lagi.

Nah, sementara itu, apabila keenam-enam lelaki itu sudah menyiapkan rumah, maka berebut-rebutlah mereka meminang si gadis. Akan tetapi, ketika satu demi satu di antara mereka yang menyarungkan cincin, tidak satupun dari cincin-cincin mereka yang sesuai dengan jari manis si gadis. Bahkan dari pertama, kedua, ketiga, keempat, kelima hinggalah lelaki yang keenam pun semuanya tiada satupun yang sesuai dengan jari si gadis. “Aik, kenapa pula ni? Kenapa dia tak mahu menerima?” kata mereka.

Lalu, berkatalah ibu kepada lelaki yang ketujuh, “Anak, cubalah anak pergi masuk meminang gadis ‘tu,” katanya. “Ala ‘bu, saya lebih-lebih lagi tidak sesuai. Ibu lihatlah kawan-kawan yang bersilih ganti masuk meminang tapi semuanya tiada yang sesuai sebab mereka tiada jodoh dengan gadis itu, inikan pula saya ‘bu,” kata si lelaki. “Cubalah

harvesting?” He answered, “What am I going to harvest when I didn’t make a field? It’s not as if you didn’t know that I’m not strong enough to work.”

After harvesting they all competed in building houses to shame the seventh man. As they went on competing building houses, they all built large houses. When they houses were finished they were happy because they had big houses. “Well then,” said the seventh man, “are they also expecting me to build a house as well?”

When they had each built a house, they competed to get engaged to the girl. As each one would try to get engaged to her they would put a ring on her finger, but none of them fit. From the first onto the second, third, fourth, fifth and the sixth, none of the rings fit; they were all loose, none fitting the girl’s finger properly. “Why is this? Why is she not accepting my marriage offer?” said each of the six men.

So then the mother of the seventh young man said, “Son, try proposing to that girl; you go next.” The young man responded, “Oh mother, it will be even worse for me with the ring not fitting. My friends have proposed one by one and none of their proposals went forward because none of them were her

<p>dogon oy idi nga, naa ka pootodo ‘ti nambaraw ku,” ka di kusay. Potoodo no dit tidi.</p> <p>Om korikot, om mangay duato ong monguro nga, “Migit,” ka. “Pegit oku di akang ong monorima kow,” ka dit tidi. Ay, ka bogima di woyoon, “Yokoy nopo diti, kon-ko momili po dot tulun. Ong irad-ko sulungan nopo yakang dino nambaraw nga kangaam,” ka di woyoon bo dogima. “Nokuro tu amu torimaon,” ka. “Nga, umbalay-i kaay, posulungo-i ino nambaraw,” ka dit woyoon. Dot it tongondu, it tidi di kusay o komoyon. “Ong monorima yakang, tu aaku-i kajamin do ginawo di akang,” ka di woyoon. Om onuwo nōono i nambaraw di kusay, nga keran-iran-i tu i kusay nopo dino nga arara'at, om sunduy dot i nopo nambaraw doo nga oligkang. Om posulungo nōono sid tunturu dit tongondu nga, nunu ka maan do minitirapus-i, aa no needu, miinsolot no. Ba, notorima.</p> <p>Aa-nong iri tu nelaan dot i kusay o nokeegit, iri no kasanaan no babanar. Om waro walay di kusay dot arâara'at, tu aso po nununu do binagarak obo i kusay dot waro naanu doo, uyaso i walay di kusay, aso no walay. Otomon dîiri it onom koyuwan tu nokoomot po dot agayo, dot nakaanu do paray dot ogumu, om nakawaal po do walay dot ongo-gagayo. Na, i nopot tatanak nōono balaay diri nga okon-i-ko paray om waro, ino-i nga walay nga</p>	<p>dulu, anak,” paksa si ibu. “Baiklah, kalau ibu memaksa juga, hantarkan cincin ini,” kata si lelaki. Ibu si lelakipun segeralah menghantar cincin anaknya.</p> <p>Sesampainya ia di sana dan ditanya apa tujuan, “Mahu meminang,” katanya. “Saya mahu meminang bagi pihak anak saya, seandainya kamu mahu menerimanya,” katanya. “Kami ini bukannya memilih orang. Jika si anak disarungkan cincin dan cincin itu sesuai dengannya, kenapa kami tak menerimanya,” kata ketua. “Silakan makcik sarungkan cincin itu,” kata ketua lagi kepada ibu si lelaki ketujuh. “Itupun jika si anak mahu menerima, sebab saya tak dapat menjamin hatinya,” sambung ketua. Dan ketika cincin si lelaki ketujuh dikeluarkan, maka ia sangat menghairankan kerana lelaki ketujuh ini sangat hodoh paras rupanya, sedangkan cincinnya pula cantik sekali. Dan ketika cincin itu disarungkan di jari si gadis, maka cincin itu terus sahaja masuk di jarinya tanpa boleh ditanggal-tanggal lagi. Pinangan si lelaki ketujuh diterima.</p> <p>Apabila keenam-enam lelaki itu mengetahui bahawa pinangan si lelaki ketujuh telah diterima, maka bertambahlah rasa benci mereka kepada si lelaki ketujuh. Sedangkan si lelaki ketujuh itu tidak punya rumah yang besar seperti mereka sebab dia belum menggunakan benda-benda ajaibnya itu. Dengan rasa benci yang membuak-buak, keenam-enam lelaki itu telah merobohkan rumah usang milik si lelaki ketujuh. Padahal mereka ini</p>	<p>fated mate; how much more so with me.” “Just give it a go son,” said his mother. “Alright, if you are going to be so insistent mother, take this ring to her,” said the man. His mother brought the ring to her.</p> <p>When she got there they asked what she wanted and she said, “Proposing marriage. I’m proposing for my son if you accept.” The leader said, “As for us, we don’t pick people. If the ring fits her finger it’s good enough for us. Why would we not accept? So give it a try, put the ring on her finger. That is, if my daughter accepts. I can’t guarantee what’s in her heart.” So she took her son’s ring to put it on. But it was amazing as well because that young man was an ugly fellow, but nevertheless his ring was attractive. So she put the ring on the girl’s finger, and it went right on and fit properly. It didn’t come off. So they accepted his proposal.</p> <p>Then the other six men really hated him because they knew that he had gotten engaged to the girl. The man had a shabby house because he had not yet used any of the magical items that he had. Then the six men tore his house apart and he no longer had a house. The six were happy because they had gotten a big harvest and had lots of rice, and they had built big houses. As for the seventh young man, he</p>
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arâara'at, gaam nogi uyaso. Uyaso po i walay, nga miad-iad bo dogima i kusay. “Ay, kukuro ka iti? Obo gaam, umbalay ku po ka it nasasambat ku,” ka di ginawo di kusay.

Ba, suway-ko tadlaw om, “Naru ku pod susundu,” ka di kusay. “Idumpaw ku nopo iti popoowon ku diti nga, tongoh-tongoh ot aso siti nga waro, om walay nga pososorondok dot lebi po mantad da do ambaya,” ka di kusay. Om maay podumpao nôono it popoowon kabarasan diri nga, nu ka mangan dot nidumpaw do sodoy kabarasan nga pokukudarak po diti tawan dot minongudilop ka kabarasan di tangon, om kowungkiyasay nga nu ka maan dot pososoroôndok po do walay dot okon-ko sasala dot kooligkang. Om i kusay dino dit araraat om kakalakaon no nga, milom oligkang, linumigkang-i dîiri.

Ba, orikot nôono it anawaw dîino, om kongo-posik it onom koyuwan nga, iso-keeso nga songpipisos do mato dot eraranan tu aa elaan ong disay do walay. “Ess, oy ambaya!” ka miloloow, “siongo tokow nôono diti? Intaay po nga milom ki-walay do raja?” ka dit onom neenan. “Taw, aa elaan ong disay dino?” ka dit sumimbar. Om maay nôono iimo ong disay om disay do walay, nga kon-ko disay, i dang tatanak-i, Na, songtotongong nôono it onom koyuwan. Dot it tidi di kusay nga

sangat gembira kerana sudahpun punya ladang yang besar, punya rumah besar lagi. Sedangkan si lelaki ketujuh pula langsung tidak memiliki apa-apa selain daripada rumah usang yang telah dirobohkan itu. Begitu sahaja rumah usangnya dirobohkan, si lelaki ketujuh ini menangis dengan sedihnya.

“Bagaimanakah caranya ini? Baik saya cuba benda yang saya jumpa itu,” kata si lelaki dalam hatinya.

Pada hari yang lainnya, “Wahai kuasa ajaibku,” kata si lelaki. Bila sahaja saya menghempaskan benda ajaib saya ini, maka apa sahajapun yang tidak ada, akan jadi ada, dan rumah juga akan tersergam indah lebih indah daripada rumah kawan-kawan,” katanya. Dan ketika ia menghempaskan benda ajaibnya pada waktu malam, maka dengan tiba-tiba awan bagaikan berkertak diikuti dengan kerlipan. Dan apabila kerlipan dan bunyi kertak itu hilang, tiba-tiba tersergamlah sebuah rumah yang bukan calang-calang indahnya. Sementara si lelaki pula yang pada asalnya sangat hodoh dan berkudis pula tu telah bertukar menjadi seorang lelaki yang sangat tampan.

Keesokan harinya, ketika hari sudah siang, dan keenam-enam lelaki itu sudah terjaga dari tidur, maka seorang demi seorang di antara mereka menggosok-gosok mata kerana merasa hairan apabila melihat rumah siapa yang tersergam indah itu. “His, kawan!” kata mereka saling berpanggilan, “kita di mana ‘ni, cuba kamu lihat tiba-tiba sahaja ada istana raja?” kata mereka. “Entahlah, tak tahu pula siapa pemilik istana itu,” jawab yang lain. Dan ketika mereka mencari-tahu

had no rice and even his shabby house had now been torn apart. When they were tearing his house apart he cried and cried. “Now what am I going to do? I know! I’m going to try out those magical objects I obtained,” he said to himself.

On a different day he said, “Magic be lengthened. I’m going to throw down my magic wand and whatever is lacking here will appear. And a house that is bigger than my friend’s houses must appear.” Then he threw down his magic wand. He threw it down at night and thunder rolled and lightening flashed from the sky and there appeared no mean house. And as for the man who ugly and covered with sores, suddenly he was handsome – he became handsome from then on.

When it got light out the next morning and all of the six men had woken up, every one of them rubbed their eyes in amazement not knowing whose house this was. “Hey friend,” they said calling one another, “where are we? Out of nowhere there is a king’s palace.” The others said, “You’ve got me; I have no idea who’s that is.” So they went to investigate whose house it was and it was none other than the seventh young

siri no tu iri not pinamaalan di walay, i sid babaya walay dit naan uyaso.

Adi, ka dit onom koyuwan, “Mogot nogi oy ambaya ong aa tokow naan kaayo diri yambaya diri dot sam-ko iri, minod-tibabal-i o sinundu di ambaya,” ka. “Ng,” ka di wookon, “poduli dinoy ambaya, nokuro ma d̄ino ino?” ka. “Ay, okon-ko irad kow dino pogi, intaay po d̄ino,” ka dit awawasi i ginawo. “Intaay n̄opo yambaya dilo nga, awasi d̄iri ilo kinowowoyoon, dot raraaton tokow. Dot sadangkan yambaya o minamasi daaton diri. Ong amu nokosusuut dati yambaya, aa tokow-i dati kooli siti,” ka dit awawasi i ginawo, i koonom. Madaada n̄ono it limo koyuwan. Ba waro it eelo dit omomoluan, songiad-iad d̄iri.

Om korikot d̄iri it leleed, sinumabat d̄iri di kusay. Sinumambat d̄iri dit kusay it onom koyuwan dot song-siyumuk n̄ono, tu oligkang-i d̄iri taa mingkaso. I tongo kalaka di sid koyuwan diri nga, (aaku elaan ong nunu o reetan do kalaka, mungkin gorigit dati sid koyuwan) aso no d̄iri, nongotanus kikiawi, linumigkang. Om korikot d̄iri it masa dit misasawo n̄ono diri nga, susunduy po dot masam keeri tu sumolod, sala ku nogi nga gaam-ko omomoluan

akan pemilik rumah itu, maka rupanya rumah itu adalah milik si lelaki ketujuh. Apabila keenam-enam lelaki mengetahuinya, maka mereka semuanya tercengang kehairanan. Ibu si lelaki juga sudah berada di situ sebab tempat itu adalah tempat di mana rumah usang mereka dahulu yang telah dirobuhkan itu.


Oleh itu, keenam-enam lelaki itu pun lalu berkata, “Lebih baik ya kawan kita tidak mengapa-apakan si kawan itu, tiba-tiba si kawan menjadi berkuasa ajaib,” katanya. “Ahh!” kata yang lain, “pedulilah dengan dia tu,” kata mereka. “Jangan berkelakuan seperti itu, lihatlah sekarang,” kata yang punya hati baik, “lihatlah si kawan sekarang, bertuah sangat dia,” tambahnya. Kita sudah menghinanya, padahal dialah yang telah menghidupkan kita. Seandainya si kawan ini tidak menyusuli kita, mungkin sampai sekarangpun kita tidak akan dapat pulang,” kata lelaki keenam yang sedikit baik hati. Sementara lelaki yang lima orang pula berdiam diri sahaja. Bahkan di antara mereka ada yang menangis kerana merasa malu.

Lama-kelamaan, pergilah mereka berjumpa dengan si lelaki ketujuh. Mereka berenam kini pergi menghadap dengan lelaki ketujuh dengan rasa rendah diri sekali kerana si lelaki ketujuh itu bukan lagi seperti dulu yang punya kudis, tapi kini sudah berubah menjadi seorang lelaki yang sangat tampan. Dan ketika tiba masanya untuk dia berkahwin, maka keenam-enam lelaki itu tidak lagi berani tampil, jauh sekali mahu berebut dengan si lelaki ketujuh kerana merasa malu

man’s. The six of them were speechless. His mother was also there right on the site of the former house that had been torn apart.

So then the sixth man said, “We shouldn’t have done like we did to our friend; suddenly he seems to have come upon magical powers.” Others said, “I don’t give a rip, so what if he has those things?” But the good-hearted one – the sixth one – said, “That’s no way to be; just look at what has happened. Look at our friend how now he has a good path in life, whereas we were insulting him. And he is the one who brought us back to life. If he had not come after us, we would not have returned here.” The five others remained silent. Those who knew how to feel shame then cried.

Then eventually the seventh man came and met them. He met the six men who were now frightened because he was now handsome indeed. All of his sores on his body had vanished and he became handsome. When it came time for the wedding it was also like before because they were seemingly competing, but this time they were competing for who was the most ashamed among the six men. His wedding did in fact go thru

<p>dġiri it onom koyuwan dit kusay. Tu minisasawo-i dġiri babanar, tu it tongondu nga babanar-i-ko rinumee-i dit kusay di minansawo, i kotġuru.</p> <p>Ba, nasawo iri, om naawi i karamayan, angġatay no di kusay muli id walay. Na it onom koyuwan diri om sawo nga aso-i, iri-ri no walay, aso no pinonduran. Na, naawi gisom sino, ino no gisom, noompus.</p>	<p>yang amat sangat. Sebab si lelaki dan si gadis ini telah berkahwin dengan meriah sekali kerana si gadis ini sangat berkenaan dengan si lelaki ketujuh.</p> <p>Setelah berkahwin dan majlis selesai, si lelakipun kemudian mengajak isterinya tinggal di rumahnya. Sementara lelaki enam orang itu pula tidak mempunyai isteri. Rumah mereka juga hanya setakat itu sahaja. Sampai di sini sahaja cerita ini. Tamat.</p>	<p>because the girl genuinely loved the seventh man who was marrying her.</p> <p>After they had gotten married and the wedding festival was ended he brought his bride to live in his house. As for the other six men they had no wives, and their houses were as they had been. There ends the story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i>: Janama Lontubon & Rosnah Nain</p>		
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<p>Minogium i Laki do Lias do Waalon do Bubu</p> <p>Tinangon di Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.26</p> <p>Tinulis di Rosnah Nain 2013</p>	<p>Laki Mencari Bemban Untuk Dibuat Bubu</p> <p>Diceritakan oleh Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.26</p> <p>Terjemahan Melayu: Rosnah Nain 2013</p>	<p>Laki Searches For Reeds to Make a Fish Trap</p> <p>Told by Ruminting Jailin Sinoginday Village 2012-04-26</p> <p>English: James Johansson 2013</p>
<p>Waroo no ka ka ilo. Pisasawo no di Laki om i Goduw. Kopisasawo, “Dess oy Goduw, aso no iti o rinapa kito,” ka di Laki. “Nunu o rinapa kito diti?” ka. “Ay taaw pogi oy Laki,” ka di Goduw. “Nga kada-po, suuwab mogigium oku po lias, mamamaal po do bubu,” ka di Laki. “Taaw pogi dika oy Laki, ombo koh no, ong aa-koh maalan,” ka di Goduw.</p> <p>Adi, alaga i susuwab, minabpanaw nobo i Laki sid gowuton do mogium do lias.</p>	<p>Pada suatu masa dahulu, berkahwinlah Laki dengan Goduw. Selepas berkahwin, “Alamak Goduw, kita tiada lauklah ‘ni,” kata Laki. “Apalah agaknya lauk kita ya?” sambung Laki. “Entahlah Laki,” jawab Goduw. “Tapi sabar dulu, esok saya akan pergi mencari bemban untuk dibuat bubu,” kata Laki. “Entah kau Laki, terserah pada kau jika kau tak malas,” jawab Goduw.</p> <p>Keesokan harinya, Laki pun pergilah ke dalam hutan untuk mencari bemban. Apabila sampai di</p>	<p>Once upon a time Laki married Goduw. After they were married, Laki said, “Oh-oh, we have no meat, Goduw. What are we going to have for a meat dish?” “I don’t know,” said Goduw. “I know, tomorrow we can look for mohtra reeds {Donax arundastrum} and make a fish trap,” said Laki. “I don’t know Laki, whatever you want – if you are energetic enough to do it,” responded Goduw.</p> <p>So on the next day Laki set off into the woods to look for reeds. When he got there and</p>

<p>Korikot sid gowuton, kaajang do lias, toronongo no, maay no guguay di gampa, “Koritik liliat, songkuro no sulung nu?” ka. “Ng, sopinggalan no,” ka di Lias. “Ng dee, nunu o guna ku dino kokudik? Aaku-i manganu, okudik o sulung,” ka di Laki.</p> <p>Adi, lôombus no kabarsan iri. Kalaga sid koduwo, koritiko no, “Koritik liliat, songkuro no sulung nu?” ka. “Ng, sonlokow no,” ka. “Ng, okudik, aaku-i manganu,” ka di Laki. Loombus no.</p> <p>Korikot sid puun kotolu, koritiko no, “Koritik liliat, songkuro no sulung nu?” ka. “Duwo nolokow no,” ka. “Ng, okudik. Amu po ino, aaku po momuas,” ka di Laki.</p> <p>Lombus sid kaapat, nga iri nga tolu lokow no kabarsan. Kaapat, kolimo, sampay konom nopuun o lias do naajangan, nga aa-po minaan onuwo tu ogumu no dara iri o sulung. “Tu osingkop nopo garaw,” ka. “Ng, aaku po dîino manganu, mogigium oku po do wookon o lias,” ka di Laki, om pabpanaw no.</p> <p>Kalaga sid kotûuru i puun di lias, koritiko no. “Koritik liliat, songkuro no sulung nu?” ka. “Ay,</p>	<p>hutan dan bertemu dengan rumpun bemban, diapun mendekati rumpun bemban itu dan kemudian mengetuknya dengan parangnya. “Ketuk-ketuk bemban, berapa banyakkah hasil tangkapanmu?” tanya Laki. “Hmm, hanya satu pinggan sahaja,” jawab Bemban. “Ahh, saya nak buat apa dengan hasil tangkapan yang begitu sedikit? Saya tak mahu mengambilnya, hasil tangkapannya sangat sedikit,” kata Laki, lalu pergi meneruskan perjalanannya.</p> <p>Ketika tiba pada rumpun bemban yang kedua, diketuknya lagi pokok bemban itu, “Ketuk-ketuk bemban, berapakah hasil tangkapanmu?” tanya Laki. “Hmm, hanya satu kerat bubu sahaja,” jawab bemban. “Tidak banyak, saya tak mahu ambil,” kata Laki, dan meneruskan lagi perjalanannya.</p> <p>Setelah tiba pada rumpun yang ketiga, dia mengetuk lagi batang bemban itu, “Ketuk-ketuk bemban, berapakah hasil tangkapanmu?” tanya Laki. “Hanya dua kerat sahaja,” jawab Bemban. “Ahh, masih sedikit, saya belum puas hati lagi,” kata Laki.</p> <p>Kemudian pergi kepada rumpun yang keempat, tapi rumpun bemban itu mengatakan bahawa ia hanya berhasil sebanyak tiga kerat sahaja. Lalu Laki pergi pula pada rumpun yang kelima dan keenam, tapi Laki tidak mengambilnya sebab hasil tangkapannya hanya sekadar memenuhi paras bubu. “Ahh, saya tak mahu ambil ‘tu, saya pergi mencari dahulu bemban yang lain,” kata Laki, dan segera berlalu.</p> <p>Ketika tiba pada rumpun yang ketujuh, Laki terus mengetuknya, “Ketuk-ketuk bemban, berapakah</p>	<p>came across some reeds he approached them and knocked his bushknife against them. “I knock on you reeds; how much will you catch?” he said. “Only one bowl full,” answered the reeds. “Oh goodness, of what use is such a small amount? I’m not going to take them, they’ll catch too little,” Laki said.</p> <p>So he moved on. When he got to the second bunch of reeds, he knocked on them and said, “I knock on you reeds; how much will you catch?” “Just one section of a fishtrap,” they answered. “That’s still too little; I’m not taking you,” said Laki. Again he moved on.</p> <p>When he got to the third bunch of reeds, he knocked on them, saying, “I knock on you reeds; how much will you catch?” “Two sections of a fishtrap,” they replied. “That’s still not much,” said Laki. “That’s not yet satisfactory.”</p> <p>He went on to the fourth bunch of reeds, and they would catch three sections of a fishtrap. The fourth, the fifth and up to six bunches of reeds he came across, but he still didn’t take them because he wanted reeds that would catch even more fish. “I’m still not going to take them, I’m going to look for other reeds,” he said, and he walked on.</p> <p>When he got to the seventh bunch of reeds, he knocked on them and said, “I knock on you</p>
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aso-i duaton nu tu ong yoku diti, ong aanu oku dikaw om awaal oku do bubu, itaan oku dikaw sid sungoy nga oponu oku do sulung. Iitaan nu no sid gowuton nga kisulung oku-i do palanuk. Mantad dino ong nunu-i-nunu ot aso ot sukup duyu om boroson oku dot popoo-i bo diti ong kiwaro kaanu nga, mudali-i om kiwaro,” ka dit liliat. “Ay ba, iti balat maan ku tatasa,” ka di Laki. Tatasa no iri, owito no do muli.

Kodung-ko nokooli, orusay no. Noorusan-i, ba bolito nobo. Nopongo-i do momolit, nopongo no kiawi, na pataano no dino sid sungoy. Orikot i susuwab om intangay nga babanar-i-ko noponu do sada.

Na, Yoduw balaay dino diri monontian no. Na pagka tu nobobos no yotilo mangakan do sada, “Anaar oy Laki,” ka di Oduw, “aaku no tiakan diti do sada, katuk ma sada nopot rinapa, aso no wookon,” ka. “Oō, ong nobobos koh no boy Oduw do sada, kada po, suuwab, ongoyon ku po i bubu, itaan ku sid gowuton,” ka di Laki. “Ng, ika poy Laki ot nakaarati do milom manaan koh do bubu sid gowuton. Nunu obo sumulung dot bubu dot sid gowuton? Aaku-i do yoku insan korongow dot sid gowuton o pataan do bubu,” ka di Oduw. “Kadaada-i boy Oduw, indadan nu-i,” ka di Laki.

hasil tangkapanmu?” tanya Laki. “Tidak usah kau tanya, sebab saya ini jika kau ambil saya dan dibuat bubu, dan kau pasangkan di sungai, saya akan penuh dengan hasil tangkapan. Jika kau pasangkan di hutan pula, saya akan dimasuki oleh pelanduk. Sementara itu, jika ada apa-apa barang yang kamu tidak ada, kamu hanya perlu mengatakan, ‘Harap-haraplah ada,’ dan semua yang kau niatkan akan ada dengan serta-merta,” jawab bemban. “Aik, wah, inilah yang akan saya ambil,” kata Laki, lalu memotong batang bemban itu dan kemudian membawanya pulang.

Selepas pulang, dia terus membentuk batang bemban itu. Kemudian batang bemban itu dianyamnya untuk dijadikan bubu. Apabila bubu itu sudah siap, ia kemudian memasangkannya di sungai. Apabila Laki pergi melihat pada keesokan harinya, maka memang benarlah bahawa bubu itu telah dipenuhi dengan ikan.

Nah, sementara itu, isteri Laki iaitu Goduw pula kini sudah berbadan dua. Oleh kerana mereka berdua sudah puas makan ikan, “Alamak Laki,” kata Goduw. “Saya tak berselera lagi makan ikan ‘ni, takkanlah ikan saja lauk kita,” kata Goduw. “Baiklah, kalau kau sudah jemu makan ikan, sabar dulu. Esok, saya akan pasangkan bubu itu dalam hutan,” jawab Laki. “Kau ‘ni Laki, tiba-tiba saja mahu pasang bubu ‘tu dalam hutan. Apalah nanti hasilnya tu kalau dalam hutan? Saya tak pernahlah mendengar kalau bubu boleh dipasang dalam hutan,” kata Oduw. “Diam sajalah Oduw, kau tunggu saja,” jawab Laki.

reeds; how much will you catch?” “Well now,” said the reeds, “there’s no need to even ask us. If you take us and make a fishtrap, and put it in a river it will be filled with fish. If you put it in the woods it will catch mousedeer. Moreover, in whatever you lack if you say to me ‘be magical and get it if you can,’ suddenly it will appear.” “Oh well then, these are the reeds that I’m going to cut down,” said Laki and he cut them down and brought them home.

When he got home he scraped and formed the reeds. Then he began weaving them together. When the weaving and the rest was done, he set the trap in a stream. When he checked the trap the next day it was indeed full of fish.

As for Goduw she became pregnant. They eventually got tired of eating fish. “Oh my Laki,” said Goduw, “I don’t want to eat fish anymore. It’s too much if we have nothing but fish and no other meat.” Laki responded, “Okay, if you are tired of just fish, tomorrow I’ll go get the fishtrap and set it in the woods.” Goduw responded, “It must be only you who understands that you can put a fishtrap in the woods. What’s going to go into a fishtrap in the woods? I’ve never heard of setting a fishtrap in the woods.” “You just wait and see,” said Laki.

Adi, susuwab iri, ongoyo no di Laki, tad paajaango-i pataan kabarasan sid gowuton. Alaga i susuwab om intangay, ki-sulung do palanuk. “Nungay Laki, ontod songgo ka ino palanuk oõ?” “Nn, i sulung nobo di bubu. Ino nobot aakoh mangasi dogon,” ka di Laki. “Nunga, doo.. sulungon-i balaay do palanuk o bubu,” ka di Goduw. “Hng, nelaan nu ka dot yoku o mongongoy do lias o...? Sera dot lias ka nopo nokito nga tinatas ku no. Iti nopo diti, minangan ku po duato,” ka di Laki. “Ay doõ, ugu bala dino ino,” ka di Oduw.

Adi, pagka tu aso walay do Laki, waro-i nga okôokodok, “Ay dess,” ka di Laki, “osusa bo iti oy Oduw, okodok ti walay toõ. Popoo-i bo diti ong ki-walay kito nga awawasi no ki-walay do tagagayo,” ka di Laki. Adi om onuwo no balaay i bubu, “Ong kiwaro nogi bo iti oy Oduw ot pamaal kito do walay, siti ot pamaalan,” ka. Om maay kakato i bubu, powilio siri nga milo pom kiwaro dino walay dot peengkakat siri.

“Oõ, na ki-walay kito nobo dñino diti oy Oduw. Nga popoo-i bo diti ong kiwaro kiawi o kosukupan kito,” ka di Laki. “Nga, awawasi no daraay, monununggor kito po do toolu,” ka. Onuwo no ‘ti bubu dñino om powilio sid suwang di walay nga, nunu song-barang ot

Keesokan harinya, Laki pergi mengambil bubunya dan kemudian memasangkannya dalam hutan. Selang satu malam, Laki pergi memeriksanya, dan mendapati bahawa bubunya sudah berhasil kerana dimasuki pelanduk. “Aik, Laki, dari mana pula kau dapat pelanduk itu?” tanya Oduw. “Haa, inilah hasil tangkapan bubu tu. Itulah kau tak percaya dengan saya,” jawab Laki. “Wah, rupanya bubupun boleh menghasilkan pelanduk juga ya,” kata Goduw. “Hmm, kau tahukah kalau saya yang pergi mencari bemban? Bukannya saya main ambil saja bemban dengan sembarangan. Bemban yang saya ambil ‘tu saya tanyakan dahulu,” terang Laki. “O ya, begitu rupanya,” jawab Oduw.

Jadi, oleh kerana mereka tidak punya rumah, adapun rumah tapi sangat kecil, “Alamak,” kata Laki. “Susahnya ‘ni Oduw, rumah kita ‘ni terlalu kecil. Kalaulah kita punya rumah yang besar sedikit, ‘kan bagus,” kata Laki. Kemudian diambilnya bubu itu sambil berkata, “Kalaulah kita punya bajet untuk membuat rumah, di sinilah tempat kita membuat rumah,” kata Laki, sambil mengangkat bubu itu dan meletakkannya pada tempat yang dimaksudkannya. Akan tetapi, dengan sekelip mata sahaja, tiba-tiba tersergamlah rumah yang diidamkan.

“Aik, wah Oduw, kini kita sudah punya rumah. Tapi, kalaulah rumah kita ini lengkap dengan segala barang-barang rumah,” kata Laki. “Kan sangat baik lagi, agaknya kita akan mengadakan pesta makan-makan,” kata Laki. Kemudian dia mengambil bubu itu dan

So the next day Laki went and got the fishtrap and straightaway set it in the woods. On the next day he went and checked it and found a mousedeer in it. “Wow, where did that mousedeer come from Laki?” asked Goduw. “It was caught in the fishtrap. You see what happens when you don’t believe me?” responded Laki. “What do you expect when it’s me going to get the reeds to build it? Did you think I would just use the first reeds I came across? I asked the reeds what they would catch.” “Oh, so that’s the reason,” said Goduw.

Since they had nothing but a tiny house, Laki said, “This is difficult Goduw, our house is really small. Magic come forth that we might have a house; even better if it were a very big house.” Then he took hold of the fishtrap and said, “If we had the materials to build a house, we could build it here.” He lifted up the fishtrap and dropped it there and suddenly there was a house standing there.

“Alright then, now we’ve got a house Goduw. May magic come forth so that we have all the furniture we need as well,” said Laki. “And it would be nice to have a party.” He took the fishtrap and dropped it inside the house and whatever

<p>aso, kiwaro kiawi o barang. Na, akaya d̄fino yo-Laki.</p> <p>Adi, kikiwa nopo om poginum no. Ponuu dot tompokikiyu om kolubambang, “Dii pooy kokolubambang om totompokikiyu, tulungay oku po dikoo dot pokeelo dit tongo tulun, tu monunggor okoy di Oduw do toolu,” ka di Laki. “Ika nopoy kokolubambang, tumulud koh ponong sitid kotonobon. Ikey totompokikiyu, ponong sitid kosila’on. Nokuro ong osook poma do tukob do tinggaton ot sungoy nga sulokon duyu-i tu, sagay ki-sungoy po ilo, waro po tulun,” ka di Laki.</p> <p>“Oõ, adi ong kapanaw okoy om duaton okoy dot tulun, sera o porikatan dot tulun?” ka dit tompokikiyu om i kolubambang. “Nn, kaanaman, sid kotûuru palagaon,” ka di Laki.</p> <p>Na, tinumuulud no d̄fino bo iri it tompokikiyu om it kolubambang sid komoyon di Laki. Na, orikot d̄fino kabaran it janji do Laki dirih, i sid kotûuru tadlaw, waro no d̄fino o linumaga o tulun. Ontod di minsasaâarap kabaran om kinam do momurubuy o tulun, saampay sosodoy. Dot kon-i-ko iri no it ongo-rukung ot tulun, tongo raja, soudagar nga nopumpung kiawi siri.</p>	<p>meletakkannya di dalam rumah, dan dengan tidak semena-mena rumah mereka tiba-tiba lengkap dengan segala jenis barangan. Kini, Laki dan Goduw sudah jadi kaya.</p> <p>Lalu Laki dan Goduw pun merancang untuk mengadakan pesta makan-makan. Laki telah menyuruh sang rama-rama dan sang sibur-sibur untuk menjemput orang. “Wahai sang rama-rama dan sang sibur-sibur, tolonglah kami menjemput semua orang, sebab saya dan Oduw akan mengadakan pesta makan-makan,” kata Laki. “Engkau sang rama-rama, kau terbanglah ke sebelah barat. Engkau sang sibur-sibur, kau terbanglah ke sebelah timur. Walaupun tempat itu hanya mempunyai air yang sangat cetek, bahkan hanya boleh diveduk dengan tutup tempurung pinang sekalipun, kamu harus mendatangnya kerana dengan air yang secetek itupun masih ada lagi orang yang tinggal,” pesan Laki.</p> <p>“Baiklah, tapi jika kami sampai dan orang tanyakan kami bila mereka harus datang?” tanya sang rama-rama dan sibur-sibur. “Hm, enam hari dari sekarang, dan pada hari yang ketujuh, suruhlah mereka datang,” jawab Laki.</p> <p>Setelah itu, sang sibur-sibur dan sang rama-ramapun terbanglah ke seluruh tempat seperti yang diarahkan oleh Laki. Dan ketika tiba pada hari yang dijanjikan oleh Laki, iaitu pada hari yang ketujuh, datanglah semua jemputan dari seluruh pelusuk negeri. Bahkan sejak awal-awal pagi lagi para jemputan sudah datang dengan tidak putus-putus sehinggalah hari menjelang petang. Para jemputan itu pula, bukan hanya terdiri daripada</p>	<p>they needed inside the house appeared. So then Laki was rich.</p> <p>So they planned to hold a party. He ordered a dragonfly and a butterfly, “Oh butterfly and dragonfly, help me to tell people that we are having a party. You, butterfly fly to the west. You dragonfly fly to the east. You must even go up streams where the water is only deep enough to be dipped with the shell of a betelnut, because even at those places there will be people living.”</p> <p>“Alright, if we set off and someone asks us when people are coming, what should we say?” asked the dragonfly and the butterfly. “Say on the sixth day and then the seventh,” said Laki.</p> <p>So the dragonfly and the butterfly set off to where Laki directed them. When the appointed day arrived – on the seventh day – people began arriving. Starting early in the morning the flow of people increased right up to nighttime. These were not just your average Joe; there were kings and traders among them.</p>
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<p>Om kinam yo-Laki do moginum nga kaanaman kabarasan, sid kotûuru om nolintamos nogi. Adi, nolintamos dîino iri, o i bubu balaay diri aa-no nitaan sid ongo gowuton ko sid sungoy, minangan potoyido sid tinungusan. Niatag dîino tu aa koyuu, mokooyi dot orobuk.</p> <p>Adi, katalib i minoginum, tiadop dîino i Laki om Yoduw tu ba, kotûuruan dot aa nokoodop. Asal-ko neas i linigow, oodop no yo-Laki duwo di Oduw. Nokoodop kabarasan yotilo om milom minituwong ka, do nokuro ong mitinsuk poma do mato nga aa-i kopikito do kootuwong. Aa-po leleed om minunawaw dîino kabarasan, om tootongus o sarup om ambayay i bubu nga minomipiri peensawat, notilib.</p> <p>Noposikan yo-Laki dit ologod i sarup. Om kopolik, om tungag dîino om tinga'o i bubu nga omumuyaw no siri, aso no. "Ayiis oy Oduw," ka di Laki, "orurubat no iri bubu," ka. Dot Yoduw dîino diri nga agayaan no. "Nga bang beenoy oy Oduw," ka di Laki, "kapatay do kowiyaw nga iuumon ku i bubu diri," ka. "Ino nopo, suuwab susumopung do monorimo tu lutuon ku, mogium oku di bubu," ka di Laki. "Ay, kukuoyon nu ka oy Laki dot mogium, okon-i-ko nelaan do sombo ot</p>	<p>orang-orang biasa sahaja, dari golongan raja-raja dan saudagar-saudagar pun banyak yang datang.</p> <p>Setelah itu, Laki pun mengadakan pesta makan-makan itu selama tujuh hari dan tujuh malam. Sesudah pesta makan-makan itu berakhir, Laki pun kemudian menyimpan bubunya di tempat yang selamat, dan ia tidak lagi memasangnya di hutan mahupun di sungai. Dia telah menyimpan bubunya itu kerana dia sangat sayang akannya. Dia tidak mahu jika bubu itu akan reput.</p> <p>Setelah pesta makan-makan itu berlalu, maka Oduw dan Laki pula terasa sangat mengantuk akibat tidak dapat tidur selama tujuh hari berturut-turut. Oleh itu, apabila para jemputan sudah beredar pulang, maka Laki dan Oduw pun terus tertidur. Sebaik sahaja Laki dan Oduw melelapkan mata, tiba-tiba dunia menjadi gelap-gelita sehingga walau bercucuk mata sekalipun tidak akan dapat melihat apa-apa. Tidak lama kemudian, dunia menjadi terang semula dan tiba-tiba datang pula angin kencang dan meniup bubu Laki sehingga bubu itu terbang ke atas awan.</p> <p>Laki dan Oduw yang sedang nyenyak tidur telah dikejutkan dengan tiupan angin kencang itu. Namun, apabila Laki membuka matanya dan melihat tempat di mana ia menyimpan bubunya, maka ia mendapati bahawa bubunya sudah tidak ada lagi di situ. "Alamak, Oduw," kata Laki, "sayangnya bubu itu," katanya. Padahal, Oduw sudah sarat mengandung ketika itu. "Tapi kali ini Oduw," kata Laki, "walau mati sekalipun, saya tetap akan mencari bubu itu," katanya. "Esok nanti, awal sedikit kau bangun,</p>	<p>They partied for six days and ended on the seventh. After the party ended they didn't put the fishtrap out anymore in the woods or the stream; they put it in the rafters. They stored it because they couldn't bear to loose it, fearing it would decay.</p> <p>After the party Laki and Goduw were very tired because they hadn't slept for seven days straight. When the guests had gone back home Laki and Goduw went to sleep. When they had gone to sleep suddenly it got extremely dark. It was so dark that even if you were poked in the eyes you wouldn't see it coming. Not too much later it got light again and a wind arose. The fishtrap got taken up by the wind and carried away.</p> <p>Laki was awakened by the strong wind. He got up and looked up and saw that the fishtrap was gone. "Oh no Goduw," said Laki, "what a shame, we've lost our fishtrap." Goduw was already far along in her pregnancy. Laki said, "Goduw, live or die, I'm going to look for that fishtrap. Cook rice for me early tomorrow morning for me to take along looking for the fishtrap." "How are you ever going to find it, Laki," said Goduw, when you</p>
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<p>kinosondoton. Kon-ko minangan onuwo do tulun, iri nopo notilib do sarup. Adi, kuoyon nu do mogium?” ka di Oduw. “Ay, kuukukuuro-i dino nga mimang-ko iûumon ku-i,” ka di Laki.</p> <p>Na, otutuwong po bo iri, noposik no Yoduw do minonorimo. Koponorimo-i, pongolopot no dot turu neenan o linopot om turu neenan o laalangod do rugading, om turu o nopugan om turu o linumbidan. Posuwango no di basung.</p> <p>Adi, indoo no i Laki sid tana, om panganu nogi do toolu, mangay no powonsuko. “Iti diti oy Oduw, iwansuk ku ‘ti toolu. Bang toli dan iti om ololonug no, kooli oku. Kodung ong toli dan poma iti nga osisilooow no, kooli oku poma nga oleled om kooli oku nogi,” ka di Laki. “Adi, atatagon nu ino, tandayan no. Ong osusu koh, tandayan no momiara,” ka di Laki. “Oõ,” ka di Oduw.</p> <p>Adi, na minobpanaw dîno bo iri i Laki. Na, Yoduw diri, oleled o kinapanaan di Laki, minonongkoruol no do tiyan. Na, yoku o monongkoruol do tiyan ka, nosusu. Om kosusu, kusay. Soromoon-i bo dogima dîno iri om kosusu nga minitilombus-i</p>	<p>sediakan bekal untuk saya, saya mahu pergi mencari bubu itu,” kata Laki. “Ala, macamana kau mencarinya Laki, bukannya kau tahu di mana tempatnya bubu itu terjatuh. Bukannya orang curipun, tapi ia telah diterbangkan oleh angin. Jadi, bagaimana kau mahu mencarinya?” jawab Oduw. “Ahh, walau bagaimanapun saya tetap akan mencarinya,” jawab Laki.</p> <p>Hari masih subuh lagi ketika Oduw terjaga untuk memasak nasi. Setelah nasi sudah masak, Oduw lalu membungkus nasi sebanyak tujuh bungkus, dan menyediakan tebu sebanyak tujuh potong, tujuh bungkus kapur sirih dan tujuh batang kirai bungkus. Setelah itu, Oduw memasukkan kesemuanya itu ke dalam sekutan.</p> <p>Sementara itu, Laki turun ke tanah dan mengambil kayu penumbuk padi, memancakkannya dalam tanah sambil berkata, “Oduw, berkenaan dengan hal ini, saya akan memacakkan kayu penumbuk padi ini. Jika kayu ini akan bertunas dengan tunas yang subur, maka saya akan cepat pulang. Tapi, jika ia akan bertunas dengan tunas yang agak kekuning-kuningan, maka walaupun saya dapat pulang tapi mungkin agak lambat,” kata Laki. “Oleh itu, kau jagalah diri baik-baik. Jika kau sudah bersalin nanti, jagalah anak itu dengan sebaik mungkin,” pesan Laki. “Baiklah,” jawab Oduw.</p> <p>Setelah itu, Laki pun memulakan perjalanannya. Sementara Oduw pula, beberapa lama selepas kepergian Laki, mulalah ia terasa hendak bersalin. Apabila saja Oduw terasa hendak bersalin, tidak lama kemudian iapun bersalin, dan mendapat seorang anak lelaki yang</p>	<p>don’t know where it might have landed? After all, it wasn’t taken by people; it was blown away by the wind. How can you ever find it?” Laki replied, “Whatever it takes, I’m going to find it.”</p> <p>So while it was still dark Goduw woke up to cook rice. When it was cooked she wrapped it up seven packs of rice along with seven lengths of sugarcane, seven packages of betelnut and seven packs of cigarette fixings. She put it all in a backpack basket.</p> <p>Then Laki went down out of the house and took a rice-pounding pestle and drove it in the ground. “Goduw, I’m driving this pestle into the ground. If this pestle puts forth healthy shoots, I will return. However, even if it puts out shoots, if they are yellow, it will be along time before I return. Farewell, and be careful. If you give birth, care for the child well,” said Laki. “Okay,” said Goduw.</p> <p>So Laki set off. As for Goduw, long after Laki had gone her birth pangs came. With the birth pangs coming she gave birth. The child was a boy. When he was born he fell right to the ground and there was no longer any roof over</p>
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kabarasan sid tana dot asot taap do tontok di tanak, nosorob dit tompiling. (Kon-i-ko ki-mumuta no tanak.)

Adi, oõ, oguli ku po dñino om i Laki dit minamanaw do mogium di bubu yo. Om pabpanaw balaay dñino iri, keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka do maapñaw no. Dot iso kotud dot orikot, mingkoyod, mangakan, monginggat, sampay turu o kotud.

Adi moyo po di kotûuru om, kotimpak sid kotud dot kokowuton no i kotud daagan do kaasawat. Om ponutudlung kabarasan sid lombus nga, kiwaro ot walay ka do notudlungan dot tonõonoruwo o binatang. “Ay,” ka di ginawo di Laki, “okon-i-ko tinanganan om tinundan oku di Idi om Yamo nga, elaan ku dot silo kinalagaon di bubu ku,” ka di Laki. “Nga kapatay do kowiyaw nga lumaga oku silo,” ka. Nakaakan iri, nokeenggat, nokosigup, loombus no mabpanaw.

Om pabpanaw i Laki nga kaanaman po maapñaw, sid kotûuru om nakalaga nogi. Kalaga sid tuunon di Bumbun Tulang (ngaran di sanganu di pomogunan). Om intangay nopo kabarasan di Laki it sosogoon nga, togis nopom nipon dot tulun, tonso nopom tulang, tu pongongoyoo tagayo. (Maangayow i Bumbun Tulang, sagay pogi om ingaranan di Bumbun Tulang, minomumbun o tulang do tulun, minaan patayo. Sangod obo.) Kalaga sid sosogoon,

begitu comel dan ajaib. Bak kata pepatah orang Kimaragang, ‘Tempat di mana anak itu lahir telah terbakar hangus dengan kuasa ajaibnya.

Berbalik kepada Laki yang pergi mencari bubunya, dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan hari keenam ia berjalan meredah hutan. Malah, di setiap satu bukit yang dilaluinya ia akan berhenti untuk berehat, makan minum, dan makan pinang sehinggalah ia melintasi tujuh buah bukit.

Apabila tiba pada hari yang ketujuh, maka tibalah ia pada sebuah bukit yang paling tinggi dan diselubungi dengan awan dan kabus. Sesampainya Laki di atas puncak bukit itu dan memandang ke bawah, maka terpanglah olehnya sebuah rumah panjang yang begitu panjang sekali. “Wah,” kata Laki, “bukannya saya pernah mendengar cerita dan tunjuk ajar dari ibu dan ayah, tapi memang saya pasti sangat bahawa di sanalah tempat bubu saya sampai,” kata Laki. “Namun, walau apapun yang terjadi, saya tetap datang ke sana,” katanya. Sesudah ia makan minum, dan makan pinang, iapun segera meneruskan perjalanannya.

Pada waktu Laki meneruskan perjalanannya, ia telah mengambil masa selama enam hari dalam perjalanan, dan pada hari yang ketujuh barulah ia sampai di tempat itu. Setibanya ia di pelabuhan Timbunan Tulang (nama pemilik perkampungan itu) dan melihat di sekelilingnya, maka Laki mendapati bahawa tempat itu telah dipenuhi dengan gigi yang banyaknya tidak ubah seperti pasir dan tulang manusia yang sebanyak kayu hanyut, kerana Timbunan Tulang ini

him because the boy’s glory burned away the floor and the roof over him. (This is a figurative expression.)

So we go back to Laki looking for the fishtrap. He walked the first, second, third, fourth, fifth and sixth day. When he would get to one hill he would stop and eat, chew betelnut, up to seven hills.

When he got to the seventh hill and stood on top it was surrounded by clouds because it was so high. He looked down ahead and saw an extremely long longhouse. Laki said to himself, “My mother and father have never told me or taught me this, but I know that this is the place where my fishtrap landed. Live or die I’m going there.” He ate, chewed betelnut, smoked and then walked on.

So Laki set off towards the longhouse on his sixth day, and on the seventh he arrived. He walked down to a port owned by Bone Pile. He looked at the water-drawing place and saw human teeth as abundant as sand and bones scattered about like driftwood, since this fellow was apparently big headhunter. (He was called Bone Pile because he was a headhunter and he piled up the bones of those he killed.) When he got to

<p>minangakan. Kaakan-i, ponginggat, ponigup. Noko'ingkokoyod, loombus no sid walay di Bumbun Tulang. Kalaga sid natad, "Ay," ka di katanganakan, iso om duwo, "maman, maman, warot tulun," ka. "Sombo?" ka di Bumbun Tulang, om intangay no. "Nn, oõ yaman Laki. Nga elaan ku-i bo ino, mogium da bubu yo," ka – "moongoy da bubu," ka. "Maay duyu rokopo," ka di Bumbun Tulang.</p> <p>Kodung-ko norongow iri dit katanganakan, mangay no piongkolibangay nga, songkuro no ka koleed om natabpaan. Mångay no tongkongo, minaan dño poogoto sid susut. Dot mangalaas nopo do gangot, siri kabarasan o paandatan, sid di Laki. Modsubo nga siri o potimpakan. It toolu dño bala diri om toliday nga oruûrukung, osisiloôow no. Amu no noruyow.</p> <p>Na, oguli ku po dño om yoduw diri balaay, i tanak diri mad-i-ko kikiyapan-i kabarasan i koyuwan dot sumurut, amu-i oleed om agagayo no. Mungkawad tokodok no, kawantay no do sopuk. (Mungkawad tokodok ka, masam-ko at monimpun no do</p>	<p>rupa-rupanya adalah seorang pembunuh yang kejam. Setelah berada di pelabuhan itu, Laki pun makan. Setelah siap makan, ia makan pinang dan kemudian merokok. Setelah berehat beberapa saat, ia meneruskan perjalanan untuk pergi ke rumah Timbunan Tulang. Bila sudah berada di perkarangan rumah, "Aik," kata kanak-kanak yang ada di perkarangan rumah Timbunan Tulang, "pakcik, pakcik, ada oranglah," kata mereka. "Mana?" tanya Timbunan Tulang, dan pergi melihatnya. "Oh, pakcik Laki rupanya. Saya tahu tujuannya itu, dia mahu mencari bubunya," kata Timbunan Tulang. "Dia mahu mengambil bubu itu," kata Timbunan Tulang lagi. "Tangkap dia," arahnya.</p> <p>Apabila anak-anak buahnya mendengar arahan dari Timbunan Tulang, merekapun segera mengelilingi Laki dan menangkapnya dengan hanya sekelip mata sahaja. Sesudah ditangkap, mereka mengikatnya di bawah kolong rumah. Bila mereka membelah kayu api, mereka meletakkan di belakang Laki. Memasang api pun tetap akan diletakkan di atas belakang Laki. Sementara kayu penumbuk padi pula yang telah dipacakkan oleh Laki, ia telah tumbuh tapi tunasnya agak kekuning-kuningan. Cuma ia tidak mati.</p> <p>Berbalik kepada Oduw, anaknya itu pula bagai dikipas-kipas badannya membesar. Dan tidak lama kemudian badannya sudah besar sedikit dan sudah meningkat remaja. Sewaktu anak itu sudah hampir dewasa, "Ibu, siapa ayah saya?" tanyanya. "Ala ... Oto, kau tak</p>	<p>the water fetching place he ate, chewed betelnut and smoked. When he was done he went on to the house of Bone Pile. When he got to his yard, some children said, "Uncle, there is someone here." "Where?" asked Bone Pile and he looked. "Oh it's uncle Laki. I know about that; he's looking for his fishtrap – he's come to get it. Capture him."</p> <p>When the young folks heard that, they surrounded Laki and captured him in no time. When they had bound him hand and foot they tied him up him under the house. When they would split wood, they would put it on Laki. When they would light a fire it would also be on top of him. As for the rice pestle that Laki had planted in the ground, it sprouted but the sprout was weak and yellow. But it had not yet died.</p> <p>Now as for Goduw, her son grew like a fanned flame, and he was big after not too long. He entered into his teen years. When he got to that age he asked, "Mother, who is my father?" "Oh son, you have no father," answered Goduw. "No,</p>
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bujang obo. Ong ongo-totongondu no, lompujukan no.) Adi, moyo po kabiasaan dit kawatanay no do sopuk om, “Dii poy idi om, isay o tama ku?” ka. “Ay, oy oto, aso tama nu dino,” ka di Oduw.

“Ay amu, aso norongow ku do tulun dot aso tama,” ka, “ino-i nga kiawi dat orongow ku at tulun, ki-tama-i,” ka dit tanak. “Adi, katuk ong yoku poot aso tama,” ka. “Ay aso boy oto,” ka di Oduw. “Nn, o nga, ong kaa dino, matay oku bo diti,” ka di tanak, om aso no nawa, okokosig no. Ngaran nopo dit tanak diri nga i Leeng. “Ay dess oy oto, ikaw no diti ot manansara koh dogon,” ka di Oduw. “Posik-i d̄ino oy oto, kiwaro-i o tama nu,” ka.

Adi, payayangag po, “Isay no bo tama ku oy idi?” ka. “Sabanar no toy oto om aso. Linumoput koh obo dino sid pampang.” “Ng, o nga, ong kaa dino, matay oku nga oleled oku po d̄ino om oposik nogi diti, posikan oku poma dikaw nga aaku-i mosik ong aa-nu po oboros,” ka di tanak. Om, noowak no i roo, minasa.

“Ay des oy oto, susuway koh bo gaam,” ka di Oduw. “Posik-i d̄ino, kiwaro-i o tama nu,” ka. Oleed, o intolu boroso om baru nogi om noposiyon. “Ba, isay no tama ku?” “Aso-i tooy oto o tama nu dino,” ka di Oduw. “Ay, oõ ... ong kaa dino oy idi, aa-koh-i engin dino dot tanak, na matay oku nga kikiro ku oleled om oposikan oku nogi t̄omod,” ka dit tanak. Om

punya ayah tu,” jawab Oduw. “Ahh tidak, saya tidak pernah mendengar berkenaan dengan orang yang tidak punya ayah,” kata si anak. “Bahkan semua orangpun tetap punya ayah,” kata anak itu lagi.

“Takkanlah saya seorang pula yang tidak mempunyai ayah,” sambungnya. “Eh, betullah Oto, kau tak ada ayah,” jawab Oduw. “Hm baiklah, kalau begitu saya meninggal dunia ni,” kata si anak dan dengan serta-merta anak itu tidak bernyawa lagi. Nama anak itu ialah Leeng. “Aduh Oto, kau ni sangat menyusahkan ibulah,” kata Oduw. “Silakan kau bangun Oto, kau punya ayah juga,” kata Oduw.

Dengan serta-merta, anak itu hidup dan terus bangun, “Siapalah ayah saya ‘bu?’ tanyanya kepada ibunya. “Sebenarnya Oto, kau itu tidak punya ayah, kau keluar daripada batu,” jawab Oduw. “Baiklah, jikalau demikian saya akan meninggal dunia ini, tapi mungkin agak lama sedikit barulah saya bangun semula. Walaupun ibu mengejutkan saya tapi tidak mungkin saya bangun sebelum ibu mengatakannya,” kata si anak. Dan dengan sekelip mata sahaja dagu anak itu sudah reput.

“Aduh, lain sangatlah perangai kau ni Oto,” kata Oduw. “Bangunlah Oto, kau punya ayah juga,” kata Oduw. Akan tetapi, Oduw terpaksa mengejutkan anaknya sebanyak tiga kali, barulah anak itu bangun dan terus bertanya, “Ibu, siapa ayah saya?” tanyanya. “Kau tak ada ayahlah Oto,” jawab Oduw. “Baiklah, ibu tak suka punya anak rupanya. Saya akan meninggal dunia

that’s not right; I’ve never heard of a person who has no father,” he said; “everyone has a father.” “Sorry, you have no father,” said Goduw.

“That’s just too much to believe that I’m the only one who doesn’t have a father,” he responded. “But you don’t have one,” said Goduw. “In that case,” said the young man, “I’m going to die.” And straightaway he stopped breathing, and then became stiff. The young man’s name was Leeng. “Oh son, you are really giving me great trouble,” said Goduw. “Wake up; you do have a father.”

He looked up and said, “Mother, who is my father?” She answered, “Actually son, you don’t have a father. You came out of the explosion of a rock.” The son answered, “Alright then, if that’s the case I’m going to die, and it will be a long time before I awaken. Even if you try to awaken me I won’t wake up if you don’t tell me.” And with that the boy’s chin became rotted.

Goduw said, “Son, you are very unusual. Wake up; you do have a father. She spoke that three times over and only then did he come back to life. “Okay, so who is my father?” he asked. “Well actually you have no father,” said Goduw. “Alright then mother, if you don’t want to have a son, I’m going to die and I think it will

intangay di Oduw nga lolongiluton no i tulang, norugus. Dot ngaran dit tanak, i Leeng. Leed diri om muutuku Yoduw, momikir. Maay no diino impugo i tulang dot, “Dii poy oto om, posik no tu kiwaro-i tama nu,” ka. Oō, impugon i tulang om mias, impugon om mias. “Ay, posik noy oto tu babanar-i *kiwaro-i* tama nu,” ka. Induwo impugo, moyo po ka di keentolu om, noposiyon nogi.

Adi om koposiyay, “Ba, isay noy idi o tama ku?” ka. “Ay oy oto, banar-i-ko kiwaro-i tama nu dino nga, sagay aso-i tama nu kangku, anaru o sorita,” ka di Oduw. “Om amu elaan do miyaw po ko kukuro Yamo nu diri, tu oleled no. Ino nopo kiroo, kad momumusung dikaw, aaku po nosusu dikaw dit minabpanaw Yamo nu,” ka di Oduw. Na minaan nobo diino tuturano do, “Kaa om kaa dino,” ka. “Minonusuut di bubu,” ka. “Ay doo,” ka di Leeng. “Oō, ino nopoy Idi, kodung ong sasarap, susumopung do mosik, om monorimo, tu waro pakaayan ku,” ka di Leeng. “Siongo pakaayan nu?” ka di Oduw. “Aso-i bo, maapaanaw. Nga nu keleelo ong otuwangan oku nga mongolutu oku-i tu owitil,” ka di Leeng. “Oō,” ka di Oduw.

Na, ososopung po di susuwab iri noposik no Yoduw, minonorimo no. Nokoponorimo, paakano no it tanak om,

ini, tapi mungkin agak lama sedikit barulah saya akan bangun semula,” kata si anak. Dan ketika Oduw melihat ke arah anaknya, maka dengan sekelip mata sahaja tulang-tulang anaknya sudah berlumut. Bahkan ketika Oduw mengumpulkan tulang-tulang itu, ia akan berkecai kembali. “Aik, bangunlah kau Oto, sebab memang benar juga kau punya ayah,” kata Oduw. Dua kali Oduw mengumpulkan tulang-tulang itu, dan pada kali ketiga barulah anak itu hidup semula.

“Hah ibu, siapalah dia ayah saya?” tanya si anak. “Sebenarnya Oto, memang benar kau punya ayah, tapi kenapa ibu mengatakan tiada, panjang ceritanya,” jawab Oduw. “Dan tak tahu pula sama-ada ayah kau masih hidup lagi atau macamana, sebab sudah terlalu lama. Bayangkan sajalah, sewaktu ayahmu pergi dulu, engkau masih dalam kandungan ibu,” jawab Oduw. “Ceritanya begini, dia mencari bubunya,” sambung Oduw. “Oō, begitu rupanya,” jawab si anak. “Baiklah ‘bu, esok pagi ibu tolong masak nasi untuk saya, sebab saya nak pergi ke sesuatu tempat,” kata Leeng. “Kau nak pergi ke mana?” tanya Oduw. “Bukan pergi ke mana, saja mahu merayau-rayau. Tapi, manalah tahu saya kegelapan, nah perlu juga saya bawa bekalan sebab nanti saya akan kelaparan,” jawab Leeng. “Baiklah,” jawab Oduw.

Keesokan harinya, ketika masih subuh lagi, bangunlah Oduw kemudian masak nasi. Sesudah masak nasi, ia kemudian memberi

be a very long time before I awaken.” When his mother looked at him there was nothing left of him but bones, and they had become overgrown with algae. Goduw looked down for a long time trying to think what to do. She gathered his bones together and said, “Wake up son for you do have a father.” She would gather his bones and they would scatter over and over. “Son, please wake up because you *do* have a father,” she said. She gathered his bones twice, and on the third time he came back to life.

When he had come back to life she said, “It is true that you have a father, but the reason I said you had no father was that it is a long story. And I don’t know if your father is still alive or what, since he’s been gone such a long time. It was such a long time ago that your father left that I had not yet given birth to you.” So then she told him the whole story. “He went after his fishtrap.” “Oh my,” said Leeng. “You wake up early tomorrow mother and cook rice because I am going somewhere.” Goduw asked, “Where are you going?” “Nowhere really, just going for a walk,” answered Leeng. “But just in case I stay away overnight I’ll take provisions so I don’t get hungry. “Alright,” said Goduw.

So then Goduw awakened very early the next morning and cooked rice. Then she fed her son and wrapped up provisions.

<p>minongolopot no do lutu. “Iti oy Idi, nu o keleelo ong otuwangan oku, nga mongingimamang tu aaku dati diti kooli beenoy,” ka di Leeng. “O nga, ong mabpanaw koh no boy Oto, atatagon, kaajang dot tongo tompuraraat,” ka di Oduw. “Ay, obo, minongunguro ma tu milom warot ajaangan, okon-ko osodu o pakaayan ku diti, siilo oku-i, mongoroon oku ti minsolili ti walay,” ka di Leeng. Adi, minabpanaw no d̄fino bo iri.</p> <p>Pabpanaw i Leeng, keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka do maap̄anaw no. Om nokotimpak no di kotud dit asawat. Om ponutudlung kabarasan nga, waro walay do notudlungan dot sid suriba. Aa elaan ong songkuro koosodu. Na, minangakan po d̄fino, nakakan-i minabpanaw no. Nga, “Des maalan oku diti obo mabpanaw; olupuw,” ka di Leeng. “Iti gaam ot olupuw mabpanaw?” ka. “Nga kada po ka,” ka. Ponginloow no do sarup, “Kada-ada poporogi, ingkod-ingkod po ka bo oy, mambil oku pod sumarup, mipawo ku pod rumibut, ombo i sarup dit ologod, ombo i ribut dit oowor, tinumongus milintanga, tinumoor milinsunod,” ka. Apo leeled kabarasan om minituwong no, om tootongus i sarup om ambayay i Leeng, nga minomipiri peensawat. Nokorikot sid pomogunan di Bumbun Tulang, nakasaaw siri, linumo'o no, sondot sid sosogoon.</p> <p>Kodung ong nokosondot sid</p>	<p>anaknya makan, dan kemudian membungkuskan bekalannya. “Ibu, seandainya saya lewat pulang hari ini, ibu janganlah takut ya, sebab mungkin hari ini saya tak dapat pulang,” kata Leeng. “Baiklah, tapi jika Oto mahu berjalan, jagalah diri baik-baik ya, nanti mendapat masalah pula,” jawab Oduw. “Kenapa pula tiba-tiba ada masalah, bukannya saya pergi jauh-jauh pun, saya di situ sajalah ‘bu, saya mahu meninjau keadaan persekitaran rumah ini saja,” jawab Leeng, dan kemudian bertolak.</p> <p>Setelah Leeng bertolak, dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, dan hari keenam ia dalam perjalanan, barulah dia tiba pada bukit yang tinggi itu. Dan ketika ia sudah berada di atas bukit itu dan memandang ke bawah, maka terlihatlah olehnya sebuah rumah nun di bawah sana, yang entah berapa jauh lagi jaraknya. Lalu, Leeng pun berhenti di situ dan kemudian memakan bekalannya. Selepas makan, ia meneruskan perjalanannya. Tapi, “Malaslah saya berjalan ‘ni, payah sangat,” kata Leeng. “Tunggu sebentar,” katanya. Dan kemudian dia memanggil angin, “Wahai angin bayu yang kencang, bertiuplah engkau sekencang yang mana, dan bawalah saya ke tempat yang saya tuju,” seru Leeng. Tidak lama kemudian, dunia tiba-tiba menjadi gelap-gelita, dan angin bayupun datang, dan menyinggahi Leeng sehingga Leeng terangkat ke atas dan berputar-putar. Apabila tiba di perkampungan Timbanan Tulang, ia terus menjatuhkan dirinya sehingga mencecah pada tempat Timbanan Tulang mengambil air.</p> <p>Setelah berada di tempat</p>	<p>“Here’s the thing, mother. Should I be away overnight, don’t be frightened, because I probably won’t be back tonight,” said Leeng. “Yes but as you go, be careful; you may come across some difficulties,” said Goduw. “Oh why would I come across any trouble; I’m not going far. I’m just going over there around the house,” answered the young man. So then he set off.</p> <p>Leeng walked for the first, second, third, fourth, fifth and sixth day. Then he stood on a high hill. When he looked down he could see a house down below. He didn’t know how far away it was. So then he had a meal and afterwards set off again. He said, “I’m sick of this walking; I’m all tired out. Is this what it means to be tired out from walking? But just hold on a minute.” Then he called the wind with this mantra: “Strong wind, do not stop, As you continue to blow, strong wind, bring me to my destination.” Not long thereafter the sky got dark and the wind began blowing on Leeng and lifted him up. When he got to Bone Pile’s village it dropped him at the water fetching place.</p> <p>When he landed at the water</p>
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sosogoon, pangakan, ponginum, podsu. Adi kiwaro kabarasan o nokitanan ot turu-turu o kusubung do mogom-ogom. Maay po iri pisusuuto dot monolon. (Pineyanan dit tolimu di Bumbun Tulang o kasa, okokodok, obubulugu. Kukusubung ka okokodok o kabang, olodtung ot koyuwan.) Om podsu nogi. Kopodsu iri, pisingsiliw do tangkalamaay. Om kosiliw kabarasan nga, miinong no kabarasan do sangkaping o papan di tangkalamaay do maapânaw. Pabpanaw dîino dot mongoy sid walay, om kokito di katanganakan, “Ay, Maman, maman,” ka. Nokopibabala nopo do manangkus do mindakod do mangabar dot, “Maman, maman, des tangkalamaay iinsan ilo nga aa-koy insan kokito,” ka. “Sombo?” ka di Bumbun Tulang. Om, “Udi ad natad,” ka. “Hngg, tangkalamaay ka duyu dot, aa gaam ko modsinuut bo ilo di aman Laki om moongoy da bubu,” ka di Bumbun Tulang. “Ay, elaan oku-i gaam diti?” ka di Leeng.

Gûuli no sid sosogoon, poodsu no, pisingsiliw dot tusus. Ongoy sid walay om kinamay do mongusus ti walay, it torigi, tongo babaal. (Ay ongo-kokodok-i nga ogumu, ooh ...) “Ay,” ka di katanganakan. Iri nga eeran-i dîino i katanganakan. “Ay, Maman, maman,” ka, “des tusus iinsan-i iti nga aaku insan kokito,” ka di katanganakan. “Nokuro iti tu ugu

mengambil air, ia segera makan, minum dan kemudian mandi. Namun kononnya, Leeng telah menjumpai tujuh biji botol kecil yang berbentuk bulat dan bermulut kecil di kawasan itu. Lalu dengan tidak berfikir panjang, Leeng segera menelan botol-botol itu sehingga habis. (Botol-botol itu kononnya adalah tempat Timbunan Tulang menyimpan ilmu-ilmunya.) Kemudian iapun mandi. Setelah selesai mandi, ia menjelmakan dirinya menjadi seekor lipan yang saiznya sama besar dengan satu keping papan dan berjalan menuju ke rumah Timbunan Tulang. Setelah lipan besar jelmaan Leeng itu sudah berada di perkarangan rumah Timbunan Tulang dan dilihat oleh kanak-kanak, “Pakcik, pakcik,” panggil mereka kepada Timbunan Tulang, dengan saling berlanggaran antara satu sama lain, “pakcik, pakcik, lipan yang besarnya seperti itu kami tidak pernah nampaklah,” kata mereka. “Mana?” tanya Timbunan Tulang. “Tu di perkarangan rumah,” jawab kanak-kanak itu. “O... lipan kata kamu, bukankah ia itu adalah orang yang menyusuli pakcik Laki dan mahu mengambil bubu itu,” kata Timbunan Tulang. “Aik, dia tahu juga siapa saya?” kata Leeng.

Oleh itu, dia kembali lagi ke tempat mengambil air lalu menjelmakan dirinya menjadi bubuk, dan kemudian pergi semula ke rumah Timbunan Tulang. (Bubuk itu walaupun saiznya kecil tapi jumlahnya sangat banyak.) “Aik,” kata kanak-kanak itu, sebab mereka sangat hairan dengan hal itu. “Pakcik, pakcik,” kata mereka. “Walaupun hanya bubuk sahaja ni

fetching place he ate, drank and bathed. Then he saw seven tiny flasks sitting there. He took them and swallowed them one by one. Those flasks were the containers for Bone Pile’s magic. He bathed after that. After bathing he became a centipede. He was a centipede as broad as one board (6") that walked along. He went to Bone Pile’s house, and when he got near the children there scattered and said, “Uncle, uncle, there is a centipede like we’ve never seen before.” “Where?” asked Bone Pile. “There in the yard,” they answered. “You called it a centipede. It’s coming for Laki and to get the fishtrap.” Leeng said to himself, “They seem to know about me.”

So Leeng returned to the water fetching place and bathed again and this time he became a tiny wood-eating bug. He went back to the house and began eating away at the house, its posts and the frame. (He had become small but many.) The children were also amazed at this. They said, “Uncle, we haven’t ever seen a wood-eating

<p>diti, mee'aba no ti walay?" ka. "Hngg, ikowu pot eeran. Tusus ka duyu dot ino-i ino toõ ino miwawaliw, misingsiliw, ah modsinuut di aman Laki om mongongoy da bubu," ka di Bumbun Tulang. "Ay, des elaan oku-i bala diti," ka di ginawo di Leeng.</p> <p>Na, liyot ka-i di tusus, aso no. Do soromoon-i ong i Laki diri nga, mad-i po ko pinuobo do rokot i pinuobo dot orukung no kabarasan sid susut di walay di Bumbun Tulang. Gûuli waagu sid sosogoon, om podsu no. Om kopongo modsu, pisingsiliw do tongondu. Baru nogi om minongoy waagu sid walay do soromoon-i bo do kaaparu. Soromoon-i kabarasan om pabpanaw dîino it tongondu diri nga, kiawi di tongo sakot dit otoliban nga songguguyu nopo ka dot, "Apapalaâad no tongondu dino tu okon-ko sinaringulun tokow. Ong sinaringulun tokow no, itokow no ino sanganu, tu ino-no babanar-no-ko aparau o tongondu," ka di tongo gowuton kabarasan. "Ay, ongo-babaag no ti tongo gowuton diti dot okon-i-ko songkukuroyo nat tulun om ugu dilo boborosan," ka di Leeng ka.</p> <p>Adi, laga dîino kabarasan sid walay do minsosodoy. Na, nookito no di katanganakan. Kokitanay, insan-insan do mindakod dot, "Maman, maman," ka, "kiwaro tongondu sîilod soliwana, nga ilo</p>	<p>tapi kami tidak pernah melihatnya," kata mereka. "Kenapa pula jadi begini, rumah ini hampir-hampir rebah," kata mereka lagi. "Ahh, kamu saja yang merasa hairan. Bubuk kamu kata, tapi sebenarnya ia adalah jelmaan kepada seorang saja, iaitu orang yang menyusuli Laki dan mahu mengambil bubu itu," kata Timbunan Tulang. "Aik, rupanya mereka masih mengenali saya," kata Leeng dalam hatinya.</p> <p>Nah, bubuk itu hilang dengan serta-merta dan tiada lagi. Sementara Laki pula, nafasnya tidak ubah lagi seperti nafas sejenis ikan air tawar yang biasanya melekat pada batu, yang mana nafasnya sudah tersangat lemah di bawah kolong rumah Timbunan Tulang. Leeng kembali semula ke tempat mengambil air, dan kemudian mandi. Apabila selesai mandi, ia menjelmakan pula dirinya menjadi seorang gadis yang sangat jelita, dan kemudian pergi semula ke rumah Timbunan Tulang. Sementara itu, ketika gadis jelmaan Leeng berjalan, kesemua rumput-rumput yang dilaluinya bergoyang-goyang dan berkata, "Bertuah sangat gadis itu sebab kita bukan manusia, kalaulah kita ini adalah manusia, maka kitalah yang dapat memilikinya, sebab dia itulah gadis yang paling cantik," kata rumput-rumput itu. "Nakal sungguh rumput-rumput ini mengejek orang yang bukannya secantik manapun, dan berkata begitu pula," kata Leeng.</p> <p>Lalu, Leeng pun segeralah datang ke rumah Timbunan Tulang pada waktu hari sudah mulai petang. Apabila kanak-kanak itu melihatnya, mereka segera berlari naik lalu memberitahu Timbunan Tulang.</p>	<p>bug like this." "Why is my house about to fall down?" said Bone Pile. "I'm amazed at you kids. You say there are wood-eating bugs, whereas it's the same person, the one who came after Laki and to get the fishtrap." "He's got me figured out again," thought Leeng.</p> <p>Then the wood-eating bugs disappeared and there were no more. As for Laki who was still under the house of Bone Pile he was by now so weak that his breathing was extremely slow. So Leeng returned once again to the water drawing place and bathed. When he finished bathing he turned into a beautiful woman and returned to Bone Pile's house. As that woman walked to his house the grass and weeds swayed back and forth saying, "That woman is fortunate because we are not humans. Were we humans, we would claim her because she is the most beautiful woman." "This grass is naughty," said Leeng to himself, "to praise this woman to that extent when she isn't that good looking."</p> <p>Leeng as a woman got to the house in the afternoon, and was seen by the children. All together they went up into the house and said, "Uncle, Uncle, there is a really attractive</p>
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nobo babanar no ko aparu. Ilo no babanar noko timbang mongogom, paat modtudung nu oy maman,” ka di katanganakan. “Ay, sombo inoy tanganak kow?” ka kabarasan, ka di Bumbun Tulang. “Peendokodo duyu,” ka.

Ongoy diino it tongo katanganakan, ongoy no sid tongondu, “Dii po oy Minan om indakod, ka di Maman,” ka. “Oõ ... ong aso-i ot rintod om sukang ti walay dikowu, mindakod-i bo iti,” ka dit tongondu. Om keendakod, aa-po nokeendakod, nokopiintanga nogi dit tukad, tiliw no i Bumbun Tulang om kokitanay nga inturu mongontio. Soromoon-i bo diino iti do kootomon, sid suriba po, gogompoton no i longon do monong-“Indakod oy adi,” ka. “Indâakod-i tu aso-i o rintod om sukang ti walay ya diti,” ka. (Aso-i tadat, aso-i pantang).

Om indakod, nn, ogom-ogom sid tamparon dit tukad kabarasan, monudtudlung. “Nn, adang no oy adi mogom-ogom sino, is osomu ino. Siilo koh mogom-ogom,” ka di Bumbun Tulang. “Nn, amu-i bo iti oy aka, mimingkoyod po, des alalasu no ino, tutumongus oku po siiti,” ka dit tongondu.

Om monutudlung, kotutudlungay no i Laki nga, minamarabag ti romow. “Nokuro koh ka dino oy adi?” “Nn, des oy aka, nga mokimaap-i bo tu kaalaga

“Pakcik, pakcik,” kata mereka, “ada seorang gadis di luar sana, dan dialah gadis yang paling jelita. Dialah juga yang benar-benar padan dan bagaikan pinang dibelah dua dengan pakcik,” kata mereka. “Mana dia gadis itu, anak-anak?” tanya Timbunan Tulang. “Persilakan dia naik,” katanya lagi.

Lalu kanak-kanak itupun pergi menemui gadis itu, “Wahai makcik, persilakan makcik naik ke rumah, kata pakcik,” kata kanak-kanak itu. “Baiklah, jika rumah ini tidak punya apa-apa pantang larangnya, saya tetap akan naik juga,” jawab si gadis. Setelah gadis itu naik ke rumah, dan baru sahaja berada di tengah tangga, Timbunan Tulang terus mengintainya dari pintu, dan ketika ia melihat akan paras rupa gadis itu maka bersinlah Timbunan Tulang sebanyak tujuh kali, akibat terkena panahan kejelitaan si gadis. Sementara itu, akibat merasa gembira yang teramat, maka ketika gadis itu masih berada di bawah, Timbunan Tulang segera mencapai tangannya dan berkata, “Silakan naik cik adik,” katanya. “Persilakan naik sebab rumah kami ini tidak ada pantang-larangnya,” katanya lagi.

Bila gadis itu naik, ia segera duduk di hamparan tangga sambil melihat-lihat ke bawah. “Ala dik, janganlah duduk di situ, kotor tempat tu. Duduklah di sana,” kata Timbunan Tulang. “Tidak apa-apa juga ‘bang, saya nak berehat sebentar, panas cuacanya,” jawab si gadis, sambil memandang ke bawah.

Ketika Leeng (si gadis) terpandang akan Laki di bawah kolong, airmatanya jatuh bercucuran. “Apa terjadi dengan cik adik ni?” tanya Timbunan Tulang.

woman over there. She is a perfect match for you.” Bone Pile asked, “Where is she? Have her come in!”

So the children went to the woman saying, “Auntie, please come in.” The woman said, “Alright, as long as you don’t have any prohibitions against it right now [because of having performed pagan rituals in the house].” When she was just part of the ways up the steps Bone Pile looked out and saw her and sneezed seven times [because of the glory of her countenance]. He was so happy that while she was still coming up he took her by the arms and said, “Please do come in. Come in because we have no prohibitions on coming into the house.”

The woman came up the steps and sat on the stair covering and looked down. “Dear, don’t sit there; it’s dirty there. Sit over there,” said Bone Pile. “No thank you, I’ll stop here and catch my breath; it’s hot today,” said the woman.

As she looked down she saw Laki and her tears flowed. “What’s the matter dear?” asked Bone Pile. She answered, “Oh sir, I’m sorry, I’ve just

<p>om ogumu no boroson, naar olisun, lisunon oku,” ka dit tongondu. “Oõ, sagay kangku dikaw, siilo kito kangku,” ka di Bumbun Tulang. Kuyutay no i longon, owito no sumuwang sid iiyonon yo. Na soromoon-i bo dñino iri, laba ko minaan layano babanar. Minaan no dñino paakano, nakaakan-i turus noowit sumuwang sid oodopon yo.</p> <p>Soromoon-i bo dñino iri, masam-ko mñililit-i kabarasan o woluu do mingkaso. Om kiinam-i dñino do mingkaso, dot aa-i nokoodop; kaanaman kabarasan dot aa nokoodop. Moyo po di kotûuru i sodoy om nokoodop i Bumbun Tulang, nokoodop sid poo dit tongondu. Asal-ko nokoodop, mâangay no sosopo i timpululu nga pokikijom po di sinundu. Nososop po i timpululu, mâangay no pulido it tulu di Bumbun Tulang, indoo no.</p> <p>Asal-ko nokeendoo, onuwo no i Laki, maay no podsuo, om popilâayo no sid di Oduw nga miitimbang di Oduw mogom-ogom. “Nungay Laki, sera koh ka kooli õo?” ka di Oduw, nokotigog no. Nga, “Taaw, miilom mogom-ogom oku diti siti. Aaku-i nelaan do minabpanaw oku,” ka di Laki. “Nunga dõo. Adi sombo no Yoto?” “Nunga taaw, milo pom Yoto ka nu, insan nokito ku nga amu om, otutunan ku gaam, nasambat ku poma,” ka di Laki. “Doo,” ka di</p>	<p>“Minta maaf bang sebab barupun sampai di sini tapi sudah banyak teguran, aduh mata saya ‘ni terkena asap,” jawab Leeng. “Kan saya dah cakup, tak baik duduk di sini. Jom kita pergi ke sana,” kata Timbunan Tulang, lantas memegang tangan Leeng, dan kemudian membawanya masuk ke tempatnya beristirahat. Gadis jelmaan Leeng dilayan oleh Timbunan Tulang dengan baik sekali, ia diberi makan dan kemudian dibawa pula masuk ke tempat tidurnya.</p> <p>Sementara itu, setelah mereka berdua sudah berada dalam bilik, maka bukan main mesranya lagi mereka bergurau-senda antara satu sama lain sehingga sedikitpun tidak dapat melelapkan mata selama enam hari berturut-turut. Dan ketika tiba hari yang ketujuh, tertidurlah Timbunan Tulang di atas riba si gadis. Sebaik sahaja Timbunan Tulang tertidur, Leeng terus menghisap pusar kepala Timbunan Tulang sehingga ilmu Timbunan Tulang malap dengan serta-merta. Setelah menghisap pusar kepala Timbunan Tulang, ia segera menjatuhkannya ke tepi dan segera turun ke bawah.</p> <p>Sebaik sahaja Leeng turun, ia terus mengambil Laki dan kemudian dimandikannya. Sesudah itu, Leeng melemparkannya ke rumah sehingga dengan serta-merta Laki tiba-tiba berada di samping Oduw. “Aik Laki, bila masa pula kau pulang?” tanya Oduw, kerana terkejut dengan keberadaan Laki di sampingnya. “Entah, saya tak tahu pula. Tiba-tiba saja saya sudah berada di sini. Saya tak ingatpun bila saya berjalan pulang,” jawab Laki. “O iyakah... jadi, Oto di mana?” tanya Oduw.</p>	<p>arrived and there’s been much talk, and I’ve gotten smoke in my eyes.” “Oh well, that’s why I said we should sit there,” said Bone Pile. Then he took her by the hand and brought her into his home. He more than served her well. He fed her and straightway thereafter brought her into his bedroom.</p> <p>In their [sexual] play they were like a vine that wraps itself around a tree. As they went on with their intimacies they never slept. They went on for six days without sleeping. On the seventh day Bone Pile finally went to sleep – with his head on the woman’s lap. As soon as he had fallen asleep the woman began sucking on his fontanel, causing the ‘light’ of his magic to go out. After sucking on his fontanel, she moved Bone Pile’s head off her and left.</p> <p>When Leeng got out of the house he took Laki and bathed him, and then flung him back to Goduw, and there he suddenly was sitting next to her. “Oh my goodness, when did you get back here Laki?” asked Goduw startled. “You’ve got me,” said Laki, “all at once I found myself sitting here. I don’t have any recollection of walking.” “Wow. So where is our son?” “I have no idea. Out of the blue you refer to our son. I’ve never</p>
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Oduw, madaada-i bo d̄fino tu mimang-ko nopikiran no dot it tanak yo ot minongongoy.

Oh, asal-ko nokopilay di Leeng i Laki, guli no w̄agu sid walay di Bumbun Tulang. Dot i Bumbun Tulang bala diri, asal nokeendoo i Leeng, nopusik no. Om koposik nga, aaku no elalaan do momiid di mato, mogium, mogigintong, monongkuawor, nga aso-i siri. Mongoduat di katanganakan dot, “Siongo no it tongondu?” ka. “Nga taaw, aso-i nokitanan dagay dot mindoo,” ka dit katanganakan.

Na, i Leeng diri guli d̄fino sid walay, indakod. “Oy ambaya, isay ka iumon nu ão?” ka. “Nga it tongondu – warot tongondu nokorikot siti,” ka di Bumbun Tulang. “Isay ka it tongondu kanu diri nga, yoku!” ka di Leeng. “Ay dess,” ka di Bumbun Tulang. “Apapal̄ad koh no dino tu minaan oku akalay dikaw,” ka. “Ong aaku no nakalan dikaw, rondogunon ku no not tulu nu,” ka di Bumbun Tulang. (Rondogunon ka, atagasan nopo, maan no poongkoso sid kayu, isokot. Ay o masam-ko ah patakomp dat tongo tulu da kara o rondogunon ka.) “Nn, ão, bang araat noboy ambaya o ginawo nu, nga seseera-i ino, nunu-i nunu o kenginan nu, ongoy-i siti, aa-i iti tumulak tu mimang-ko dogon no do sala,” ka di Leeng.

“Entah pula, tiba-tiba saja kau cakup Oto, sedangkan bukannya saya kenalpun walaupun saya ada berjumpa dengannya,” jawab Laki. “Baiklah,” kata Oduw, dan segera mendingkan diri kerana dia sudah tahu bahawa anaknyalah yang telah menyelamatkan suaminya.

Sementara Leeng pula, sebaik sahaja ia melemparkan Laki, ia segera kembali ke rumah Timbunan Tulang. Padahal Timbunan Tulang pula, sebaik sahaja Leeng turun ia terus terjaga. Dan apabila ia terjaga, bukan main lagi dia dengan gayanya menggosok-gosok matanya sambil memandang dan meraba-raba di sekelilingnya untuk mencari, akan tetapi gadis itu sudah tidak ada lagi di situ. Kemudian ia bertanya pula kepada anak-anak, “Di mana sudah gadis itu pergi?” tanyanya. “Entah pula, kami tidak melihat dia turun,” jawab anak-anak itu.

Sementara Leeng pula, sesudah ia kembali ke rumah Timbunan Tulang, ia terus naik. “Hai kawan, siapa yang kawan cari?” tanya Leeng. “Gadis itu, ada seorang gadis yang datang ke mari,” jawab Timbunan Tulang. “Siapakah dia gadis itu? sayalah ini yang sebenarnya,” kata Leeng. “Alamak,” jawab Timbunan Tulang, “kau sangat bertuah kerana dapat menipu saya. Kalaulah kau tidak menipu saya, memang kepala kau tu sudah saya jemurkan.” “Baiklah, kalau kau tidak senang hati terhadap saya, saya bila-bila sahaja, apapun yang kau hendak lakukan, datang saja di sini, saya tidak akan menolak sebab memang sudah salah saya,” kata Leeng. “Tiada siapapun yang mahu menyalahkan kau. Mana mungkin kau tidak merasa sakit hati dengan

so much as seen him. How would you expect me to recognize him even if I met him?” “Good point,” said Goduw and then she said nothing, supposing that it was her son who went and got Laki back.

As soon as he had flung Laki back home Leeng went back to Bone Pile’s house. Actually as soon as Leeng had gone out of the house Bone Pile had awakened. Then he rubbed his eyes, searched around, looking, groping but the woman wasn’t there. So then he asked the children, “Where is the woman?” “We don’t know; we didn’t see her come out of the house,” they answered.

So Leeng returned to the house and went up inside. “Friend, who were you looking for?” she said. “The woman – there was a woman that came here,” said Bone Pile. “The woman you are referring to is me!” said Leeng. “Oh my goodness,” said Bone Pile, “you have great magic, managing to trick me. If I had known, I would have cut off your head and had it drying in the sun.” Leeng said, “Alright, if you are upset with me, whatever you want to do to me, just come here. I’ll accept it because clearly I have done wrong. No one will blame you. Of course you feel hurt. So whatever you want to do to me, it’s up to you.” Bone Pile responded,

<p>“Aso-i peensala dikaw. Siongo mat aa oruol o ginawo nu dino. Adi, nunu-i nunu o kenginan nu, ombo koh no,” ka di Leeng. “Ay aso-i mangan nu tu mimang-ko oruol ah ginawo ku,” ka di Bumbun Tulang, om indoo no.</p> <p>Om pikinam yotilo do mitibas nga amu-i bo otogu. Kukukûuro-i nga aa otogu, kiduduwo nga aa otogu. Nga i Bumbun Tulang diri, aso no sinundu doyino, tu na'anu no.</p> <p>“Nn dees,” ka di Leeng, “iti oy ambaya, mimingkoyod po tu momodlopoy po. Tu sabanar no, araat o kadaat ku dit tâantad ku diti mabpanaw,” ka. “Oõ, aso-i bida,” ka di Bumbun Tulang. “Ba, isay o gulu?” ka di Bumbun Tulang. Om, “Ba, ikaw no bo ino tu ikaw ot araat o ginawo, yoku diti aso-i karaatan do ginawo ku,” ka di Leeng. (Modlopoy nopo, okon-i-ko modlopoy ka dit modlopoy biasa.) Maay kabarasan di Bumbun Tulang kuyutay i Leeng om poloposo nogi sid kotud, sinumiliw do gana. Poloposo sid gana, sinumiliw do kotud. Poloposo sid sungoy, sinumiliw do dalamas. Om popilolomboyo nogi kabarasan, om maay tibaso nga kasanangan monginggat. Turu o ninggatan, aso-i ot nopuwalun.</p> <p>“Adi, okukuro oy ambaya, sumuli oku gaam?” ka di Leeng. “Ay ba, sumuli nobo. Sera ma dot</p>	<p>hal itu. Jadi, apa sahaja yang kau mahu, silakan,” kata Leeng lagi. “Kau tak payah mencabar saya, sebab saya memang sakit hati dengan kau,” kata Timbunan Tulang, lantas turun ke bawah.</p> <p>Lalu merekapun mulalah berlawan pedang, namun tiada satu pun antara mereka yang tembus dengan mata pedang. Macamanapun caranya tapi tetap tidak tembus dengan pedang. Tapi Timbunan Tulang itu sudah tidak ada kuasa ajaibnya sebab Leeng sudah menghisapnya.</p> <p>“Alamak,” kata Leeng, “beginilah kawan, kita berhenti dahulu, kita beradu kekuatan dahulu. Sebab, sebenarnya saya mempunyai firasat yang tidak baik ketika saya baru hendak pergi ke sini,” kata Leeng. “Baiklah, mana-mana saja,” jawab Timbunan Tulang. “Siapa yang dahulu?” tanya Timbunan Tulang. “Kaulah tu sebab kau yang sakit hati, saya ‘ni tidak sakit hati,” jawab Leeng. Lalu Timbunan Tulang memegang Leeng dan kemudian menghempaskannya ke bukit, maka bukit itu telah menjadi tanah rata. Kemudian Timbunan Tulang menghempaskannya pula ke tanah rata, dan tanah rata itu telah menjadi bukit. Dihempaskannya lagi pada sungai, maka sungai itu telah menjadi batu dinding. Setelah itu, Leeng diputar-putarkan oleh Timbunan Tulang, kemudian dicantannya dengan pedang, namun Leeng pula dengan senang hati makan pinang sebanyak tujuh kali, jauh sekali meninggal dunia.</p> <p>“Jadi, bagaimana ‘ni kawan, saya membalaskah?” tanya Leeng. “Ya mesti membalas. Mana boleh tidak</p>	<p>“You don’t need to question me because of course my feelings are hurt.” Then he went out of the house.</p> <p>So they started sword-fighting, but neither could penetrate the other. No matter what they did they couldn’t cut one another. Bone Pile no longer had his magic because Leeng had taken it from him.</p> <p>Then Leeng said, “Friend, let’s stop sword fighting for a while to do another contest. Actually on the way here I had a bad omen that I need to deal with.” “As you like,” said Bone Pile. “Okay, so who goes first?” Leeng responded, “You go first, because you have the hurt feelings. I don’t have any bone to pick with you.” Bone Pile grabbed Leeng and slammed him into a hill and it became a plane. Then he struck a plane and it became a hill. He slammed him into a stream and it became a rock wall. Then he spun him like a top and struck him with his sword, but he just found him sitting there calmly chewing betelnut. Rather than die straightaway he chewed seven times.</p> <p>“Alright then friend, can I take my turn now?” asked Leeng. “Go ahead, have your</p>
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aa misuli,” ka di Bumbun Tulang. (Oh, iri o komoyon do ‘modlopoy’ ka, siriban obo. Oh, i milawan.) Maay kuyutay di Leeng kuyutay i tawak di Bumbun Tulang nga, obo nga inturu mikorowolis i tunturu dot ugu-po-ko pinuobo do rokok, meepatay no doyo. Om poloposo sid kotud nga sabat no kukubong, gagana. Om poloposo sid gana nga sabat no osisimpurugu o kokotud. Poloposo no sid sungoy nga sabat no o dadalimas. Om polimpupuay nogi di mad-i yo nga, nopituru. (It padang bo.) Turu ong turu o ningkatan nga opososi no kabarasan. Om mangay ungkuriyabay dit tagkos yo nga nopoulosian.

“Ba oy ambaya, ino tu ogumu konow, om pagkam adarakan-i o karaat do ginawo nu dino, milawan tokow no keembagu,” ka di Leeng. “Ay oy ambaya, amu no,” ka di Bumbun Tulang. “Mimang-ko kumala oku no dikaw dino, nga ino po mangay po ulito i masa ku tu araat iti,” ka. Tu nokurong korit-i do tugarang kabarasan nga turu-turu koyuwan ot manangkus, rumosi. (Oh, ulito po i masa ka, i bubuatan obo di mûla tu sosonginan.)

Adi mâangay no dfino ungkuriyabay keembagu dit tagkos yo nga na, noolit nobo i masa, iri no iri sosonginan. “Ay ino dino puas-ati koh no gaam, aa-koh no gaam dino manasal dot aa-koh no lumawan dogon?” ka di Leeng. “Nn, ba kukuoyon po ka, mimang-ko nakala oku no,” ka di Bumbun

membalas,” jawab Timbunan Tulang. Kemudian Leeng memegang pinggang Timbunan Tulang sehingga tangan Leeng tujuh kali melilit pada pinggang Timbunan Tulang dan menyebabkan nafas Timbunan Tulang hampir-hampir putus. Dan setelah itu, Leeng menghempaskan pula Timbunan Tulang ke bukit tapi hanya sedikit sahaja menjadi rata. Lalu dihempaskannya pula ke tanah rata tapi hanya sedikit sahaja bonggolan pada tanah itu. Kemudian dihempaskan pula ke sungai namun hanya sedikit sahaja batu dinding. Dan kemudian Leeng memotongnya pula dengan pedangnya, sehingga Timbunan Tulang terpotong sebanyak tujuh potongan. Dan Leeng kibaskan pula dengan tali pinggang kainnya maka Timbunan Tulang hidup semula.


“Hai kawan, kini kamu sudah banyak, dan oleh kerana hatimu sangat sakit, marilah kita berlawan semula,” kata Leeng. “Ahh, kawan... cukuplah,” jawab Timbunan Tulang. “Memang saya sudah mengaku kalah. Cuma tolong kembalikan saya kepada seperti sediakala, sebab jika keadaan saya seperti ini, ia sangat tidak baik,” jawab Timbunan Tulang, sebab walaupun hanya bunyi haiwan yang paling kecil saja pun tujuh orang yang akan lari kerana ketakutan.

Lalu Leeng mengibaskan semula dengan sapatangannya sehingga Timbunan Tulang kembali seperti sediakala yaitu hanya seorang diri sahaja. “Jadi, kau sudah puas hatikah, dan tak mahu lagi berlawan dengan saya?” tanya Leeng. “Nak buat macamana lagi, memang saya sudah kalah dengan kau,” jawab

turn. You’ve got to have a turn,” said Bone Pile. So Leeng grabbed Bone Pile by the waist and squeezed so tight that his fingers encircled his waist seven times, so that he could barely breathe; he was near death. Then he slammed him into a hill but it only made a small part change to flat land. Then he slammed him into the plane and only a bit changed to hill. He slammed him into a stream and it only became a small rock. Then he struck him with his sword and he became seven full bodies. He had seven betelnut husks but they were very pale [showing a loss of supernatural power]. Then Leeng fanned them with his waist cloth and they came back to life.

“Alright then friend, since you have undergone much, and since you have such a bone to pick with me, let’s fight some more,” said Leeng. “Friend, that’s enough already,” said Bone Pile. “I admit defeat. But just restore me from this rotten state, because it’s not good.” His state was such that even the smallest animal sound would set the seven of him running in fear. So he wanted to get back to his original bodily state.

So then Leeng fanned the seven with his waistcloth and he was back to normal again, one whole person. Then Leeng said, “Are you now satisfied, and no longer want to fight me?” “What am I to do; I was soundly defeated,” said Bone Pile. “That being the case,” said

<p>Tulang. “O na bang kaa dino, mokimaap-i dikaw do neeman-iman koh. Nga yoku diti mumuli oku po dino,” ka di Leeng. Na minuli nobo dino-ri.</p> <p>Kooli, “Nunga oy Oto, na oleed koh diri. Siongo pinakaayan nu?” ka di Oduw. “Nn, siilo toy Idi,” ka di Leeng. “Ng, isay ka tit Yoto kanu diti?” ka di Laki do meed do mogigintong. “Nungay Laki, aanu-i gaam andaman it taantad nu mamananaw do monontian oku? Na iti nobo iri it tanak kito,” ka di Oduw. “Ay na oleed oku-i balaay diri. Diiy oboy Oto, awasi poma tu noopud koh-i dot asot minomiara dikaw,” ka bo dogima di Laki.</p> <p>Nga na naka nopo dino, ino no gisom dot aandaman ku. Aa elaan dot ki-tompus po ko kukuro nga ino no gisom dot aanadaman ku. Noompus.</p>	<p>Timbunan Tulang. “Baiklah, jika demikian saya minta maaf kerana membuatkan kau kecewa. Berkenaan dengan saya ni, saya mahu pulang sudah,” kata Leeng, dan iapun pulanglah.</p> <p>Setelah pulang, “Aik Oto, lamanya kau. Kau pergi ke mana?” tanya Oduw. “Ahh, di situ saja ‘bu,” jawab Leeng. “Siapa yang maksudkan Oto ni?” tanya Laki sambil memandang ke sekeliling. “Alamak Laki, kau tak ingat lagikah sebelum kau pergi dulu, saya sedang mengandung? Nah, inilah anak kita ‘tu,” jawab Oduw. “Aik wah, lama juga pula saya ‘tu ya. Nasib baiklah kau hidup juga Oto, sedangkan tiada yang menjaga kau,” kata Laki.</p> <p>Sesudah demikian, maka berakhirlah kisah Laki yang mencari bemban untuk dibuat bubu. Tamat.</p>	<p>Leeng, “I’m sorry you ended up disappointed. As for me, I’m heading back home.” So then he set off for home.</p> <p>When he got home Goduw said, “Oh my son, you were away a long time. Where did you go?” “Just over there,” said Leeng. “Who is this you are calling ‘son’?” asked Laki as he looked on. “Oh my Laki, don’t you remember that I was pregnant before you set off? This then is our son,” said Goduw. “Oh, I really was gone a long time. Son, it’s great that even tho I was not around to care for you, you have survived,” said Laki.</p> <p>So then with things like that, that’s as much as I remember. I don’t know if there was more of an ending but that’s as much as I remember. 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>Minogurab it Turu Koyuwan Miobponee Tinangon di Ruminting Jailin Kg. Sinogindai Pitas, 2012.04.27 Tinulis di Rosnah Nain</p>	<p>Tujuh Orang Adik-Beradik Pergi Berburu Diceritakan oleh Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.27 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>Seven Brothers Go Blowgun Hunting Told by Ruminting Jailin Sinoginday Village 2012-04-27 English: James Johansson 2013</p>
<p>Waroo no ka ka ilo... pogurab no ah kusay. Pogurab kabarsan ilo, om pabpanaw, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka maapanaw no. Moyo po da kotûuru om nakalaga do kotud do kokowuton</p>	<p>Pada zaman dahulu, ada seorang lelaki pergi berburu. Ketika lelaki itu pergi berburu, dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan sehinggalah pada hari keenam ia berjalan. Setelah genap tujuh hari ia berjalan maka</p>	<p>One upon a time, a man went hunting with a blowgun. He walked on the first, second third, fourth, fifth and sixth day. When it got to the seventh day, he arrived at a hill that was enshrouded with clouds. Then</p>

<p>no beeno kotud. Om pogigintong kabarasan nga kiwaro o nunuk ka dot agaâagayo. Om ponitingaa kabarasan sid tuntu di nunuk, nga soromoon-i do koogumu do dudupot, mad-i-ko sosorupon-i it tuntu di nunuk ka do manapi di tuwa di nunuk.</p> <p>Adi, na ka di kusay, “Beenoy ki-towit, nga kada po, momili oku po dat kasadâangan ah kalawot,” ka di ginawo di kusay. Pomili di kasadaangan it amu alanut. Sopuko iri, insan-insan sopuko, naratu. Ongôoyo no di kusay. Noongoy-i, poomurâakit no do tapuy. Tumimpuun nogi do modsudu, amu po nakarakit i tapuy om waro no norongow dit kusay do minonguni dot, “Koy, koy, alalasu no iti,” ka. “Ay dîitatay, rogon maatalang,” ka di kusay, om panangkus nga nokuro ong wasay, tuunon. Nokuro ong tuan, wunsudon. Soromoon-i kabarasan om kîinam-i do manangkus nga nâakalaga sid tukad, naadan, daagan do koorosi. Soromoon-i nga nongo-papas ti tolingo do nasawit do lalaw, aa-i opurimanan. “Ay,” ka dit tobponee, tu turu koyuwan beeno miobponee, kusay kiawi. Adi, i keeso, i gulu o minogurab insan-i. “Ay, nokuro yaka?” ka.</p>	<p>sampailah ia pada sebuah bukit yang diliputi dengan kabus tebal. Setelah berada di sana, si lelaki mulalah melihat-lihat di sekelilingnya dan terlihat seponon pokok ara yang sangat besar. Dan ketika si lelaki memandang ke atas pokok itu maka ia mendapati bahawa dahan-dahan pokok itu bagaikan ditiup angin kerana banyaknya haiwan yang bergayut pada dahan pokok itu dan memakan buah pohon ara itu.</p> <p>Lalu, kata si lelaki, “Hari ini saya mesti membawa pulang hasil buruan saya, tapi saya memilih dahulu mana dia ungka yang sederhana,” kata si lelaki dalam hatinya. Kemudian ia memilih ungka yang sederhana dan tidak liat. Sesudah itu, diapun menyempitnya. Apabila ungka itu sudah jatuh ke tanah, dia segera mengutipnya dan kemudian memasang ungun api. Akan tetapi, belum pun api itu sempat menyala, si lelaki telah mendengar sesuatu bunyi yang aneh. “Aduh, aduh panasnya ini,” bunyi suara itu. “Ehh, hantu nyata,” kata si lelaki, dan terus melarikan diri sehingga walaupun berjumpa dengan air terjun tapi dia terjuni sahaja. Berjumpa dengan curam pun dia turuni sahaja. Malah, bila dia sudah terlalu berlari maka apabila sahaja sampai di perkarangan rumahnya ia terus jatuh pengsan, akibat terlalu takut. Bahkan telinganya juga terkoyak akibat tersangkut pada duri rotan, tapi dia tidak rasa sakit. “Aik,” kata adik-beradiknya. Sebab mereka semua seramai tujuh orang adik-beradik dan kesemuanya adalah lelaki. Dan anak yang paling tualah yang pertama kali pergi berburu. “Aik, kenapa dengan abang ni?” kata mereka.</p>	<p>he looked and saw that there was a huge banyan tree on the hill. He looked closely and it was as if the branches were being blown by the wind because they were full of animals eating the fruit.</p> <p>So the man said to himself, “Today I’m going to have something to bring home. I’ll choose a gibbon of medium size – one whose meat is not yet tough. He shot his blowgun just once and a gibbon fell. He went and fetched it, and then lit a fire. As he was just lighting it and it had not yet caught fire, he heard, “Ouch, ouch, this is very hot.” “This is a demon manifesting in this realm,” he said and ran. Even tho he came across a waterfall he just jumped in. When he met with a landslide he just jumped down. He ran and eventually got to his own house steps and fainted there from fear. His ears were torn up from running into thorny rattan, but he didn’t even feel it. They were seven brothers in all. One brother said to him, “Oldest brother, what’s the matter?”</p>
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<p>Noposiyan no om maay nogi duato, “Nokuro koh dino oy aka, nu o nokitanan nu?” ka. “Naar, babanar po ino do nokorosi oku. Nakaajang oku dot ogumu dara dudupot nga, pagka tu wilton oku, pomili oku po di keengingan ku do monopuk i kalawot, om ponopuk oku dîino om kapatay, maay ku dîino tunuway. Nga, aaku po notunuwan, momurakit oku nogi do tapuy om, mîilom waro norongow ku do minomoros dot, “Koy koy, alalasu neeno’, ka di norongow ku,” ka. “Do, ondos ku no. Elaan nong yoku, mogkorootan, nunu ma sîino koorosiyan, sampay nga matay do manangkus,” ka kabaran. “Ay bo kada-i bo kosususun,” ka dit kusay. “Aaku tobo rumosi ong yoku dino,” ka.</p> <p>Na, sowôoli no, pamanaw. Ugu om irad bo diri, asal-ko nakalaga siri, minonopuk, pomurakit do tapuy. Na mogot po iri tu nokosikit no om waro nogi o norongow do monguni dot, “Koy, koy, alalasu neeti,” ka. “Ay dii tatay,” ka. Minanangkus no, ugu om irad diri, ototombirang-i. Adi, kooli, duato no di kotolu, “Nokuro kow ka dino’y aka? Nunu ot ororongow duyu?” ka. “Kada ka bo kosususun sino, sampod ikaw,” ka di duwo koyuwan.</p> <p>Sowoli no i kotolu, ugu om îirad diri. Nga iri, na nakarakit no i tapuy, agaba no om waro nogi o</p>	<p>Setelah si lelaki sadar dari pengsan barulah ia ditanya. “Apa yang berlaku dengan abang ni, apa yang abang nampak?” tanya mereka. “Aduh, saya betul-betul merasa takut. Saya telah bertemu dengan haiwan yang begitu banyak, dan oleh kerana saya terasa lapar maka saya telah memilih ungka yang saya suka dan kemudian menyumpitnya. Setelah saya menyumpitnya, saya kira hendak memanggangnya, namun belumpun sempat saya nyalakan unggun api, tiba-tiba saya mendengar satu suara yang berkata, ‘Aduh, aduh panasnya ini,’ kata suara itu,” terang si lelaki. “Oh, ingatkan apa. Tak tahulah jika saya yang berada di sana, benda itu bukannya boleh menakutkan pun, sehingga separuh mati berlari,” kata lelaki yang kedua. “Jangan mudah mengomen,” kata si lelaki pertama. “Saya tak akan takutlah dengan itu,” kata lelaki kedua.</p> <p>Lalu lelaki yang kedua pula pergi berburu. Sama halnya juga sebab, sebaik sahaja dia sampai di tempat itu, ia segera menyumpit dan kemudian menyalakan unggun api. Bahkan ia ada kelebihan sedikit sebab api sudah menyala ketika dia mendengar suara yang berkata, “Aduh, aduh, panasnya ini,” kata suara itu. “Eyy,” kata si lelaki kedua dan segera berlari. Sebaik sahaja sampai di rumah, lelaki yang ketiga pula bertanya, “Apa kena dengan abang berdua ni? Apa yang kamu dengar?” tanyanya. “Jangan mudah mengomenlah, lebih-lebih lagi kalau kau,” jawab mereka berdua.</p> <p>Kemudian lelaki yang ketiga pula pergi berburu seperti mereka. Lelaki yang ketiga itu pula sudah</p>	<p>When he came out of his faint they asked, “What’s the matter? What did you see?” He answered, “Wow, it really scared me. I came across lots of game, but being hungry I chose one gibbon that I wanted and shot it. When it died I was going to burn off its fur. Before I could burn off its fur, when I was just lighting a fire, suddenly I heard something saying, ‘Ouch, ouch, that’s very hot.’ I wondered what it was. Then I did something stupid. What was there that frightened me to the point that I went into a dead run? Don’t be giving me lots of remarks.” “If it were me I wouldn’t have been frightened,” said the second brother.</p> <p>So the second brother went off hunting to the place of the first. Things took the same course, because when he got there he shot a gibbon and then started a fire. He got a bit farther along with the fire actually having started when he heard, “Ouch, ouch, this is very hot.” “Oh my,” he said, and then he ran just the same way. So much for his bragging. When he got home the third brother asked, “What’s the matter brother? What did you hear?” The two oldest said, “Don’t say anything; you would be even worse.”</p> <p>The third one followed in their footsteps, and one again the events followed the same</p>
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<p>norongow do minonguni, nga pânangkus-i.</p> <p>I kaapat, i kolimo, i koonom, ugu-i diri. Nga mogot po i koonom tu nopuliyen no do monunu it kalawot om waro nogi o norongow, nga iri tu nopuliyen no do monunu nga minangan-i poogolo. Soromoon-i kabelasan do koowutong tu neempug siri it dudupot dot nongo-patay no nga aa-i noowit do muli.</p> <p>Adi, waro it kotûuru ka i tinoori nga orûurukung, kakagonal no. “Ay, naar oy aka dikowu diti, oloed o kaakaakanan diti do rinapa. Soromoon-i iidi sowolokon no, monuu iidi do mongimpoori nga, mabpanaw do mabpanaw kow nga aso-i o tatântu, aso-i towit duyú,” ka di Kakagonal.</p> <p>“Nn, kada-i ka bo boboros doyikaw, sampôod ikaw tu kaakagaalon no, baabalangon, boobongungan kono sino,” ka dit onom koyuwan. (Lunggunon.) “Ay okon-i-ko monunusun oku toõ dino oy aka, mimang-ko seera ma dot kobulun oku, sampôod yoku tu insan ah sosogoon nga aaku-i kalaga do koorukung. Nga, ikowu no tu ongo-wawa'a, aa boyobo apapatut dot aso towit duyú songinan dot nokuro poma ong bobosing po,” ka dit tobponee.</p> <p>Adi, “Dii poy Idi om monorimo ka do minsasarap suuwab,” ka bala di sodoy. “Nn, siongo pakaayan nu</p>	<p>menyalakan unggun api yang besar ketika ia mendengar bunyi dan segera berlari.</p> <p>Lelaki yang keempat, kelima dan keenam juga mengalami hal yang sama. Namun, lelaki yang keenam itu sudahpun selesai memanggang satu ekor unggu ketika mendengar bunyi yang pelik itu. Akan tetapi, lelaki itu meninggalkan sahaja haiwan itu dan segera berlari. Manakala haiwan-haiwan yang ditinggalkan itu pula berbau busuk kerana memburuk di situ.</p> <p>Jadi kononnya ada seorang lagi adik daripada lelaki-lelaki itu yang paling lemah dan berpenyakit kusta. “Alamak, abang-abang semua, lama lagi sangatlah kita dapat makan lauk. Lebih-lebih lagi dengan ibu, dia sudah teringin sangat menikmati lauk, padahal ibu sudah menyuruh abang-abang semua untuk berburu tapi kamu semua balik dengan tangan kosong dan tidak membawa pulang apa-apa,” kata di lelaki yang berpenyakit kusta.</p> <p>“Ahh, tak payah cakap apa-apa, lebih-lebih lagi jika kau yang berpenyakit kusta. Sudahlah menghidap penyakit kusta, tuli lagi pula tu,” jawab mereka. “Saya bukan bermaksud untuk mengomen kamu, sebab memanglah saya tidak berani. Sedangkan di tempat mengambil airpun saya tak mampu. Tapi, kamu semua tu sebagai lelaki yang gagah perkasa, memang tidak patut kamu tidak membawa pulang apa-apa walaupun hanya tupai sahaja,” kata si adik bongsu.</p> <p>Jadi, “Ibu, esok nanti ibu tolong masak nasi ya,” kata si lelaki yang berpenyakit kusta. “Aik, kau</p>	<p>course. This one however got the fire started and the fire grew big before he heard the voice, and then he also ran away.</p> <p>For the fourth, fifth and sixth brothers things went the same way. The sixth brother got a bit farther along. He got finished burning the fur off the gibbon when he heard the voice. So he also left it behind and ran. That place became very stinky because of all the game left behind to rot.</p> <p>So there was a seventh brother, the baby, but he was very weak, and he had leprosy. Leper said, “Brothers, it’s been a very long time since we’ve had any meat to eat. It’s worse for mother; she tells you to go get game and you do go out, but you don’t do it properly, and you bring nothing back home.”</p> <p>“Don’t you be saying anything. How much worse would it be with you, since you have leprosy and are stupid to boot,” said the six brothers. “Don’t be saying such things to me brothers; I’m not claiming to dare to go there. I can’t even go to fetch water because I’m so weak. But since you are all healthy and strong, it’s not fitting that you didn’t bring home so much as one game animal, even if it was just a squirrel.”</p> <p>So that night the seventh brother said, “Mother, cook for me early tomorrow morning.”</p>
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<p>oy Oto?” “Ay, aso-i bo sîilo modsu oku. Maalan oku no dot ugu diti, madaada sitid walay, insan kopodsu nga amu,” ka di Kakagonal. “O nga, ino nopo bo ong mabpanaw koh okon-i-ko minsodu,” ka bo dogima di tindi. Amu-i koyuu, nokuro mang arâaraat. “Ay sera ka dot osodu, sîilo oku-i ad sosogoon,” ka. Mantu-i, ogumu po boo sopuk tu notikid do sopuk.</p> <p>Adi, orikot i susuwab, nakaakan po iri, onuwo no dîino i sopuk om i karaban, pabpânaw no. Ontod sid sosogoon kabarasan om monitingaa, mogigintong, ka di ginaawo di kusay, mooboros i ginawo, “Sombo ka kaa'ajangan do aka diti dot dudupot, aso-i ‘ti,” ka. Om pabpanaw kabarasan ilo, kanaaman maapânaw no, om nakalaga nogi do kotud. Om kalaga sid kotud om intangay nga, minîimpug-i ‘ti kalawot. “Ay dõo, siti toõ bala yo-aka kaalaga'on,” ka. Ii sopuk nga songsosondi-w-i siri. Kodung-ko nakalaga, ponitingaa, ay ogumu bo duudupot. Iri no iri tu masam-ko sorupon i tuntut di nunuk do manapi do naawi o bansa do duudupot, kalawot, maragang, togorog no.</p> <p>Adi, ponopuk i kusay do kalawot, asal-ko nosopuk, om noloo, onuuwo no di kusay. “Hmm, momumurakit po do tapuy,</p>	<p>mahu pergi ke mana?” tanya si ibu. “Tidak ke mana-mana, saya mahu pergi mandi. Saya malaslah asyik duduk di rumah saja, mandipun tidak dapat,” jawab si lelaki yang berpenyakit kusta. “Baiklah, tapi kalau kau mahu jalan jangan pergi jauh-jauh,” pesan si ibu. Si ibu tetap menyayangi anaknya itu walaupun keadaannya seperti itu. “Bukannya jauh-pun, setakat di tempat mengambil air sahaja,” jawab si lelaki. Tambahan pula, mereka punya banyak sumpit, semuanya memiliki sumpit masing-masing.</p> <p>Keesokan harinya, sesudah makan, dia mengambil sumpitnya dan kemudian bertolak. Bermula dari tempat mengambil air dia mula memandang ke atas sambil berkata, “Di mana agaknya tempat abang-abang berjumpa dengan binatang tu ya? Tak adapun,” katanya. Dan meneruskan perjalanannya sehingga enam hari lamanya ia berjalan, barulah ia sampai di sebuah bukit. Sesampainya ia di bukit itu dia mendapati bahawa banyak sekali ungka yang terkumpul di situ. “Oh, di sini rupanya abang-abang semua tu sampai,” katanya. Sumpit-sumpit milik mereka pun masih tersandar di situ. Sesampainya saja di situ, ia terus memandang ke atas dan mendapati banyak sekali binatang. Seperti sebelumnya juga iaitu pokok itu bagai ditiup angin kerana begitu banyaknya binatang yang bergayut di situ untuk memakan buah pohon ara itu. Binatang-binatang itu pula adalah ungka, sejenis kera dan monyet.</p> <p>Lalu si lelaki menyempit ungka. Sebaik sahaja disempitnya dan jatuh ke tanah, ia terus mengutipnya. “Hm, saya nyalakan ungun api</p>	<p>The mother asked, “Where are you going son?” “Oh, nowhere really, just over there to bathe. I’m tired of just staying at home all the time, and never even going to bathe,” said Leper. “All right then, but if you go out, don’t go far,” said his mother. She couldn’t bear to lose him, even tho he looked awful. “Oh I’m not going far, just over there to the water fetching spot,” he responded. They had lots of blowguns – one for each brother.</p> <p>The next morning after eating the seventh brother took a blowgun and a dart quiver and set off. When he got to the water fetching place he looked up and asked himself, “Where did my older brothers come across game? There is none here.” So he walked on and on the sixth day came to a hill. There he looked and saw all the gibbons gathered. “Oh, I’ll bet this is where my brothers came to,” he said to himself. Their blowguns were all sitting right there. When he got there and looked up there were lots of animals. It looked like the branches of the banyan tree were being blowing in the wind with the movement of every type of animal there. There were gibbons and other types of monkeys.</p> <p>So he shot a gibbon and as soon as it fell he went and got it. “I’m going to start a fire; I’m hungry,” he said. Oh, and as for</p>
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owitil,” ka. Oh dot, i koyuwan yo d̄ino balaay diri, ontod sid sosogoon om kinam dot maatatak it kogom dit kagal, n̄akalaga sid kotud, oluūulumis no i koyuwan, nolingasan.

Pomurakit do tapuy, kopomurakit-i, tunuway no d̄ino. Nopuliyani-i, aso-i mongunguni. “Nu ka komoyon do aka, aso-i diti?” ka dit Kakagonal. Nopuliyani-i do monunu, mangay no kikisay, tobukay, maangay no onsoko. Moyo po ka di mangansak no om m̄ilom waro minonguni dot, “Kooy, alalasu neeti,” ka. Ng, madaada it kusay, iri no monunu no.

N̄ansak-i, pangakan no, nga makin di mangakan ‘ti kusay, makin dot asarok. “Hgg, ong tulun koh laga siti, miilang kito mangakan,” ka di kusay. “Ong rogon koh no nga kada po, opongo oku po mangakan,” ka.

Nopongo no iri do mangakan, nga iri no bot opipit not ponong-‘kokooy’, madaada-i i kusay. Nopongo do mangakan kabasaran, poonopuk no dot aa elaan ong piro neenan o sinopuk tu it owiton do muli. Nosukup nopo i keinginan do piro neenan ot okikiro doo dot oowit, mangay yo impugo iri om maay no piongoso. Nokopiongkos-i iri, baru nogi om mangay d̄ino iumo i monguni.

dahulu, lapar ni,” katanya. Sementara tubuhnya pula tu, sejak dari tempat mengambil air telah berjatuh kupasan kustanya sehinggalah ia sampai di bukit itu, dan telah menyebabkan tubuhnya kini menjadi halus kerana sembuh dari penyakit kustanya.

Diapun menyalakan unggun api. Sesudah menyalakan unggun api, dia lalu membakar bulu binatang yang disumpitnya tadi. Sampai bulu binatang itu sudah terbakar, tiada apa-apa suara yang kedengaran. “Apakah yang abang-abang semua maksudkan tu, tak ada apa-apapun ni?” katanya seorang diri. Setelah selesai membakar bulu binatang itu, dia kemudian mengikis badan ungka itu sehingga bersih. Setelah itu dia kemudian membuang ususnya dan lalu memasaknya. Ketika ia sedang memasak, tiba-tiba terdengarlah olehnya suara yang berkata, “Aduh, panasnya ini.” Namun, si lelaki hanya diam sahaja, dia malah kian giat memanggang.

Setelah binatang itu masak, si lelaki pun lalu makan, dan suara itu pula semakin kerap berbunyi. “Hm, kalau kau manusia, mari kita makan bersama,” kata si lelaki. “Kalau kau hantu, tunggu saya selesai makan dahulu,” katanya.

Selepas ia selesai makan, bunyi itu pun semakin kerap pula ia mengadu, tapi si lelaki hanya diam sahaja. Setelah selesai makan, ia terus sahaja menyempit seberapa banyak binatang untuk ia bawa pulang. Setelah ia menyempit sebanyak mana jumlah yang ia mahu dan ia dapat bawanya, iapun lalu mengumpulkan binatang-binatang itu dan kemudian mengikatkannya antara satu sama lain. Setelah selesai

his body, as he had walked on from the water fetching place his leprosy gradually fell off of him until his skin was entirely smooth and he was healed.

He lit a fire and when it was burning he burned the fur off the gibbon. When the fur was all burnt off there was still no voice. “What was it that my brothers were referring to; I hear nothing,” said Leper. When all the fur was burned, he scraped the skin to clean it, gutted it and then cooked it. When it was being cooked suddenly there was a voice that said, “Ouch, this is very hot.” He didn’t react; he just kept roasting the monkey.

When it was cooked he began eating it, and he kept hearing the voice. The man said, “If you are a human who has come here, let’s eat together. If you are a demon, just wait until I’m done eating.”

When he had finished eating the voice was even more frequently saying, “Ouch”. He just contemplated it. When he was done eating he shot a number of animals to bring back home. When he had as many as he figured he could carry home, he gathered them and strung them together. Only after finishing that did he go looking for the voice. He

<p>Minsolili dit sid pinomurokitan do tapuy do mogium, aso-i ot okito. Iri no nokito, waro ot muusuni o kayu dot odfidibak. Adi, rorongoon di kusay kakal po monong- “Kokooy, alalasu neeti,” ka. Rongoo no di kusay babanar nga iri not tontok, om intangay kabarasan dit tiya di mooboros nga miiguguyu. Wutûuso no di kusay iri – di kaakagalon – posuwâango no di karaban yo, ûuli no.</p> <p>Miboboros ka dit aa-po nokooli, opusow it tindi dot, “Siongo po Yoto diri?” ka. “Ay nunu po ka mangan nu oy idi, minatay no beeri. Posisinon-i ino, awasi nogi ong minatay ad gowuton; maalan oku-i yoku dino do koowutong – adarakan o koowutong di balang yo,” ka. “Ay, kokoyo duyu-i boy Oto, osian. Songkuro karaat, tulun-i.” “Oõ, maalan oku-i yoku dino do momiara do koowutong, om aso-i tootutûukan o karaja,” ka dit onom koyuwan. Madaada dîino bo it titindi.</p> <p>Aa-po leeled om nokooli no. Kooli nga ookud no do binabo. “Nunga, o kio,” ka dit onom koyuwan dîino. “O kio, nokooli-i. Nga naar gaam nogi yalo, kiwaro</p>	<p>mengikat binatang-binatang itu, iapun pergilah mencari arah bunyi itu. Dia berpusing-pusing dekat unggun api yang ia pasang untuk mencarinya namun ia tidak menjumpai apa-apa. Yang ia nampak hanyalah sepohon kayu yang begitu kecil sekali. Apabila melihat pohon kayu itu, si lelakipun meneliti arah mana suara yang berkata, “Aduh, aduh, panasnya ini.” Dan apabila si lelaki menelitinya betul-betul maka tidak lain dan tidak bukan, kayu itulah rupanya yang berbunyi, dan tambahan pula sewaktu suara itu berkata, pohon kayu itupun juga ikut bergerak-gerak. Lalu si lelakipun mencabut pohon kayu itu dan kemudian memasukkannya pada tembelah dan terus pulang.</p> <p>Sementara ibu dan abang-abang si lelaki yang berpenyakit kusta itu pula bercakap antara satu dengan yang lain ketika si lelaki berpenyakit kusta belum pulang. “Mana lagi si Oto ni?” kata si ibu. “Apa lagi yang ibu pikirkan tentang dia tu, dia sudah mati tu. Biarkanlah dia tu, sangat baiklah kalau dia sudah mati, saya malaslah dengan bau busuknya tu, kustanya terlalu busuk,” kata mereka. “Ah, jangan kamu hinakan dia, kasihan. Walaupun ia sehodoh itu, tapi dia tetap manusia juga,” kata si ibu. “Ahh, malaslah saya membelanya tu, busuk sangat. Lagi pula tiada satupun kerja yang dia dapat buat,” kata keenam-enam abangnya. Si ibupun hanya berdiam diri sahaja.</p> <p>Tidak lama kemudian, si lelaki berpenyakit kusta pun pulang. Ketika si lelaki berpenyakit kusta itu sudah pulang, ia didapati oleh abang-abangnya sangat keberatan</p>	<p>looked around the fire and found nothing. All that he saw was a small plant beginning to grow. He listened and he could still hear the voice saying, “This is very hot.” He listened very carefully, and it seemed to be coming from that short plant, and when it would speak it would sway back and forth. So the Leper pulled out the plant, put it into his dart quiver and headed for home.</p> <p>When he had not yet returned home his mother and brothers were discussing him. “Where is my son?” asked the mother distressed. “Don’t worry about it mother; he has died. Just drop the matter. It’s actually good if he died in the forest; I’m sick of his slinkiness – his leprosy is extremely stinky,” said one of the brothers. “Hey don’t speak about your brother that way,” said his mother. “No matter how pitiful someone is you shouldn’t speak like that.” The six of them said, “We’re sick of caring for that stinky thing who can’t do a lick of work.” The mother said nothing in reply.</p> <p>Not long thereafter he returned home laden with game. “Wow,” said the six brothers, “he has returned. And he has done better than us because he</p>
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<p>towit,” ka, miiboboros.</p> <p>Adi keendakod, “Na oy aka ponunu kow d̄ino, tunuway duyu. Anaa, napanat oku no yoku,” ka. Adi, neempurasan, “Nunga dikaw, nokuro ino ‘bo tu milo pom aso no gindal nu?” ka. “Ng, daagan beeti do nakasawit, nolungkab it kogom di gindal ku di nongo-kasawit di gowuton,” ka di Kakagonal. Na, i sakot nopo n̄ono bala diri dit minangan onuwo di kusay, minangan yo tonomo sid saaw dit oodopon yo. Naan rinantayay sid saaw yo modop, siri no pinatanaman.</p> <p>Adi iri diri balaay, mamangagang no it tulun, it tiya di minomogurab. Adi na, mamasing nobo d̄ino do mangagang. Na it kakagonal diri, awaa no d̄ino, okon-no-ko kagonal po. Na, miitatabang do lumilik ka, nga aa-i iri tinumabang. Adi, sodoy po minomoros no dot, “Dii poy Idi om, kodung ong suuwab susumopung do monorimo tu kapayig oku,” ka dit kakagonal. “Oõ,” ka dit tindi.</p> <p>Adi, ososopung po tungag no i tindi, kungguo ti tangga, nolimpakan nogi dot sungoy i mato. “Nunga’y Oto, waro no iti o sungoy,” ka. “Oõ, ponorimo boy Idi ong waro no sungoy,” ka di Kakagonal. Ongoy sid ropuan, sukabay i lanjang, “Nga ki-</p>	<p>dengan hasil buruannya. “Aik, wah dia dapat pulang juga. Dia pula dapat membawa hasil buruannya,” kata abang-abangnya.</p> <p>Setelah ia naik, “Abang, nah silakan kamu bakarnya, saya sudah letih,” kata si lelaki yang berpenyakit kusta. Sementara itu pula, ketika kesemua abang-abangnya mengamati anggota tubuhnya, “Aik, kenapa pula tiba-tiba saja kau tidak berkudis lagi?” tanya mereka. “Hmm, gara-gara tersangkut pada hutan maka kulit kering pada kudis saya tertanggal,” jawab si lelaki yang berpenyakit kusta. Sementara rumput yang ia ambil pula ia tanamkannya di atas tempat tidurnya.</p> <p>Sementara itu pula, pada waktu mereka pergi berburu, orang lain pula sudah mula menanda tempat masing-masing untuk membuka ladang. Dan semuanya pun masing-masing membuat tanda. Berkenaan dengan si lelaki yang berpenyakit kusta pula kini sudah sihat, dan tidak lagi berkudis. Semua orang bergotong-royong, tapi si lelaki yang berpenyakit kusta pula tidak ikut bergotong-royong. Ketika pada waktu malam, berkatalah si lelaki berpenyakit kusta kepada ibunya, “Wahai ibu, esok pagi nanti ibu tolong bangun awal sedikit, dan tolong sediakan nasi sebab saya mahu pergi,” katanya. “Baiklah nak,” jawab si ibu.</p> <p>Keesokan harinya, ketika hari masih subuh lagi, bangunlah si ibu dan kemudian digoncangnya bekas air yang diperbuat daripada bambu, akan tetapi matanya dilimpahi dengan air dari bekas itu. “Oto, sudah ada air ni,” kata si ibu. “Baiklah, jika sudah ada air, ibu</p>	<p>brought home some game.”</p> <p>When he had come into the house he said, “Here, you can burn the fur off these. I’m tired out. When they got a look at him they said, “What in the world; how come you don’t have leprosy anymore?” He answered, “Because I kept getting caught on the brush and it all got pulled off.” As for the plant he brought back he planted it in the longhouse right above where he slept – he made a planter there.</p> <p>After that it was the season when people began marking the places to be used for their fields when they went hunting. As for Leper, from then on he was healthy and had no leprosy. When they had work-groups to clear the brush, he didn’t join a work-group. That night he said, “Mother, cook for me early tomorrow morning because I am going out.” “Alright,” said his mother.</p> <p>So the mother got up very early, shook the bamboo water container and some water splashed into her eyes. “Son, we already have some water here,” she said. “Okay, cook rice then if we have water,” said Leper. She went to the kitchen and</p>
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<p>tinorimo no iti oy Oto,” ka. “Heheyok oy Minan,” ka di tongo totompoo, “aa gaam ko yokoy do Ondig o'o ino o minonorimo. Mamasing okoy do karaja, waro managow, waro monorimo tu, (it tambaloy, it tongondu dit ongo-sosongow. Ino no komoyon tongo totompoo, it ososongow.) norongow dagay dot kapayig Yaka, na iri no ko sinumopung okoy-i do Ondig monorimo,” ka. “Ay doo, na awasi pooma, nga na napaya kow bo dino,” ka dit momoleeng. “Nn, aa-i bo mongunguro ino,” ka. “Oh adi, nakaakan kow no gaam dino?” ka. “Nn, naar amu po.” “Doo, o naa siti kow nobo,” ka di Momoleeng. Oh, om tumawun diino kabaranan it tongo totompoo dino. O nga, sompi insan no mamabut dit kakagalon om it momoleeng, naawi it takanon. Na, minabpâanaw no ino, susuwab ka nopo nga ugu no diri o rarata.</p> <p>Adi pagka tu oleleed no iri nga aso-i ot ugu diri, leed nopo momoros no diino i kakagalon dot, “Ino nopo oy Idi, ong suuwab ong kokito koh do tinorimo, maadaada-i tu anaar aa-i awasi at aa-i owiyaan da mangakan,” ka di kusay. “Oõ,” ka di Momoleeng. Adi, ninikid suuwab nopo iri nga ugu dino ot rarata, ki-tinorimo nopo. Dot ong i leleed diri nga aso-i ot ugu dino.</p> <p>Adi, lumilik, managad, sampay nopongo no do managad. Pagka tu eraranan i kusay, dot aso-i di</p>	<p>masaklah nasi,” jawab si lelaki. Kemudian, si ibu pergi pula ke dapur dan membuka periuk nasi, “Aik, Oto, nasi sudah ada ni,” kata si ibu lagi. “Haahaahaahaa, Makcik,” kata gadis-gadis miskin, “kamilah dengan kawan-kawan yang memasak nasi tu. Kami telah membahagi kerja kami. Ada yang masak nasi, dan ada yang mengambil air sebab kami telah mendengar bahawa cik abang akan berpergian, maka itulah kami dengan kawan-kawan masak nasi dengan seawal yang mungkin,” kata mereka. “O ya, baguslah tu, tapi menyusahkan kamu pula,” jawab si ibu. “Tidak apa-apa,” jawab gadis-gadis itu. “Baiklah, jadi, kamu sudah makankah tu?” tanya si ibu. “Belum lagi,” jawab gadis-gadis itu. “O yakah? Datanglah kamu ke sini,” kata si ibu. Dan apabila gadis-gadis itu datang berkumpul maka si ibu dan si lelaki kusta hanya sekali sahaja mengaut nasi, dan nasi itupun habis. Setelah itu, bertolaklah si lelaki kusta. Begitulah kebiasaannya setiap hari.</p> <p>Jadi, oleh kerana sudah lama tapi tidak pernah ada kejadian seperti itu, lama-lama si lelaki kusta pun lalu berkata, “Ibu, esok nanti, jika ibu ternampak nasi sudah ada, ibu jangan bising ya. Tak baik tau kalau makan tak kenyang,” kata si lelaki kusta. “Baiklah,” jawab si ibu. Setiap hari akan ada kejadian seperti itu, iaitu nasi sudah ada setiap pagi. Padahal sebelum ini, tiadapun kejadian seperti itu.</p> <p>Jadi, menebas, menebang, sehinggalah selesai kerja menebang. Oleh kerana si lelaki merasa hairan</p>	<p>took the lid off the kettle and said, “There is already some cooked rice here son.” Upon overhearing her, some very forward girls in the same longhouse laughed and said, “Auntie, we cooked that rice for your son. Each of us did a different job, fetching water and cooking because we heard that he was going out. So we got up very early to cook for him.” His mother said, “While that’s good you really didn’t need to do that for him.” “Oh, it was no problem,” they answered. “Have you young ladies eaten yet?” “Not yet.” “Eat here then,” said the mother. So then all the girls piled in to eat. They ate together with the mother and son and finished off all the rice. So he set off, and the next day the same scene played itself out.</p> <p>Since such happenings had never occurred before, the Leper said, “Mother, if tomorrow you see that there is cooked rice, don’t say anything, because the neighbor girls will come over and eat it all; it’s not nice to not eat until you are full. “Alright,” said his mother. So then every day the same thing happened, with cooked rice ready when they got up, whereas that had never happened earlier.</p> <p>The young man went about his work of cutting brush and cutting down trees to clear a</p>
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leleed diri om milom ugu diri dit tiya diri, warot insan masa dot kikiwa nopo di kusay om ongoy no sid sungoy. Om podsu, ontod di minsasaarap om obur, taadi ko tinumindal nga sosodoy no. Uli sid walay nga tinumogom no dfino. Soromoon-i sid tana po bo sogiton no, ontod po bo di sid sungoy po sogiton no leed. Kooli nga sid tana po modoy-odoy kabarasan, “Nunga dii Oto, nokuro koh dino?” ka dit tindi. “Dees oy idi, tumogom oku, enggolow at tulu ku,” ka dit kusay. “Ino no dogima, siongo pinakaayan nu tu linumiyot koh-i, minisingtuwangan koh,” ka. “Nn, bo siilo oku-i diri oy idi nga aaku kadapat dot mabpanaw, linumogot oku-i diti, iti no sampay notuwangan oku,” ka di kusay. “Doo,” ka di tindi. Adi, asal ko nokeendakod bo iri, minodop-odop no. Dot indarama om minodop-odop nga aa-i koodop tu i tumogom.

Adi, mooyo po kabarasan di tanga soodoy om warot orongow di kusay dot, “Naaru ku pod susundu ong poodopon poturuwon ku nopo yo-aka, yo-minan, om kiawi ti suwang ti binatang, nga monginggoruk kiawi ah togot do ginorukan,” ka. Adi madaada i kusay, rongoo no i tontok di mooboros siri. “Ay, kada po, ikaw bala ino,” ka di kusay. Oh, soromoon-i noboros po iri nga aso tirorongoo kabarasan dot olombow otongik no monginggoruk. Asal-ko noboros om minomonginggoruk dfino it tulun, (I kusay? Aa-i nokoodop tu tumogom.)

kerana sebelum ini tiadapun perkara yang seumpama itu, maka pada suatu hari si lelaki kusta merancang untuk pergi ke sungai. Sampai di sungai, sejak pagi lagi dia merendamkan dirinya di sungai sehinggalah ke petang. Ketika ia pulang di rumah, dia terus demam, dan padahal dari sungai lagi dia sudah merasa bahawa dia sangat kesejukan dan mengerang. “Wahai Oto, apa yang telah terjadi dengan kau ni?” tanya si ibu. “Saya demamlah ‘bu, kepala saya pening,” jawab si lelaki. “Itulah Oto, lama sangat kau berpergian. Kau pergi ke mana sehingga kau kegelapan?” kata si ibu. “Saya di situ sajalah ‘bu, tapi tenaga saya tak kuat untuk berjalan. Inipun saya paksakan saja, dan inilah sebabnya saya kegelapan,” jawab si anak. “Baiklah,” kata si ibu. Jadi, sebaik sahaja ia naik ke rumah, ia terus berbaring. Padahal, walaupun dia baring sahaja, tapi dia tidak dapat juga melelapkan matanya akibat terlalu demam.

Jadi, ketika pada waktu tengah malam, tiba-tiba si lelaki mendengar satu suara dan berkata, “Wahai kuasa ajaib ku, bila saya tidurkan cik abang, si mackik, dan semua orang dalam rumah panjang ni, maka semua pengikat rumah ini akan berdengkur sama,” kata suara itu. Si lelaki kusta pula diam sahaja, dan dengan teliti ia mendengar arah mana suara itu datang. “Aik, nanti kau, kau rupanya itu ya,” kata si lelaki dalam hati. Sementara itu pula, tiada suara lain yang kedengaran selain daripada suara dengkur itu. Sebaik sahaja kata-kata itu diucapkan, dan semua

field. The young man was amazed at what was happening that had never happened before. So he decided to do something to figure out what was happening. He went into the river and was in the water from the morning until evening and then came out. He went home and then began getting a fever. He had been cold before bathing and all the while he was in the water. When he got out of the water he was moaning and groaning. “Son, what’s the matter?” asked his mother. “I’ve got a fever mother and a headache.” “No wonder,” said his mother. “Where did you go when you disappeared? You were gone till dark.” He answered, “I was just over there mother but I wasn’t able to walk. I forced myself to walk back, and that’s why I’m late.” “Oh I see,” said his mother. As soon as he got into the house he laid down. But he still couldn’t sleep because of the fever.

In the middle of the night the man heard a voice say, “May my powers be expanded when I put to sleep older brother, auntie, and everyone who is in this longhouse. Everyone in this longhouse will snore together – even the rope ties that hold it together.” The man stayed still, listening for where the voice was coming from. “Oh, so it’s you,” said the man to himself. No sooner had he said that to himself than you couldn’t hear anything over the snoring of both deep and high voices. As soon as the voice had

<p>pongumporog kabarasan it lolontigi nga, ong aa minangan topopo do bukala it tompiling, aawus i binatang ka. I kusay nga inturu mongontio. Asal-ko nokopongumporog, om nokosiliw do tulun, kama'o no ti tulu ti kusay. “Hngg, tumogom oku ka di aka, kodtuwaday-i iti,” ka. Om minongoy no d̄ino sid ropuan, guronggumo no it tangga do manaan, sondot no sid sosogoon managow. Kapanaggow-i, podsu no. Om toyog kabarasan nga, piawor-awor at tuud om olung dat tindaaton ka. Miompus-ompus, kalaga sid tolung om sid tuud dit sungoy, miompus-ompus tumoyog. (Taaw, elaan nobo tangon.)</p> <p>Adi, i kusay d̄ino bala diri, nokokikibus i tongondu, tungag ti kusay, wutuso i tinanom yo, p̄ongkarabo sid ongo sosokoon di manuk sid ongo tobon kabarasan nga notutuk do barang song-tatakom. Sid ongo sosokoon di manuk nga minongook i susut do noponu do manuk. P̄o'ungkarabo no kabarasan sid tindud nga turu o lingkut do wagas. Om maay nogi poongkarabo sid ropuan nga, turu misondiw o londuk ka. Nopongo iri, maay no posuboo sid tapuy.</p> <p>Adi, pintangaan di tongondu</p>	<p>orangpun sudah berdengkur, maka si rumput pun lalu menggeletar, namun jika cahaya ajaibnya tidak ditutup dengan sejenis siput laut, maka rumah panjang itu akan hangus terbakar. Si lelaki juga tujuh kali bersin. Sebaik sahaja rumput itu menggeletar dan menjelma menjadi manusia, iapun menjamah dahi si lelaki. “Hmm, abang kata dia demam, tapi tiada apa-apa juga ni,” katanya. Dan kemudian pergi ke dapur, lalu mengangkat kesemua bekas air yang diperbuat daripada bambu, dan terus sahaja pergi ke tempat mengambil air. Selepas mengisikan bekas-bekas itu dengan air, iapun mandi. Dan ketika ia berenang, ia berulang-alik dari hulu dan hilir sungai itu.</p> <p>Sementara si lelaki pula, sebaik sahaja si gadis pergi, bangkitlah ia dari pembaringannya dan kemudian dicabutnya rumput yang ia tanam, dan kemudian mengibaskannya pada tempat tidur ayam dan juga pada dinding, maka dengan tiba-tiba sahaja dinding itu sesak dengan barangan yang melekat. Di tempat tidur ayam pula telah sesak dengan banyaknya ayam. Kemudian si lelaki mengibaskannya pula ke tempat menyimpan barang-barang, maka tempat itu juga telah penuh sesak dengan beras sebanyak tujuh buah lingkaran kulit kayu. Dan kemudian dikibaskannya pula dalam dapur, maka tujuh ekor anjing gagah ada di sana. Setelah semuanya selesai, si lelaki kemudian melemparkannya ke dalam api.</p> <p>Sementara itu pula, ketika si</p>	<p>spoken and people started snoring, the little plant (which was a “lontigi” tree) shook itself, and if it hadn’t covered its glory with a clam shell the longhouse would have been burned up by the glory. The man himself sneezed seven times from the glory. As soon as it had shaken itself, it became a woman and laid a hand on the head of the man. “Older brother said he had a fever but it will be all right now,” she said. Then she went into the kitchen, took up the bamboo water containers on her back and went to fetch water. After filling them with water she bathed. She swam to the headwaters and down to the mouth of the river and then back to the place of origin. (That’s the sort of thing they say in folktales.)</p> <p>As for the man, as soon as woman had gone off, he got up, pulled out the small plant, fanned it at where the chickens were roosting and on the walls and they were all suddenly covered with things hanging from them. Where the chickens were roosting got filled with chickens. He fanned the ceiling storage area and seven rice bins full of rice appeared. Then he fanned the kitchen and seven hunting dogs appeared. After finishing all that he threw it into the fire.</p> <p>While the woman was</p>
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modsu, nosingud no, “Ay,” ka, “naa, mad-i-ko i tawaw di baju ku ino,” ka. Asal-ko naawus iri, sansabay no di kusay i tapuy, pigogoromod no waagu muudukut. Adi, kopongo i tongondu modsu, om tindal om ompuguso ti tokobuk nga neekot nopo do taawi ka, sada. (Ino nopo taawi dino, sada nga aso-i o siti, subay-ko ad bongkuka o kiwaro, masam-ko tajaan. Ugu dino ino.) Lopôoto no dot roroon do kobu, om posisipo no sid tinimbuku yo, pangâanu no do pamangun om uuli no. (Tubat).

Kodung ong nokooli, ponorimo, rapao i sada. Nga, eraranan i tongondu tu, podsudu dîino om maan wunduso i song-wiwiliw, okon-i-ko domburan, bulud nogi do tasu. “Nunga, nokuro ka iti tu aso-i dîiri o tasu di tâantad ku om milom ki-tasu,” ka dit tongondu. Na, naansak-i, pangakan no. “Ng, siti koh kangku daraay aka oy minan ong oposik kow, nga pagka tu nokoodop kow bo dino, koobungimuk no bo iti nga mangakangan po tu ala neeti do koowitil,” ka, do sid takod di kusay. Soromoon-i ong iti kusay diti nga, titungâag no tu yino nga witilon-i, aa-i nakaakan tu i tinumogom. Adi, iri no, madaada dîino i kusay, mising-odop-odop.

Kodung ong nopongo do mangakan, tu minaan po poguluono monorimo tu it mookoy-i tokosupan, onuwo no i pamangun om potuntugo no sid

gadis sedang asyik mandi, dia telah terhidu sesuatu bau, “Aik,” gumam si gadis, “bau ‘ni macam bau baju sayalah,” katanya. Baju itu pula, sebaik sahaja ia hangus terbakar, si lelaki terus sahaja menyiram api itu dengan air, dan terus kembali ke pembaringannya semula. Si gadis pula, apabila ia selesai mandi, ia lalu naik ke darat dan kemudian melurut rambutnya, tapi rambutnya pula kusut dengan sejenis ikan air tawar. Lalu dibalutnya ikan itu dengan daun tumbuhan kemudian diselitkannya pada sanggulnya. Setelah itu dia kemudian mengambil sejenis ubat dan lalu pulang.

Sesudah pulang, ia terus masak nasi dan kemudian merebus ikan yang dibawanya. Akan tetapi, si gadis merasa hairan sebab, ketika dia menarik kayu api untuk membuat unggun api, kaki anjing pula yang ditariknya. “Aik, kenapa pula ni? Padahal sebelum saya bertolak tadi, tak ada anjingpun di sini. Tapi kenapa tiba-tiba pula ada anjing ni?” kata si gadis. Setelah semuanya selesai dimasak, iapun makanlah. “Hm, saya kira nak panggil cik abang dan makcik andainya kamu sedar, tapi oleh sebab kamu tidur maka saya seorang sajalah yang makan ni, sebab saya sangat kelaparan ni,” katanya. Sementara si lelaki pula, ia terasa hendak bangun sebab diapun kelaparan juga sebab dia tak ada makan nasi kerana ia demam. Akan tetapi, si lelaki diam sahaja. Malah dia buat-buat tidur pula.

Setelah selesai makan, sebab dia dahulukan masak nasi kerana takut kedapatan, iapun lalu mengambil ubat itu dan kemudian disiramkannya pada kepala si lelaki.

bathing, she smelled something. “That smells like my dress,” she said. When the plant was burned up, the man put the fire out and went back to bed. So when the woman got done bathing she came ashore and ran her fingers thru her hair. She came across a small catfish stuck in her hair. She wrapped the fish with a leaf and put it in her hair bun. Then she took some medicine and headed home.

When she got home she cooked rice and roasted the fish. But she was startled because when she went to grab a log laying there it wasn’t a partially burnt log but rather a dog’s leg. “Oh my, why is it that when I left there was no dog here and now there is a dog?” she wondered to herself. When the rice was cooked she ate. She stood near the man’s feet and said, “I would like to have called you older brother and auntie to eat with me if you were awake but since you are asleep, I will eat alone since I am so hungry.” Actually the man wanted to get up and eat too because he was hungry since he hadn’t eaten the night before because of his fever. But he just went on pretending to be asleep.

She had cooked first because she was afraid someone would find out about her. When she had finished eating, she took the medicine she got by the river

tulu di kusay, nga sumalalom kabarasan sid tulang ot atamis di nokotuntug i sungoy sid tulu yo. Nopongo nopo, ponurud no kabarasan sid takod di kusay.

Adi, aa-po leeled om, “Kukuuk,” ka di manuk. “Ay, îitatay, okosupan oku di aka,” ka. Aagago-i dot mongoy sid tiyonon yo, sid pineyanan di kusay. Om iûumo, nokûuro ong nokopilongkop mogium, monongkuawor, aso-i o tokito. Mindodoo sid tana, aso-i, kodugal nogi do tongo wogok, tongo karabaw. “Ay, piningkuritan tôomod di aka i baju ku diri?” ka. Adi, pagka tu munawaw no, indakod no. Waro ot sulindang kabarasan dot maarampay dot samko raa do manuk ka kaaragang, kaawasi. (Panambarasan di mûula ino.) Onuwo no iri om posulungo no, odop-odop no, piwuwudukut no sid takod di kusay.

Adi, pising-ulololos no ti kusay, powondoyo i bulud nga nokobontol. “Ay, sii kaa,” ka kabarasan di kusay. “Ay, ‘sii’ kanu oy aka dot, aa gaam ko yoku-i iti, piningkuritan nu i baju ku,” ka di tongondu. “O dogima tu, eniniyo no modtibabal o sinundu oy adi, nga monongku-alib-alib koh po doyikaw,” ka di kusay. “Nga kada no ikum-ikum tu sawo ku no ikaw,” ka. “Ay, kinumaa po gaam diti ko, kon po ko mokisawo,” ka di tongondu. Na, do soromoon-i bo dîino kabarasan iri do kaaparau. I

Akan tetapi si lelaki terasa sangat sejuk sekali menusuk ke tulangnya ketika air ubat itu disiramkan oleh si gadis di kepalanya. Setelah selesai menyiramkan di kepala si lelaki, si gadis pun kemudian menyikat rambutnya dekat dengan kaki si lelaki.

Tidak berapa lama kemudian, “Kukuuk,” ayam berkokok. “Alamak, nanti saya kedatangan oleh si abang,” kata si gadis. Dan dengan cepat ia pergi ke tempat tinggalnya, di tempat si lelaki menyimpannya. Akan tetapi, bagaimanapun ia mencarinya, meraba-raba tempat itu, tapi tidak ditemuinya. Bahkan sehingga dia turun ke tanah mencarinya, tapi tiada bertemu. Malah babi-babi dan kerbau-kerbau pula yang ia jumpai. “Aik, si abang kacau agaknya baju saya tu?” tanyanya seorang diri. Jadi, oleh kerana hari sudah hampir siang, naiklah ia ke rumah, dan kononnya ada sehelai selendang sedang tersidai, yang warnanya tidak ubah seperti darah ayam, diambilnyalah selendang itu lalu memakainya dan kemudian tidur berbongkok di sisi kaki si lelaki.

Sementara si lelaki pula, ia berpura-pura membuat pergerakan semasa sedang tidur dan kemudian memanjangkan kakinya dan tersentuh akan si gadis. “Aik, nyah kau anjing,” katanya. “Nyah kau anjing, katamu cik abang padahal saya ini, kau permainan baju saya,” kata si gadis. “Iyalah, sebab sudah sama-sama ada keajaiban tapi kau pula melebihi-lebih,” jawab si lelaki. “Tetapi, janganlah cik adik malu-malu sebab kau sudah jadi isteri saya,” kata si lelaki lagi. “Tak akan saya buat begini kalau tidak mahu

and poured it on the man’s head, and the coolness of the liquid went inside his bones of his head. After that she combed her hair standing near his feet.

Not long thereafter the roosters crowed. “Oh-oh, I may get caught by older brother,” she said. She rushed to go back to her place, near the man. She looked for it and groped around but couldn’t find it anywhere. She went down to the ground and searched but couldn’t find it. Instead she bumped into pigs and buffalo. “I wonder if older brother hasn’t messed with my dress?” she said. Since it was beginning to get light out, she came back up into the longhouse. Hanging there was some sarong material, as red as chicken’s blood. (That’s how they used to say it.) She took that, wrapped it around herself and laid down and curled up near the man’s feet.

The man pretended to move in his sleep and stretched out his legs and his feet bumped into her. “Get out of here dog,” he said. “Old brother, you said, ‘Get out of here dog,’ whereas it is me, and you messed with my dress,” said the woman. “Right, I did that because we both have magical powers, but yours exceed mine,” he responded. “But don’t be shy because you are to be my wife,” he added. “Would I have come here if I didn’t want to be your

<p>kusay nga, soromoon-i do kooligkang kabarasan aso ot tungga om tingow, masam-ko pinikorib-i o luba ka, miinong babanar di kusay om i tongondu.</p> <p>Soromoon-i d̄ino bala iti om kokito dit onom koyuwan it tongondu, om k̄inam-i d̄ino do sumolon. “Nunga’y kakagonal, ontod siongo bo ino no sawo nu?” ka. “Ontod sombo ka duyu oy aka, aa gaam ko iti nobo iri i koorosiyān duyu. I raraa nobo iri koorosiyān duyu,” ka di Kakagonal. “Nunga obo, o kio da nanamatay,” ka.</p> <p>Adi, kikiwa nopo kabarasan om p̄iupakat no it onom koyuwan do mamatay tu monolod dit tongondu. Amu-i orongow dit kusay doyo ino nga i tongondu o keelo; nunu-i nunu it pibabarasan dit onom koyuwan nga elaan-i. Pupuun po araraat, leled kam ongo-wawasi d̄ino, wowosion i kusay i kakagonal. Kaanaman kabarasan, moyo po di kot̄uru om minomoros dot, “Adi, miwaya tokow po s̄olo, mokikituntul tokow po,” ka dit onom koyuwan. “Obo. Awasi-i ino,” ka di kakagonal. Pabpanaw d̄ino kabarasan, om ongoy sid sungoy, pomili dot babanar-no-ko ogumu o buayo, Aa kosondot o roon do togop ka, tu asal-ko rumatu pisolodon di buayo.</p> <p>Adi, waro kabarasan o watang sid saaw di liwotung. Adi, waro o</p>	<p>diperisterikan,” jawab si gadis. Padahal kononnya si gadis ini cantik sekali. Si lelakipun tidak kurang tampannya, tidak dapat dibezakan antara perigi dan timba, bagaikan gabus dibelah dua, si lelaki dan si gadis sama cantik sama padan.</p> <p>Sementara itu pula, ketika keenam-enam abang si lelaki melihat akan si gadis maka bukan main lagi mereka dengki. “Aik, si lelaki kusta, dari mana datangnya isteri kau tu?” tanya mereka. “Kamu tanya dari mana, wahai abang-abang semua, inilah dia yang kamu takuti itu, si adiklah yang kamu takuti itu,” jawab si lelaki kusta. “Betulkah? Ala si hantu ni,” kata mereka.</p> <p>Dengan tidak semena-mena kononnya keenam-enam orang abang si lelaki kusta merancang untuk membunuh si lelaki kusta kerana mahu merebut isterinya. Si lelaki kusta tidak mengetahui rancangan mereka, tapi isterinya yang tahu. Apapun yang mereka percakapkanpun si gadis tetap mengetahuinya. Pada mulanya, mereka berkelakuan tidak baik, tapi lama-kelamaan mereka sudah pandai berbaik-baik dengan si lelaki kusta. Selepas enam hari kononnya, dan tiba pula pada hari yang ketujuh, berkatalah mereka, “Adik, mari kita pergi mencari siput sungai,” ajak mereka. “Baiklah, bagus juga tu,” jawab si lelaki kusta. Setelah itu, merekapun bertolak ke sungai dan kemudian memilih tempat yang sangat dalam dan yang banyak sekali buaya, sehingga daun tarap pun tak akan selamat jika jatuh ke sungai itu kerana akan dimakan oleh buaya.</p> <p>Jadi kononnya, di atas tebing sungai itu ada sebatang pokok kayu</p>	<p>wife?” she asked. And she was the most beautiful woman around. The man himself was very handsome; neither one of them outdid the other. They were perfectly matched.</p> <p>When his six brothers saw the woman they all wanted her. “Hey Leper, where did you get that wife?” they asked. “You ask where I got her? This here is the person who scared all of you; it was my wife.” “Oh really? So this is the ghost!” they said.</p> <p>So then the six brothers got together and discussed killing their brother to get his wife. The youngest brother didn’t know what they were discussing but his wife did; she knew whatever they said. At first they behaved badly towards him but eventually they treated him well. On the sixth day and going into the seventh they said, “Brother, let’s go over there to look for snails.” “Alright, that sounds good,” said Leper. They went to a river and chose one with many crocodiles. Not even a leaf could fall into that river without the crocodiles vying for it.</p> <p>There was a log lying across and above the pool. On the</p>
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tuwa do kayu sid tupak ka. “Adi, ongoyo po ma ilo, sunsuy da watang,” ka dit onom koyuwan, nga miuboboyo bo i kakagonalon. Sunsuy d̄ino iri, nokopiintanganga kabarasan om pupulido, nga asasawat po bo sisingkarawadon no di buayo. “Jajara, kalu ong mminatay koh nogi dino,” ka dit onom koyuwan. Om kiinam-i d̄ino iri dot aa-i kapapanaw do monong-“Dogo yadi, dogo yadi,” ka, kowiiyon-i o misusuntuk do misosolod, sampay notuwangan, sosodoy no om nakalaga nogi sid walay. Om kalaga kabarasan sid walay nga, ongo-monginginggat i kusay, miitotoning di sawo. Intangay sid natad i buayo nga song-duwalag, minatay. “Ades, amu-i minatay,” ka.

Adi, alaga i susuwab, “Adi, miwaya tokow po soori, mokikigangot tokow po,” ka. “Obo,” ka di kusay. W̄aya no. Korikot sid gowuton, waro kabarasan o monggis dot agagayo. Maay d̄ino iri piobpingay managad, mooyo ka dit aa-no leed do maba om suuo no it kakagonalon sid saaw. “Pogidu sino tu ootungan koh,” ka. Taatad ot pinonuuan mogidu, sid abaon di monggis. Om

yang melintang pada sungai itu dari tebing ke tebing, dan ada pula buah kayu di seberang. “Dik, tolong ambulkan buah kayu yang di seberang tu, kau ikut batang kayu yang melintang itu,” kata keenam-enam orang abang si lelaki kusta. Si lelaki kusta pula tidak membantah, dan terus sahaja pergi meniti batang kayu itu. Akan tetapi, baru sahaja separuh si lelaki meniti batang kayu itu, abang-abangnya bertindak menjatuhkannya ke sungai sehingga si lelaki kusta itu jatuh, bahkan ketika ia masih lagi berada di atas buaya-buaya itu sudah melompat-lompat untuk membahaminya. “Rasakanlah, memang pastilah tu kau sudah mati,” kata mereka. Setelah itu, merekapun lalu beredar dari situ, dan ketika dalam perjalanan, mereka berkata sesama sendiri, “Milik sayalah cik adik itu, milik sayalah cik adik itu,” kata mereka, sehingga jalanpun tidak tentu arah dan ketika mereka sampai di rumah, hari sudahpun petang. Sesampainya mereka di rumah, mereka mendapati bahawa si lelaki kusta sedang duduk di sebelah isterinya. Sementara buaya-buaya itu pula mati bergelimpangan di tanah. “Alamak, dia tidak mati juga,” kata mereka.

Keesokan harinya, “Dik, jom kita pergi mencari kayu api,” ajak mereka. “Baiklah,” jawab si lelaki kusta. Dan kemudian pergi mengikuti mereka. Sesampainya di hutan, ada kononnya seponon manggis yang sangat besar. Lalu keenam-enam orang lelaki itu menebang kayu itu secara bersebelahan, dan ketika pokok kayu itu sudah hampir rebah, mereka telah menyuruh si lelaki kusta untuk pergi

other side of the river there was a tree with fruit. Go over and get the fruit – go across that log,” said the six. Leper agreed. He began crossing and his brothers rolled the log. As he began to fall and was still above the pool, the crocodiles began jumping out of the water snapping at him. “That’s what you get; you are a dead man,” said the six. They headed back arguing, each saying, “I get that woman, I get that woman.” They were all occupied with fist-fighting with each other to get the woman. They only got back to the house after dark. When they arrived, there sat the youngest brother chewing betelnut sitting next to his wife. When they looked in the yard, there were all the crocodiles laid out. “Oh my, he didn’t die,” they said.

On the next day the six said, “Younger brother, let’s all go over there to collect firewood.” “Alright,” said the seventh. So off they went together. When they got into the woods, there was very large hardwood tree there. They started chopping the tree down from both sides, and when it got near to falling they told Leper to go to where they expected it to fall. “Get out of

kaaba kabarasan i monggis nga, ay intangay nga aso nobo sino naruta, noontunan. “Na, kalu mamatay koh no dino,” ka dit onom koyuwan. Ugu om mirad diri tu aa-i kapapanaw, kowiiyon-i o midadawa dot, “Dogo yadi, dogo yadi,” ka. Oh, om kalaga sid walay kabarasan nga, aa-po nakalaga, nabantalan no mogulu i kayu. Intangay nga ugu diri no tu mogom-ogom sid somok di sawo yo. “Ay, nunu po iti o pamatay om matay nogi yalo?” ka dit onom koyuwan.

Kalaga i susuwab keembagu, naangatan no dot mokisalong. “Mokisalong tokow,” ka. Nga maya, aa-i tumulak. Adi, pabpanaw kabarasan sid timbaan, kalaga siri, waro ot ruyow ka dot agagayo. Om intangay nga ki-luwang do boluot – lalit. “Oh adi, suwang ma silo, naar ogumu ilo salong silo, onuwo po at salong ad salalom, ogumu ilo,” ka. Nga miuboboyo ti kukusay. Kosuwang kabarasan, maalagay po i takod, orongow no kabarasan ti luluapon ti boluot sid salalom do mongogogol di kusay nga aso not tingkod. “Oh, na kalu ong mminatay koh no dino, baru nogi om minatay koh dino,” ka dit onom koyuwan.

ke bawah arah pokok kayu itu akan rebah. “Pergi kau dari sana, nanti kau terhempap pokok ini,” kata mereka, dan arah yang mereka tunjukkan untuk melarikan diri adalah di mana pokok itu akan rebah. Dan apabila pokok manggis itu rebah, maka tubuh si lelaki kusta hancur kerana dihempap oleh pokok itu. “Nah, barulah kau mati kini,” kata keenam-enam mereka. Sama halnya juga sebab, ketika dalam perjalanan mereka asyik bertengkar dan berkata, “Milik sayalah cik adik tu,” kata mereka. Dan ketika mereka sampai di rumah, mereka mendapati bahawa si lelaki kusta sedang duduk di sebelah isterinya. “Aik, apa lagi cara untuk membunuhnya ni, barulah dia akan mati?” kata keenam-enam orang lelaki itu.

Keesokan harinya lagi, mereka mengajak lagi si lelaki kusta untuk mencari damar. “Jom kita mencari damar,” ajak mereka. Si lelaki kusta tidak membantah, dia ikut saja. Kemudian merekapun bertolaklah ke dalam hutan. Apabila mereka sampai di dalam hutan, mereka mendapati bahawa di dalam hutan itu ada sebatang pokok yang sudah mati dan besar lagi. Dan ketika mereka melihat pada pokok itu mereka mendapati pula ada lubang beruang pada batang pokok itu. “Dik, cuba kau masuk ke dalam lubang tu, dan kau ambilkan damar dalam lubang tu, banyak damar tu di sana,” kata mereka. Si lelaki kusta pula ikut saja arahan mereka. Akan tetapi, ketika si lelaki kusta masuk ke dalam lubang dan belumpun ia masuk sepenuhnya, bahkan ketika kakinya masih kelihatan lagi, kedengaranlah dari dalam lubang pokok suara beruang yang begitu

there because the tree will fall on you,” they said, telling him to go to where they actually expected it to fall. When the tree fell he was no longer there, apparently destroyed by the tree. “Now maybe you’ll finally die,” they said. The same thing happened on the way home with them all fighting over who was going to get the woman. Before they arrived home they came across the tree which they had felled. Once again they found the seventh brother sitting near his wife. “Hey, what do we need to use in order to kill him?” the six asked.

The next day they asked him to come along looking for resin for torch-making. “Let’s go looking for resin,” they said. He went along; he didn’t refuse. So they walked along in the jungle and got to the place where there was a very large dead tree. They looked there and there was a hole where a bear lived – a den. “Brother, please go in there and collect resin; there’s lots there,” they said. He agreed. He went in, and with his foot still sticking out, they heard the bear growling as it attacked him, and it went on and on. “So now you have probably died; finally – we’ve been waiting for it,” said the six.

Na, ugu-i om mirad dino tu aa-i kapapanaw tu monong-“Dogo yadi,” ka. Oh, uuli d̄ino om intangay nga miiwiliw sid natad i boluot, iri-i tu mogom-ogom it kusay. “Nunga oy aka, siongo kopow diri ño? Nokopogulu kow do muli om, yoku n̄ogi o nokopogulu. Nokotoori oku diri, nid̄uan oku-i dikowu,” ka di kusay.

Nu po ka sinombutan, aso, songkadaada d̄ino it onom koyuwan, aso no boboros. Baru nogi om pomoros it tongondu dot, “Dii po oy langu om, okukuro, waro po ot pamatay duyu gaam? Ong waro pot aandaman duyu dot pamatay duyu di wawayoy, patayo duyu no,” ka. “Nga kuukuk̄uro-i o pamatay duyu, aa duyu-i apatay ino tu i wawayoy nobo ino ot tontok ku, sagay pogi om aaku-i minangan dikowu onuwo, minaan oku nogi dikowu iduay manangkus; na aa-kow-i engin dogon. Adi, kuukuk̄uro-i pamatay duyu, kada kow nogi, koyo duyu noogi patayo i wawayoy tu kukukuro poma pamatay nga aa duyu-i ino apatay, ong susugulan duyu, gaam nogi ikowu o matay dino,” ka dit tongondu. “Adi, tingkaday duyu neenot mamatay kow di wawayoy,” ka. Na, pagka tu aso nobot aandaman dit onom koyuwan do pamatay, aa nobo


kuat menerkam si lelaki kusta.

“Nah, kini memang kau betul-betul mati punya,” kata keenam-enam mereka. Setelah itu merekapun pulanglah ke rumah untuk mendapatkan isteri si lelaki kusta, namun seperti selalunya mereka asyik bertengkar dan berkata, “Milik sayalah cik adik tu,” kata mereka. Dan ketika mereka tiba di rumah, mereka mendapati beruang-beruang itu mati bergelimpangan di halaman rumah, dan si lelaki kusta pula sedang duduk di sebelah isterinya. “Aik, abang-abang semua, kamu pergi ke mana lagi? Saya pula yang dahulu sampai di rumah, pada hal sayalah yang paling belakang, kamu telah tinggalkan saya,” kata si lelaki kusta.

Mereka terdiam tanpa sepatah kata pun. Sesudah itu, si gadis pun kemudian bertanya, “Wahai abang ipar semua, bagaimana? Masih ada lagikah cara kamu untuk membunuh suami saya?” tanyanya. “Tapi macamanapun cara kamu untuk membunuhnya, kamu tak akan dapat. Dan seandainya kamu teruskan juga, kamu saja nanti yang akan mati,” kata si gadis. “Jadi, kamu hentikanlah niat kamu untuk membunuhnya,” katanya lagi. Nah, oleh kerana tiada lagi cara lain yang mereka ingat untuk membunuh, maka mereka tidak lagi meneruskan niat mereka itu.

Once again the six couldn’t walk back because each was claiming the seventh brother’s wife. When they finally got home, they looked and saw a dead bear lying in the yard, and once again the man was sitting there. “Oh my, where have you been brothers? You left before me and somehow I got here first. I got left behind by you all,” said the youngest brother.

So what did they say? Nothing at all; they just remained silent. Finally his wife spoke up and said, “How about it, brothers-in-law? Do you still have another way to kill my husband? If you’ve still got another method to kill my champion, go ahead and kill him. But whatever method you use you won’t be able to kill him because he is a champion. That’s why I didn’t choose any of you. You all ran away from me. That indicated to me that you didn’t want me. So whatever other methods you have of killing, stop it all now. Should you continue, it will be you who are killed. So stop trying to kill the champion. Since the six brothers couldn’t think of any other way to kill their youngest brother, they ceased from trying.

<p>d̄iino minaan patayo.</p> <p>Na, ino no gisom dot aandaman ku. Aaku elaan do waro po ka iri ot tompus ko kukuro, nga aso no d̄iino ot andaman ku. Ir̄iri no, nobobos nopo mamatay om aa-i minatay, na aa nobo pinatay. Aso no d̄iino.</p>	<p>Nah, setakat ini saja yang saya ingat tentang cerita ini, saya tak tahu sama ada masih ada lagi sambungannya atau macamana, tapi ini saja yang saya ingat. Apabila mereka sudah puas membunuh dan masih juga tidak pandai mati, maka mereka tidak lagi membunuhnya. Tamat.</p>	<p>So then, that's as much of the story as I remember. I don't know if there was more to the story, but that's the extent of what I remember. So then they got tired of trying to kill him and stopped. So ends the story.</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>I Raja Gandum</p> <p>Tinangon di Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.27</p> <p>Tinulis di Rosnah Nain 2013</p>	<p>Si Raja Jagung</p> <p>Diceritakan oleh Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.27</p> <p>Terjemahan Melayu: Rosnah Nain 2013</p>	<p>The Maize King / The Corn King</p> <p>Told by Ruminting Jailin Sinoginday Village 2012-04-27</p> <p>English: James Johansson 2013</p>
<p>Waro no ka ka ilo. Pisasawo no da Raja om ah Dayang. Kopisasawo-i, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka kinopisasawaan. Mooyo po di kot̄uru om, “Dii poy raja om, naa araat aa rasa ku,” ka di Dayang. “Ay ō, ong araat o rasa, ba atatagon do milimpanaw tu kalu ong keyoyoon kito do tulun,” ka di Raraja kabarsan. “Ō,” ka di Dayang.</p> <p>Adi, yoku po dot araat o rasa ka, noliyot. Noliyot, sumpakon, liyaban tapi, agayaan. Adi, moyo po ka dit agayaan no om, “Dii poy Dayang om iti diti kapapayig oku po, mogium oku do sosokot do tanak toh,” ka. “Nga, ino nopo ong aaku po</p>	<p>Pada zaman dahulu, berkahwinlah seorang Raja dengan seorang Puteri. Selepas berkahwin, hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, dan hari keenam selepas hari perkahwinan. Ketika tiba pada hari yang ketujuh, “Ampun tuanku Raja, dinda rasa badan dinda tidak selesalah,” adu Permaisuri kepada raja. “Baiklah adinda, jika adinda rasa tidak enak badan, jagalah pergerakan adinda, sebab mungkin kita akan berbadan dua,” jawab Raja. “Baiklah,” balas Permaisuri.</p> <p>Apabila permaisuri mengatakan bahawa dia tidak enak badan, maka nyatalah bahawa dia telah berbadan dua. Dan ketika permaisuri sudah sarat mengandung, “Adinda permaisuri, kanda ini mahu pergi belayar, kanda mahu mencari baju untuk anakanda kita,” kata Raja. “Tapi, seandainya</p>	<p>Once upon a time a King and a Princess got married. The first, second, third, fourth, fifth and sixth days from getting married passed. Then on the seventh day, the Queen said, “Oh my, King, I don't feel well.” The King said, “If you don't feel well, be careful about walking around because maybe you're pregnant.” “Alright,” said the Queen.</p> <p>Having said she did not feel well, she hid herself. Then she went thru the various stages of pregnancy and her belly grew large. When she was far along in pregnancy the King said, “Queen, I'm going away to find clothing for the child. Should</p>

kooli om osusu koh, ong osusu koh nopo om kusay, na opudon nu,” ka. “Ong osusu koh om tongondu, koyon no opudo tu, opudon nu poma om kooli oku nga patayon ku-i,” ka dit Raja. “Tu aaku engin do momiara do tongondu,” ka. “Oõ,” ka di Dayang.

Adi, na minabpanaw no dîino beeri it Raja, aa elaan ong songkuro koleed. Nakapapanaw i Raja diri, minonongkoruol no i Dayang do tiyan. “Yoku po monongkoruol,” ka, nosusu. Om kosusu kabarasan nga tongondu it tanak.

“Aaay,” ka dit Dayang. “Kukuro iti? Osusa neeti dot aaku-i dara koyuu yoku i akang diti. Kukuro iti ot takal ku?” ka di Dayang. Kikiwa nopo di Dayang om boroso no i tongo kouripanan om kiawi it tambalay dot, “Ino nopo, ong kooli i raja om mongoduat dot nunu ot tanak ku, koyo duyu no paabaro dot tongondu om minaan ku-i opudo,” ka dit Dayang. “Oõ,” ka di kouripanan om i tongo tambalay.

Amu elaan ong songkuro nogi kaagayo i tanak diri balaay nokooli no i Raja. Adi, norongow nogi di Dayang i kapal sid tuunon mogur-ogur, ongoy no sid tambalay. Warot tambalay dot ki-tanak-i do tongondu, do miinong kaagayo, pootodo no siri i tanak yo. Na siri no dîino.

sepemergian kanda nanti dinda akan bersalin dan mendapat seorang putera maka dinda besarkannya,” pesan Raja. “Tapi jika dinda bersalin nanti dan mendapat seorang puteri maka janganlah dinda besarkannya, sebab walaupun dinda tidak akan bunuhnya, kanda tetap akan membunuhnya apabila kanda pulang nanti,” sambung Raja. “Sebab kanda tidak suka membesarkan seorang puteri,” kata Raja. “Baiklah,” jawab Permaisuri.

Lalu Rajapun bertolaklah dengan tidak mengetahui beberapakah lamanya ia dalam pelayaran. Belumpun beberapa lama Raja pergi, permaisuri pula mengadu sakit perut kerana mahu bersalin. Sebaik sahaja permaisuri merasa sakit hendak bersalin maka tidak lama kemudian bersalinlah ia dan mendapat seorang puteri.

“Alamak,” kata Permaisuri. “Bagaimana caranya ini ya? Sedangkan beta sangat sayang akan anakanda beta ini. Bagaimana helah beta nanti ya?” kata Permaisuri. Lalu dengan tidak semena-mena, permaisuri pergi memberitahu kepada hamba-hamba dan para jirannya bahawa, “Seandainya Raja balik nanti dan bertanya apa anakanda beta, tolonglah jangan beritahu bahawa beta telah mendapat seorang puteri dan beta telah besarkannya,” kata Permaisuri. “Baiklah,” jawab hamba-hamba dan jiran tetangganya.

Entah berapakah umurnya puterinya itu, ketika Raja pulang dari pelayarannya. Dan ketika permaisuri mendengar bunyi kapal di pengkalan, pergilah permaisuri ke rumah jirannya. Adapun jirannya mempunyai seorang anak gadis yang sebaya dengan puterinya, maka dengan itu dia telah menghantar puterinya itu ke rumah jirannya. Puteri Raja itupun tinggallah

you give birth before I return, if it is a boy, keep him alive. If it is a girl, don't keep her alive, because even if you should keep her alive, when I come home I will kill her, because I don't want a girl.” “Yes dear,” said the Queen.

So the King set off for who knows how long. When the King had gone Princess began having labor pains. “I'm having pains,” she said and then gave birth. The child was a girl.

“Now what am I going to do?” asked Princess. “This is difficult when I can't bear to lose my daughter.” So Princess said to her slaves and all the neighbors, “Make sure that when the King returns and asks what the child is that you don't tell him that it is a girl and that I allowed it to live.” The slaves and neighbors agreed.

I don't know how old the girl was when the King returned. When Princess heard the ship at the dock, she went to the neighbors. The neighbor had a daughter of the same age, so she took her daughter there, and that's where she stayed.

Kooli i Dayang, aa-po nakalaga i Raja sid walay, sid tuunon nogi somungo no. Om kokito di Raja dot opipiak no i tiyan di Dayang, “Nunga’y Dayang, nosusu koh no oy?” ka. “Oõ, nga aso-i boy Raja. Pagka tu tongondu i tanak tõo, aaku-i minangan opudo tu boros nu nopo diri nga aa-koh-i mangakun dot opudon ong tongondu no. Na, aaku-i minaan opudo, minaan ku-i patayo,” ka di Dayang. “Oõ, awasi nogi ino oy Dayang tu, minaan nu poma iri opudo nga maan ku-i patayo,” ka di Raja.

Na, kooli d̄ino, aso no d̄ino bo iri. I tanak diri, sisfiri kabarasan sid tambalay, sid taanta yo. Ong kapayig i raja muli, maan ongoyo di Dayang. Ong kodung-ko otoron i Raja, amu-i maan ongoyo.

Agagayo no iri kabarasan, tumimpun no do pomongkungan, lompupukan no, pangagaman. Adi, pagka om agayo no d̄ino babanar, bujang no, asarok no d̄ino do miuli-uli siri ka. Adi, pupun po, insan induwo po aa-po mangarang i Raja. Asarok nopo do miguguli siri minongoduat no. “Dii poy Dayang om, isay ka at miguguli dilo siti?” ka. Ay madaada i Dayang do mongitung dot kukuro o tisambut yo. Ka di ginaawo di Dayang, “Misti maan ku iti paabaro tu amu no dati ilo patayon dat Raja ong

di situ untuk beberapa waktu lamanya.

Ketika permaisuri pulang, Raja masih belum sampai di istana dan masih berada di pengkalan, maka pergilah permaisuri ke pengkalan untuk menemui Raja. Dan ketika Raja melihat bahawa perut permaisuri sudah kempis, “Adinda permaisuri, sudah bersalinkah engkau?” tanya Raja. “Ya kanda, tapi oleh kerana adinda telah mendapat seorang puteri maka tidaklah dinda besarkannya sebab dinda teringat akan pesan kanda dahulu bahawa kanda tidak izinkan dinda membesarkannya jika dinda mendapat seorang puteri. Jadi dinda telah bunuhnya kanda,” jawab Permaisuri. “Iyalah, sangat baiklah tu, sebab walaupun dinda besarkannya, tapi kanda tetap akan bunuhnya juga,” kata Raja.

Nah, sebaik sahaja mereka pulang ke istana, maka Rajapun tidak lagi berkata apa-apa. Sementara puteri pula, tinggallah ia di rumah jiran mereka dengan kawan sebayanya. Jika Raja tidak ada di istana, maka permaisuri akan membawanya pulang ke istana. Tapi jika Raja ada di istana, permaisuri tidak akan membawanya pulang.

Dan kini puteri itu sudah besar sedikit dan mulalah tumbuh buah dadanya, dan kini sudah remaja. Jadi, oleh kerana puteri itu sudah besar dan sudah remaja, maka makin keraplah ia pulang ke istana. Pada mulanya iaitu ketika sekali dua, Raja masih belum menegur lagi. Namun apabila sudah begitu kerap sangat puteri itu datang ke istananya maka tidaklah tahan hatinya untuk bertanya. “Wahai adinda ku permaisuri, siapakah dia gadis yang selalu datang ke mari?” tanya Raja. Permaisuri terdiam seketika, dan berfikir apakah jawaban yang harus ia berikan. Lalu, “Beta harus memberitahu kebenarannya, sebab

Princess got home before the King arrived and she went to greet him. When the King saw that her stomach was flat he said, “Wow Princess, have you given birth?” She answered, “Yes but it doesn’t exist anymore oh King. Since the child was a girl, I didn’t allow it to live since you said that you wouldn’t allow the child to live. So I killed it.” The King said, “That’s good Princess, because had you let her live I would have killed her.”

Then they went home and no more was said about it. As for the girl she just stayed with the neighbor with their daughter of the same age. Whenever the King was away Princess would go get her daughter. When he was at home she would not get her daughter.

Then she grew older and her breasts developed. When she reached puberty she would often go back and forth to the palace. At first when she had just come a couple of times the King said nothing, but later he asked, “Princess, who is that girl that keeps coming over here?” Princess said nothing for a time thinking how to answer him. In her heart she said, “I should tell the King, because when he sees that she is grown up surely he won’t kill her.” So she said, “Actually King, I lied to you. I didn’t kill our

<p>agayo no ot okito,” ka. “Sabanar no toy Raja om, minomudut oku-i dikaw diri, aaku-i minaan patayo i tanak tōo, nga ilo nobo ilo o tanak tōo,” ka dit Dayang.</p> <p>“Ay, ondos ku no ong babanar-ko minaan nu patayo, nga aa-koh-i balaay minimoyo di boros ku,” ka dit Raja. “Nga, kukukūuro-i, ongko boroson it okodok po, nokuro mang at tidino dilo tu agayo no nga patayon ku-i,” ka di Raja. “Tu, aaku ingin ong kodung ong tanak do tongondu,” ka.</p> <p>Pomiramok no kabaranan ilo. Nokopomiramok-i, pomiluba no. Nokopomiluba-i maay no isisay dīno, minangan dīno do pomodos, paliw. (Mongisis ka dino, minanalū dot paliw, baru nogi om nigigil sid lawis dit ramok.) Notuuw-i iri, maay loowo it tanak. “Dii poy Ugow om siti koh po!” ka. Ongoy no it tanak. “Ingkakat siilo’d susuwangon,” ka. Ingkakat siri, peengkakat, maay sopuko kabaranan, koonong insan-i i takod, “Ay lungkaki amas si amo, nitundun saaku,” ka. Sopuko no keenduwo it longon. “Ay golong amas si amo, pinonundun saaku,” ka. Sopuko keentolu, i susu o nōonong. “Ay kusubung amas si amo, nitundun saaku,” ka. Om iri po noboros om linumuluk-i do minatay.</p>	<p>mungkin Raja tidak lagi akan membunuhnya jika dia melihat puteri yang sudah besar begini,” kata permaisuri dalam hatinya. “Ampun tuanku kanda Raja, sebenarnya dinda telah berbohong kepada kanda. Sebenarnya dinda tidak juga membunuh puteri kita, dan dialah puteri kita itu,” jawab Permaisuri.</p> <p>“Oh, kanda sangka dinda benar-benar telah membunuhnya, tapi rupanya dinda tidak menuruti arahan kanda,” kata Raja. “Jagankan ketika masih kecil lagi, walaupun kini sudah besar begini tapi kanda tetap akan membunuhnya juga!” tegasnya. “Sebab kanda sangat tidak berkenan jika mendapat anak seorang puteri,” katanya lagi.</p> <p>Lalu, Rajapun mulalah membuat damak. Setelah menyiapkan damak, ia membuat pula gabusnya. Setelah menyiapkan gabus, mulalah ia meletakkan racun yang berbisa pada damak itu. Apabila racun pada damak sudah kering, Raja lalu memanggil puterinya. “Wahai anakanda beta, cuba anakanda datang ke mari!” panggil Raja. Bila puteri itu sudah datang, “Silakan berdiri di muka pintu,” arah Raja. Setelah puteri sudah berdiri di muka pintu, maka Rajapun lalu menyempitnya dan ketika pertama kali disumpit terkena pada kaki tuannya puteri. “Ahh, gelang kaki emas ayahanda diberikan pada anakanda!” jerit Tuan Puteri. Kali kedua disumpit terkena pada pergelangan tangan. “Gelang tangan emas ayahanda diberikan pada anakanda!” jerit Tuan Puteri. Kali ketiga disumpit terkena pada buah dadanya. “Ahh, rantai emas ayahanda diberikan pada anakanda!” jerit Tuan Puteri. Dan sehabis sahaja ia mengatakan demikian, ia terus jatuh dan meninggal dunia.</p>	<p>daughter; she is our daughter.”</p> <p>The King said, “I thought you had really killed her, but in fact you didn’t follow my instructions. But whatever the case, even tho she is not small anymore, even now I am going to kill her because I don’t want a daughter.”</p> <p>So then the King began making blowgun darts, and then the soft back end of the darts. Then he put the darts in poison to make them deadly. (The poison he tapped from a particular tree’s sap, and then dipped the dart tips into it.) When the poison was dried on the dart tip, he summoned his daughter. “Dear, come here,” he said. So she came. “Stand over there in the doorway,” he said. When she was standing there he shot at her and hit her leg. She said, “A golden ankle bracelet from my father.” He fired it at her again and hit her in the arm. She said, “A golden wrist bracelet from my father.” He shot her a third time and hit her in the breast. She said, “A golden necklace from my father.” When she had spoken those words she fell down dead.</p>
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<p>Soromoon-i kabaranan d̄ino ong i tondig-ondig diri om kokitanay do minatay i tondig-ondig yo nga, kiinam nopo do mogiad, aso sodoy om adlaw do mogiad ka. Kinabababaasan do mogiad kabaranan om, kikiwa nopo om maay no porumpungo i soosokot yo om i soosokot dit tanak di Raja, om posuwango no do basung, om boboo no, om saano no it bangkay dit tanak di raja, ow̄ito no mogidu.</p> <p>Kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka do maap̄anaw no iri, sumampot po at kumoturu om nakalaga kabaranan dot baanan do paku. Aso wookon ot kayu, paku kiawi. Pabpanaw sid tanga, waro sid tanga kabaranan di paku ot iso-i o kayu do peengkakat, songkayu-i. “Aay, kapatay do kowiyaw nga na mimingkoyod po siti iti tu ala neeti do koolupuw,” ka dit tanak di woyoon.</p> <p>Ingkoyod d̄ino siri, powilio no it bangkay. Kowiliw-i, pomurakit do tapuy ka tu minokianu sid tindi yo do babagid om gagampa, om kukuron om samparang o gandum. Nokopomurakit-i do tapuy, ponor̄imo no. Koponorimo-i, na sosodoy no bo d̄ino. Na siiri-i do minodop, minaan duduno it bangkay.</p> <p>Moyo po kabaranan dit napatay i tinuwong om, waro no</p>	<p>Sementara kawan sebayanya pula, apabila dia melihat bahawa kawannya itu sudah meninggal dunia, dia terus menangis tanpa henti-henti siang dan malam. Bila sudah puas menangis, dia kemudian mengumpulkan pakaiannya dan pakaian puteri raja itu dan kemudian memasukkannya ke dalam bakul sekutan, lalu menyekutnya dan kemudian mengangkat mayat tuan puteri itu lalu membawanya pergi.</p> <p>Hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan hari keenam ia berjalan. Ketika tiba pada hari yang ketujuh, sampailah ia pada suatu kawasan yang ditumbuhi dengan pokok pakis. Tiada tumbuhan lain selain daripada pokok pakis itu sahaja. Namun ketika ia berjalan maju ke tengah kawasan itu, ia mendapati bahawa di tengah-tengah kawasan itu terdapat sebatang pohon kayu yang tertanam indah di situ, tapi hanya se pohon sahaja. “Ahh, sama-ada hidup mahupun mati tapi saya harus berehat di sini sebab alangkah letihnya saya ini,” kata anak Ketua.</p> <p>Berhentilah ia di situ dan lalu meletakkan mayat tuan puteri. Setelah meletakkan mayat tuan puteri iapun menyalakan unggun api sebab sebelum bertolak dahulu, ia telah meminta kepada ibunya sebiji mancis, parang, periuk belanga dan sebutir jagung. Selepas menyalakan unggun api, dia kemudian menanak nasi. Ketika nasi yang ditanaknya sudah masak, haripun sudah hampir gelap. Jadi, diapun tidurlah di situ dengan bertemankan mayat tuan puteri di sampingnya.</p> <p>Ketika hari sudah gelap benar, tiba-tiba kedengaranlah oleh anak ketua bunyi burung yang hinggap di atas pokok itu. Tidak lama kemudian,</p>	<p>When her peer saw that she had died she went on and on crying as if there were no day or night. When she finally finished crying, she gathered up both her own clothing and the clothing of the King’s daughter and put them in a backpack basket. She carried them on her back, and carried the corpse of the King’s daughter over her shoulder and carried her off.</p> <p>She walked on the first, second, third, fourth, fifth and sixth day. When it came to the seventh day she reached a field of ferns. There were no trees – just ferns. However, right in the middle of the ferns there was just one tree. “Live or die, I’m stopping here because I’m so worn out,” said the daughter of the village head.</p> <p>So she stopped there and laid down the King’s daughter’s corpse. After that she lit a fire. She had asked her mother for matches, a bushknife, a cooking pot and one maize (corn) seed. When the fire was going she cooked rice. After cooking it was evening. She slept there with the corpse.</p> <p>When it got very dark out, she heard what she took to be birds landing on the tree. Then</p>
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ot orongow yo dot tuni do tombolog sinumako sid kayu, kopurimanan. Aa-po leeled om orongow no do miiboboros ka. Dot it tombolog diri, okon-i-ko nunu balaay ilo kandaway om luung. “Dii poy ondig om mitangon kito,” ka dit Luung. “Nn, adang no tu waro tulun diti siti,” ka di Kandaway. “Kadaa no mogkoroontan oy ondig, ontod sombo ot tulun siti dot koosodu. Isay o nokorikot o tulun siti, om nunu o tomodon do tulun siti dot sampay sodoy nga sisifiti,” ka di Luung. “Ay amu, kiwaro tulun siti,” ka dit Kandaway. “Aso,” ka di Luung. “O nga, kodung ong kiwaro tulun, sumiliw kito do pampang ki,” ka dit kandaway. “Oõ,” ka di Luung.

Om pitangon diino kabarasan, “Oõ, waroo no ka ka ilo oy ondig,” ka di Kandaway. “Waro kabarasan ilo Raja dot monontiyon i sawo, i Dayang. Amu po nosusu iri, minabpanaw i Raja tu mogium do soosokot kabarasan di tanak. Nga iri po it tãantad do mabpanaw, minomoros do, ‘Kodung ong osusu om tongondu, koyon no opudo tu aaku engin. Ong osusu koh dino om kusay, opudon tu engin oku momiara. Kodung ong tongondu, opudon nu poma, nokuro mang agayo no ong tongondu nga patãayon ku-i,’ ka di Raja,” ka dit Kandaway. “Oõ,” ka di Luung. “Nga kosusu diino i Dayang, nga kasasalaan tongondu i tanak. Nga pagka tu amu-i koyuu di Dayang, amu-i diino minangan patayo, na minangan pootodo

kedengaranlah olehnya bahawa burung itu berkata-kata. Padahal burung itu rupa-rupanya adalah burung bangau dan burung rajawali. “Hai kawan, mari kita bercerita,” kata Sang Rajawali. “Tak usahlah kawan, ada manusia di sini,” jawab Sang Bangau. “Jangan merepeklah kawan, dari mana pula datangnya manusia di tempat ini, sedangkan ianya begitu jauh sekali. Siapakah manusia yang dapat datang hingga ke mari dan apa tujuannya sehingga sudah dinihari pun ia masih berada di sini?” kata Sang Rajawali. “Ah tidak, memang ada manusia di sini,” jawab Sang Bangau. “Tak adalah,” balas Sang Rajawali. “Baiklah, tapi seandainya ada manusia di sini, kita akan menjadi batu,” kata Sang Bangau pula. “Baiklah,” jawab Sang Rajawali.

Setelah itu kedua-dua ekor burung itupun lalu bercerita. “Pada suatu masa dahulu kononnya, wahai kawan,” cerita Sang Rajawali, “kononnya ada seorang Raja yang punya permaisuri yang hamil. Belumpun permaisuri itu bersalin, Raja telah pergi belayar untuk mencari baju anak mereka. Akan tetapi sebelum Raja bertolak, ia telah berpesan kepada permaisuri, ‘Andainya dinda bersalin dan mendapat seorang puteri, janganlah dinda besarkannya sebab kanda tidak suka. Namun, jika anak dinda nanti adalah seorang putera, dinda besarkanlah ia sebab kanda pasti akan suka. Jika ia adalah puteri dan dinda besarkannya, maka walaupun ia sudah dewasa tapi kanda tetap membunuhnya juga’, pesan raja,” cerita Sang Bangau. “O ya,” sela Sang Rajawali. “Namun ketika permaisuri bersalin, ia telah mendapat seorang puteri. Tapi oleh kerana permaisuri sangat menyayangi puteri itu, maka dia

she heard a discussion. Actually the birds were none other than an egret and a stork. The stork said, “Let’s tell folktales.” The egret responded, “Let’s not because there is a human here.” “Oh nonsense,” said the stork, “how is a person going to get here so far from anywhere? Who is going to come here, and what would be their purpose, and why would they stay right into the night?” The egret said, “No, I tell you there is a human here.” “There is no one,” said the stork. “Yes, but if there is someone who hears us, we will turn into stone,” said the egret. “Agreed,” said the stork.

So they started telling folktales. “Once upon a time,” said the egret, “there was a King whose wife was pregnant. Before the child was born the King went off to look for clothing. But before setting off he said, ‘If you give birth and it’s a girl, don’t allow it to live, because I don’t want a girl. If you give birth and it’s a boy, let it live because I want to keep him. If it’s a girl, even if you let her live, even if she is already grown I will kill her.’ “I see,” said the stork. “So Princess gave birth and unfortunately it was a girl. But since Princess couldn’t bear to lose her, she didn’t kill her daughter. Instead she brought her to a neighbor, because she thought that maybe the King wouldn’t kill her once she was grown. But in fact even

<p>sid tambaloy, tu i pikiran di Dayang, mungkin ong agayo no amu no datu patayon di Raja, ka di pongitungan di Dayang; dot songgo ma, agayo poma nga patayon-i, aa-i ingin i Raja ong tongondu no,” ka. “Adi, nagayo no iri, nosukod no it tanak om minangan nogi paabaro di Dayang nga minangan-i patayo di Raja,” ka. “Nga ilo nobo dogima oy ondig ot osian no tu it tondig-ondig, aa-i minangakun do minangan polobongo ino it tanak di Raja, minaan owito do mogidu,” ka. “Nga, bang aaku osilap diri mongôndom, siti o pinakaayan,” ka. “Nga bang kikiwa nopo dat tongondu om manganu no ti gamut ti kayu diti om maan rusapo om tunguon aa kabang dat bangkay dilo, oposiyan,” ka dit kandaway.</p> <p>Asal-ko norongow dit tongondu iri, tungag no, agaago-i do tumungag, om korongow dit tombolog it mookorit it tongondu di tinumungag sampay miningkakat, na pololopug po sinumiliw do pampang tu babanar-i minisumpa gima. Sinumiliw do pampang kiduduwo.</p> <p>Asal-ko nokotungag iri, panganu di gamut, maay no rusapo. Norusap-i, tunguo i kabang om tuntugay ontod sid timpululu om tuntugay sampay i koyuwan, niompus sid ongo takod. Moyo po ka di keentolu tuntugay om milom posusurung po kabarasan do pinuobo. Iri no sagayanan no, sampay</p>	<p>tidak membunuhnya, tapi dihantarnya di rumah jirannya, sebab pada fikiran permaisuri, mungkin Raja tidak lagi mahu membunuhnya jika sudah besar. Padahal walaupun sudah besar tapi Raja tetap akan membunuhnya juga sebab Raja sangat tidak berkenan pada puteri,” sambung Sang Bangau. “Jadi, selepas anak itu sudah besar barulah permaisuri memberitahukan hal itu kepada Raja, tapi Raja tetap membunuhnya juga. Tapi hal yang sangat meruntun hati ialah kawan sebayanya tidak mahu jika mayat tuan puteri itu dimakamkan, dan dia telah membawanya pergi dari istana. Tapi jika tak silap saya, di sinilah tempatnya dia membawa mayat itu pergi,” cerita Sang Bangau. “Tapi, jika gadis itu mengambil akar kayu ini lalu direbusnya dan kemudian dituangkannya pada mulut mayat itu, pasti mayat itu akan hidup semula,” kata Sang Bangau.</p> <p>Sebaik sahaja anak gadis itu mendengar akan hal itu, ia terus sahaja bingkas bangun, dan ketika burung-burung itu mendengar bunyi kerpas si anak gadis berdiri, maka dengan sertamerta kedua-dua ekor burung itu jatuh dan menjadi batu, sebab itulah sumpah mereka.</p> <p>Sebaik sahaja anak gadis itu bangkit berdiri, ia terus mengambil akar kayu itu dan kemudian merebusnya. Sesudah direbus, ia terus menuangkannya pada mulut tuan puteri dan kemudian menuangkannya pula ke ubun-ubun hinggalah ke seluruh badan dan ke hujung kaki tuan puteri. Ketika pada kali ketiga ia menuangkannya, maka dengan tiba-tiba tuan puteri itu beroleh</p>	<p>when she was grown he would kill her anyway, because the King did not want a daughter. So when she was full grown, Princess told the King and he killed her. Now here’s the sad thing; her friend wouldn’t allow her to be buried. Instead she carried her off. If my memory serves me right, she came right to this place. But if that girl were to take roots from this tree, boil it in water and pour the water into the corpse’s mouth, she would be brought back to life.”</p> <p>No sooner had the girl heard that than she sprang to here feet. The birds heard the crackling sound of her getting up and standing. Straightaway the birds fell with a thud to the ground having turned into stone since the curse they put on themselves had come true. Both of them turned to stone.</p> <p>As soon as she had gotten up she took a root and boiled it in water. Then she took the brew and poured into the mouth of the dead girl, and then she poured it on her from the crown of her head down onto her body and down to her legs and feet. When she had done this three times suddenly her breathing</p>
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<p>nokotungag, noposiyān no d̄ino. Adī, na noposiyān d̄ino bo iri, ay naar ototōmon no i koruang, it tondig-ondig. “Dii oy ondig,” ka, “awawasi no tu noposiyān koh-i. Ong amu no, aaku-i d̄iri muli, mimang-ko maya oku dikaw matay,” ka.</p> <p>Adi, kikiwa nopo dotilo om pamaal no do lalagkaw, dot panganu do kakayu, powonsuko no. “Naru ku pod susundu ong iwansuk ku nopo iti nga, om piguguyon nga mad-i-ko tinangob-i o sosowion,” ka. Om maay powonsuko om piguguyuo nga opoporodot no kabarasan i lalagkaw yo. Na siri no d̄inot iiyonon.</p> <p>Adi, kikiwa nopo om pangalum no di paku. Naalum nopo i paku sid natad di lalagkaw, mangay no potonomo i samparang-i i gagandum. Nakatanom nopo iri, iri no d̄ino pigugulian monginduwas. Amu-i oleed om nokosuni no, onaru no d̄ino om sampay ki-tuwa no i gandum. Paratama om songkakayu kabarasan, ki-tuwa po iri, “Naar dii poy ondig om koyo kito no maay akano tu pogumuon po tonomon keembagu,” ka di duwo koyuwan. Na notuo iri, pangalum no di paku, mangay no tutuday d̄ino om potonomo i songinan. Na agagayo no o natanaman. Kiwaro no d̄ino o pokilok dit gandum diri, ki-tonsi</p>	<p>nafas. Bila sudah demikian, anak gadis itu makin menuangnya dengan kerap hinggalah tuan puteri itu bangkit dan hidup semula. Sebaik sahaja tuan puteri itu bangkit dan hidup semula, maka anak gadis itu merasa gembira yang teramat sangat. “Duhai tuan puteri, nasib baiklah tuan puteri telah hidup semula. Kalau tidak, beta tidak akan pulang. Beta akan ikut tuan puteri mati,” kata si anak gadis.</p> <p>Sesudah itu, merekapun memutuskan untuk mendirikan sebuah sulap, lalu mengambil sebatang ranting kayu dan kemudian memacakkannya ke tanah. “Wahai kuasa ajaib, andainya beta memacakkan ranting kayu ini dan menggerak-gerakkannya maka terbinalah sebuah sulap,” katanya. Dan ketika ia memacakkan ranting kayu itu dan kemudian menggerak-gerakkannya maka dengan tidak semena-mena terbinalah sebuah sulap yang begitu indah sekali. Merekapun tinggallah dalam sulap itu.</p> <p>Setelah itu merekapun lalu memipihkan pakis-pakis itu. Setelah pakis-pakis itu dipipihkan, mereka lalu menanam biji jagung yang hanya sebutir sahaja. Selepas biji jagung sebutir itu ditanam, maka tidaklah henti-henti mereka meluaskannya. Tidak berapa lama kemudian jagung itupun tumbuh meninggi dan kini sudah berbuah. Oleh kerana hanya sebatang sahaja, maka ketika jagung itu sudah berbuah, “Janganlah kita makan buah jagung tu ya, sebab nanti kita mahu tanamnya semula supaya jadi banyak,” kata mereka berdua. Nah, sebaik sahaja buah jagung itu sudah tua, mereka lalu memipihkan semula pakis-pakis itu dan menanam kembali benih jagung yang kini sudah jadi sebulir. Beberapa lama kemudian jagung itupun berbuah dan sudah berisi. Nah, oleh kerana kali ini</p>	<p>returned to her. She went on with this pouring until she sat up and was alive. When she came back to life her friend was overjoyed. She said, “Friend, it’s fantastic that you have come back to life. Had you not come back to life, I didn’t intend to ever go home. I was going to die with you.”</p> <p>Later they decided to build a hut. They took a large stick and planted it in the ground. She said, “May my magic powers be expanded so that when I plant this stick and wiggle it a hut may appear.” So she drove the stick into the ground and wiggled it and suddenly their hut appeared. So then that is where they lived from then on.</p> <p>So then they flattened out the ferns nearby. When the ferns in the yard were flattened they planted the maize (corn) they had brought along. When they had planted it they then kept weeding around it. After not too long it sprouted, grew tall and grew an ear of maize. Since there was only one maize plant which had an ear on it, they said, “Let’s not eat this because we need to plant more first.” When the maize was ripe and dried out, they again flattened some ferns, burned it off and planted seeds from the one ear of maize. So the area they planted was bigger. Then that maize got ears. There was lots of it because they planted</p>
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<p>no. Na, pagka tu ogumu no beeri tu songinan no o nakatanom, na nokurangan nobo d̄iino dootilo iri mangakan, naakanan no.</p> <p>Otuo iri, pangalum no kabarasan di paku tu ogogoyoo-i, aso-i ot tinontobo do paku, dot aa elaan ong sombo gisom, songkuro koosodu do paaku nopo i gowuton. Iri no pilaladon do mangalum, leed nopo kabarasan agayo no d̄iino, turu o kubong om turu o kotud do nopuli do gandum.</p> <p>Adi, kodung-ko nokoowa no i gandum om ki-tonsi no d̄iino, panatas d̄iino yotilo duwo koyuwan. “Dii poy Ondig,” ka di tanak di Raja, “ino nopo ong manatas koh da gandum, koyo no padao ad sungoy tu ong olulun ilo om kalaga sid sosogoon do tulun maan iumo ong siongo nontodonon da gandum, ong otolunungan kito maan kito patayo,” ka. Noorogo bo dogima. “Oō,” ka dit tondig-ondig. Panatas no do gandum.</p> <p>Oō, aa-i naandaman dot nakataam sid sungoy tiit guwas ti gandum... O dot iri bala d̄iino iri it pomogunan dit sid nontodonon dotilo nga nowitil d̄iino bala iri. Ongko boroson it ongo-rukung it tulun, insan ii-no i tongo raja, sulutan, owitil-i. Om kolulun d̄iino kabarasan it guwas di gandum diri om kalaga sid tuunon dit woyoon, om kokito nga nokokikip no kabarasan do manabpo i tongo katanganakan tu aa insan</p>	<p>sudah banyak yang mereka tanam maka merekapun makanlah sebahagian daripada buah jagung itu.</p> <p>Bila buah jagung itu sudah tua, mereka memipihkan lagi pakis-pakis itu sebab kawasan yang ditumbuhi dengan pakis begitu luas sekali tanpa ada penghujungnya. Itulah yang mereka pipihkan sedikit demi sedikit, dan lama-kelamaan kawasan yang mereka pipihkan itu begitu luas sekali sehingga tujuh buah kawasan tanah rata dan tujuh buah kawasan tanah bukit yang mereka tanami dengan benih jagung.</p> <p>Apabila jagung itu sudah berbuah dan sudah berisi, maka mereka berduapun mengambil buah jagung itu untuk dimakan. “Hmm, kawan,” kata Puteri Raja, “kalau kawan mahu memotong pokok jagung itu, janganlah dibuang dalam sungai ya, sebab jika batang jagung itu hanyut dan sampai di tempat orang mengambil air, nanti mereka cari pula di mana asalnya jagung ini, dan jika mereka menjumpai kita, mereka akan membunuh kita nanti,” kata Tuan Puteri. Tuan puteri menjadi trauma. “Baiklah,” jawab si anak gadis.</p> <p>Akan tetapi ketika si anak gadis memotong pokok jagung itu, dia telah terlupa akan pesan tuan puteri dan batang jagung itu pula terbuang ke sungai, sedangkan negeri tempat asal mereka pula kini kebuluran. Jangankan orang biasa, orang yang berpangkat raja sekalipun kebuluran semuanya. Lalu, apabila batang jagung itu hanyut dan sampai di pengkalan ketua dan telah dijumpai maka anak-anak kapal itu sampai tergetar-getar mengutipnya sebab mereka tidak pernah melihat tumbuhan itu. Dan ketika ketua melihat</p>	<p>all the seeds from one ear, so they were able to eat much of it.</p> <p>When that crop was ripe and dried out, they flattened out even more ferns since there was seemingly no end to the ferns; they didn’t know for how far they went on. So they went on slowly flattening out more ferns and planting maize. Eventually it got to be a very large area, with seven valleys and seven hills covered with maize.</p> <p>When the maize had fruited and had full grains, the two of them cut it down. The King’s daughter said, “Friend, when you cut down the maize, don’t dispose of it in the stream because if it get carried downstream and someone finds it at their water fetching place, they will come looking for where it came from. If they find us they will kill us.” The other girl took it to heart. “Right,” she said. So they cut down the maize.</p> <p>But she forgot what they had said and threw some maize stocks in the river. Back in their home area there was a famine. We’re not just talking about the feeble; even the kings and sultans were starving. So the maize stocks were carried downriver and reached the place of the village head. Some of his underlings saw it and were shaking as they grabbed it because they had never seen that plant before. When the</p>
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<p>kokito. Minuli dîino do nipeentutun ong nunu do kayu tu aa insan kokito. Om kokito di woyoon iri dot amu elaan ong songkuro koosodu do pomogunan, siongo kinalagaon, “Ayeyea...,” ka di woyoon, “sombo iti ot kinokitanan duyu?” ka. “Iti nopo diti okon-i-ko kayu iti, gandum,” ka. “Nga ino nopo oy koo'uripanan kow, pongolulan kow po da barang,” ka. “Om sulok kopow tu, kalu ong ki-payat po, pomoli kopow tu, ala neeti do koowitil,” ka. Na minongolulan no dîino do barang sid talud, sûlok no kabarasan.</p> <p>Na, aa-po oleleed om nokosobut no do gandum ka. Om intangay kabarasan i gandum nga, tinûumanop ot amu elaan ong songkuro kaagayo. Korongow dîino di duwo koyuwan balaay it bongut dit talud, it tinjin, tu kiwaro-i tinjin, “Eees oy ondig,” ka, “okukuro it paanatas nu di gandum?” ka. “Ayy naar oy Ondig, nakaada ku bala iri ad sungoy, aaku naandaman,” ka dit tondig-ondig. “Oõ, beeno oy ondig, osian kito no, beenoy matay kito,” ka dit tanak di raja.</p> <p>Kikiwa nopo dootilo om losok no. Amu po leleed om waro not orongow do monginloow dot, “Isay o sanganu ti gandum diti? Momoli okay,” ka. Pupuun po amu po sumambut, pagka tu momoli o boroson do norongow, na minimbulay dîino yotilo. Imbulay, na babanar-i-ko minomoli di gandum. “Yokoy</p>	<p>akan batang jagung itu, yang entah di negeri mana batang jagung itu sampai, “Ayoyo...,” kata Ketua, “di mana kamu menjumpai tumbuhan ini?” tanyanya. “Tumbuhan ini bukan tumbuhan biasa, ini adalah pokok jagung,” katanya. “Berkenaan dengan hal ini wahai hamba-hamba semua, muatkan barang-barang dalam kapal, dan pergilah kamu menyusur ke hulu. Mungkin jagung ini masih ada di sana, kamu pergilah membelinya sebab alangkah kelaparannya kita ini,” perintah Ketua. Hamba-hamba itupun memuatkan barang-barang ke dalam kapal, lalu pergi menyusur ke hulu sungai.</p> <p>Beberapa lama kemudian, tibalah mereka ke suatu kawasan jagung. Dan ketika mereka memandang tempat itu, maka mereka mendapati bahawa kawasan kebun jagung itu begitu luas sekali. Namun, apabila tuan puteri dan anak gadis mendengar akan bunyi kapal itu, “Ala kawan,” kata tuan puteri. “Macamana kawan memotong pokok jagung itu?” tanyanya. “Aduh kawan, saya telah terbuang pokok jagung ke dalam sungai, saya terlupa akan pesanmu,” jawab si anak gadis. “Kali ini memang kita kasihan sangat, sebab hari ini memang kita akan mati,” kata Puteri Raja.</p> <p>Lalu dengan semena-mena mereka kemudian pergi bersembunyi. Beberapa lama selepas mereka pergi bersembunyi, kedengaranlah suara orang memanggil, “Siapa pemilik jagung ini? Kami mahu membelinya!” kata suara yang memanggil. Pada mulanya mereka berdua tidak mahu menyahut panggilan itu, tapi oleh kerana mereka mendengar bahawa kata-kata panggilan itu adalah mahu</p>	<p>village head saw it he said, “Oh my, where did you find this? This is not a type of tree; it’s maize. So then, oh slaves, get goods ready on the boat. Go upstream and see if they have any extra that we can buy since we are so very famished.” So they got things ready on the boat and went upstream.</p> <p>After not too long they came across an area with maize growing. When they looked they could see maize fields as far as the eye could see, and they didn’t know how big they were. The two girls heard the sound of the boat – the engine – (because it had an engine) and the princess said, “Friend, what did you do with the maize stalks you cut down?” “Oh my, I threw them into the river; I forgot what you said,” said her peer. “Today we are to be pitied because they are going to kill us,” said the King’s daughter.</p> <p>So they decided to hide. Not too long thereafter they heard people calling, “Who owns this maize? We want to buy some.” At first they didn’t answer, but since they said they wanted to buy it, they came forth. When they came out the people did indeed buy the maize. “As for us, we have a famine where we live. So we saw some maize</p>
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<p>nopo diti, owitil o sid dagay. Adi, waro o nokitanan dagay dot guwas do gandum do nolulun, na peentutunay dagay d̄ino di maman nga gandum. Adi iti no beeti, minangan okoy suuo do momoli,” ka. “Oõ, aso-i beeno karaatan,” ka di tongondu. M̄angay no potindalo i barang, om suwangay dit tongondu it talud nga songkuro no ka nokurang om noponu no i talud. Om kooli d̄ino kabarasan iri om piabarabar, korongow di Raja, tongo soodagar, kiãawi nga siri no d̄ino dot mongoy do momoli. Soromoon-i bo d̄ino iri do kaakaya, sampay nga tongo turipon nga kiwaro no d̄ino dit duwo koyuwan diri.</p> <p>Na, pagka tu akaya no d̄ino-ri yotilo, kikiwa nopo dit duwo koyuwan om, “Dii poy ondig om, nu ma raat om wasi diti ong monununggor kito po do toolu?” ka. Adi, p̄onuu d̄ino di koo'uripanan do mongoligow do tulun. Ongko boroson it sungoy tagayo, nokurong it papaluw-i nga iposulok kiawi. Subay-ko olongkop kabarasan it pomogunan dit ososomok mongoligow. Oõ, do soromoon-i d̄ino bo it walay dootilo do kaawasi, tu insan i tongo babaal nga eelo do momoros. Ongko boroson it tongo wowoyoon no,</p>	<p>membeli jagung-jagung mereka maka mereka berduapun keluarlah dari persembunyian, dan memanglah benarlah bahawa orang itu mahu membeli jagung mereka. “Kami ini, kebuluran di tempat kami. Jadi, kami telah menemui batang jagung yang telah hanyut di pengkalan kami, dan inilah sebabnya kami datang ke mari sebab kami telah disuruh membeli jagung,” kata orang yang datang. “Baiklah, itu tiada masalahnya,” jawab anak gadis dan tuan puteri. Hamba-hamba itupun memunggah barang-barang yang mereka bawa. Setelah itu kedua-dua gadis itupun memuatkan jagung ke kapal mereka, namun hanya sedikit sahaja dari jagung-jagung mereka yang berkurang dan kapal itupun penuh. Apabila hamba-hamba itu pulang dan saling bertanya khabar antara satu dengan yang lain dan didengar oleh raja dan saudagar-saudagar, maka mereka semuapun pergilah kepada tuan puteri dan anak gadis untuk membeli jagung. Sementara tuan puteri dan anak gadis itu pula kini menjadi kaya-raya, mereka juga sudah mempunyai hamba.</p> <p>Nah, oleh kerana mereka sudah menjadi kaya, maka mereka berduapun merancang untuk, “Wahai kawan, apakah keburukan dan kebaikannya jika kita mengadakan pesta keraian?” kata mereka. Lalu mereka berduapun memerintahkan hamba-hamba mereka untuk menjemput orang di seluruh pelusuk negeri. Jangankan sungai yang besar, walau anak sungai sekalipun haruslah disusuri. Dan haruslah dijemput penduduk serata pelusuk kampung yang dekat-dekat dengan tempat tinggal mereka. Sementara rumah mereka pula bukan calang-calang indahnyanya, sebab semua semua perkakas-perkakas rumah itu pandai</p>	<p>stalks which floated downstream and our boss told us it was maize. So we are here because he instructed us to buy some.” “Nothing wrong with that,” said the girls. Then they brought their goods ashore, and they filled the boat with maize which only very slightly reduced their stock of maize. When they got back home the news spread, and the King heard it, as did traders, and soon everyone was coming to buy maize. They got very rich and soon they even obtained slaves.</p> <p>Since they were now rich, one said to the other, “What say you we throw a feast?” So they instructed their slaves to invite people. We’re not just talking about people along major rivers; they even went up all the brooks and invited the people living there. They instructed them to invite everyone from every village that was near. Their house was so impressive that all the furniture knew how to speak. It wasn’t just as high as the village heads that they invited; they also invited kings, sultans and traders, but not one</p>
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nokurong it tongo raja, sulutan, soodagar no nga aa-i keenong do kaakaya, yotilo pot akaya, i duwo koyuwan i tongondu.

Adi, om nalaga d̄ino i janji tu, “Kaanaman, sid kot̄uru porikoton duyu,” ka dit tongondu. Kalaga i janji kabarasan i sid kot̄uru taldaw no, minangansak leed dot apat n̄opod om apat ot jinis do makanan. Adi, ontod di minsasarap kabarasan om k̄inam momurubuy o tulun, s̄ifiri sid tukad kabarasan it tanak di raja. Iso i lumaga, mangan peendokodo. (Penyambut tetamu ka bo tidino.) It tulun di korikot, mangan somungo saampay naawi. Adi, moyo po dit tumuwong no om, ka di ginawo dit tongondu, “Ay siongo yo amo diri, aa-i t̄omod iri nokoongoy? Aa-i t̄omod iri nakalaga i tongo koo'uripanan di minangan ku suuo?” ka di ginawo di tongondu.

Mooyo po kabarasan dit pirantapan dot ananawaw po om tutumuwong no, om baru nogi om waro maap̄anaw kabarasan om intangay nga it tindi om i tama yo. Kodung nokito dit tongondu iri, modtuuy tabpaay i longon om, “Dii po oy maman om indakod kow oy inan,” ka. Keendakod, tad min̄ogom no s̄irid tamparon di tukad it duwo koyuwan nga, “Dii poy maman om, kada kow mogom-ogom sino, silo kow mogom,” ka dit tongondu. “Turus suwang kow,” ka.

bercakap. Jangankan orang yang hanya berpangkat ketua, sedangkan yang bergelar raja, sultan dan saudagar sekalipun, tidak ada yang dapat menandingi kekayaan tuan puteri dan anak gadis itu.

Ketika tiba hari yang dijanjikan sebab, “Enam hari kemudian iaitu pada hari yang ketujuh suruhlah jemputan itu datang,” kata anak gadis. Ketika tiba hari yang ketujuh, merekapun lalu menyediakan sebanyak empat puluh empat jenis makanan. Dan sejak awal pagi lagi berdatanganlah para jemputan, dan orang yang menyambut tetamu adalah tuan puteri raja. Setiap seorang yang datang akan dipersilakan naik, sehingga habis. Ketika hari sudah hampir gelap, berkatalah tuan puteri dalam hatinya, “Di manakah gerangnya ayahanda tu, apakah mereka tidak dapat datang? Atau mungkin hamba-hamba yang beta suruh tidak sampai ke istana ayahanda?” kata Tuan Puteri.

Ketika hari sudah semakin gelap, kelihatanlah olehnya kelibat sedang berjalan, dan apabila diamati oleh tuan puteri maka tidak salah lagi bahawa merekalah ibunda dan ayahandanya. Sebaik sahaja tuan puteri mengecam mereka maka dengan tidak segan-silu, dia terus sahaja memegang tangan mereka dan berkata, “Wahai pakcik dan makcik, silakan naik,” pelawa Tuan Puteri. Setelah naik, baginda dan permaisuri terus sahaja duduk di hamparan tangga, tapi, “Ala pakcik dan makcik, janganlah kamu duduk di situ, kamu duduklah di sebelah sana,” kata Tuan Puteri.

of them was as rich as the two girls had become.

Then the scheduled day arrived. The girls had said, “After six days and on the seventh you all come.” On the scheduled day they had prepared beforehand forty four types of food. Starting in the morning and continuing on the guests arrived. The King’s daughter greeted them at the base of the steps. As each arrived she would invite them to go up into the house. (Today she would be called a greeter.) She met each person as they arrived until no more came. When it was getting dark the girl said to herself, “Where is my father? I guess he didn’t come. Didn’t our slaves go invite him?”

As the last light of the day was fading and it became dark, there was someone walking, and when she looked she could see it was her mother and father. When she saw them she took them by the hand and said, “Uncle and auntie, please come in.” When they had climbed the steps they sat down at the top of the steps. “Uncle, don’t sit there, sit inside. Please go in.”

<p>Dot i pinongowitan balaay diri, kakaray po do tikam, kakaray do tilam, baru nogi om kakaray do barakit. Koogom-i siri, maay no kakato i minangan yo onsoko it makanan, dot minangan posokoo do talam dot bulawan o talam, oponorominan, okito i rupa yo siri. Posurungo no sid tindi om tama yo, “Dii poy maman om, naa pangakan kow,” ka. “Pomoog kow, paakan kow,” ka. Kowoog-i i Raja, pamabut no. Miiya di pababul i Raja om pomoros no it tanak dot, “Dii poy amo om, sulimaday mangakan,” ka. “Nga, bang akanon nu nopo om oomis om olunok, tolono,” ka dit tongondu. “Ong akanon nu nopo nga opeet om oonsom, koyo no mangay tolono tu, yoku no beeri it tanak duyu di minangan nu patayo. Adi iti no-i ginamaan ku,” ka dit tongondu.</p> <p>Soromoon-i kabarasan ong i Raja diri nga nakaangkang nogi do pababul, aa-i d̄iino nakalandu, tinum̄uku-i ka do minogiad, om modtuuy minomoros do mokimaap. “Mokimaap oku oy Ugow dikaw, tu s̄uway no balaay ong agayo pooma koyuwan nga amu-i agayo pikiran,” ka. “Tu t̄omod po ko Raja oku, pongitungan ku nopo nga pongitungan dot turipon,” ka di Raja. “Nga, beenoy mangakun sala oku diti, mimang-ko ki-sala oku sid dikaw. Kukukuoyon oku-i dikaw, ii ka it patayon oku ko kukuk̄uro ponugama nu dogon, nga aaku-i mogidu.</p>	<p>Dan tempat tuan puteri membawa baginda dan permaisuri ialah di atas tikar yang dilapisi dengan tilam dan permaidani. Setelah baginda dan permaisuri duduk di situ, puteripun lalu mengangkat makanan yang telah ia masak sendiri, lalu diletakkan di atas dulang emas yang berkilat seperti cermin, kemudian dihidangkannya kepada baginda Raja dan permaisuri. “Wahai pakcik, silakan kamu makan,” kata Tuan Puteri. “Basuhlah tangan, dan makanlah,” katanya. Selepas baginda Raja membasuh tangan, iapun kemudian menjamah makanan yang dihidangkan. Pada masa raja menyuapkan makanan ke mulutnya, berkatalah tuan puteri, “Wahai ayahanda, makanlah perlahan-lahan,” katanya. “Tapi, jika makanan itu manis dan berlemak, maka ayahanda telanlah,” kata Tuan Puteri. “Tapi jika ayahanda terasa makanan itu pahit dan asam, janganlah ditelan sebab betalah dia anakanda yang tuanku bunuh, dan inilah hasil tangan anakanda,” kata Tuan Puteri.</p> <p>Sementara baginda Raja pula, tidak jadi menyuapkan nasi ke mulutnya setelah mendengar kata-kata tuan puteri. Bahkan ia tertunduk dan menangis sambil memohon maaf. “Ayahanda minta maaf kepada anakanda, sebab lainlah pula sikap manusia yang hanya badan saja yang besar tapi fikiran tidak besar,” kata Raja. “Sebab, nama saja ayahanda ini berpangkat raja, tapi fikiran ayahanda adalah fikiran seorang hamba,” kata Raja. “Tapi hari ini, ayahanda mengaku salah, sebab ayahanda memang sangat bersalah kepada anakanda. Jadi, apapun yang anakanda lakukan terhadap ayahanda, ayahanda tidak akan berganjak. Walaupun anakanda akan bunuh ayahanda sekalipun, tapi</p>	<p>She brought them a mat covered with a mattress and a rug. When they were seated she brought the food they had cooked for them. It was served on a gold platter that was so polished it reflected like a mirror. She served them saying, “Uncle, please eat. Wash your hands and eat. When they had washed their hands they ate. He took food and as he was eating his daughter said, “Father, take your time eating. If you taste that it’s sweet and fatty, swallow it. If it tastes bitter and sour, don’t swallow it, because I am your daughter whom you murdered, and this is what I have made.”</p> <p>As for the King, his daughter’s words stopped his eating midway. He couldn’t go on; he just bent over crying while also asking for forgiveness. “My daughter, please forgive me, for now I realize that you can have a big body but a small mind. While I’m the king, actually my thinking makes me fit to be a slave,” said the King. “This day I confess that I was wrong. I most certainly did you wrong. Whatever you do to me I won’t evade it. Even if you straightaway kill me as I sit here I won’t run away. Since I have done a great wrong I</p>
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<p>Nokurong tad mangan oku no dikaw patayo da mogom-ogom oku nga aaku-i mogidu, tu pagkaam agayo sala ku, ilo no ko aaku-i mogidu,” ka di Raja.</p> <p>“Ay, aaku-i bo diti mamatay dikaw oy amo, nga ino po om, ino-i ot araraat dino mokimaap oku sid dikaw tu okon-i-ko siti koh miyon tid sawat, sîilo koh doyikaw ad susut, moonginduwas da susut,” ka dit tongondu. “Iidi neeti ot poongonsokon ku,” ka. Na, siri nobo dîino iri. Ka di tongondu, “Ongko boroson ot aso po walay duyu, ki-walay kow poma nga aaku no mangakun do muli kow, nga ino po om na sino koh nod susut doyika oy amo,” ka.</p> <p>Na, it tiiso diri nga nokoongoy-i i tongo moleeng nga, gaam nogi iri, tad nopo nga aso-i ot minangan poongoyo sid susut, gaam sid sawat pot pineeyanan, waro pot rinantay sîid sawat do pineeyanan. Tu iri no dogima ot asamod doo, minomiara, minangagayo.</p> <p>“Oõ, kukukûuro-i beeno, sosongôoyon oku-i dikaw nga mimang-ko mangakun oku-i tu kuoyon poma dogo do sala,” ka di Raja. Oõ. Na iri nobo, iri diri sisiri nobo dîino iri i Raja, nosiliw dot monginduwas do susut. Na, ngaran nopo dit tongondu diri, iri nobot ingaranan do Raja Gandum. Ino no tajuk dino tangon Raja Gandum, tu ngaran dit tongondu i tanak di raja, i Raja Gandum dîino ngaran. Adi, noompus.</p>	<p>ayahanda tidak akan lari sebab ayahanda tahu bahawa ayahanda sudah buat kesalahan besar terhadap anakanda,” kata Raja.</p> <p>“Anakanda tidak mahu membunuh, cuma anakanda minta maaf sebab bukan dalam rumah ini tempat ayahanda tinggal, tetapi ayahanda tinggallah di bawah kolong rumah sebagai tukang sapu bawah kolong rumah,” kata Tuan Puteri. “Hanya ibunda sahaja yang anakanda izinkan untuk tinggal dalam rumah ini sebab anakanda akan jadikan ia sebagai tukang masak,” kata Tuan Puteri lagi. “Jangankan ayahanda tiada rumah, walau ada rumah sekalipun tapi anakanda tidak izinkan kamu pulang, cuma ayahanda tinggallah di bawah kolong rumah,” kata Tuan Puteri.</p> <p>Sementara ayah dan ibu si gadis pula, tuan puteri telah memberikan tempat tinggal khusus iaitu di tingkat atas rumah mereka, sebab mereka juga telah datang ke pesta itu. Sebab hanya mereka sahaja yang sayang kepada tuan puteri dan yang telah membesarkan tuan puteri.</p> <p>“Baiklah, walau apapun, di manapun anakanda nak tempatkan ayahanda, ayahanda tidak akan menolak sebab itulah balasan kepada kesalahan ayahanda,” kata Raja. Jadi, begitulah kesudahannya cerita ini. Baginda Raja telah tuan puteri jadikan sebagai tukang sapu di bawah kolong rumahnya. Nama tuan puteri itu ialah Raja Jagung. Tamat.</p>	<p>won’t run from the consequences.”</p> <p>“Well I’m not going to have you executed father; but because of the evil you have done, you are not going to live here inside the house. You will live under the house, cleaning the area under the house,” said the daughter. “I will only allow mother to live in the house as the cook. It’s not that you no longer have a house back home, but I’m not going to allow you to return to it. From now on you will stay under my house, father.”</p> <p>The parents of the other girl also came to the feast, but things were better for them. They did not live under the house. There was a special part of the house just for them. They did this because they had been loving to the King’s daughter, taking care of her and raising her.</p> <p>“Alright, whatever you want to do – wherever you want to put me I’ll agree to it because of the wrong I have done to you,” said the King. So from then on the King lived under the house as cleaner of the area under the house. As for the girl, she earned the title of The Maize King (/The Corn King).</p> <p>The End.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		



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<p style="text-align: center;">I Tupirik</p> <p style="text-align: center;">Tinangon di Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.27 Tinulis di Rosnah Nain</p>	<p style="text-align: center;">Si Tupirik</p> <p style="text-align: center;">Diceritakan oleh Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.27 Terjemahan Melayu: Rosnah Nain 2013</p>	<p style="text-align: center;">Tupirik</p> <p style="text-align: center;">Told by Ruminting Jailin Sinoginday Village 2012-04-27 English: James Johansson 2013</p>
<p>Oh, waaro po ka ka ilo. Waro kabarasan ilo ot tanak di momoleeng do kusay. Sosonginan o tanak. Adi, ontod po dit okoodok po dot ingin do milimpanaw sid minsolili di walay. Asal-ko eelo no milimpanaw, maapâanaw do ki-sosopuk kabarasan, meed do kaakaraban. Adi, maapâanaw sid minsolili di walay. Kokito do tugarang, sopukon. Om muli dîino kabarasan sid walay, nga otutuuk nopo i tawak yo do yôngkos ot maan agatay i tugarang, maan nogi toroto. Itungkap di tindi, nu ka guna diri; kon-ko aakanon. “Naa idi, nimporiyan ku,” ka kabarasan, tu yotilo nopo bo dino asot tambaloy, bububuulun ka.</p> <p>Adi, pagkam agagayo no dîino iri, kaararati no. “Aay oy idi, oyongow kito diti, nga isay kay idi ot waris kito?” ka. “Aay oy oto, waro-i bo diti nga aaku elaan ong soombo, aaku no aandaman ong soombo kineeyonon tu oloed okoy no nokopitotongkiyad,” ka di Momoleeng. “Yoku siti oku no kinalagaon, na i tongo koworisan aaku elaan ong soombo no iri, tu</p>	<p>Pada zaman dahulu, kononnya ada seorang wanita tua yang mempunyai seorang anak lelaki. Hanya seorang itu sahaja anaknya. Anak itu pula sejak kecil lagi, ia sangat gemar berjalan-jalan di sekeliling rumahnya. Sebaik sahaja pandai berjalan, maka tidak henti-hentilah ia berjalan dengan membawa sebatang sumpit dan tembelah. Dia seringkali berjalan di sekeliling rumahnya. Bila berjumpa dengan cicak tanah, ia akan menyumpitnya. Apabila pulang di rumah, pinggangnya sarat dengan cicak tanah, sebab apabila ia mendapat cicak tanah, ia akan ikatkan di pinggangnya. Apabila sampai di rumah, ia akan memberikan cicak tanah itu kepada ibunya, padahal cicak tanah itu bukannya boleh dimakan. “Ibu, ambillah hasil tangkapan saya ini,” katanya, sebab kononnya mereka ini tidak punya jiran tetangga, jadi mereka hanya berdua sahaja.</p> <p>Oleh kerana anak itu sudah besar sedikit, maka dia sudah boleh memahami. “Kita sangat sunyilah ‘bu, tapi siapakah ahli waris kita, ‘bu?’” katanya dengan pertanyaan. “Alah Oto, memang kita punya ahli waris juga tapi ibu tidak tahu mereka tinggal di mana, ibu tidak ingat, sebab sudah lama kami terpisah,” jawab si ibu. “Ibu ini, memang di sinilah ibu sampai, tapi yang lain itu,</p>	<p>Once upon a time there was a son and his mother. He was an only child. From a young age he liked to roam about in the vicinity of the house. As soon as he was old enough to go into the woods he brought along a blowgun and a dart quiver. So he would roam near the house. When he would see a lizard he would shoot it. When he came home his belt would be stuffed full of lizards. He would give them to his mother, but they were of no use because they didn’t eat them. “Here mother, this is what I shot,” he would say. He behaved like that because they had no neighbors and there was just the two of them.</p> <p>Then he grew a bit older and had some understanding. “Mother, we are lonely here; who do we have as family?” he asked. “Son, we have some relatives but I don’t know where. I no longer remember where they are because we split from them so long ago,” answered his mother. “I came to this place, but I don’t know</p>

oleed no dot aa nokopisasambat,” ka. “Doo,” ka dit tatanak.

Agagâayo no iri dîino, ong sangko at tidino tu elaan no songkuro tumur, mungkin opod notoon no tumur. “Des oy idi,” ka dit tatanak dit susuwab no keembagu, “mad-ko engin oku do monusul di tongo koworisan,” ka. “Nga beenoy mabpanaw oku diti, kalu ong waro-i dati diti ot tambaloy nga osodu. Adi mumbal oku po mamanaw kalu ong alaga ku-i,” ka dit tatanak. “Oõ, awasi-i beenoy Oto do mabpanaw koh nga intangan no lalan. Kodung ong aparap do gibang ada no minlalan, ong aparap do wanan siri no wayaan nu,” ka dit tindi. “Oõ,” ka dit tatanak.

Na, aa-i dîino iri minongowit do sopuk. Iri no minangan owito, pipisow dot ugu no do tunturu ka, kukuyutan i pipisow yo. Adi, pabpanaw dîino kabarasan i tatanak diri, aa-po leleed om nakalaga no do pisimpangan do lalan. Adi, madaada i tatanak do mongoondom dit boros di tindi yo. Kukukûuro-i mongoondom nga amu-i aandaman dot sombo i nituduk di tindi yo do wayaan. Mâangay nopo bilido i kangkab yo om pabpanaw, tâatad do winayaan it aparap do gibang. Om pabpanaw bala iri, aa-po leleed om nakalaga no do walay. Kalaga do walay, norongow no dîino dit tatanak momoros dot, “Des,” ka, “sombo iti tu aangod do kulos maangod?” ka. “Aangod iti do kulos maangod,” ka. “Yûumo duyû,” ka dit wookon it orongow. Kon-ko rumosi it tatanak tu okon-

ibu tidak tahu di mana mereka berada sekarang, sebab sudah begitu lama kami tidak berjumpa,” katanya. “Oh ya,” jawab si anak.

Kini anak itu sudah besar dan mungkin sudah berumur sepuluh tahun. “Hm, ibu,” kata si anak pada keesokan harinya, “sepertinya, saya teringin mencari ahli waris kita,” katanya. “Kali ini, saya akan berjalan, sebab mungkin kita mempunyai jiran juga, cuma mereka jauh dari kita. Jadi saya akan coba berjalan dahulu, mana tahu saya boleh menjekinya juga,” kata si anak. “Baiklah, bagus juga Oto pergi tapi hati-hati berjalan ya, pastikan jalan itu betul. Jika jalan itu di sebelah kiri, tak usahlah ikut jalan itu, tapi jika jalannya di sebelah kanan, ikutlah jalan itu,” pesan si ibu. “Baiklah ‘bu,” jawab si anak.

Bila si anak pergi berjalan, ia tidak lagi membawa sumpit, Cuma yang ia bawa ialah sebilah pisau yang hanya sebesar jari sahaja. Beberapa lama selepas si kanak-kanak bertolak, tibalah ia pada persimpangan jalan. Lalu si kanak-kanak berdiam diri untuk mengingati pesan ibunya. Akan tetapi, walau macamanapun dia berusaha mengingati jalan mana yang dikatakan ibunya, ia langsung tidak ingat. Lalu, dengan serta-merta, apabila dia membalikkan dadanya untuk meneruskan perjalanan, ia terus ikut jalan di sebelah kiri. Selepas beberapa langkah ia berjalan, tibalah ia pada sebuah rumah. Sebaik tiba di rumah itu, terdengarlah oleh si kanak-kanak suara orang berkata, “Aduh, di mana datangnya bau monyet wangi ni?” kata suara yang kedengaran. “Harumnya monyet wangi ni,” kata suara itu. “Kamu pergi carilah,” kata suara yang lain pula. Akan tetapi si

where our relatives are because it’s been a long time since we’ve met.” “Oh dear,” said the son.

He grew some more, and was maybe ten years old. “Oh mother,” he said, “I would like to look for our relatives. I’m going to set off walking today, and maybe I’ll meet some neighbors that are far away. So I’ll give it a try and see if I find anyone.” His mother answered, “That’s okay son, but be cognizant of the path. Don’t take any forks to the left; just take the forks to the right.” “Okay,” said the son.


This time he did not bring along his blowgun. All he brought along was a knife with a blade about as wide as your finger; he held it in his hand. So the boy set off and not too far along he came to a junction. He stood there trying to remember what his mother had instructed. No matter how he tried he couldn’t remember what she had said. Finally he just turned his body and followed the left fork. As he walked along he came to a house. As he approached he heard a child say, “Wow, where is the good monkey smell coming from?” Then another voice said, “Go search for it.” The boy didn’t understand what they were on about because he had never once heard something like this. He just stood their silently.

<p>ko oorotiyān, amu-i insan korongow. Madaada it tatanak, peengkâakat.</p> <p>Aa-po leeled om okitanan no dit tatanak dot tinumuun ti suwang ti walay do koogumu, om tinumoronong sid doo. Maay kabarasan soliliyo, om maay nogi tabpaay. Kodung-ko natabpaan, owito no do mindakod sid walay, kokito dit kotua, i woyoon, “Ay, kodung ong ino ot maak romog, nga ino nopo koyo duyu po mangay ino, posuwango duyu po ad bubu,” ka. “Tu kodung ong ino ong ad tinsod, osusa ino do momiara tu otutunan ku dot lumabus iti,” ka di woyoon.</p> <p>Adi waro kabarasan o bubu do turu milapis, do golong o minaan waalo, iri no pinosuwangan. Apapag komoyon ku, aa-i keedu-idu. Adi siri no dîino kabarasan, om kinamay do monumad, ngaran-i do nisuwang siri nga naawi-i o bansa do takanon dot ipaakan-akan, aa-i oleed om agayo no.</p> <p>Adi, agayo iri kabarasan, “Dii poy ambaya om magagasin tokow po,” ka dit Kotua. “Kaanaman, kooturu kooli tokow. Na, asal kooli tokow bo diti, turus potongus tokow no dot raramay,” ka. “Tu, intatangan ku at tongo kaakakang dilo ad tinsod, ongo loolomu no, mingaam no do</p>	<p>kanak-kanak ini langsung tidak merasa takut sebab ia tidak faham apa yang mereka maksudkan sebab ia belum pernah mendengarnya. Bahkan kanak-kanak itu diam sahaja sambil tercegat di situ.</p> <p>Tidak lama kemudian, kelihatanlah oleh si kanak-kanak penghuni rumah itu terjun ke tanah dengan begitu ramai sekali dan menuju ke arahnya. Kanak-kanak itu dikelilingi dan kemudian ditangkap. Selepas kanak-kanak itu ditangkap, iapun dibawa naik ke rumah, dan ketika ketua melihatnya, “Aik, itu adalah anak babi hutan yang sangat muda, tapi janganlah dulu apa-apakannya, kamu masukkanlah dahulu dalam bubu,” kata Ketua. “Sebab jika itu yang dimasukkan dalam kandang babi, payah menjaganya, sebab saya tahu dia ni pandai melepaskan diri,” kata Ketua.</p> <p>Jadi, kononnya di rumah mereka itu ada sebuah bubu sebanyak tujuh lapis yang diperbuat daripada dawai, nah di situlah kanak-kanak itu dimasukkan. Bubu itu memang agak kuat, dan memang payah untuk keluar dari situ. Nah, tinggallah kanak-kanak itu di dalamnya. Sejak kanak-kanak itu dimasukkan dalam bubu itu berbagai-bagai jenis makanan yang telah diberi kepadanya untuk dimakan sehingga tidak begitu lama kanak-kanak itupun besarlah sudah.</p> <p>Jadi, apabila kanak-kanak itu sudah besar, “Wahai kawan-kawan, mari kita pergi memburu,” kata Ketua. Kita pergi memburu selama enam hari, pada hari yang ketujuh kita akan balik. Sebaik sahaja kita balik dari memburu, kita terus sahaja mengadakan pesta keramaian,” katanya. “Sebab jika saya tengok</p>	<p>Soon the boy saw lots of children coming out of the house and approaching him. They surrounded him and grabbed him. They brought him up into the house. When the leader saw him he said, “That is a fat piglet, but let’s not take him just yet; put him in the fish trap. If we were to put it in the pigsty under the house I think this one would get free.”</p> <p>There was a seven-layered fish trap there made of wire, and that’s what they put him in. It was solid enough that you couldn’t get out. So he stayed inside there, and as they went on feeding him they fed him all sorts of food and soon he grew big.</p> <p>When he had grown big, one day the leader there said, “Let’s go hunting. After six days and on the seventh we will return. Then we’ll have a feast. I see that the piglets in the pigsty are all fattened now and just right for eating.” The area under the house was the pigsty and it was</p>
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<p>mangan,” ka. Do soromoon-i bala iri nga natarus nopo i susut do tinsod do noponu do tulun. Tulun kiawi o minaan insodo. Iri-i o kakang ka, dot agayo okodok, kusay tongondu no kabarasan. Tanganak moleeng not nisusuwang sirid tinsod, iri-i ot aanagan porunggumo.</p> <p>Adi, nalaga i janji, kaanaman sid koonom nokooli no. Adi, alaga i kotûuru, na linumaga not tulun ka dot aso suuway, iri kiawi o bansa. Do ki-towit-i bala iri dit minagasin ka, iri po minangan poguluono it towit, kaa'anu, aa-no minangan polomuo. Adi naawi iri, ka dit woyoon, “Koyon po mangay ad tinsod, mangan po oodiyo ad minangan ku potongkiyado,” ka. Maay no dîino iri kabarasan rawato, maay lukano.</p> <p>“Dii po oy maman om, elaan ku-i beeno mangan oku dikoo patayo nga, ino po, pagkam maan oku dikoo patayo, miirurûunsay tokow po tu moginantadan oku. Mogot pong korongow oku po do runsay dot amu oku po matay,” ka dit tatanak. “Oõ, ba aso-i karaatan,” ka dit woyoon.</p> <p>Maay no lukano, maangay no owito mirunsay. Adi, it woyoon kabarasan o gulu, dot iri no i runsay yo, “Tupirik minampanow, dee nokopuantad,”</p>	<p>anak-anak babi dalam kandang babi itu, semuanya sudah gemuk-gemuk dan sudah boleh dipotong,” sambung Ketua. Padahal kolong rumah mereka yang begitu panjang telah penuh dengan kandang yang penuh sesak dengan manusia. Semuanya diisi dengan manusia, dan itulah yang mereka panggil sebagai anak babi, yang mana ia telah bercampur lelaki, perempuan, tua, muda, kanak-kanak dan orang dewasa. Hanya kanak-kanak yang baru datang sahaja yang tidak dicampurkan di situ.</p> <p>Bila tiba hari yang dijanjikan iaitu pada hari yang keenam, pulanglah mereka dari berburu. Jadi, ketika tiba hari yang ketujuh, datanglah orang yang sama bangsa dengan mereka. Sementara orang-orang yang pergi berburu itu rupanya telah mendapat hasil buruan. Jadi, hasil buruan yang baru itulah yang telah dipotong dahulu, tidak lagi dibiarkan menggemuk. Apabila habis hidangan pertama, ketuapun lalu berkata, “Janganlah dipotong dulu babi yang dalam kandang itu, potong dulu babi yang telah diasingkan,” katanya. Lalu bubu itupun diturunkan dan kanak-kanak itupun dikeluarkan.</p> <p>“Wahai pakcik, saya tahu bahawa kamu akan membunuh saya. Jadi, oleh kerana kamu nak bunuh saya, mari kita berbalas pantun sambil menari dahulu, sebab saya mahu buat kenang-kenangan. Memadailah kalau saya dapat mendengar pantun lagu sebelum saya mati,” kata si kanak-kanak. “Baiklah, itu tidak jadi masalah,” jawab Ketua.</p> <p>Kanak-kanak itupun dikeluarkanlah dari bubu, kemudian dibawa berpantun sambil menari. Jadi kononnya ketua yang terdahulu melagukan pantunnya, dan lagu</p>	<p>filled with people. The people were the piglets they were referring to, and they were both big and small, male and female. Only the boy had not been put into the pigsty with them.</p> <p>So on the sixth day and then the seventh came the appointed time. On the seventh day lots of people of the same species as them came. They also brought back their game that they captured, and ate them first without fattening them. When those were finished off the leader said, “Don’t take the ones in the pigsty; take that one that I separated first.” So they lowered the fish trap and took the boy out.</p> <p>“Uncles,” said the boy, “I know that you are going to kill me, but here’s the thing. Since you are about to kill me, as my last request I’d like to first have a impromptu antiphonal circle poetry contest. I’d like to do antiphonal poetry before I die. “Alright, that shouldn’t present a problem,” said the leader.</p> <p>So they brought him out and had him chant poetry. The leader went first and he said, “Tupirik set off walking without preparation.” What he</p>
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<p>ka. Komoyon nopo, pagkam okodok po dit minabpanaw, aso pot ororotiyen. “Aso-i ot minabpanaw dot aso po nororotiyen,” ka.</p> <p>Adi, sambut nopo i Tupirik, “Sagay Tupirik mampanow lumayu mipapandan,” ka. Om, “Oõ, sagay minabpanaw oku diti, ngaran-i dot tanganak oku nga waro not elalaan ku,” ka.</p> <p>Om kinam kabarasan do monobok, iri o komoyon do ‘lumayu mipapandan’ ka i mitotombuliad do minatay do maan doo toboko. Iso om tobokon, iso om tobokon. Naawi it koruang yo do mikuyut mirunsay, maangay no it linigow. Mi’indodoo po do mogium miikaakaa sid tambaloy. Naawi iri mamatay, baru nogi om uli siri, maay polobuso diino it tongo tulun.</p> <p>Kalabus it tongo tulun, nokosoliwan mantad sid tinsod, pangakan no yotilo tu nokosodia not tongo takanon. Nga iri po bo om aso-i o tongo rinapa tu tulun-i tulun o minaan rapao, it takanon no minaan akano.</p> <p>“Ino nopo,” ka di Tupirik, “ikowu dino momonguli konow, yoku diti nga muli oku no. Adi, mamasing konow dino do mogoondom dot ulion dikowu,</p>	<p>pantunnya berbunyi begini, “Tupirik telah berjalan tanpa persediaan,” katanya. Maksudnya, oleh kerana kanak-kanak itu masih kecil lagi ketika berjalan dahulu, ia dianggap belum mengerti apa-apa. “Tiada siapapun yang berani berjalan tanpa memahami apa-apa.”</p> <p>Lalu Tupirik pun menjawab, “Sebabnya Tupirik berjalan, pandan berlayuan.” Lalu di berkata, “Saya berjalan sebab, walaupun saya masih kecil tapi sudah banyak perkara yang saya tahu,” katanya.</p> <p>Lalu berhabislah dia menikam, itulah yang ia maksudkan daun ‘pandan berlayuan’ iaitu orang-orang yang bertempiran mati ditikam olehnya. Seorang demi seorang ia tikam sehingga habis kawannya berpegang tangan, lalu para tetamu pula ia habiskan. Setelah itu ia turun pula mencari yang lain dan terus pergi ke rumah jiran-jiran. Setelah habis semuanya ia bunuh, barulah ia kembali semula di situ dan melepaskan para tawanan.</p> <p>Selepas tawanan itu keluar dari kurungan, merekapun lalu makan sebab makanan sudah tersedia, cuma masalahnya lauknya tidak ada sebab lauk yang sedia ada itu adalah daging manusia, dan mereka hanya makan nasinya sahaja.</p> <p>“Ini sahaja,” kata Tupirik, “Kamu pulanglah, dan sayapun akan pulang juga. Jadi, masing-masinglah kamu mengingati tempat asal kamu, dan hati-hatilah kamu. Lain kali, jika</p>	<p>meant by this was that when they boy went walking he still had little understanding. Then he said, “No one goes out walking before he has understanding.”</p> <p>Tupirik said in reply, “Tupirik went walking to make the pandan tree wilt.” And he said, “For this reason I went walking; even tho I was regarded as a child I already had some understanding.”</p> <p>Then Tupirik began stabbing all of them. That was what he meant by, “the pandan tree wilted (dropping its leaves)” – they were strewn about dead like dead leaves, having been stabbed by him. He stabbed them one by one as he came upon them. When his companions who were holding onto him for the singing contest were all dead he began stabbing the guests. Then he went down out of the house searching for more of them at neighboring houses. When he had killed all of them he came back to the original house and freed the people in the pigsty.</p> <p>When the people got out from the pigsty they began eating because the food had been prepared. But they had no meat because the people themselves were to be the meat.</p> <p>“You all go home now,” said Tupirik, “and I am also going to go home. Each of you remember the path home, and may you be safe.</p>
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<p>nga taataago dikowu. Insan po d̄ino ong milimpanaw, nga taatagon do milimpanaw,” ka di Tupirik.</p> <p>“Oõ diis obo,” ka, “awawasi noy oto, nokosoliwan okoy po,” ka. (Iso keeso nga yoto, waro nong Yoto, waro nong Yaka). “Awasi poy Oto tu nokosusuut koh dagay. Ong aa-koh nokosusuut dagay, opunso okoy bo diti do matay,” ka. Do soromoon-i kabelasan ong i wookon diri nga, aa nakapanaw tu sampay miniromut o poo do koolomu, tu totontuon-i mangakan i maan paakano. “Ba aa mangakan nga minong-i, matay-i. Adi gaam pong mangakangan po, mogot pong kaakan po,” ka di ginâawo.</p> <p>Na, iri diri, nakalabus po i tongo tulun diri di minangan insodo di tongo rogon – tu rogon bala iri o kinalagaon – minûuli no d̄ino. Kooli, “Nunga’y Ooto, siongo pinakaayan nu?” ka dit tindi. “Booy idi, napalid oku,” ka. “Aaku-i naandaman i boros nu diri dit, okon-ko minlalan sid aparap do gibang kanu. Korikot oku sid pisimpangan di lalan nga sadang oku-i mongõndom di boros nu nga aaku-i naandaman, taatad o kinowoyoon ku nga it aparap do gibang. Om pabpanaw oku bala diri, nakasambat ong nakasambat oku do walay nga, okon-i-ko tulun tawasi bala iri it sanganu di walay. Nga awasi tu aaku-i bo dogima minaan patayo, minaan oku-i polobuso,” ka di Tupirik.</p> <p>“Oõ, ino noboy Oto sagay minaan teekaw boroso nga nelaan ku leed do kodung ong i lalan diri</p>	<p>kamu berjalan, hati-hatilah ketika berjalan,” kata Tupirik. “Baiklah, aduhai,” katanya.</p> <p>“Bagusnya wahai Oto, kami dapat keluar juga,” kata mereka. (Satu demi satu mamanggilnya Oto, dan ada juga yang memanggilnya abang). “Nasib baiklah Oto menyusuli kami, jika kau tidak menyusuli kami, memang kami akan habis mati,” kata mereka. Sementara yang lain pula kononnya, ada yang tidak dapat berjalan sebab peha mereka bagaikan melekat akibat terlalu gemuk, sebab mereka telah diberikan makanan yang lebih daripada cukup. “Kalau tidak makan pun akan mati juga. Jadi lebih baik makan saja, sangat baiklah kalau dapat makan,” kata hati mereka.</p> <p>Dalam pada itu, apabila orang-orang itu sudah keluar dari kurungan hantu-hantu itu, sebab rupa-rupanya tempat di mana ia sampai itu adalah hantu, mereka pun pulanglah. Setelah pulang, “Aduhai Oto, kau pergi ke mana?” tanya ibunya. “Aduh ibu, saya tersesat,” jawab Tupirik. “Saya tidak ingat pesanan ibu, bahawa ibu tegah saya mengikuti jalan di sebelah kiri. Ketika saya tiba di persimpangan jalan, macamana pun saya mengingati kata-kata ibu tapi saya langsung tidak mengingati, lalu saya memilih jalan di sebelah kiri. Dan apabila saya berjalan saya telah bertemu dengan sebuah rumah, padahal orang yang tinggal di rumah itu bukanlah orang baik. Tapi, nasib baiklah saya tidak dibunuh, dan saya dilepaskan juga,” cerita Tupirik.</p> <p>“Ya, itulah sebabnya ibu berpesan dengan kamu, kerana ibu memang sudah tahu bahawa jalan di sebelah</p>	<p>“Yes, it’s good that you freed us,” they said. “It was good that you came after us. Had you not come after us we would have all been wiped out.” Some of them couldn’t walk because they were so fat that their thighs would rub and they couldn’t move them. They had eaten everything fed to them. They thought to themselves, “What’s the difference? If we don’t eat what we’re given we will be killed anyway. We may as well eat it.”</p> <p>So the people who had been interred in the pigsty were set free from the demons – because the place he had arrived at was actually the dwelling place of the demons – and they all went home. When he got home his mother asked, “Where in the world did you go to son?” “Mother, I got lost,” Tupirik responded. “I didn’t remember your instructions, that you has said not to follow the left fork. When I got to the junction I didn’t remember what you said and I went left. As I walked along I came to a house but it turned out to not be nice people who owned the house. Fortunately I was not put to death; they freed me.”</p> <p>His mother said, “Yes, that’s why I told you not to go to the left, because I have known for a</p>
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<p>dit aparap do gibang okon-i-ko tulun tawasi o kalagaon,” ka di momoleeng. “O nga, awasi-i boy idi o nasib tu aaku-i minaan patayo bo dogima, ongo-wawasi-i yo-maman,” ka di Tupirik.</p> <p>Na nokooli peeri, aaku no aandaman do ki-tompus po ko kukuro nga ino not aandaman ku. Adi, noompus.</p>	<p>kiri itu bukannya orang yang baik-baik untuk didatangi,” balas si ibu. “Iyalah, tapi bagus juga ya ‘bu nasib saya, sebab saya tidak dibunuh oleh mereka. Pakcik-pakcik tu baik juga orangnya,” kata Tupirik.</p> <p>Nah, selepas mereka pulang, saya tidak ingat lagi sama ada cerita ini masih bersambung lagi atau tidak, tapi hanya sampai di sini saja yang saya ingat.</p>	<p>long time that the path to the left does not lead to good people.” Tupirik responded, “Yes, but my luck was good and I wasn’t killed. Those uncles were good.”</p> <p>So after he got back, I don’t remember if there was anything further, but that is as much as I remember. The End.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i>: Janama Lontubon & Rosnah Nain</p>		
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<p>Bambang Balima Tinangon di Lingsang Itor Kg. Tingkalanon 1985 Penulis di Rosnah Nain 2013</p>	<p>Bambang Balima Diceritakan oleh Lingsang Itor Kg. Tingkalanon 1985 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>Bambang Balima Told by Lingsang Itor Tingkalanon Village 1985 English: James Johansson 2013</p>
<p>Waro no kaka iri, piasawo no di Bambang Balima om i Dayang Puteri ka. Jadi, awasi it pomisasawo doalo tu, sisiongo i Bambang Balima pakaayan om kooli nôono sid walay nga, osodu po manganu no it Dayang Puteri di tongo poogintuuwan dot maan pataako sid di Bambang Balima. Kadung-ko kopogintuuw no i Bambang Balima, mangan no paakano di Dayang Puteri. Opongo mangakan, mokikukut no i Bambang Balima ka. Na, mokikukut nopo i Bambang Balima, pampadan no dit Dayang Puteri i tongo sondulu yo dit pongukut. Adi, opongo nopo mikukut na, modop nôono. Suwab-suwab, iri o karaja dit tongondu ka, it Dayang Puteri.</p>	<p>Pada suatu masa dahulu, berkahwinlah Bambang Balima dengan Dayang Puteri. Rumahtangga yang mereka dirikan itu begitu aman, sebab ke mana pun Bambang Balima pergi dan pulang ke rumah, Dayang Puteri akan menyediakan pakaian persalinan untuk Bambang Balima ketika Bambang Balima belum sampai di rumah. Sesudah Bambang Balima bersalin pakaian, Dayang Puteri akan memberinya makan. Setelah selesai makan, Bambang Balima akan minta kepada Dayang Puteri supaya menggaru badannya. Nah, apabila Bambang Balima meminta supaya Dayang Puteri menggarukan badannya, Dayang Puteri akan memotong kukunya terlebih dahulu sebelum menggaru badan suaminya. Setiap hari, itulah kerja rutin Dayang</p>	<p>Once upon a time Bambang Balima married a princess. They had a good marriage because no matter where Bambang Balima travelled to Princess would prepare a change of clothes that she would give to him. When he had changed clothes she would feed him. When he had eaten Bambang Balima would have her scratch his back [a similar concept to a relaxing massage]. Princess would cut her fingernails to scratch his back. When she was done scratching his back he would go to sleep. Day after day that is what Princess would do.</p>

<p>Waro iso tadlaw, laga i Dayang-Dayang siri, om duato no i Dayang Puteri ong kukuro o gama mangatag do sawo nga, “Yoku nopo,” ka di Dayang Puteri, “ong kooli, sisiongo ot sawo ku, osodu po manganu oku no dot pogintuuwan,” ka. “Opongo mogintuuw, paakanon ku nôono,” ka di Dayang Puteri. “Kadung opongo mangakan, ong mokikukut dogon, pampadan ku no at sondulu ku,” ka.</p> <p>“Iih,” ka dit Dayang-Dayang ka, “sera dot ugu dino ot awasi ot pangatag do sawo,” ka. “Ino not awasi ot paangatag do sawo, osodu po ikaput no longobon,” ka. “Ong kooli, posimoyoon-i mangakan – ombo ginawo mangakan ong yoku,” ka. “Ino not awasi o paangatag dot sawo ong yoku,” ka dit Dayang-Dayang. “Oõ,” ka dit tongondu, it Dayang Puteri. Ûuli no it Dayang-Dayang ka. “Aay,” ka dit Dayang Puteri, “banar-i-ko ino-no gaam ot awasi no dino, ino nituduk di ondig dogon?” ka dit Dayang Puteri.</p> <p>Aji, kooli nôono i Bambang Balima diti, susunduy pom naan somungay dot pogintuuwan, ala nogi nga nikaput i longobon. Kuoyon-i kuoyon di Bambang Balima monginloow nga aa-i sumimbar. Aji, kapajalay nopo di Bambang Balima monginloow, kinosimbaran-i, “Maay oku po dot pogintuuwan,” ka di Bambang Balima. “Panganu-i silo,” ka di Dayang Puteri. “Paakano oku po,” ka di Bambang Balima.</p>	<p>Puteri.</p> <p>Pada suatu hari, datanglah dayang-dayang kepada Dayang Puteri dan bertanya kepada Dayang Puteri, bagaimana caranya melayan suami. Jawab Dayang Puteri, “Cara saya, jika suami saya pulang dari mana pun juga, sebelum ia sampai ke rumah, saya akan menyediakan pakaian persalinannya. Sesudah bersalin pakaian, saya akan memberinya makan,” kata Dayang Puteri. “Apabila selesai makan, dan dia minta garukan badannya, saya akan memotong kuku saya terlebih dahulu,” tambah Dayang Puteri.</p> <p>“Alah,” kata Dayang-Dayang, “itu bukanlah cara yang baik untuk melayan suami,” katanya, “cara yang baik untuk melayan suami ialah, ketika suami masih jauh, pintu rumah haruslah diikatkan,” katanya. “Selepas suami pulang, biarkan dia makan sendiri, terserahlah dia samada mahu makan atau tidak,” katanya. “Itulah cara yang terbaik menurut pendapat saya,” kata Dayang-dayang. “Baiklah,” kata Dayang Puteri. Dayang-dayang itupun pulanglah. “Hai,” kata Dayang Puteri, “itulah agaknya cara yang paling baik, iaitu cara yang diajarkan oleh si kawan kepada saya?” kata Dayang Puteri.</p> <p>Jadi, ketika Bambang Balima pulang ke rumah, jangankan menyediakan pakaian persalinan, malahan pintu rumah diikatkan pula oleh Dayang Puteri. Macamana pun Bambang Balima memanggilnya, ia tidak mahu menyahut. Namun, apabila Bambang Balima memanggilnya dengan sangat, barulah ia menyahut dengan terpaksa. “Berikan abang pakaian persalinan,” pinta Bambang Balima. “Abang ambillah sendiri di sana!” jawab Dayang Puteri.</p>	<p>One day some young princesses came and asked Princess what she did for her husband. “As for me,” she said, “when he gets home from wherever, when he is still far away I get out a change of clothing for him. When he has changed clothes I feed him. When he’s done eating, if he asks me to scratch his back, I cut my fingernails.”</p> <p>“Oh my,” said the girls, “that’s not the way to treat a husband. Rather, when he is still far off you lock the door. When he gets back let him take care of eating by himself. That’s how you should treat him in our opinion,” said the girls. “I see,” said Princess. Then the girls went home. Princess said to herself, “Have they got it right? Is that the way to treat your husband?”</p> <p>So when Bambang Balima got home rather than greet him with a change of clothes she locked the door. No matter how much he called out there was no answer. Finally when he called really loud she answered. He said, “Get me a change of clothes.” Princess answered, “Get them over there.” “Feed me,” he said, She said, “Eat there. Look in there; I’ve cooked</p>
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<p>“Pangakan-i silo, pogintong-i silo, nokoponorimo oku no,” ka dit Dayang Puteri ka.</p> <p>“Ay, nokuro ko diti oy adi tu nosimban tit bubuatan nu beenoy?” ka di Bambang Balima. Madaada it Dayang Puteri.</p> <p>Na, nopongo nopo iri mangakan, “Ay oy Adi, kuukukutay oku po,” ka di Bambang Balima. Om kukutay di Dayang Puteri, okon-i ko pinampadan po it sondulu, ala nogi nga onuwo i pisow, maay ridiso-ridiso it kulit dit solot di Bambang Balima. Intolu no poridis om, “Ay oy Adi, nooru ino takatol ku dino,” ka di Bambang Balima.</p> <p>Ponompipirot i Bambang Balima, pononsoruway, panambaju, panangsangkal, pamâanaw no. Dot i Dayang Puteri diti om nokoodop no. Ombo kinopoposikan om pamanaw nogi dot sumusuut di Bambang Balima, tu nopikir no dîiri dot araat-i bala it nitutuduk dit Dayang-Dayang diri.</p> <p>Na, susuut nopo it Dayang Puteri diri, iri no ot boborosan dit maatangkus sumusuut, “Bambang Balima! Bambang Balima! Soroginduday aaku tanga do tindalanon,” ka. “Aado-yo buang tangkay saap untung karatas,” ka di tongo kayu ka. Sumimbar it tongo kayu.</p> <p>Kosondot dot paluw keeso, “Andu oy paluw,” ka, “kawasa aaku-i koopinum kopuragup seekaw oy?” kam. “Nokuro dîino</p>	<p>“Sediakan makanan untuk abang,” pinta Bambang Balima lagi. “Abang makanlah sendiri, lihat saja sendiri di sana!” jawab Dayang Puteri.</p> <p>“Aik, kenapa sikap kamu hari ini sangat berubah?” tanya Bambang Balima. Dayang Puteri diam sahaja.</p> <p>Nah, sesudah makan, “Sayang, tolong garukan badan abang,” kata Bambang Balima. Dayang Puteri pun menggarukan badan Bambang Balima, tapi Dayang Puteri tidak lagi memotong kukunya terlebih dahulu, malahan diambilnya pisau lalu disayat-sayatnya kulit belakang Bambang Balima. Namun, hanya tiga kali saja dia menyayat belakang Bambang Balima, berkatalah Bambang Balima, “Oh sayang, barulah gatal badan abang ni dipuaskan,” kata Bambang Balima.</p> <p>Lalu, berkemalah Bambang Balima; dia memakai seluar, baju dan sarung parang dan pergi, padahal Dayang Puteri itu pula sudah tidur. Setelah Dayang Puteri terjaga dari tidurnya, pergilah ia menyusuli Bambang Balima, sebab dia kini mengerti bahawa apa yang diajarkan oleh Dayang-Dayang bukanlah cara yang baik.</p> <p>Nah, apabila Dayang Puteri pergi menyusuli Bambang Balima, mulalah ia memanggil-manggil Bambang Balima sambil berlari, “Bambang Balima, Bambang Balima, tunggu saya di tengah perjalanan!” serunya. “Tiada yang buang tangkai, dan mengharapkan keuntungan dari kertas (??),” sahut Kayu-kayu. Kayu-kayu itu menyahutnya.</p> <p>Ketika Dayang Puteri sampai pada anak sungai yang pertama, berkatalah ia, “Wahai anak sungai, bolehkah saya minum dan mencuci muka kepada</p>	<p>rice already.”</p> <p>He asked, “Dear, why your behavior has changed today?” She said nothing.</p> <p>When he had finished eating he said, “Dear, would you scratch my back?” She scratched his back without cutting her fingernails, and she took a knife and sliced into his skin of his back. After slicing him three times he said, “Finally my itchiness has been relieved.”</p> <p>Bambang Balima tidied up, put on his pants, his shirt and his bushknife and left. Princess had already gone to sleep. When she awakened she set off to follow Bambang Balima because now she realized that what those girls had told her was not good.</p> <p>As she was following after him and running she was saying, “Bambang Balima! Bambang Balima! Wait for me in the middle of the path.” The trees answered her, “No one throws away a wooden handle and hopes for a benefit from paper (??)”. The trees actually answered her.</p> <p>When she reached the first brook she said, “Oh brook, am I permitted to drink from you and wash my face?” The</p>
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<p>ong engin koh dot bolow,” ka dit paluw ka. Pitiloombus-i, pitûupak-i i Dayang Puteri. “Bambang Balima, Bambang Balima, soroginduday aaku tanga do tindalanon!” ka. “Aado-yo buang tangkay, saap untung karatas,” ka di tongo kayu.</p> <p>Koosondot no dot paluw koduwo, “Andu oy paluw, kawasa aaku-i kopiinum kopuragup seekaw oy?” ka dit Dayang Puteri om. “Nokuro dîino ong engin koh dot balangon,” ka dit paluw. Pitupak-i i Dayang Puteri, aa-i minonginum, minonginlagup nga amu-i. “Bambang Balima, Bambang Balima!” ka, “Toroginduday aaku tanga do tindalanon!” ka. “Aado-yo buang tangkay, saap untung karatas,” ka di tongo kayu.</p> <p>Koosondot no dot paluw kotolu, “Andu oy paluw, kawasa aaku-i kopiinum kopuragup seekaw oy?” kam. “Nokuro dîino ong engin koh dot gagayon,” ka dit Paluw. Pâamanaw neet tongondu tu amu-i engin dot gagayon. “Bambang Balima, Bambang Balima, soroginduday aaku tanga do tindalanon!” ka di Dayang Puteri. “Aado-yo buang tangkay, saap untung karatas,” ka di tongo kayu.</p> <p>“Andu oy paluw, kawasa aaku-i kopiinum kopuragup seekaw oy?”</p>	<p>kamu?” tanya Dayang Puteri. “Kenapalah, jika kau mahu mata kau buta,” jawab Anak sungai. Dayang Puteri pun meneruskan perjalanannya dan melintasi anak sungai itu. “Bambang Balima, Bambang Balima, tunggu saya di tengah perjalanan!” panggilnya. “Tiada yang buang tangkai, dan mengharapkan untung dari kertas (??),” sahut Kayu-kayu.</p> <p>Lalu, tibalah Dayang Puteri pada anak sungai yang kedua, “Wahai anak sungai, bolehkah saya minum dan membasuh muka kepada kamu?” tanya Dayang Puteri. “Kenapalah, jika kau mahu berpenyakit kusta,” jawab Anak sungai. Dayang Puteri itu segera berlalu tanpa minum; basuh muka pun tidak. “Bambang Balima, Bambang Balima!” panggil Dayang Puteri, “Tunggu saya di tengah perjalanan!” serunya. “Tiada yang buang tangkai, dan mengharapkan untung dari kertas (??),” sahut Kayu-kayu.</p> <p>Kemudian, tibalah Dayang Puteri pada anak sungai yang ketiga, “Wahai anak sungai, bolehkah saya minum dan membasuh muka kepada kamu?” tanya Dayang Puteri. “Kenapalah, jika kau mahu berpanau,” jawab Anak sungai. Perempuan itupun segera berlalu, sebab dia tak mahu berkurap. “Bambang Balima, Bambang Balima, tunggu saya di tengah perjalanan!” seru Dayang Puteri. “Tiada yang buang tangkai, dan mengharapkan untung dari kertas (??),” sahut Kayu-kayu.</p> <p>“Wahai anak sungai, bolehkah saya minum dan membasuh muka kepada</p>	<p>brook answered, “It’s no problem if you want your eyes to become blind.” She just crossed over the brook and went on. “Bambang Balima! Bambang Balima! Wait for me in the middle of the path,” she cried out again. The trees answered her, “No one throws away a wooden handle and hopes for a benefit from paper (??)”.</p> <p>When she got to the second brook she said, “Oh brook, am I permitted to drink from you and wash my face?” The brook answered, “It’s no problem if you want to get leprosy.” She crossed it without either drinking or washing her face. She cried out, “Bambang Balima! Bambang Balima! Wait for me in the middle of the path.” The trees answered her, “No one throws away a wooden handle and hopes for a benefit from paper (??)”.</p> <p>When she got to the third brook she said, “Oh brook, am I permitted to drink from you and wash my face?” The brook answered, “It’s no problem if you want to get skin discoloration.” She walked on because she didn’t want skin discoloration. She cried out, “Bambang Balima! Bambang Balima! Wait for me in the middle of the path.” The trees answered her, “No one throws away a wooden handle and hopes for a benefit from paper (??)”.</p> <p>At the fourth brook she said, “Oh brook, am I</p>
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<p>kam. Paluw kaapat. “Nokuro d̄ino ong engin koh dot kompugon,” ka dit paluw. T̄upak-i d̄iri it tongondu. “Bambang Balima, Bambang Balima, soroginduday aaku, tanga dot tindalanon,” ka dit Dayang Puteri. “Aado-yo buang tangkay, saap untung karatas,” ka di tongo kayu.</p> <p>Koosondot no dot paluw kolimo. “Andu oy paluw,” ka dit Dayang Puteri, “kawasa aaku-i kopiinum kopuragup seekaw oy?” kam. “Nokuro d̄ino ong engin koh dot gongukon,” ka dit Paluw. T̄alib-i bo it Dayang Puteri, “Bambang Balima, Bambang Balima, soroginduday aaku tanga do tindalanon,” ka dit Dayang Puteri. “Aado-yo buang tangkay, saap untuk karatas,” ka di tongo kayu.</p> <p>Koosondot no dot paluw koonom, “Andu oy paluw,” ka, “kawasa aaku-i kopiinum kopuragup seekaw oy?” kam. “Nokuro d̄ino ong engin ko do bilason,” ka dit Paluw. Pit̄alib-i d̄iri it Dayang Puteri. “Bambang Balima, Bambang Balima, soroginduday aaku tanga do tindalanon,” ka dit Dayang Puteri. “Aado-yo buang tangkay, siap untung karatas,” ka di tongo kayu.</p> <p>Kosondot sid paluw koturu, “Andu oy paluw,” ka, “kawasa aaku-i kopiinum kopuragup</p>	<p>kamu?” tanya Dayang Puteri kepada anak sungai yang keempat. “Kenapalah, jika kau mahu kulit kau berkurap,” jawab Anak sungai. Perempuan itu segera berlalu. “Bambang Balima, Bambang Balima, tunggu saya di tengah perjalanan!” panggil Dayang Puteri. “Tiada yang buang tangkai dan mengharapkan untung dari kertas (??),” sahut Kayu-kayu.</p> <p>Lalu, tibalah Dayang Puteri pada anak sungai yang kelima, “Wahai anak sungai,” kata Dayang Puteri, “bolehkah saya minum dan membasuh muka kepada kamu?” tanyanya. “Kenapalah, jika kau mahu berpenyakit batuk kering,” jawab Anak sungai. Dayang Puteri itu pun segera berlalu. “Bambang Balima, Bambang Balima, tunggu saya di tengah perjalanan!” seru Dayang Puteri. “Tiada yang buang tangkai dan mengharapkan untung dari kertas (??),” sahut Kayu-kayu.</p> <p>Kemudian, tibalah Dayang Puteri pada anak sungai yang keenam. “Wahai anak sungai,” kata Dayang Puteri, “bolehkah saya minum dan membasuh muka kepada kamu?” tanyanya. “Kenapalah, jika kau mahu berpenyakit mata,” jawab Anak sungai. Dayang Puteri berlalu lagi. “Bambang Balima, Bambang Balima, tunggu saya di tengah perjalanan!” seru Dayang Puteri. “Tiada yang buang tangkai dan mengharapkan untung dari kertas (??),” sahut Kayu-kayu.</p> <p>Kemudian, tibalah pula Dayang Puteri pada anak sungai yang ketujuh. “Wahai anak sungai,” katanya,</p>	<p>permitted to drink from you and wash my face?” The brook answered, “It’s no problem if you want to get a skin disease.” She crossed the brook. She cried out, “Bambang Balima! Bambang Balima! Wait for me in the middle of the path.” The trees answered her, “No one throws away a wooden handle and hopes for a benefit from paper (??)”.</p> <p>Then she got to the fifth brook and said, “Oh brook, am I permitted to drink from you and wash my face?” The brook answered, “It’s no problem if you want to get a dry cough / TB.” She crossed the brook. She cried out, “Bambang Balima! Bambang Balima! Wait for me in the middle of the path.” The trees answered her, “No one throws away a wooden handle and hopes for a benefit from paper (??)”.</p> <p>Then she came to the sixth brook and said, “Oh brook, am I permitted to drink from you and wash my face?” The brook answered, “It’s no problem if you want to get an eye disease.” She crossed the brook. She cried out, “Bambang Balima! Bambang Balima! Wait for me in the middle of the path.” The trees answered her, “No one throws away a wooden handle and hopes for a benefit from paper (??)”.</p> <p>Then she came to the seventh brook and said, “Oh brook, am I permitted to drink</p>
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seekaw oy?” ka dit tongondu kam. “Nokuro d̄fino ong engin ko dot okito nu i Bambang Balima,” ka dit Paluw. Na, kadung norongow dit Dayang Puteri it boros dit paluw diri, podsu po d̄firi it tongondu kay aman. Kopongo modsu, ponurud no. Nopongo monurud, panampakay no keembagu, minangaganti do pakayan. Nopongo manampakay iri om pamanaw n̄ono nga, aa-i osodu o kinapanaan, nokitanan no dot tad-pom mad mirilit o woluu di Bambang Balima om it Dayang-Dayang. Dot arati nopo bala dit minonuduk it Dayang-Dayang diri dit gama mangatag do sawo, popitongkiyad di Bambang Balima om i Dayang Puteri, tu monolod di Bambang Balima ontod sid di Dayang Puteri.


Ba, “Ay, îiti koh balaay Aka kinalalagaon,” ka dit Dayang Puteri ka. “Oõ,” ka di Bambang Balima. “Daapo kay Ondig, po'intotongo oku po dino bubuatan nu, do gama nu monuduk dogo,” ka dit Dayang Puteri. Aji, maay nopom kuyutay no dit Dayang Puteri it sampaping it takod dit Dayang-Dayang, om wunduso nga mulok-ulok sid raat, it takod sampaping. Sungkoko it sampaping it takod nga miyom-giyom pee kangkaram, nokosopok sid poo. Ii po kangkaram o miyom-giyom sid poo. Na w̄unduso nee sampaping i longon nga, piawor-awor o tuud om olung. Na, “Ino dino, pongoworon nu po dot tuud om olung,” ka dit Dayang Puteri. “Ikaw not araat no,” ka. Sungkoko

“bolehkah saya minum dan membasuh muka kepada kamu?” tanya Dayang Puteri. “Kenapalah, jika kau mahu kau melihat Bambang Balima,” jawab Anak sungai. Nah, apabila Dayang Puteri mendengar jawaban anak sungai itu, maka Dayang Puteri pun singgahlah pada anak sungai itu, lalu mandi. Setelah selesai mandi, Dayang Puteri segera menyikat rambutnya. Selesai menyikat rambut, diapun menukar pakaiannya. Selesai menyalin pakaian, diapun meneruskan perjalanannya. Akan tetapi, belumpun berapa jauh ia berjalan, dia telah melihat Bambang Balima dan Dayang-Dayang sedang memadu kasih dengan begitu intim. Rupanya, maksud Dayang-Dayang mengajarkan cara-cara melayan suami kepada Dayang Puteri adalah untuk memisahkan Bambang Balima dengan Dayang Puteri, dan untuk merebut Bambang Balima daripada Dayang Puteri.

“Ooh, di sini rupanya Abang sampai,” kata Dayang Puteri kepada suaminya Bambang Balima. “Iya,” jawab Bambang Balima. “Tunggu sekejap ya kawan, perhatikan dulu kepada saya kelakuan mu, dan cara mu mengajar saya,” kata Dayang Puteri. Lalu, Dayang Puteri memegang kaki sebelah Dayang-Dayang, kemudian ditariknya kaki itu sehingga menjejak pada laut. Kemudian ditolaknya pula kaki yang sebelah lagi masuk ke dalam sehingga hanya jari kaki sahaja yang kelihatan pada paras peha. Hanya jari kaki sahaja yang bergerak-gerak pada paras peha. Kemudian ditariknya pula tangan sebelah si Dayang-dayang sehingga tercecah pada kuala dan muara. Nah, “Tangan ini baik kau gunakan untuk meraba kuala dan

from you and wash my face?” The brook answered, “It’s no problem if you want to see Bambang Balima.” When she heard what the brook had said, she bathed there. When she was done she combed her hair. Then she put a new set of clothes on. Then she set off and shortly she came across Bambang Balima, but he was entwined with the girls who had advised her like a vine wrapped around a tree. She realized that the instruction these girls had given was designed to separate her from Bambang Balima so they could have him.

“So this is where you came to,” said Princess. “Right,” said Bambang Balima. “Hold on there girls,” said Princess, “show me your behavior, how you taught me to behave.” She grabbed the girls by one foot and stretched it to the sea so that one foot was in the water. Then she compressed the other foot until only their toes were sticking out of their thighs. Only their toes were wiggling. Then she stretched one of their arms so long that it could reach both the headwaters and the mouth of the river. “There, you grope around the headwaters and the mouth of the stream,” she said,

<p>no it sampaping i longon nga ino nobo tu miyom-giyom po, tunturu po kam tunturu, tu aso no longon; nokotodlong sid koyuwan.</p> <p>Na nakaa nopo dino oy tuan, aso no, nopupusan no. Sino no gisom dino.</p>	<p>muara,” kata Dayang Puteri, “kau terlalu jahat,” sambungnya. Lalu, ditolaknya pula tangan yang sebelah, sehingga hanya jari saja yang kelihatan bergerak-gerak, sebab lengannya sudah tiada; terpelosok masuk ke dalam badannya.</p> <p>Setelah terjadi demikian, maka sampai di sini sahajalah cerita ini. Tamat.</p>	<p>“because you are evil.” Then she pushed on one arm until only the fingers were visible; the arm had been pushed into their bodies.</p> <p>When that was done, that is the end of the story. The End.</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>Kurampag Tana (Riyagon (3))</p> <p>Tinangon di Linggang Itor Kg. Tingkalanon 1985</p> <p>Tinulis di Rosnah Nain 2013</p>	<p>Kurampag Tana (Riyagon (3))</p> <p>Diceritakan oleh Linggang Itor Kg. Tingkalanon 1985</p> <p>Terjemahan Melayu: Rosnah Nain 2013</p>	<p>Kurampag Tana (Riyagon (3))</p> <p>Told by Linggang Itor Tingkalanon Village 1985</p> <p>English: James Johansson 2013</p>
<p>Waroo-warō ka, pongumo no i Kurampag Tana. Aji, norilik om natagadan, tutuday no. Notutudan-i, tanamay no dot masam-masam no ot totonomon; tongo togilay om paray. Na, pigamasan iri di Kurampag Tana suwab-suwab. Nga, makin dot suwab-suwab i Kurampag Tana gumamas, suwab-suwab-i it sakot sumuni. “Ay, nokuro iti?” ka di Kurampag Tana ka, “makin dot suwab-suwab oku gumamas om suwab-suwab-i iti sakot dot sumuni?” ka. “Maay ku po ka soluku'o ong nokuro iti,” ka di Kurampag Tana.</p> <p>Adi, tumûuwong, ongoy no i Kurampag Tana sid tumo yo, om losok no yalo. Aji, oleleed o</p>	<p>Pada suatu masa dahulu, berladanglah Kurampag Tana. Sesudah ladangnya ditebas dan ditebang, iapun membakarnya. Bila selesai membakar, Kurampag Tana pun menanam ladangnya itu dengan bermacam-macam jenis tanaman; jagung-jagung dan padi. Setiap hari Kurampag Tana membuang rumput pada ladangnya itu. Akan tetapi, semakin Kurampag Tana membuang rumput pada setiap hari, semakin itulah rumput tumbuh setiap hari. “Aik, kenapa ini?” tanya Kurampag Tana. “Semakin setiap hari saya membuang rumput, setiap hari juga rumput-rumput ini tumbuh?” tanyanya. “Baik saya pergi mengintipnya apa yang berlaku,” katanya lagi.</p> <p>Jadi, ketika hari sudah petang, pergilah Kurampag Tana ke ladangnya; dia bersembunyi. Setelah</p>	<p>Once upon a time Kurampag Tana made a field in the hills. He first cut the brush, then the trees, and then burned off the land. After it was burned off he planted lots plants; maize (corn) and rice. Every day Kurampag Tana would weed his fields. But the more he weeded the more the weeds grew up. “Why is this happening?” he said. “The more I weed the more weeds that spring up.” So he said, “I’m going to spy on the field to see what is happening.”</p> <p>So when it started getting dark Kurampag Tana went to his field and hid nearby. After</p>

kinalasakan di Kurampag Tana, korongow no yalo dot song-kolokoy nopo ontod sid sawat dot tumubpo siri. Om toyinuwo di Kurampag Tana nga, okon-ko tongoh, kootongonduan balaay iri dot kadung kosondot sid tumo di Kurampag Tana, mogolus no do baju. Iiso it kopongolus dit baju moginsasayaw no siri dot iri not boborosan, “Sayaay ku sayaay tumo Kurampag Tana, oolit om oolit,” ka. Tumuop no it wookon om moginsasayaw no dot iri-i ot boborosan, “Sayaay ku sayaay tumo Kurampag Tana, oolit om oolit,” ka. Nga insan-insaan-i sumuni keembagu it sakot. “Ooh,” ka dit ginaawo di Kurampag Tana, “ikoo balaay ot kaajang diti bo,” ka om, ûuli no sid walay. Korikot it susuwab, gâamasay no keembagu di Kurampag Tana.

Aji, korikot it tumuuwong, gûuli no keembagu i Kurampag Tana siri. Om kalaga i Kurampag Tana siri, nga siri no it tongo tongondu dot, ugu-i om irad diri tu, kadung kotubpo siri, momogolus no dot tongo baju, om moginsasayaw no sid tumo di Kurampag Tana. Dot it tongondu diri kabarasan, turu koyuwan.

Jaji, boboyo nopo di Kurampag Tana, toyinuwo no it pinowilian dit baju dit kotûuru it tongondu. Nokowiiliw it baju diri, om nongokotuop it tongo tongondu, tongkuso no di Kurampag Tana manganu it baju dit sid pineeyanan dit baju dit kotûuru it tongondu. Kadung naanu di Kurampag Tana, owito no muli. Kooli id walay, panganu i Kurampag Tana dot baju

beberapa lama Kurampag Tana bersembunyi, kedengaranlah olehnya suara ketawa terbahak-bahak turun dari atas dan mendarat di situ. Apabila Kurampag Tana memperhatikannya, rupanya suara itu datangnya daripada beberapa orang gadis, yang mana apabila gadis-gadis itu mendarat di situ, mereka terus menanggalkan baju. Setiap seorang yang selesai menanggalkan baju, akan menari-nari di situ sambil berkata-kata, “Ku tari-tarikan ladang Kurampag Tana, tumbuh seperti semula,” katanya, dan menyusul pula yang lain dengan kata-kata yang sama, “Ku tari-tarikan ladang Kurampag Tana, tumbuh seperti semula,” kata mereka. Maka, rumput-rumput itu pun tumbuh semula. “Ooh,” kata Kurampag Tana dalam hati, “kamu pula yang menyebabkan ini ya,” katanya, lalu pulang ke rumah. Keesokan harinya, Kurampag Tana membuang semula rumput pada ladangnya.

Bila hari sudah petang, pergilah Kurampag Tana semula ke ladangnya. Ketika dia sampai di situ, ia mendapati bahawa gadis-gadis itu sudah ada di sana, dengan gelagat seperti sebelumnya iaitu, setelah mendarat di situ, mereka akan menanggalkan baju, kemudian menari-nari pada ladang Kurampag Tana. Padahal, gadis-gadis itu tujuh orang semuanya.

Lalu, dengan tidak semena-mena, Kurampag Tana pun terus memperhatikan tempat gadis yang ketujuh [Riyagon] meletakkan bajunya. Sebaik sahaja baju itu diletakkan, dan gadis-gadis itu masuk ke ladang, Kurampag Tana pun segera berlari untuk mengambil baju milik gadis yang ketujuh. Setelah Kurampag Tana mengambil baju itu, ia terus membawanya pulang. Sesampainya di

he had been hiding for a long time he heard laughter coming down from above and landing there. So he peeked out and saw women. When they landed in his field they took off their shirts. As each of them would take off their shirt they would begin dancing and say, “I dance, I dance in Kurampag Tana’s field; grow back, grow back.” Then others landed and began dancing while saying, “I dance, I dance in Kurampag Tana’s field; grow back, grow back.” All at once the weeds all grew back. “Oh,” said Kurampag Tana in his heart, “so it was you causing this.” Then he went back home. Then next day he cut down weeds again.

When it got dark Kurampag Tana went back to his field. When he got there the women were there and things went the same way. When they landed there they took off their shirts and danced in his field. There were seven of the women.

Kurampag Tana decided to watch where the seventh woman [Riyagon] took off her shirt. When they had taken off their shirts and gone into his field, Kurampag Tana ran to where the seventh woman had left her shirt, took it and brought it home. When he got to the house, he took one of his own normal shirts and

<p>bâanar, it doo do baju, pogontio no siri. Adi, ii nopot baju dit tongondu diri om minaan pookado di Kurampag Tana id ropuan; minaan posorolomo do ropuan, na, amu no nokito.</p> <p>Adi, korikot it duruk sumûwab, guli no i Kurampag Tana sid tumo yo. Korikot yalo siri, nanawaw no dîiri. Om pogigintong i Kurampag Tana diri nga, peengkakat it tongondu siri. Toronongo no di Kurampag Tana, “Nokuro koh dino? Monguro koh siti?” ka di Kurampag Tana. Om, “Aa-i, minomod-podsu okoy nga needuan oku do ondig muli,” ka dit tongondu. “Ooh,” ka di Kurampag Tana. “Nokuro tu aa-koh doyika nakawaya muli?” kam. “Aso sino it baju ku. Waro baju siti nga, okon-i-ko dogon,” ka dit tongondu. “Sulungay ka,” ka di Kurampag Tana. Om sulungay nôono dit tongondu iri om simbubut nôono nga, aa-i kosimbubut tu okon-ko doo do baju. “Oo, kuoyon poma bo dîino, nga okon-no-ko miruk-iruk po tu misasawo kito,” ka di Kurampag Tana. “Oo, kuoyon po dîino, dogo do nasip,” ka dit tongondu. Piwâaya no muli.</p> <p>Aji, nokooli yoalo diri, aa elaan ong piro nowulan no kinopisasawaan diri om minonontiyen no it tongondu. Minonontiyen po it tongondu, nosusu. Naa, ka di Kurampag Tana, “Sisiti kopow,” ka, tu agayo no dîiri it tanak, kaarati no. “Sisiti kopow, apayig oku po. Nga kongko ipookad di akang not</p>	<p>rumah, Kurampag Tana mengambil baju miliknya, lalu menggantikan baju gadis yang ketujuh di tempat ia diletakkan. Manakala baju milik gadis itu pula, ia kuburkan ke dalam dapur kayu; ia benamkan ke dalam dapur kayu sehingga tidak lagi kelihatan.</p> <p>Keesokannya, iaitu ketika hari sudah hampir siang, pergilah Kurampag Tana semula ke ladangnya. Tatkala dia tiba di situ, hari sudahpun siang. Apabila Kurampag Tana memandang di sekelilingnya, ia mendapati bahawa gadis itu sedang tercegat di situ. Lalu Kurampag Tana pun mendekatinya, “Kamu buat apa di sini? Apa yang berlaku?” tanya Kurampag Tana. “Tiada apa-apa, kami mandi-manda tapi, saya telah ditinggalkan pulang oleh kawan-kawan saya,” jawab si gadis. “Ooh,” kata kurampag Tana, “kenapa kau tak dapat ikut pulang?” tanya kurampag Tana. “Baju saya tercicir. Adapun baju di sini tapi bukan baju saya,” jawab si gadis. “Cuba kau pakai,” kata Kurampag tana. Gadis itu pun memakai baju itu dan cuba untuk terbang, tapi ia tak dapat sebab baju itu bukan miliknya. “Baiklah, apa boleh buat, tapi janganlah kau malu-malu sebab kita akan berkahwin,” kata Kurampag Tana. “Baiklah, nak buat macamana lagi, sudah nasib saya,” jawab si gadis. Maka, pulanglah mereka bersama-sama.</p> <p>Selepas mereka pulang, entah berapa bulan lamanya mereka berkahwin, maka perempuan itu pun mengandung. Bila sudah mengandung, ia pun bersalin. Nah, kata Kurampag Tana, “Kamu di sini dulu,” katanya, sebab anak itu sudah besar sedikit dan sudah boleh memahami. “Kamu di sini dulu, saya mahu berpergian. Tapi, jangan biarkan anak kita mengorek</p>	<p>replaced it there. He buried her shirt in his fire box soil so that it wasn't visible.</p> <p>Just before dawn the next morning Kurampag Tana returned to his field. It was getting light when he arrived. He approached the field. “What's the problem? Why are you here?” he asked. “No reason really,” said the woman, “we were bathing here and I got left behind by my friends.” “I see,” said Kurampag Tana. “How come you didn't go back with them?” She answered, “My shirt was missing. I have a shirt here but it's not mine.” Kurampag Tana said, “Put it on.” So she put it on and tried to fly away but she was unable because it wasn't her shirt. “That's unfortunate,” said Kurampag Tana, “but don't be shy because we are going to get married.” The woman answered, “There's nothing to be done about it; that is my fate.” So she went home with him.</p> <p>After they had gone to his home, after a number of months she became pregnant. Then she gave birth. When the child had grown some and had some understanding, Kurampag Tana said, “You stay here; I'm going to be away. But make sure our child doesn't dig in the fire box</p>
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ropuan,” ka di Kurampag Tana. “Oo,” ka dit tongondu.

Adi, nakapâanaw i Kurampag Tana, ka dit tanak, “Maay oku po dot tuukad oy idi,” ka. “Kuoyon nu?” ka dit tongondu om. “Mm, aa-i,” ka dit tanak. “Kokoyon-i, rumasang yama nu,” ka dit tongondu. “Amu,” ka dit tanak, “maangay oku-i,” ka. Om daagan-i mogiad, sampay opian no mogiad (noliatan kan-ya yokoy). Ba, boboyo-i dit tongondu, taakay dot tuukad. Kadung nataakan, pakaayay no dit tanak id ropuan, om daaganay mongukad it ropuan, sampay nolobu. Om kolobu it ropuan nga, nokikitanan no it baju dit tongondu seed saralom dot miikirow. “Ay, idi, idi!” ka dit tanak, “tongoh meelo?” ka. “Siongo oy akang?” ka dit tidi. “Oodi ad saralom da ropuan, nookad ku,” ka dit tanak, “onuwo po dogo ilo, engin oku,” ka. Aa-i dara onuwon dit tidi nga mogiad it tanak. Boboyo-i dit tidi, onuwo. Om kaanu nôono iti nga it lapoy yo. Ka dit tanak, “Sulungay kay idi, engin oku mogintong,” ka. “Ay, kokoyon-i,” ka dit tidi, “rasangon koh di ama nu,” ka. “Amu,” ka dit tanak, “suluungay-i,” ka. Suluungay no dit tidi.

Om kosulungay nôono dit tidi iri, “Tolud kay idi,” ka dit tanak. “Ay, kokoyon-i,” ka dit tidi, “rumasang yama nu,” ka. “Aamu-i,” ka dit tanak, “tôolud-i,” ka. Om tolud, na eerak bo it tanak dino mogintong dit misisimbubut it tongondu. Pupun po, kasako dat kulambang (sinombuwang) dilo tumolud, guumuli no.

dapur kayu itu,” pesan Kurampag Tana. “Baiklah,” jawab si isteri.

Selepas Kurampag Tana pergi, anak itu pun berkata, “Ibu, berikan saya parang kontot,” katanya. “Kau mahu buat apa?” tanya si ibu. “Mm, tiada juga,” jawab si anak. “Tak usahlah, nanti ayahmu marah,” tegah si ibu. “Ahh, tidak,” kata si anak, “berikan saja pada saya,” kata anak itu, dan terus menangis sehingga suaranya tidak lagi kedengaran; habis suaranya. Akhirnya perempuan itu pun memberikan parang kontot kepada anaknya. Setelah diberikan parang kontot, anak itu terus meluru ke dapur dan mengorek dapur itu sehingga tembus. Apabila dapur itu tembus dikoreknya, kelihatanlah olehnya baju ibunya berkilau-kilau di dalam. “Ibu, ibu!” panggil si anak, “benda apa itu?” tanyanya. “Mana dia ‘nak?” tanya si ibu. “Dalam dapur kayu tu,” jawab si anak, “tolong ambilkan untuk saya ‘bu, saya suka,” kata si anak. Perempuan itu tidak mahu mengambilnya, tapi anak itu menangis. Akhirnya, diambilnya juga. Bila perempuan itu mengambilnya, rupa-rupanya benda itu adalah bajunya. “Cuba ibu pakai, saya ingin melihatnya,” kata si anak. “Tak usahlah, kau akan dimarahi oleh ayahmu,” jawab si ibu. “Tidak,” kata si anak, “ibu pakainya saja,” katanya. Ibu itupun memakainya.

Apabila perempuan itu memakainya, “Cuba ibu menurun,” pinta si anak. “Tak payahlah, nanti ayahmu marah,” kata si ibu. “Tidaklah,” kata si anak, “ibu menurun saja,” katanya. Bila perempuan itu menurun, anak itu ketawa melihat ibunya terbang. Pada mulanya, perempuan itu dapat hinggap di atas dinding, dan kembali lagi.

soil.” “Okay,” she said.

After Kurampag Tana had gone, their son said, “Mother, give me a trowel.” “For what?” asked his mother. “Oh, nothing,” said the boy. “What for? You father will be angry,” she said. “Just let me do it,” said the boy. He cried until he had exhausted his voice. So she gave in and gave him a trowel. As soon as he got it he headed for the fire box and started digging. When he dug into it he found his mother’s sparkling shirt. “Hey, mother, mother!” he said, “what is this?” “Where son?” she asked. “Over there in the fire box where I dug,” he said. “Get it for me; I want it.” She wasn’t going to get it but he began crying again, so she got it. When she picked it up she saw that it was her shirt. The boy said, “Mother, put it on; I want to see it.” The mother answered, “No, you father will be angry.” “Just put it on anyway,” he said. So she put it on.

When she had put it on the boy said, “Go into a spirit trance mother.” “No, your father will get angry,” she said. “Just go into a spirit trance,” he said. So she went into a spirit trance and the boy laughed because she flew upward. At first she flew up as high as the top of the walls

<p>Moogiad neet tanak, suuon-i tumolud it tidi. Boboyo-i dit tongondu, tolud. Na, nokotimpak dit tinungusan silod soribaw dilo, gûuli no.</p> <p>Ka dit tanak, “Totolud po,” ka. “Ay amu,” ka dit tongondu, “rumasang yama nu,” ka. “Amu,” ka dit tanak, “toolud-i,” ka. Adi, boboyo nopo dit tidi toolud no keembagu, nga nakalaga id kawut. Gûuli no.</p> <p>Ay suuon-i banar dit tanak. “Oo, awasi-i beeno oy akang, nga susu po,” ka dit tidi. Posusuwo no dit tongondu it tanak. Na, nopongo it tanak sumusu, uruday no di gatas, naan urudo sid kibut; nisuwang dot kibut. O, urudo it gatas, duwo ot kibut om iso panging dot noponu dit gatas yo, daagan do koogumu.</p> <p>Na, toolud no keembagu. Kadung tinumolud it tongondu, minitilombus-i soriid sawat; minuli. Nu bala nga sorid sawat ot walay dit tongondu diri; pomogunan yo. Na eerak it tanak. Na nookosimbul it tongondu, nokooli no i Kurampag Tana. Kooli i Kurampag Tana, aso siri it sawo yo. “Akang,” ka di Kurampag Tana, “songo no iidi nu?” ka. “Ay, soriîi no. Sinuu ku tumolud,” ka dit tanak. Nokotongong i Kurampag Tana, mutûuku.</p> <p>Naa, pupuun po it tanak, asanang po tu aa-po naawi it gatas dit naan urudo dit tidi yo. Kadung naawi neeri om tuuwan nōono, ti-</p>	<p>Anak itu menangis lagi, dan menyuruh ibunya supaya menurun lagi. Lalu, perempuan itu terbang lagi semula sehingga dia dapat hinggap atas bumbung rumah, dan kembali lagi.</p> <p>Anak itu berkata, “Ibu menurun lagi,” katanya. “Tak usah, nanti ayahmu marah,” jawab si ibu. “Tidak,” kata si anak, “ibu menurun saja,” katanya. Jadi, dengan semena-mena ibu itu pun menurun lagi, dan ia terbang sampai di awan, tapi kembali lagi.</p> <p>Anak itu menyuruhnya juga supaya menurun lagi. “Baiklah ‘nak, tapi ada baiknya kau menyusuh dahulu,” kata si ibu. Perempuan itu pun menyusukan anaknya. Setelah anaknya habis menyusuh, diperahnya air susunya dan dimasukkan di dalam guri (tempayan kecil). Diperahnya air susunya sehingga penuh dua buah guri dan satu buah tempayan, kerana banyaknya.</p> <p>Kemudian perempuan itu pun menurun. Apabila perempuan itu menurun, ia terus sahaja ke atas; pulang. Padahal, rumah perempuan itu adalah di atas; kampungnya. Anak itu tersenyum gembira. Sebaik sahaja perempuan itu meloncat ke atas, pulanglah Kurampag Tana. Ketika Kurampag Tana pulang, ia mendapati bahawa isterinya tidak ada di rumah. “Anak,” kata Kurampag Tana, “mana ibu mu?” tanyanya. “Mm, sudah pergi, saya telah suruhnya menurun,” jawab si anak. Kurampag Tana terdiam dan tertunduk.</p> <p>Nah, pada mulanya, anak itu masih senang hati sebab air susu yang ditinggalkan ibunya belum habis. Akan tetapi, apabila air susu itu sudah</p>	<p>and came back down.</p> <p>Once again the boy cried and told her to go into a spirit trance. So she did it again. This time she went up to the peak of the roof and came back down.</p> <p>The boy said, “Go into a spirit trance again.” No,” said the mother, “your father will be angry.” “Just do it,” said the boy. So the mother went into a spirit trance again and went as high as the clouds and then came back down.</p> <p>Then the child insisted she do it again. “Alright son,” she said, “but you breastfeed first.” So she breastfed him. When she was finished she expressed milk and put it in clay jars. She filled two small clay jars and one large one because she had so much milk.</p> <p>Then she went into a spirit trance again. When she got in the trance this time she continued right on upward, going back home. Her home and her land were up there in the sky. The child laughed again. After she had flown up into the sky Kurampag Tana came home and saw that his wife wasn’t there. “Son, where is your mother?” he asked. “She’s way up there. I told her to go into a spirit trance,” said the boy. He just bowed his head and said nothing.</p> <p>At first the boy was alright because he still had milk that his mother had expressed. When that was finished off</p>
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<p>susu nôono keembagu, monotos mogiad. It tama diti nga tumangkangaw, i Kurampag Tana; tumangkangaw dit tanak mogiad om tumangkangaw dit nokooli it sawo yo.</p> <p>“Kuro ot gama diti sumusuut?” ka di Kurampag Tana. “Aaku elaan ong kukuro ot pawawayaan ku dot sumusuut,” ka. Ka dit tanak, “Boboo oku, kada kosusa,” ka. “Kada tumangkangaw dino, bobo’o oku nôopo,” ka. Na, bobo’o no di Kurampag Tana it tanak yo. “Siongo nôono wayaan kito?” ka di Kurampag Tana. Om, “Maay siibo at taap,” ka dit tanak. Om siibo di Kurampag Tana it taap, om intaangay nga moobotig ot masam-ko tinee do korut kinumaa seed sawat. “Kumukuro kito nôono dilo?” ka dit tama. Om, “Pamanaw-i silo,” ka dit tanak.</p> <p>Om pamanaw i Kurampag Tana dit sid mad-ko tinee dot korut diri nga, awâasi mamanaw kumaa sori. Na nopupusan it mad tinee do korut diri, ingkoyod no i Kurampag Tana mamanaw. Om pamanaw keembagu i Kurampag Tana nga, nunu ot kinapanaan dialo dot songurudang ot linowisan; eerakang nopo kaa dino. “Kumukuro kito dilo oy akang?” ka di Kurampag Tana. Om, “Pamanaw-i bânar,” ka dit tanak. Om pamanaw i Kurampag Tana diri nga aso-i. Okon-ko nunu bala iri nga it sinundu dit tulun dit sid sawat.</p> <p>Ba, om pamaanaw-i dîino iti nga, nokosondot dot bawang. Aji,</p>	<p>habis dan anak itu merasa haus, menangislah ia sepuasnya. Ayahnya pun merasa susah hati, iaitu Kurampag Tana; dia susah hati sebab anaknya menangis dan susah hati juga sebab isterinya sudah pulang ke tempat asalnya.</p> <p>“Bagaimana caranya menyusul ni?” kata Kurampag Tana. “Saya tak tahu bagaimana caranya saya menyusul,” katanya. Kata anaknya, “Dukung saya di belakang, jangan susah hati.” “Ayah jangan susah hati tentang hal itu, dukung saja saya di belakang,” katanya. Kurampag Tana pun mendukung anaknya di belakang. “Di mana kita jalan?” tanya Kurampag Tana. “Ayah, selak atap itu,” jawab anaknya. Bila Kurampag Tana menyelak atap rumahnya, dia mendapati ada sesuatu benda yang seakan-akan usus labah-labah sedang terbentang di situ menuju ke atas. “Bagaimana kita melalui itu?” tanya Kurampag Tana. “Ayah jalan saja di situ,” jawab si anak.</p> <p>Apabila Kurampag Tana mengikuti jalan yang seakan-akan usus labah-labah itu, ia dengan senang saja dapat melaluinya sampai pada di hujungnya. Nah, bila saja jalan yang seakan-akan usus labah-labah itu habis, berhentilah Kurampag Tana berjalan. Bila Kurampag Tana berjalan semula, di hadapannya terpacak benda yang tajam, dengan tajamnya meruncing ke atas. “Bagaimana kita melalui itu ‘nak?” tanya Kurampag Tana. “Jalan sajalah,” jawab si anak. Bila Kurampag Tana meneruskan perjalanannya, benda yang tajam itu tak ada si situ. Benda itu bukannya apa, tapi ia adalah kuasa kekuatan makhluk yang di atas.</p> <p>Kemudian, mereka meneruskan perjalanan, dan sampai pada sebuah</p>	<p>and he was hungry, he wanted to breastfeed again and began crying wildly. His father got worried. He was worried about his child crying and about his wife having gone back to her place of origin.</p> <p>“How can we go after her?” he said. “I don’t know how to follow her.” The son said, “Carry me on your back and don’t worry. Don’t worry; just carry me. So Kurampag Tana carried him. “Now where do we go?” he asked. “Slip out under the roofing,” said the boy. He slipped out under the roofing and saw something like a strand of a spider’s web stretched up into the sky. “What do we do with that?” he asked. The boy answered, “Just walk on it.”</p> <p>So Kurampag Tana walked on what looked like the strand of a spider’s web and it was a good path to walk on up to the sky. When he got to the end of the spider web he stopped. Then he set off again and came across a bed of sharp objects pointed upward. “Now what do we do son?” asked Kurampag Tana. “Just walk on,” he answered. He just walked on and there was nothing there. Actually the appearance of those sharp objects was caused by the supernatural powers of the beings up in the sky.</p> <p>So he continued to walk on and came across a river.</p>
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<p>intangay kabelasan di Kurampag Tana it bawang nga, tirad nopo ko ilo it kabang dit buayo dot mangawang. “Ay, kumukuro kito dilo oy akang tumalib?” ka di Kurampag Tana. Om, “Pamanaw-i bâanar, aa-i ilo,” ka dit tanak. Om pamanaw nôono nga asee siri, asee buayo siri. Nokotupak.</p> <p>Nokotuupak, orongow no dit kusay (Kurampag Tana) ot miagung. “O, sisiti kopo oy akang, wiliw po, modsu oku po,” ka di Kurampag Tana. “Ay, lalangkaso oy ama tu sowoon no iidi dilo,” ka dit tanak. “Ilo miagung dilo, manansawo no di idi ilo,” ka. “Oõ,” ka di Kurampag Tana. Na, podsu po dîiri iri. Nopongo modsu, panambaju no om pononsoroway no. Kadung nakapanambaju om nokopononsoroway, boboo no it tanak keembagu om pamâanaw no. Boros dit tanak, “Kalaga ad natad da walay, powilion oku no,” ka. “Koyon po doyikaw lumaga,” ka dit tanak. Madaada-i i Kurampag Tana.</p> <p>Ba, kadung nakalaga id natad, powilio no dit tama it tanak. Asal nokowiliw it tanak, minitilombus-i manangkus, mindakod. Keendakod it tanak siri nga misasawo no it tidi; misanding no. Nokopitoning no dit tongondu om it kusay. Padlâaga dit tanak, siibo no it baju dit tidi yo om susu no. Om kokito dit kusay dit manansawo nga, “Ees!” ka, “ki-sawo koh balaay diti!” ka dit kusay dit minanansawo. “Oo,” ka dit tongondu, “nunu kangku dikaw</p>	<p>sungai. Bila Kurampag Tana melihat pada sungai itu, mulut buaya sedang manganga untuk menghalangi perjalanan mereka. “Oh, macamana kita menyeberangi sungai itu ‘nak?’” tanya Kurampag Tana. “Ayah jalan sajalah, itu tidak apa-apa,” jawab si anak. Bila Kurampag Tana berjalan menyeberangi sungai itu, buaya-buaya itu tidak ada di situ. Mereka berjaya menyeberangi.</p> <p>Selepas menyeberangi sungai itu, terdengarlah oleh Kurampag Tana bunyi bermain gong. “Baiklah ‘nak, kamu turun dulu di sini, ayah pergi mandi dulu,” kata Kurampag Tana. “Cepatlah ayah, ibu dah nak berkahwin tu,” kata si anak. “Bunyi bermain gong itu adalah pesta perkahwinan ibu,” kata anak itu lagi. “Baiklah,” jawab Kurampag Tana. Lalu, mandilah Kurampag Tana. Selesai mandi, dia pun mengenakan baju dan seluar. Setelah selesai mengenakan baju dan seluar, dia mendukung anaknya semula kemudian meneruskan perjalanan. Kata anaknya, “Bila sampai di perkarangan rumah, ayah lepaskanlah saya,” katanya. “Ayah janganlah datang dulu,” sambung anak itu. Kurampag Tana hanya diam sahaja.</p> <p>Apabila tiba di perkarangan rumah, Kurampag Tana pun melepaskan anaknya. Sebaik sahaja anak itu dilepaskan, ia terus berlari naik ke rumah. Bila anak itu naik, ibunya sudah berada nak berkahwin; sudah nak bersanding. Pengantin perempuan dan lelaki sudah duduk berdua. Sebaik saja anak itu sampai, ia terus menyingkap baju ibunya dan menyusui. Bila lelaki yang mengahwini perempuan itu melihat gelagat anak itu, “Cis!” sergahnya, “rupanya, kau ini sudah bersuami!”</p>	<p>He looked at the river and saw the open mouth of a crocodile awaiting them. “Son, how are we going to get past that?” he asked. “Just walk on,” said the son, “that isn’t anything.” So he walked on and indeed there was no crocodile there. So they crossed the river.</p> <p>Once on the other side he heard gongs being played. “You stay here son; I’m going to bathe,” said Kurampag Tana. “Hurry up father because those gongs are mother getting married.” “Alright,” said Kurampag Tana. So he bathed, and when he was done he put on his good shirt and pants. When he was clothed he put his son on his back again and set off. The son said, “When we get into the yard of the house, put me down. Don’t you go in yet.” Kurampag Tana said nothing.</p> <p>When they got to the yard he put down his son. As soon as he hit the ground the boy was off and running and he went up into the house. When he got into the house his mother was getting married, in the ceremony where the bride and groom sit side by side. The boy came up to his mother, slipped under her shirt and began suckling. When the man marrying her saw that he said, “Oh my</p>
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<p>diri, ‘kuoyon oku dikaw manansawo, ki-sawo oku po, ki-anak oku po?’ kangku dikaw,” ka dit tongondu. “Oo,” ka dit kusay, “okon-ko kusay ong aa-no mindakod siti, mibangkay po!” ka. (Mibangkay: arati ong Malayu, miparang.)</p> <p>Ba, indoo no it minanansawo diri. I Kurampag Tana diri om nokeendakod no. Indoo id tana it kusay dit minanansawo, om polintuuno no it tama dit tanak. “Pakaayay siti ong kusay kono,” ka. “Daapo kay ambaya,” ka di Kurampag Tana, “monginggat, monigup oku po,” ka. Kopongo monginggat monigup, loowo no dit kusay siri. Na, ii nopo kusay dit minanansawo diri, i Turiposon o ngaran. “Kada poy ambaya,” ka di Kurampag Tana, om maay yo no onuwo it sampal yo dit tinggaton om ondoyo no. Boros di Kurampag Tana sid sampal, “Kosundu kolodu no tu, ondoyon ingkidon teekaw dot palawanon teekaw di ambaya Uriposon,” ka di Kurampag Tana ka. Om pataamo seed natad it sampal yo nga, neensuw kam neensuw it koyuwan yo dot peengkakat siri, dot mangalawan di Uriposon. Boros di Uriposon, “Nunu o koginawaan nu oy ambaya?” ka di Uriposon. “Nunu-i nunu o dikaw do koginawaan,” ka dit sampal dit tinggaton. “Na, mintotokon kito,” ka di Uriposon. “Oo,” ka dit sampal.</p> <p>Na, maay no ondoyo di Uriposon it tandus yo, “Ikaw nopo</p>	<p>tengkingnya. “Memang betul,” jawab si perempuan, “saya sudah mengatakan pada mu dahulu, ‘bagaimana kau mengahwini saya, sedangkan saya sudah bersuami dan sudah punya anak?’ kata ku kepada mu,” jawab si perempuan. “Baiklah,” kata si lelaki, “bukan lelaki namanya kalau tidak berani naik. Berperang dahulu!” katanya.</p> <p>Kemudian, lelaki yang mahu mengahwini perempuan itu turun ke tanah. Tapi Kurampag Tana pula sudah pun naik ke rumah. Bila lelaki yang mahu mengahwini itu turun di tanah, ia terus memanggil ayah kepada anak itu. “Silakan kau datang ke mari jika kau benar-benar lelaki!” cabarnya. “Tunggu sekejap, ya kawan,” sahut Kurampag Tana, “saya makan pinang dan merokok dahulu,” katanya. Bila Kurampag Tana sudah selesai makan pinang dan merokok, lelaki itu memanggilnya lagi. Nama lelaki yang mahu mengahwini itu ialah Turiposon. “Sabar kau kawan,” jawab Kurampag Tana, dan mengambil hampas pinangnya lalu menimangnya. Kata Kurampag Tana kepada hampas pinang, “Berkuasalah engkau sebab saya nak kau berlawan dengan si kawan Uriposon,” kata Kurampag Tana. Apabila dia melemparkan hampas pinang itu di perkarangan rumah, maka menjelmalah hampas pinang itu sesuai dengan perwatakannya, dan bersedia untuk melawan Turiposon. Kata Turiposon, “Apa yang kau mahu, kawan?” tanyanya. “Apa sahaja yang kau mahu,” jawab hampas pinang. “Kita bertikam-tikam,” kata Turiposon. “Baiklah,” jawab hampas pinang.</p> <p>Kemudian Turiposon pun menimang lembingnya, “Wahai</p>	<p>goodness, you are already married!” “True,” said the woman. “What did I tell you? I said don’t marry me because I already have a spouse and a child.” “Right, but he isn’t a man if he doesn’t come in here. We are going to have a fight to the death,” said the man marrying her.</p> <p>Then the man marrying her went down out of the house. But Kurampag Tana had gone up into the house. The man called Kurampag Tana and his son to come down. “Come down here if you are really a man!” he said. “Hold on,” said Kurampag Tana, “I’m going to chew betelnut and smoke first.” When he was finished, the man called him down. That man’s name was Turiposon. Kurampag Tana answered him, “Wait a bit,” and then he took the husk of the betelnut and bounced it on the palm of his hand. He said to the husk, “Be supernaturally empowered because I am bouncing you to fight against my friend Turiposon.” Then he threw the betelnut husk down and it became a perfect imitation of himself to fight Turiposon. Turiposon said, “What would you like to do?” “You choose the type of battle,” said the betelnut husk. “Alright, let’s have a spear fight,” said Turiposon. “Okay,” said the husk.</p> <p>So Turiposon bounced his spear on his palm and said,</p>
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<p>oy tandus,” ka di Uriposon, “ondoyon, ingkidon teekaw tu ponokon teekaw di ambaya,” ka. “Nga, kada no monong ad kakadaan, pilio neelo kolomian; pupuwo no at tunduundu di ambaya,” ka di Uriposon ka.</p> <p>Om potokono it tandus, onom tadlaw mongôorod it tandus mintutuk dit koyuwan dit sampal. Peengkakat it sampal. Kalaga it koturu, om somito di Uriposon it tandus yo nga miiwiliw ot sampal. Sampal kam sampal dot tinggatôn. “Hay!” ka di Uriposon, “aa pongimayaan ino doyo,” ka. “Subay-ko mikondiri nôono,” ka, “subay-ko ikaw nôono kondiri ot mindoo siti, okon-ko sinundu ot palawanon,” ka. “Oo,” ka di Kurampag Tana. “Daapo, monginggat monigup oku po,” ka.</p> <p>Aji, loowon-i di Uriposon. Boboyo-i di Kurampag Tana, maay oluso it pondulung yo, ôondoyo no, dot iri not rineet, “Kosundu no oy pondulung, kolodu no oy poninsing,” ka, “ondoyon, inggidon teekaw, palawanon teekaw di ambaya Uriposon,” ka. “Oo,” ka dit pondulung. Om pataamo nga, pengkakat-i sid natad ot kusay, dot masam-ko i Kurampag Tana no it rupa. “Ess,” ka di Uriposon, “tongoh koginawaan nu oy ambaya?” ka. Om, “Nunu-i nu ot koginawaan nu,” ka dit pondulung, tu kaarati diiri mamala it pondulung dit noondoy no di Kurampag Tana. “Kaa dino,” ka di Uriposon, “mintotokon kito,” ka, tu manantam nopo Yuriposon ong i Kurampag Tana no it</p>	<p>lembing,” kata Turiposon, “saya menimang engkau untuk menikam si kawan,” katanya. “Tapi, kau jangan mengena pada tempat yang keras, kau pilihlah tempat yang lembut; gugurkanlah jantung si kawan,” kata Turiposon.</p> <p>Bila lembingnya dilemparkan, maka berdengung-dengunglah lembing itu mengelilingi hampas pinang itu selama enam hari. Hampas pinang itu berdiri tegak. Bila Turiposon menangkap lembingnya pada hari yang ketujuh, hampas pinang itu sedang terletak di halaman. Hanya hampas pinang sahaja. “Cis!” pekik Turiposon, “itu tidak boleh jadi,” katanya, “haruslah bersemuka, “kau sendirilah yang harus turun ke sini, bukan kekuasaan yang disuruh bertarung,” pekiknya. “Baiklah,” jawab Kurampag Tana, “tunggu sekejap, saya makan pinang dan merokok dulu,” katanya.</p> <p>Akan tetapi, Turiposon memanggilnya juga. Mahu tidak mahu, Kurampag Tana menanggalkan cincinnya, lalu ditimangnya sambil berkata, “Berkuasalah kau cincin, berhikmatlah kau,” katanya, “saya timang kau untuk melawan si kawan Turiposon,” katanya. “Baiklah,” jawab cincin. Apabila Kurampag Tana melemparkan cincin itu, menjelmalah seorang lelaki di perkarangan rumah, dengan paras wajahnya tidak ubah seperti Kurampag Tana. “Hai,” sapa Turiposon, “apa yang kau mahu, kawan?” tanyanya. “Apa saja yang kau mahu,” jawab cincin, sebab, cincin itu sudah pandai bercakap selepas ia ditimang oleh Kurampag Tana. “Beginilah,” kata Turiposon, “kita bertikam-tikam,” kata Turiposon, sebab dia menyangka bahawa orang yang berlawan dengannya itu adalah</p>	<p>“You oh spear, I’m bouncing you so that you stab my friend. But don’t strike a hard area; chose a soft body area. Knock out my friend’s heart.”</p> <p>When he flung the spear, it buzzed around the body of the husk for six days. The husk stood there erect. On the seventh day Turiposon grabbed the spear and there lay the husk. Now it was nothing but a betelnut husk. “Oh come on,” said Turiposon, “that is not impressive. You yourself have to come down here, and not let your supernatural power fight for you.” “Alright,” said Kurampag Tana. “But just wait; I want to chew betelnut first.”</p> <p>So then Turiposon called him again. So Kurampag Tana took off his ring, bounced it on his hand and said this chant: “Be supernaturally empowered oh ring, be magical oh encirler. I bounce you to fight my friend Turiposon.” “Okay,” said the ring. So he flung it down and there stood a man looking like Kurampag Tana. “So, what would you like to do this time?” asked Turiposon. “Whatever you would like,” said the ring, since the ring now knew how to speak after being bounced by Kurampag Tana. “We’ll have a spear fight,” said Turiposon because he thought it was really Kurampag Tana this time,</p>
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<p>minangalawan doo, dot iri pondulung ot minaan pojiojo dot tulun. “Oo,” ka dit pondulung.</p> <p>Aji, mâangay no ondoyo di Uripuson it tandus, “Ikaw nopo oy tandus,” ka, “pongupanaan teekaw boot, pongupayaan toyoot, kada no monong ad kakadaan di ambaya, onongo no at kolomian,” ka, “pupuwo no at tunduundu di ambaya,” ka di Uripuson. Om potokono it tandus, ugu om irad diri tu onom tadlaw morod-ngôorod it tandus mintutuk dit koyuwan dit pondulung. Kotûuru om maay somito di Uripuson, pokokonsing po dit pondulung, miwîiliw. “Ess!” ka di Uripuson, “koyo oku no taakay dot sinundu nu,” ka, “okon-ko sinundu po pilawanon, koyuwan nôono, duwo kito nôono koyuwan!” ka di Uripuson. “Oo,” ka di Kurampag Tana.</p> <p>Na indoo no i Kurampag Tana, kinumondiri dîiri mindoo. Korikot i Kurampag Tana id tana, ka di Uripuson, “Tongoh koginawaan nu oy ambaya?” ka. Om, “Nunu-i nunu ot dikaw,” ka di Kurampag Tana. “O, mintotokon kito,” ka di Uripuson. “Oo,” ka di Kurampag Tana.</p> <p>Na, onuwo no di Uripuson it tandus yo, om pomoros no dot, “Pongupanaan teeka oy tandus, pongupayaan to booy,” ka, “kada no monong silod kakadaan di ambaya, onongo no at kolomian; pupuwo no at tunduundu,” ka di Uripuson. Om potokono it tandus, turu tadlaw it tandus morod-ngôorod mintutuk dit koyuwan di Kurampag Tana. Om kopoyo di Uripuson dit kawalu tadlaw no nga</p>	<p>Kurampag Tana, padahal hanya cincin sahaja yang dijelmakan menjadi manusia. “Baiklah,” jawab cincin.</p> <p>Lalu, ditimanglah oleh Turiposon akan lembingnya, “Wahai lembing,” kata Turiposon, “saya mahu berpesan pada kau dan mahu menguatkan kau, janganlah kau mengena pada tempat yang keras si kawan, mengenalah pada tempat yang lembut; gugurkanlah jantung si kawan,” kata Turiposon. Apabila Turiposon melemparkan lembingnya, sama halnya seperti sebelumnya sebab lembing itu berdengung-dengung selama enam hari di sekeliling badan si cincin, dan bila Turiposon menangkapnya pada hari yang ketujuh, maka dengan tidak semena-mena berdencinglah cincin itu jatuh. “Cis!” pekik Turiposon, “jangan lagi kau berikan saya kuasa mu!” katanya, “bukan kekuasaan yang diperlawankan, tapi kita berdualah yang harus bersemuka!” pekiknya. “Baiklah,” jawab Kurampag Tana.</p> <p>Lalu, turunlah Kurampag Tana dengan sendirinya. Bila Kurampag Tana sampai di perkarangan rumah, berkatalah Turiposon, “Apa yang kau inginkan, wahai kawan?” tanyanya. “Apa sahaja,” jawab Kurampag Tana. “Baiklah, mari kita bertikam-tikam,” kata Turiposon. “Baiklah,” jawab Kurampag Tana.</p> <p>Maka Turiposon pun mengambil lembingnya, lalu berkata, “Saya berpesan pada mu wahai Lembing, dan saya mahu kuatkan kau, janganlah kau mengena pada tempat yang keras si kawan tapi mengenalah pada tempat yang lembut; gugurkanlah jantungnya,” pesan Turiposon. Apabila lembing itu dilemparkan, maka berdengung-dengunglah lembing itu mengelilingi tubuh Kurampag Tana selama tujuh hari.</p>	<p>whereas it was actually his ring incarnated into a human. “Okay,” said the ring.</p> <p>So once again Turiposon bounced his spear on his palm and said, “Oh spear, I’m instructing you and empowering you, don’t hit a hard spot on my friend, hit a soft spot. Knock out his heart.” So he threw the spear and it buzzed around the body of the ring. On the seventh day Turiposon grabbed it again the ring fell to the ground with a clatter. “Oh my, don’t give me your supernatural power. I don’t want to fight your supernatural power. I want us two to fight – body against body.” “Alright,” said Kurampag Tana.</p> <p>This time Kurampag Tana himself came down out of the house. When he got there Turiposon asked, “What type of fight do you want?” “What would you like?” asked Kurampag Tana. “A spear fight,” said Turiposon. “Good,” said Kurampag Tana.</p> <p>Turiposon took his spear and said, “I am instructing you, don’t hit a hard spot on my friend; hit a soft spot. Knock out his heart.” So he threw his spear and for seven days it buzzed around and around Kurampag Tana’s body. When Turiposon grabbed it on the eighth day only the spear head was left; the shaft had burned up from</p>
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<p>ii po dila o miiwiliw, pasal di tongguran no, it tataran diri om naawus, nosorob dit tumutuk dit koyuwan di Kurampag Tana.</p> <p>Boros di Kurampag Tana, “Okukuro oy ambaya ong sumuli oku?” ka. “Ay, kusay gaam oy ambaya ong aa-no posuli,” ka di Uripuson. Na, ka di Kurampag Tana, “Kosundu no oy tandus, upanaan tee ikaw, upayaan to booy, kada no misasala, kada no monong ad kakadaan di ambaya, onongo no at kolomian; pupuwo no at tunduundu di ambaya Uripuson,” ka di Kurampag Tana. Om potokono di Kurampag Tana, turu tadlaw morod-ngorod it tandus yo mintutuk dit koyuwan di Uripuson. Wooy nopo dit kawalu tadlaw om somito di Kurampag Tana it tongguran dit tandus dit minturug diri nga, aa-i nokukuro do nosorob.</p> <p>Intangay di Kurampag Tana i Uripuson nga araat no; aa-no abasag, aa-no dñiri akarog. Boros di Kurampag Tana, “Nu po koginawaan nu oy ambaya?” ka. “Mintatawun,” ka di Uripuson. “Isay o gulu?” ka di Kurampag Tana om. “Ikaw,” ka di Uripuson. “Oo,” ka di Kurampag Tana. Om poogogomo di Uripuson i Kurampag Tana om poongoy do kayu sid gowuton, om towunay kabarasan i Kurampag Tana nga, sampay kopiintanga dat tawan ot kasawatan dit tawun; kogogow dot towunon. Om lopikay dit sinundu yo, om sikit it tawun nōono diri nga turu ot tadlaw dot moongontod (moongondob) nopo it tapuy dot bibiduwon neelo langit; minitom,</p>	<p>Bila Turipuson menangkap lembingnya pada hari yang kelapan, hanya lidah lembing itu sahaja yang ada, sebab tangkainya hangus ketika mengelilingi tubuh Kurampag Tana.</p> <p>Kata Kurampag Tana, “Kawan, macamana jika saya membalas?” tanya Kurampag Tana. “Lelakikah namanya jika tidak minta dibalas?” jawab Turipuson. Lalu, Kurampag Tana pun berkata pada lembingnya, “Berkuasalah kau wahai lembing, sebab saya mahu juga berpesan pada mu bahawa janganlah kau mengena pada tempat yang keras si kawan tapi, mengenalah kau pada tempat yang lembut; gugurkanlah jantungnya,” pesan Kurampag Tana. Apabila Kurampag Tana melemparkan lembing itu kepada Turipuson, maka berdengung-dengunglah lembing itu mengelilingi tubuh Turipuson selama tujuh hari. Bila Kurampag Tana menangkap lembing itu pada hari yang kelapan, tangkai lembing itu sedikit sahaja yang hangus.</p> <p>Namun, bila Kurampag Tana melihat akan Turipuson, dia mendapati bahawa Turipuson sepertinya sudah tidak berdaya lagi; tidak lagi bertenaga. Kata Kurampag Tana, “Apalagi yang kau mahu, kawan?” tanyanya. “Masuk dalam unggun api,” jawab Turipuson. “Baiklah,” kata Kurampag Tana. Kemudian, Turipuson menyuruh Kurampag Tana duduk, lalu mengambil batang kayu di hutan dan menimbunkan kepada Kurampag Tana sehingga ketinggian unggun itu melintasi gunung. Apabila dia mengalasi unggun itu dengan kuasa ajaibnya, maka api itu pun marak dan menyala selama tujuh hari, sehingga ada kentalan asap melekat pada langit; langit menjadi hitam akibat terkena</p>	<p>the fast spinning.</p> <p>Kurampag Tana said, “How about if I try now?” “Would I be a man if I didn’t give you your turn?” asked Turipuson. So Kurampag Tana said, “Be supernaturally empowered oh spear, I give you an instruction to not miss. Don’t hit the hard part of my friend; hit the soft part. Knock out Turipuson’s heart.” He threw his spear and it buzzed around Turipuson for seven days. On the eight day Kurampag Tana grabbed the spear again and it was only slightly burnt.</p> <p>When he looked at Turipuson he was in bad shape; he was no longer strong or healthy. Kurampag Tana said, “Now what would you like to do friend?” “Trial by fire,” said Turipuson. “So who goes first?” asked Kurampag Tana. “You go first,” said Turipuson. “Alright,” said Kurampag Tana. Turipuson had him sit down and he went and got some firewood in the woods. He piled it upon Kurampag Tana so high that it reached half way to the sky, and then he stirred the pile. Then he added his magic which started the pile on fire. The bonfire</p>
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<p>nasalaw dilo lisun. Kawaalu om noowusan nogi. Om maay sukaayo di Uriposon i Kurampag Tana nga, mirak-irak dot turu ot sampal dot masam-ko raa i dula dit mongodula. Wooy po dit kôoturu it sampal om ginawo po ot aso.</p> <p>Ka di Kurampag Tana, “Okukuro oy ambaya, sumuli oku ko amu?” ka. “Suli,” ka di Uriposon. Poogomo no di Kurampag Tana i Uriposon, om toowunay no do kayu. Masam keeri no tu tinowunan do kayu. Om maay lopikay dit sinundu, om sikit it tapuy, turu ot tadlaw om turu ot sodoy dot mondob-ngondob it sinikit. Om koowusay nôono, om sukaayo di Kurampag Tana it tawu, minggat-inggat ong minggat-inggat Yuriposon nga, ongo-poposi no it ningkatan, it sampal. Turu om turu ot sampal.</p> <p>Ba, ka di Kurampag Tana, “Nunu po nôonot pomingkasaan kito?” ka. “Ombo ko ikaw,” ka di Uriposon. “Okukuro ong modlolopoy kito?” ka. “Ay, kuro-i kuro dikaw,” ka di Kurampag Tana. “Isay o gulu?” kam. “Ikaw,” ka di Uriposon. Om tubu’o di Uriposon it tawak di Kurampag Tana nga inturu kopiintutuk it tunturu. (Inturu kopikorowolis ka bo. Aso-i bida teeno, inturu kopiintutuk om inturu kopikorowolis.)</p> <p>Jaji, om maay owito nôono mamanaw. Kalaga do nuluw om</p>	<p>asap. Hari yang kelapan barulah unggun itu hangus. Akan tetapi, tatkala Turiposon membongkar Kurampag Tana, ia mendapati Kurampag Tana sedang tersenyum dengan hampas pinangnya sebanyak tujuh biji, dan air ludahnya merah bagaikan darah. Manakala, hampasnya yang ketujuh pula, hanya nafas sahaja yang tiada.</p> <p>Kata Kurampag Tana, “Bagaimana sekarang, kawan, saya membalas atau tidak?” tanyanya. “Balas,” jawab Turiposon. Lalu, Kurampag Tana menyuruh Turiposon duduk dan menimbunnya dengan kayu. Hal itu sama seperti yang dilakukan Turiposon kepada Kurampag Tana, iaitu menimbunnya dengan kayu. Kemudian, dialasnya pula unggun itu dengan kuasa ajaibnya, sehingga api marak dan menyala-nyala selama tujuh hari tujuh malam. Apabila unggun itu hangus semuanya, Kurampag Tana pun membongkar habuk itu, dan ia mendapati Turiposon memang sedang makan pinang, tapi hampasnya pucat-pucat belaka, walaupun ia mempunyai tujuh biji hampas.</p> <p>Lalu, Kurampag Tana pun bertanya, “Apa lagi jenis permainan kita?” tanyanya. “Terserah pada kamu,” jawab Turiposon. “Bagaimana jika kita berhempas-hempasan?” tanyanya kemudian. “Terserah saja pada kamu,” jawab Kurampag Tana. “Siapa yang dahulu?” tanya Kurampag Tana lagi. “Kamu,” jawab Turiposon. Kemudian Turiposon mencekak pinggang Kurampag Tana, maka cekakan tangannya mengelilingi pinggang Kurampag Tana sebanyak tujuh kali.</p> <p>Setelah itu, Turiposon membawa Kurampag Tana pergi. Ketika tiba</p>	<p>burned for seven days till the sky was filled with smoke. It became dark from the smoke. Then Turiposon’s slaves dug out Kurampag Tana. He was smiling with seven betelnut husks and his spit was like blood. When he got to the seventh husk it was only lacking life to be a human.</p> <p>Kurampag Tana said, “So how about it? Should I take a turn?” “Go ahead,” said Turiposon. So Kurampag Tana had Turiposon sit down and he piled wood on him, just the same as he had done to Kurampag Tana. Then on top of that he used his magic and lit the pile on fire, and it burned for seven days. When the fire went out he dug out Turiposon and he was sitting there chewing betelnut, but the husks were very pale. There were also seven husks.</p> <p>So then Kurampag Tana asked, “Now what game should we play?” “Up to you,” said Turiposon; “how about if we slam one another?” “Whatever you like,” said Kurampag Tana. “Who goes first?” “You,” said Turiposon. So Turiposon put his hands on Kurampag Tana’s waist and squeezed and he got his fingers to wrap around his waist seven times.</p> <p>Then he picked him up and carried him. When he got</p>
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poloposo di Uripuson i Kurampag Tana, nga najaji dot pantay it nuluw. Pooloposo no sid dalamas nga naajaji-i dot pantay. Om polio sid tontolob, moongingari at buayo dot odulaan di Kurampag Tana, dot turu ot sampal dot ilo koturu at sampal ot pinuobo pot aso, do koosundu. Ka di Kurampag Tana, “Kumukuro oku dot sumuli oku ko amu?” ka. “Suli,” ka di Uripuson.

Aji, tûbu’o no it tawak di Uripuson. Tubu’o di Kurampag Tana it tawak di Uripuson, masam-ko iri no pangatakan diri tu nuluw ot alagaan nga ilapos siri. Pampang dot dalamas dit ongo-gagayo ong ilapos siri nga sumiliw-i dot weeg it palapasan. Om polio nogi sid tontolob, (Na, ino nopo tontolob ka dino, pampang dot obulugu om agâayo, na iogom sid natad. Na, iri no reetan ya dot tontolob.) nga turu ong turu ot sampal nga sam-ko ongo-poposi no it sampal dit tinggat. Om it pinuobo nga masam po ko pinuobo do rokot. Araat no it pinuobo. Aa no okuat momuobo.

Ka di Kurampag Tana, “Ba, nunu poy ambaya ot pomingkasaan kito?” ka. “Nunu-i nunu o dikaw,” ka di Uripuson. Aa-no dîiri asaragas Yuripuson dot momoros. “Ba, okukuro oy Uripuson?” ka di Kurampag Tana. Ka di Uripuson, “Mitibas kito,” ka. Mitibas nôono ino. “Oo,” ka di Kurampag Tana. Om daagan mitibas, om sagâayan-i

pada bukit, Turipuson menghempaskan Kurampag Tana, maka bukit itu telah menjadi pantai. Dihempaskannya pula pada batu hampar, maka batu hampar itu juga telah menjadi pantai. Lalu, dihempaskan pula pada batu hidup, namun buaya-buaya berteriakan ketika terkena ludah Kurampag Tana, dengan hampas pinangnya sebanyak tujuh biji, manakala hampasnya yang ketujuh pula, hanya nafas sahaja yang tiada, kerana berkuasa ajaib. Kata Kurampag Tana, “Bagaimana sekarang, saya membalas atau tidak?” tanyanya. “Balas,” jawab Turipuson.

Kemudian, pinggang Turipuson pula yang dicekak. Kurampag Tana mencekak pinggang Turipuson seperti yang dilakukan Turipuson kepadanya, dan jika berjumpa dengan gunung, akan dihempaskannya di situ. Batu hampar yang besar yang ditemui pun akan dihempaskan di situ dan ia akan menjadi air (sungai). Lalu dihempaskan pula pada batu hidup, (Batu hidup ini berbentuk bulat dan besar, yang biasanya di letakkan di halaman rumah.) tapi walaupun ia mempunyai tujuh biji hampas namun, hampas itu pucat-pucat belaka. Nafasnya juga tercungap-cungap bagaikan nafas sejenis ikan sungai. Nafasnya tidak lagi teratur dan tidak kuat.


Kata Kurampag Tana, “Kawan, apa lagi jenis permainan kita?” tanyanya. “Terserah pada kamu,” jawab Turipuson. Dia tidak lagi cergas berkata-kata. “Bagaimana sekarang, Uripuson?” tanya Kurampag Tana. “Kita berlawan pedang,” jawab Turipuson. Kini mereka berlawan pedang. “Baiklah,” kata Kurampag Tana. Maka, mereka pun berlawan

to a mountain he slammed Kurampag Tana into it and the mountain turned into a beach. He struck him against a rock wall and it became a beach. Then he struck him against a boulder and the crocodiles let out a squeal when spit upon by Kurampag Tana spit on them, with seven betelnut husks. The seventh was so magical that it was only lacking breath to be a alive. Then Kurampag Tana said, “How about it? Should I now take a turn at you?” “Go ahead,” said Turipuson.

So Kurampag Tana put his hands on Turipuson’s waist and squeezed. Then he also took him to a mountain and slammed him into it. When he slammed him into a rock face it turned to water. Then he smashed him into a boulder. He had seven betelnut husks but they were very pale. And he was barely breathing.

Then Kurampag Tana asked, “So now what game should we play?” Whatever you choose,” said Turipuson. Turipuson was no longer strong when he spoke. “You chose,” said Kurampag Tana. “Let’s swordfight,” said Turipuson. “Alright,” said Kurampag Tana. So they

<p>mitibas, sampay nakalaga id Moodsupu. (Iti nopo moodsupu diti nga, i Kinoringan tokow, reetan ya dot Moodsupu. Minamaal ditit tulun.) “Eseses,” ka di Kinoringan, “nunu iti maan duyu diti?” ka. “Sagay balaay, modsusupu oku nga muyas, ikoo bala ot nakakasow,” ka. “Nunu o maan duyu tu dumaagan kow dot mitibas?” ka. “Ikaw oy Uriposon, pusod ko di Kurampag Tana dino,” ka. Na ngaran nopo di Kurampag Tana dit nakalaga no sori, i Leeng. I Kurampag Tana nopo nga ngaran dit sitid riniba po yalo. Nokooli nopo sid sawat nga i Leeng no ngaran diri. “Tingkod kow!” ka dit Kinoringan, “mangasow kow ti karaja ku,” ka. Nga mitibas-i yoalo.</p> <p>Boboyo nopo dit Kinoringan, dunsulo it duwo koyuwan nga sinumiliw dot tawu. Naa, mâangay no keembagu dit Kinoringan umpugo it tawu dit duwo koyuwan diri om maay no posiyay. Nunu ong Kinoringan tu osundu, noposiyay. “Ikoo duwo koyuwan, kada konow migorot tu miobpinee kow dino, gisom nopo nokopisalu kow,” ka dit Kinoringan. “Na, ikaw dino, okon-no-ko ikaw pot kasawo dat tongondu tu okon-ko ikaw ot nokopogulu manansawo,” ka. “Okon-ko aa-nu po nelaan dot ki-anak no,” ka. “Nelaan nu no, tu boborosan no dat tongondu dot ‘ki-sawo oku’ ka, nga minaan nu-i sowoo,” ka dit Kinoringan. “Ikaw ot nakala dino,” ka. “Okon-no-ko migorot kopow dot mitibas, araag ti karaja ku,” ka dit Kinoringan.</p> <p>Na, nasalasay no gisom siri, it</p>	<p>pedang habis-habisan, sehingga mereka sampai kepada si Tukang Sepuh. (Tukang Sepuh ini ialah Allah kita, yang biasa kami panggil Tukang Sepuh, yang menciptakan manusia.) “Alala,” kata Allah, “apa yang kamu lakukan ini?” katanya. “Patutlah, setiap kali saya menyepuh, kamu pula yang mengganggu,” katanya. “Apa yang kamu buat sehingga kamu berperang habis-habisan?” katanya lagi. “Kamu tu Turiposon, adalah tali pusat kepada Kurampag Tana,” kata Allah. Nama Kurampag Tana setelah sampai di sana ialah Leeng. Kurampag Tana adalah namanya ketika masih di bumi lagi. Bila dia sudah pulang ke atas (kayangan), namanya adalah Leeng. “Berhenti kamu!” kata Allah, “kamu menyebabkan kerja saya ini terganggu,” katanya. Namun, mereka masih juga berperang.</p> <p>Lalu, dengan tidak semena-mena, Allah menukul kedua-dua orang itu sehingga menjadi abu. Kemudian Allah mengumpul kembali abu itu dan dihidupkannya semula. Oleh kerana Allah adalah yang mahakuasa, maka orang itu dapat dihidupkan semula. “Kamu berdua, jangan lagi kamu berperang sebab kamu itu bersaudara, cuma kamu keliru saja,” kata Allah. “Berkenan dengan kau itu, bukan lagi kau yang dapat mengahwini perempuan itu, sebab bukan kau yang terdahulu mengahwininya,” katanya. “Bukannya kau tak tahu bahawa perempuan itu sudah punya anak. Kau sudah tahu, sebab perempuan itu telah mengatakan pada mu bahawa ‘saya sudah bersuami’ katanya, tapi kau kahwininya juga,” kata Allah. “Kaulah yang kalah itu,” kata Allah lagi. “Jangan lagi kamu terus berperang, rosak kerja saya,” kata Allah.</p> <p>Nah, berakhirlah pertelingkahan</p>	<p>began sword fighting. As they went on they came to a Blacksmith. (The one called the Blacksmith is actually God, the one who created us.) “Oh my,” said God, “what is this you are doing? No wonder that whenever I create something it gets torn apart; you are the ones causing it. Why are you sword fighting? Turiposon, you are the placenta of Kurampag Tana.” When he was there in heaven his name was Leeng. Kurampag Tana was his name here on earth. When he got back to heaven his name was Leeng. “Stop fighting,” said God, “you are disturbing my work.” But they just went on sword fighting.</p> <p>So God took action and hit both of them with his hammer and they turned to dust. Then he scooped the dust together and brought it to life. Since God has such supernatural powers they did indeed come back to life. “Don’t you two fight anymore because you are brothers. You are just confused,” said God. “As for you, you can’t marry that woman because it wasn’t you who first married her. It’s not as if you didn’t know that she has a child. You knew because that woman said, ‘I have a spouse,’ and you married her anyway. You’ve lost in this matter. Don’t go on sword fighting; you’ll wreck my work.”</p> <p>So there ends the story. It</p>
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<p>Kinoringan ot minanalasay. I Kurampag Tana nopo diri nga minuli no sid walay dit tongondu, it sid pinisasawaan tu yino-i ot nakasawo. Yuriposon nopo diti nga suway nōono ot nulion tu okon-no-ko yino po nakasawo. Kaa dino, ino-no gisom dino.</p>	<p>mereka di situ, dan Allah yang menyelesaikannya. Lalu pulanglah Kurampag Tana kepada si perempuan, tempat majlis perkahwinan dilangsungkan, sebab dialah yang berhak mengahwini. Sementara Turiposon pula, dia telah pulang ke tempat lain, sebab bukan dia yang berhak mengahwini. Begitulah ceritanya. Tamat.</p>	<p>was God who actually settled the matter. As for Kurampag Tana, he went back to the woman’s house where the wedding was taking place, because it was him who had married her. As for Turiposon he went back to another place because he didn’t marry the woman. So that’s how it all came out. The end.</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>Laki, Oduw om Landang Tinangon di Linggang Itor Kg. Tingkalanon 1985 Penulis di Rosnah Nain 2013</p>	<p>Laki, Oduw dan Kura-kura Diceritakan oleh Linggang Itor Kg. Tingkalanon 1985 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>Laki, Oduw and The Turtle Told by Linggang Itor Tingkalanon Village 1985 English: James Johansson 2013</p>
<p>Waroo-warō ka, piasawo no di Laki om Yoduw ka. Kopisasawo nopo iri, minonontian no Yoduw. Adi, monontian po, torokosusuwo no ka. Om ponusu nōono i Oduw diti, nokuro ong kosunggu it tulun sid taap dot mititimpak dot posikow dit tian di Oduw, aa-i osusu.</p> <p>Waro tombolog linumaga siri, nga tombolog nopo diri nga Kangkaput. Sinumako id tinungusan dit walay di Laki. I Laki diri om aso po sino, nakapayig. “Ess,” ka dit Kangkaput, “nunu ino maan duyu dino?” ka. “Tu ugu dinot koogumu duyu?” ka dit Kangkaput. Om, “Ay, pakaayay nogi siti oy Kangkaput, tulungo okoy po, tu oleed okoy no diti dot monikow di Oduw nga aa alalangus at ragang.”</p>	<p>Pada suatu masa dahulu, berkahwinlah Laki dan Oduw. Selepas mereka berkahwin, mengandunglah Oduw. Bila sudah mengandung, maka tidak lama lagi dia akan bersalin. Ketika Oduw bersalin, walaupun jumlah orang yang membidaninya bertindih-tindih hingga ke atap, tapi Oduw tidak juga dapat bersalin.</p> <p>Ada pula seekor burung yang datang di situ; burung itu adalah “kangkaput”. Burung itu hinggap di atas bumbung rumah Laki. Pada masa itu Laki belum ada di rumah, sebab dia sedang berpergian. “Amboi,” kata sang Burung, “apa yang kamu buat itu?” tanyanya, “sehingga begitu ramai kamu di situ,” sambungnya. “Hai, ada baiknya kau datang ke mari wahai Burung, bantulah kami dahulu, sebab sudah begitu lama kami menekan perut Oduw tu, tapi bayi itu tidak juga</p>	<p>Once upon a time Laki and Oduw got married. After getting married Oduw got pregnant. Then came the time to give birth. When she tried to push the baby out she was unable, even if the midwives pushing on her belly were stacked up to the ceiling.</p> <p>Then a bird came there which is called a ‘kangkaput’. It landed on the peak of Laki’s roof. At the time Laki was not at home yet. The Bird said, “What are you doing there with so many people gathered?” “Please come over here Bird and help us. We have been pushing for long on Oduw’s stomach but the baby won’t come out,” said the people. “I can help even less,”</p>

ka dit tongo tulun ka. “O, nga sampod yoku tu okon-ko osinorung koolun,” ka dit Kangkaput. “O pama-i,” ka dit tongo tulun. “Ino ko banar,” ka dit Kangkaput, “pogidu kopow sino ong ino-no,” ka. Na, pogidu no it tongo tulun diri.

Om umpitak no it Kangkaput, om timpakay no it tiyan di Oduw. Om langgangay di Kangkaput iinsan, nokogura no it tiyan di Oduw. Langgangay keenduwo, nokoguyu ka. Lâalalanggay keentolu nga palâalabpong po dit tanak di Oduw. Om keembulay it tanak diri nga nopupudung i binatang; nosorob. Om impurasay nôono it tanak diri nga Landang. Landang it tanak dot sala ginis no it bansa dit warana dit koyuwan dit Landang.

Adi, kooli i Laki nôono diri, om kokitanay di Laki it tanak yo dot Landang, “Atuk, atuk,” ka di Laki, “nunu ot guna dino oy Oduw?” ka. “Ay, kokoyon-i boy Laki, kalu ong modtibabal-i ot sinundu dino tinôo,” ka di Oduw. “Ay, amu,” ka di Laki. “nunu o guna dino?” ka.

Maay nopo di Laki om pootodo no sid gowuton, miilîiyot paatod. Om uli nôono i Laki diri balaay nga, mootogok it Landang sid toning di Oduw. “Ay, ino-no Landang dinot araat no,” ka di Laki. Pôotodo no keembagu sid gowuton. Duwo tadlaw i Laki mamananaw, sid kotolu tadlaw om peentorono nogi ti Landang, uuli no. “Kalu ong aa-koh nogi nôono dino kooli,” ka di Laki. Om kalaga nôono i Laki balaay id walay yo dino nga, mootogok-i it laLandang.

keluar-keluar,” jawab orang-orang di situ. “Oh, tapi apakah lagi saya ni yang bukannya manusia,” kata sang burung. “Ya, walaupun begitu,” kata mereka. “Jika demikian,” kata sang burung, “kamu menyingkir dahulu dari situ,” katanya. Nah, orang-orang itu pun menyingkirlah dari situ.

Kemudian turunlah sang burung lalu hinggap di atas perut Oduw. Bila sang burung menekan-nekan perut Oduw pada kali pertama, perut Oduw hanya bergerak sedikit sahaja. Ditekannya lagi untuk kali kedua, namun perut Oduw hanya bergoyang sahaja. Bila sang burung menekannya pada kali ketiga, keluarlah bayi itu dan menyebabkan rumah-panjang itu terpotong-potong; hangus. Tapi, bila mereka mengamati-bayinya itu, ia adalah Kura-Kura. Bayi itu adalah seekor Kura-Kura dengan berbagai-bagai warna pada badannya.

Apabila Laki pulang dan mendapati bahawa bayinya adalah Kura-Kura, “Wah, wah,” kata Laki, “Apa gunanya itu, Oduw?” katanya. “Eh, biarkan sajalah Laki, mungkin dia akan berkuasa ajaib juga tu nanti,” jawab Oduw. “Eh, tidaklah,” kata Laki, “apa gunanya itu?” katanya.

Maka, dengan itu Laki pun memutuskan untuk menghantarnya ke hutan. Lama sekali dia pergi menghantarnya. Akan tetapi, bila Laki pulang ke rumah, Kura-Kura itu sudah berada di sisi Oduw dengan kepalanya bergerak-gerak. “Eh, jahat sangatlah Kura-Kura itu,” kata Laki. Lalu, dihantarnya semula Kura-Kura itu ke hutan. Dua hari lamanya Laki berjalan, dan hari yang ketiga barulah Laki berhenti dan meninggalkan Kura-Kura itu, lalu pulang ke rumah. “Mungkin kali ini kau tidak dapat lagi

said the Bird, “because I’m not in a human body.” “Nevertheless,” said the people. “If you really want me to help,” said the Bird, “clear away from her.” So the people cleared out.

So the Bird flew down and landed on Oduw’s belly. When the bird pushed on her belly the first time her belly shifted. The second time her belly shook. When it pushed the third time the child came out. When it came out it burned a hole in the longhouse, cutting it in two. When they got a look at the child it was a Turtle. It was a painted Turtle.

So then when Laki got home and saw that his child was a Turtle he said, “Oh my goodness, of what use is that, Oduw?” “Well,” said Oduw, “maybe in the future it will turn out to have magical powers. “No, that thing is useless,” said Laki.

Laki took the Turtle and brought it into the forest where it would not be seen again. Then Laki came home and found the Turtle sitting next to Oduw moving its head around. “That Turtle is evil,” said Laki. Then he brought it back to the woods again. He walked for two days and a third and the put the Turtle down and went home. “Now maybe you won’t get back home again,” said Laki. When

“Ay,” ka di Laki, “iti ot Landang dot araat,” ka. “Komuro kosodu ot paatadan ku diti om aa kooli?” ka di Laki. “Ay, koyo no pogi Laki pootodo, osian,” ka di Oduw. “Ay, amu,” ka di Laki, “yâatod ku-i. Songot, tulun ot maganak om Landang ot tanak?” ka di Laki.

Adi, pootodo no di Laki. Onom tadlaw i Laki maapânaw, sid koturu, peentorono. Uuli no i Laki, “Amu nogi nôono kooli koh dati dino,” ka, maapanaw pooli ino. Om kalaga bala i Laki nôono sid walay yo nga, motooning di Oduw dot mogok-tôogok it laLandang. “Ay, Laki,” ka di Oduw, “okon-no-ko garatan po paada ino, osian ino, modtibabal dati ot sinundu dino tino’o,” ka di Oduw. “Ay, o gaam?” ka di Laki. Aa-no dîiri niatod iri.

Wooy nopo dit kosukupan no dot kosukadan dit tanak, maay nopo om ongoy no i Oduw sid di Kinandaway. I Kinandaway diti ki-anak dot tongondu. Boros dit Kinandaway, “Monguro koh diti oy ongko-moleeng?” ka. “Ohooy ongko-moleeng,” ka di Oduw, “ongko monguro oku diti,” ka, “mangatod oku dot nambaraw di akang,” ka. “Ay,” ka di Kinandaway, “ogugumu no ot nambaraw dot niatod sid di Akang diti nga, âamu nopo kooma,” ka. “Intangay pogi ad tinongkiw nga, notipu no at tinongkiw, daagan dot

pulang,” kata Laki. Tapi, bila Laki sampai di rumah, Kura-Kura itu sudah berada di sisi Oduw dengan kepalanya bergerak-gerak. “Hey,” kata Laki, “betullah Kura-Kura ini jahat,” katanya. “Berapa jauh saya menghantarnya, baru dia tak dapat pulang?” kata Laki lagi. “Laki, janganlah lagi kau hantarnya, kasihan tu,” kata Oduw. “Ah, tidak,” kata Laki, “saya akan hantarnya juga. Mana ada manusia yang beranak tapi anaknya pula Kura-Kura,” katanya.

Lalu, Laki menghantarnya semula. Enam hari lamanya dia berjalan, hari ketujuh barulah dia berhenti. Setelah itu, pulanglah Laki, “Kali ini, kau tak dapat pulang lagi,” katanya, sambil berjalan pulang. Namun, bila dia sampai di rumah, Kura-Kura itu sudah berada di sisi Oduw dengan kepalanya bergerak-gerak. “Hey, Laki,” kata Oduw, “jangan lagi kau menghantarnya, kasihan itu, mungkin dia akan berkuasa ajaib juga nanti,” katanya. “Aik, benarkah?” jawab Laki. Maka, tidak lagi dihantarnya.

Pada waktu anak itu sudah cukup umur, pergilah Oduw kepada Kinandaway. Kinandaway ini mempunyai seorang anak gadis. Kata Kinandaway, “Apa tujuan kedatangan mu ini orang tua?” tanyanya. “Alahai, orang tua,” jawab Oduw, “saya bukannya mahu buat apa ini,” katanya, “saya mahu menghantar cincin untuk anak saya,” katanya. “Ala,” kata Kinandaway, “sudah begitu banyak cincin yang dihantar kepada si anak, tapi semuanya tidak muat,” katanya. “Lihat saja di hujung gelegar itu, ia sudah patah disebabkan cincin,” katanya. “Iyalah, tapi cuba orang tua

Laki got back home there was the Turtle again moving its head. “This is one evil Turtle,” said Laki. “How far do I have to bring it until it won’t come home again?” Oduw said, “Laki, don’t bring the poor thing to the woods again.” “I’m bringing it back,” said Laki. “How can a human give birth and have it be a Turtle?”

So Laki brought it back to the woods. He walked for six days and stopped on the seventh. Then he went back home. “Now I’ll bet you won’t come back home,” he said. When he got home there was the Turtle next to Oduw moving its head around. “Laki, don’t bring it to the woods anymore, the poor thing. Maybe it will have magical powers in the future,” said Oduw. “Oh really?” said Laki, and he didn’t try to bring it to the woods anymore.

When their Turtle son was grown up, Oduw went to Kinandaway. Kinandaway had a single daughter. “Parent, what is your purpose in coming here?” asked Kinandaway. “Well parent,” said Oduw, it’s nothing really; I’m just here to bring an engagement ring for my son.” “Oh my,” said Kinandaway, “lots of engagement rings have been brought to my daughter but none of them ever fit.” “Just look at the end of that beam; it broke off from

<p>nambaraw,” ka. “O, nga posulungay po kay ongko-moleeng,” ka di Oduw. Om posulungay di Kinandaway dit tanak yo, bang it posulung-i mikoroos it pondulung, om orikot it mongolus nga maya it kulit rumulus, dot aa-i kooma. “Om kuoyon nōono iti?” ka di Kinandaway. Om, “Na, kuoyon po ka d̄fino?” ka di Oduw. Na, uuli no Yoduw.</p> <p>“Idi,” ka dit Landang, “notorima-i it nambaraw ku oy?” kam. “Mm, taaw noy akang,” ka di Oduw. “Aa-po nōono elaan iri,” ka. Aji, ongoy no i Oduw keembagu sid di Kinandaway, “Ongko-moleeng,” ka, “kaanaman, kotūuru, lumaga okoy,” ka di Oduw. “Oo,” ka di Kinandaway.</p> <p>Aji, korikot it janji, ongoy no. Om, pomumpung i Laki dot tulun it sid pomogunan yo, ay ogumu bo koruang dot linumaga. Okon-konunu ot kinopomumpungan diri, ponirungon (ponuunon) dit tanak yo. Aso pineeyanan, nisako do moligun. Na, mogok-togok bo it Landang diri dot sisirungon. Om kalaga d̄fino iti, nunu ot kinalagaan do Laki duwo di Oduw siri sid di Kinandaway dot sumurung no manansawo bala it kusay diri. Sumurung no d̄firi manansawo.</p> <p>“Ess,” ka di Laki, “iti ot araat. Nokuro tokow diti?” ka. “Taaw no,” ka di Oduw. Ka dit Landang, “Kokoyon-i, kapatay mam kowiyaw nga mumbal po,” ka dit Landang.</p> <p>“Ess,” ka di Kinandaway, “ino-no dogima oy Akang, nelaan nu no</p>	<p>suruhnya pakai dahulu,” kata Oduw. Bila Kinandaway menyuruh kepada anaknya untuk memakainya, jika pada waktu menyarungkan cincin itu, ia dengan senang sahaja dapat dimasukkan, tapi pada waktu mahu menanggalkannya, kulit jarinya seakan-akan mahu ikut tertanggal, sebab tidak muat. “Nak buat macamana ini?” kata Kinandaway. “Nak buat macamana lagi,” jawab Oduw. Kemudian pulanglah Oduw.</p> <p>“Ibu,” kata sang Kura-kura, “dapat diterima jugakah cincin saya?” tanyanya. “Mm, entahlah ‘nak,” jawab Oduw, “belum tahu lagi ‘tu,” sambungunya. Lalu, pergilah Oduw semula kepada Kinandaway, “Orang tua,” katanya, “enam hari kemudian iaitu pada hari yang ketujuh, kami akan datang,” katanya. “Baiklah,” jawab Kinandaway.</p> <p>Apabila tiba masa yang dijanjikan, pergilah mereka. Lalu, Laki mengumpulkan orang di kampungnya, dan begitu ramai kawan-kawan yang datang. Bukan apa tujuannya mengumpulkan kawan-kawan, adalah untuk menjulang anaknya. Tiada lain tempat dia meletakkannya adalah di atas sejenis tajau yang berkualiti. Maka Kura-Kura itu pun berdiam dirilah di situ dengan kepalanya bergoyang-goyang. Namun, ketika Oduw dan Laki sampai di situ, apa yang mereka temui adalah di luar jangkauan, iaitu ada lelaki lain yang mahu mengahwini si gadis.</p> <p>“Eh, ini yang tak baik ini. Kenapa dengan kita ini?” kata Laki. “Entahlah,” jawab Oduw. Kata sang Kura-kura, “Biarlah, hidup atau mati pun, cuba dulu,” katanya.</p> <p>“Eh,” kata Kinandaway, “itulah kau ‘nak, kau sudah tahu bahawa</p>	<p>the weight of all the rings.” Oduw said, “Nevertheless, try putting it on her.” When she put it onto her daughter’s finger it slipped right on, but when she tried to take it off it stuck to the skin and she couldn’t get it off. “Now what do I do,” said Kinandaway. “Looks like it’s stuck on,” said Oduw and she went back home.</p> <p>“Mother,” said the Turtle, “did she accept my ring?” “I’m not sure; we don’t know yet,” said Oduw. So later Oduw went back to see Kinandaway. “Parent,” she said, “after the sixth day and on the seventh we will arrive.” “Okay,” said Kinandaway.</p> <p>On the promised date they went to her house. Laki gathered people from his village to go there; it was a large number. The people were gathered to carry his son. They put him on top of an expensive clay jar which someone carried on their head. The Turtle moved his head around. But when they got to Kinandaway’s house, there was another party coming to marry her daughter.</p> <p>“This is no good,” said Laki. “What are we doing here?” “I don’t know,” said Oduw. “No matter if we live or die we must try it,” said the Turtle.</p> <p>Kinandaway said to her daughter, “You knew that you</p>
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<p>dot aa-no noolus ino pondulung sinod tunturu nu om minongoo kopo dot suuway ot kusay,” ka. “Ess,” ka dit kusay dit manansawo, “waro-i balaay ot manansawo dikaw diti,” ka. “Nga, isay ot kusay dot manansawo dikaw, peendoo’ on ad tana,” ka dit kusay. Madaada it Landang. (Aa-po nokotoning dit tongondu it Landang dino, tu sid sosoliw ot pineeyanan).</p> <p>Boros dit kusay dit manansawo, “Ong lumawan koh, mibangkay kito. Isay ot amanang dito, ino-not kaanu di Adi,” ka dit Kusay. “Oo, nga isay po ka kaanu wookon sumala ko ikaw? Yoku nopo nga okon-ko sinorong koolun,” ka dit Landang. Jaji, boros dit kusay, “Indoo no siti,” ka. “Oo,” ka di Landang. Indoo no it Landang; mootogok-i mindoo; maakayamang-i. Ii nopo ngaran dit Landang, i Libagon. Ii nopo ngaran dit kusay tiiso diri, it manansawo no diri, reetan di Tondeeng.</p> <p>Om kalaga siri, om kuyutay dit kusay it Landang, om bobogo do kayu. Om pongumporog it Landang dino diti di naan bobogo nga, tad nopom minongingkudarak it tawan dot no'andab dit sinundu dit Landang. Na, amu po nokopibangkay, natalup no it poromoso dit kusay – masam-ko noolitan.</p> <p>Boros dit kusay, “Nunu ot pomingkasaan toō?” ka dit Kusay. Om, “Nunu-nunu ot koginawaan nu,” ka dit Landang, “maawaya oku,” ka. “Oo,” ka di Tondeeng,</p>	<p>cincin di jari mu itu tidak lagi dapat ditanggalkan, tapi kau masih menerima lelaki lain,” katanya. “Ehh,” kata lelaki yang mahu mengahwini, “ada juga rupanya yang mahu mangahwini kau,” katanya. “Tapi, siapa dia lelaki yang mahu mengahwini kamu, persilakan turun di tanah,” katanya. Kura-kura itu diam sahaja. (Kura-kura itu belum lagi duduk di sisi si gadis sebab dia telah diletakkan di luar).</p> <p>Kata lelaki yang mahu mengahwini, “Kalau kau mahu bertarung, kita berperang. Siapa di antara kita yang menang, dialah yang dapat memiliki si adik,” katanya. “Baiklah, tapi siapa lagi yang dapat memiliki si adik itu selain dari kamu, sebab saya ini bukannya manusia,” jawab sang Kura-kura. Lelaki itu berkata, “Turunlah di sini,” katanya. “Baiklah,” jawab sang Kura-kura. Lalu, turunlah sang Kura-kura dengan kepalanya bergerak-gerak; dia merangkak. Nama sang Kura-Kura ialah Libagon. Nama lelaki yang mahu mengahwini pula ialah Tondeeng.</p> <p>Bila dia sampai di situ, lelaki itu pun memegang sang Kura-Kura, dan memukulnya dengan kayu sehingga Kura-Kura itu bergegar ketika dipukul, dan menyebabkan langit mengertak kerana terkena bahang keajaiban sang Kura-Kura. Belumpun berperang, paras rupa si lelaki sudah hilang serinya. Ia seakan-akan dikalahkan dengan kuasa sang Kura-Kura.</p> <p>Kata si lelaki, “Apa permainan kita?” tanyanya. “Apa sahaja yang kamu mahu,” jawab sang Kura-Kura, “saya ikut saja,” katanya. “Baiklah,” kata Tondeeng, “bagaimana jika kita</p>	<p>couldn’t get that ring off your finger and yet you consented to marry another man. The man who was planning to marry her said, “I see there is someone else who is going to marry you. Whoever it is that wants to marry you, have him come down to the yard.” The Turtle said nothing. (The Turtle was not yet sitting next to the girl because he was on the porch.</p> <p>The man who had come to marry the girl said, “If you want to fight, let’s have a fight to the death. Whoever of us two who wins gets the girl.” The Turtle said, “Yes but who is going to win but you? I’m not in human form.” So the man said, “Come down here.” “Alright,” said the Turtle, and his head bobbed up and down as he descended, crawling along. The Turtle’s name was Libagon. The other man wanting to marry the girl was named Tondeeng.</p> <p>When the Turtle got to the man he grabbed it and beat it with a stick. The Turtle shook himself when being beaten and the sky gave forth a cracking sound and became dark from the effect of the magical power of the Turtle. They had not yet started fighting and already the man’s facial glow disappeared as if it had been covered over.</p> <p>The man said, “What game should we play?” The Turtle responded, “Whatever you want I’ll go along with it.” “Alright,” said Tondeeng,</p>
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<p>“okukuro ong mintotokon kito?” ka. Om, “Oō” ka di Landang, “obuli-i ino,” ka, “ong ino-no koginawaan nu,” ka di Libagon.</p> <p>Ba, onuwo di Tondeeng it tandus yo om pomoros no dot, “Es oy tandus,” ka, “pongupanaan teeka booy, pongupayaan to yoot, koyo’o no onongo at kakadaan di ambaya, onongo neelo kolomian, om pupuwo no at tunduundu,” ka di Tondeeng. Mongungag it tandus ka. Om potokono di Tondeeng ino, onom tadlaw morod-ngôorod neet tandus mintutuk dit koyuwan dit Landang. Seed koturu om somito di Tondeeng ino nga, ii pot dila ot kukuyutan, naawus it tongguran, nosorob. Om intaay nōono di Tondeeng it Landang diri nga, turu ot sampal dot pinonginggatan, ong it koturu it sampal ginawo pot aso. Ka dit Landang, “Kukuro oku oy ambaya, sumuli oku ko amu?” ka dit Landang. Om, “Suli oy ambaya, kusay gaam ong aa-no posuli,” ka di Tondeeng.</p> <p>Onuwo no dit Landang it tandus yo. “Ess oy tandus,” ka dit Landang, “ong banar-ko tinungkusan koh dit tongo komoleengan ya, oniningo nee-tit tupono ku,” ka. “Upanaan teeka booy,” ka, “upaya toyoot, kadaay no onongo at kakadaan di ambaya, onongo no at kolomian; pupuwo no at tunduundu,” ka. Nga mongungag dit Landang it tandus ka.</p> <p>Om potokono dit Landang, ugu om irad diri tu onom tadlaw morod-ngôorod no mintutuk dit koyuwan di Tondeeng. Seed koturu om somito dit Landang it</p>	<p>berlempar-lemparan?” tanyanya. “Ya,” jawab sang Kura-kura, “boleh juga,” katanya, “jika itulah yang kamu mahu,” kata Libagon.</p> <p>Kemudian, Tondeeng mengambil lembingnya. “Wahai lembing,” katanya, “saya mahu berpesan pada mu, juga mahu menguatkan mu, janganlah mengena pada tempat keras si kawan, mengenalah pada tempat yang lembut, dan gugurkanlah jantungnya,” kata Tondeeng. Lembing itu mengangguk. Bila Tondeeng melemparkan, enam hari lamanya lembing itu berdengung-dengung mengelilingi tubuh sang Kura-Kura. Ketika Tondeeng menangkapnya pada hari yang ketujuh, hanya pisau lembing itu sahaja yang ia pegang sebab tangkainya hangus terbakar. Bila Tondeeng melihat sang Kura-Kura, terdapat tujuh biji hampas pinang, dan hampas pinangnya yang ketujuh, hanya nafas lagi yang tiada. Kata sang Kura-Kura, “Bagaimana kawan, saya membalas atau tidak?” katanya. “Balas saja kawan, bukan lelaki namanya jika tidak mahu dibalas,” jawab Tondeeng.</p> <p>Lalu, sang Kura-Kura mengambil lembingnya. “Wahai lembing,” kata sang Kura-Kura, “jika benar bahawa kau adalah lembing pusaka oleh nenek moyang kami, dengarkanlah pesan saya ini,” katanya, “saya berpesan pada mu, dan saya mahu kuatkan mu, janganlah engkau mengena pada tempat keras si kawan, mengenalah pada tempat yang lembut; gugurkanlah jantungnya,” kata sang Kura-Kura. Lembing itu mengangguk.</p> <p>Apabila sang Kura-Kura melemparkan lembingnya, hal yang sama berlaku sebab lembing itu berdengung-dengung selama enam hari mengelilingi tubuh Tondeeng.</p>	<p>how about we try to fling spears?” Libagon answered, “Okay, if that’s what you would like.”</p> <p>So Tondeeng took his spear and said, “Oh spear, I instruct you, don’t hit a hard spot; hit a soft spot. Knock out his heart.” The spear gave him a nod. Tondeeng threw his spear and it buzzed around the Turtle for six days. On the seventh day the man grabbed it and only the spear tip was left; the shaft had been burned up. When Tondeeng looked at the Turtle and saw there were seven husks of betelnut. The seventh was almost living, only lacking breath. So the Turtle said, “How about it friend? Should I now take a turn?” Tondeeng said, “Go ahead and take a turn. Would I be a man if I didn’t give you a chance?”</p> <p>Then the Turtle took out his spear. “Oh spear,” he said, “if you have truly been handed down from my forefathers, listen to my instructions. Don’t target the hard part of my friend; target the soft part. Knock out his heart.” Supposedly the spear nodded to the Turtle.</p> <p>So the Turtle threw his spear and the same scene played out. It buzzed around the Tondeeng for six days. On the seventh day the Turtle</p>
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<p>tongguran, nopiintanga no dot nosorob. Om intaay nōono dit Landang it ninggatan di Tondeeng diri nga masam po-ko dila dot karud, ongo-poposi no. Turu ong turu daraay.</p> <p>Nopupusan iri, “Ess,” ka di Tondeeng, “nunu po pomingkasaan kito?” ka. “Ay, nunu-i nunu ot dikaw do koginawaan,” ka dit Landang. “Ba, mintatawun kito,” ka di Tondeeng. “Oo,” ka di Landang. Ogom neet Landang. Om poongoy i Tondeeng dot kayu, om towunay, tawun nogi pogogowo do towunon ka, kaasawat dit tawun. Om lopikay dit tompiling yo, (tompiling ka bo dino di kodori, i ponundu.) nga turus sinumikit dot turu tadlaw morod-ngorod no it tapuy. Bibiduwon nee langit, nosingguban dit lisun. Om koowusay dīino iri om sukayay di Tondeeng it Landang dino nga, moongingari aa buayo todulaan. Masam-ko raa do manuk it ninggatan yo dot bang it koturu it sampal, ginawo pot aso dit ninggatan yo. “Ambaya, sumuli oku ko amu?” ka dit Landang. “Suli,” ka di Tondeeng.</p> <p>Om suli nōono iri, om poogomo dit Landang i Tondeeng, om towunay, masam keeri no pogogowo do towunon. Om tutuday dit Landang dīino iti, turu tadlaw moongōorod, noowusan nogi. Om sukaayo dit Landang nōono i Tondeeng nga, masam po-ko pinuobo do rokok. Turu ong turu ot sampal nga masam-po-ko tongo didila do karud; ongo-poposi</p>	<p>Pada hari yang ketujuh, barulah sang Kura-Kura menangkapnya, tapi hanya setengah saja yang hangus pada tangkai itu. Bila sang Kura-Kura melihat hampas pinang Tondeeng, ia seakan-akan lidah binatang tua, pucat-pucat belaka. Walaupun ia ada tujuh biji.</p> <p>Selepas itu, “Ehh,” kata Tondeeng, “apa lagi permainan kita?” tanyanya. “Apa saja yang kamu mahu,” jawab sang Kura-Kura. “Kita membuat timbunan kayu,” kata Tondeeng. “Baiklah,” jawab sang Kura-Kura. Lalu, duduklah sang Kura-Kura. Kemudian pergilah Tondeeng mengambil kayu dan menjadikannya timbunan kayu, maka baru timbunan saja pun sudah melintasi gunung-gunung. Setelah itu, dia mengalasnya dengan bahang keajaibannya sehingga dengan serta-merta timbunan kayu itu marak dan menyala selama tujuh hari. Langit menjadi hitam akibat terkena asap. Apabila ia sudah hangus sepenuhnya, pergilah Tondeeng membongkar sang Kura-Kura, tapi buaya-buaya berteriakan kerana terkena ludah sang Kura-Kura. Ludahnya pula merah bagaikan darah ayam. Manakala hampas pinangnya yang ketujuh, hanya nafas saja lagi yang tiada. “Kawan, saya membalas atau tidak?” tanya sang Kura-Kura. “Balas,” jawab Tondeeng.</p> <p>Maka membalaslah sang Kura-Kura dengan menyuruh Tondeeng duduk, lalu menimbunnya seperti yang dilakukan Tondeeng kepadanya dengan timbunan kayu yang melintasi gunung-gunung. Bila sang Kura-Kura membakarnya, tujuh hari lamanya api itu marak dan menyala, barulah ia hangus sepenuhnya. Bila sang Kura-Kura membongkar Tondeeng, nafas Tondeeng seakan-akan nafas sejenis</p>	<p>grabbed the spear, and half of the shaft was burned up. Then he looked at the betelnut of Tondeeng, and it was as pale as the tongue of a water buffalo. But he also had seven betelnut husks.</p> <p>After that Tondeeng said, “Now what game shall we play?” “Whatever you would like,” said the Turtle. “Alright,” said Tondeeng, “trial by fire.” “Alright,” said the Turtle and he sat down. Tondeeng went and got firewood. He piled in on the Turtle it was piled right up to the sky. Then he added his glory and it straightaway lit on fire, burning for seven days. The sky became dark because of the smoke. When all the wood was burned up Tondeeng dug out the Turtle, and the crocodiles squealed because of the Turtle spitting betelnut juice at them. It was like chicken blood. The seventh betelnut husk was almost like a living thing, but just lacking breath. “Friend, should I also now take a turn?” asked the Turtle. “Take your turn,” said Tondeeng.</p> <p>So the Turtle took his turn, having Tondeeng sit down. He piled firewood on him in the same way. The Turtle lit it on fire and it burned for seven days and then went out. When the Turtle dug out Tondeeng, his breathing was very shallow. There were seven betelnut husks, but they were pale like the tongue of a</p>
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<p>no.</p> <p>Jaji, nakaa dino, “Ambaya,” ka di Tondeeng, “tongoh po pomingkasaan to diti?” ka. “Ombo koh-i,” ka dit Landang. “Okukuro ong modlolopoy kito?” ka di Tondeeng. “Obuli ino. Kaa dino nga awasi-i,” ka dit Landang.</p> <p>Ba, om tubu’o di Tondeeng it tawak dit Landang nga inturu mikorowolis it tunturu yo dot koorikos dit Landang. Om daaganay mongowit dot minturug, om poniitikido dot palapos, burul ot aajangan yo nga palapasan. Ilapos sid dalamas nga osiliw do pantay. Om poolion nogi id tontolob nga, iri nobo tu tuumigari dit buayo todulaan dot masam-ko raa do manuk it dula yo. Ka dit Landang, “Kumukuro oku oy ambaya, sumuli oku ko amu?” ka dit Landang. “Suli,” ka di Tondeeng.</p> <p>Na, tûbu’o no dit Landang it tawak di Tondeeng nga, ogon-ogon nong aa otutuk. Ugu om irad diri, popilalambayon kaa dino, om kobontol do burul om ilapos nga osiliw do gana. Kobontol dit dalamas ong ilapos nga osiliw do pantay. Poolio id tontolob nga, masam po-ko pinuobo do rokot. “Ba,” ka di Tondeeng, “nunu po pomingkasaan kito?” ka. “Ay, nununu o pomingkasaan koginawaan nu,” ka dit Landang. Amu-i sumorindal dogima; amu-i kumala it kukusay. “Kaa dino,” ka</p>	<p>ikan air tawar. Walaupun hampasnya ada tujuh biji, tapi warnanya seakan-akan lidah binatang tua; pucat-pucat belaka.</p> <p>Selepas itu, “Kawan,” kata Tondeeng, “apa lagi permainan kita?” tanyanya. “Terserah kamu saja,” jawab sang Kura-kura. “Bagaimana jika kita berhempas-hempasan?” tanya Tondeeng. “Boleh juga tu. Begitu pun bagus juga,” jawab sang Kura-kura.</p> <p>Kemudian, Tondeeng mencekak pinggang sang Kura-Kura, tapi jarinya tujuh kali mengelilingi pinggang sang Kura-Kura, kerana terlalu ramping. Kemudian, dibawanya pula berpusing, dan menghempaskannya pada gunung sehingga gunung itu menjadi tanah rata. Dihempaskannya pula pada batu hampar, maka batu itu akan menjadi pantai. Lalu, dibawanya pula pada batu hidup, maka buaya-buaya berteriakan kerana terkena ludahnya yang merahnya bagaikan darah ayam. Kata sang Kura-Kura, “Bagaimana dengan saya ni kawan, saya membalas atau tidak?” tanyanya. “Balas,” jawab Tondeeng.</p> <p>Lalu, dicekaklah oleh sang Kura-Kura pinggang Tondeeng, tapi hampir-hampir tidak dapat dicekaknya. Setelah dicekak, dia memusing-musingkannya seperti yang dilakukan Tondeeng kepadanya, dan apabila terjumpa gunung ia akan dihempaskan di situ sehingga gunung itu akan menjadi tanah rata. Jika menjumpai batu hampar, ia dihempaskan di situ, dan batu hampar itu akan menjadi pantai. Kemudian, dibawanya pula pada batu hidup dan dihempaskan di situ, dan menyebabkan nafasnya tercungap-</p>	<p>buffalo.</p> <p>So Tondeeng then said, “Now what is going to be our game?” The Turtle answered, “Up to you.” “How about if we slam each other’s body?” “That’s fine,” said the Turtle.</p> <p>So Tondeeng put his hands on the Turtle’s waist and squeezed and he got his fingers to wrap around his waist seven times. Then he spun him around and around, and then slammed him into various things. When he came across a hill he slammed him into it. When he slammed him into a rock face it turned into a beach. He also slammed him into boulders and the crocodiles squealed because of the betelnut spit that hit them red like chicken blood. The Turtle then said, “How about it friend? Should I also take a turn?” “Go right ahead,” said Tondeeng.</p> <p>Then the Turtle put his hands on the waist of Tondeeng and they almost couldn’t reach around. As before, he lifted him up and spun him around. When he slammed him into a hill it would become a plane. When he threw him into a rock wall it became a beach. When he slammed him into a boulder his breathing became very weak. Then Tondeeng said, “Now what will be our game?” The Turtle said,</p>
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<p>di Tondeeng, “mitibas kito,” ka. “Awasi ino,” ka dit Landang.</p> <p>Om pidaagan mitibas dfino iti, turu ot tadlaw om turu ot sodoy dot mitibas; aa miningkokoyod. Timpuun po, sid natad no yoalo mitibas, leed nopo nakalaga ddiri sid Moodsupu, “Atuk, atuk,” ka dit Moodsupu, “ikowu ot araat bala,” ka om dunsulo no. Dunsulo miduduwo nga tawu po mumpug-umpug. “Ikoo not araat no,” ka. Maangay no titipo keembagu nga nosiliw nogi dot tulun. “Ikoo bala iti ot adarakan ot karaat,” ka dit Modsupu. “Sagay supuon ku om muyas, supuon ku om muyas, ikoo bala ot kakasow dogon,” ka. “Nga kada konow misundur, ikaw nopo dino,” ka dot i Tondeeng, “pusod koh po diti-diyo,” ka, it Landang no. “Iti ot babanar-no-ko koyuwan diti,” ka. “Jaji, okon-ko ikaw po kasawo dat tongondu dilo, iiti,” ka dit Moodsupu. Na, pitongkiyado no dit Moodsupu.</p> <p>Na, ii nopo Landang, na minuli no sid walay di Kinandaway, minanansawo nogi ddiri. I Tondeeng nopo, na aa nōono elaan ong siongo no pinakaayan, pinotongkiyadan. Na, ino-no gisom dino kinoompusan. Noompus.</p>	<p>cungap bagaikan sejenis ikan sungai. Kata Tondeeng, “Apa lagi jenis permainan kita?” tanyanya. “Apa saja yang kau mahu,” jawab sang Kura-Kura. Lelaki itu tidak mengaku kalah. “Beginilah,” kata Tondeeng, “kita berperang,” katanya. “Bagus juga tu,” jawab sang Kura-Kura.</p> <p>Lalu, berperanglah mereka habis-habisan selama tujuh hari dan tujuh malam tanpa berhenti. Pada mulanya mereka berperang, hanya di halaman rumah sahaja, tapi lama-kelamaan mereka sampai pula kepada si Tukang Sepuh. “Amboi, amboi,” kata si Tukang Sepuh, “kamu pula ini yang jahat,” katanya, lalu menukulnya. Dia telah menukul kedua-duanya sekali sehingga abunya bertimbun-timbun. “Kamu inilah yang jahat,” katanya. Kemudian disepuhnya semula, dan menjadi manusia semula. “Kamu pula ini yang sangat jahat,” kata si Tukang Sepuh. “Patutlah, setiap kali saya menyepuh ia akan lebur kembali, gara-gara kamu pula rupanya yang mengganggu saya,” katanya. “Tapi, jangan lagi kamu terus berperang, sebab kamu itu,” katanya kepada Tondeeng, “adalah pusat kepada dia,” katanya. “Inilah tubuh yang sebenar,” katanya. “Jadi, bukan lagi kamu yang dapat mengahwini anak gadis itu, tapi dia,” kata si Tukang Sepuh. Mereka telah dipisahkan oleh si Tukang Sepuh.</p> <p>Nah, berkenan dengan sang Kura-Kura, maka pulanglah dia di rumah Kinandaway untuk melangsungkan perkahwinan. Tondeeng pula, tidak tahu ke mana ia telah dihantar oleh si Tukang Sepuh. Di sinilah berakhirnya cerita ini. Tamat.</p>	<p>“Absolutely anything that you would like.” Tondeeng still didn’t surrender or give up. Tondeeng said, “Let’s sword fight.” “That sounds good,” said the Turtle.</p> <p>They went on sword fighting seven days and seven nights without stopping. In the beginning they fought in the yard of the house. Eventually they got to the Blacksmith. The Blacksmith said, “You guys are evil,” and he hit them with his hammer. When he struck them they became a pile of dust. “You are really evil,” he said. Then he re-forged them and they became people again. “You are extremely evil,” said the Blacksmith. “No wonder that I temper it and it comes apart again over and over; it is you who are ruining my work. Don’t continue on fighting, because you Tondeeng are the placenta of the Turtle. This here is your real body. So it isn’t you Tondeeng who gets to marry that girl.” So the Blacksmith separated them.</p> <p>So the Turtle went back to Kinandaway’s house and got married. As for Tondeeng, we don’t know where he went to; we just know they separated. So that is the extent of it and the ending. 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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<p style="text-align: center;">Tongkuyu</p> <p style="text-align: center;">Tinangon di Linggang Itor Kg. Tingkalanon 1985</p> <p style="text-align: center;">Tinulis di Rosnah Nain 2013</p>	<p style="text-align: center;">Ketam</p> <p style="text-align: center;">Diceritakan oleh Linggang Itor Kg. Tingkalanon 1985</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2013</p>	<p style="text-align: center;">Crab</p> <p style="text-align: center;">Told by Linggang Itor Village Tingkalanon 1985</p> <p style="text-align: center;">English: James Johansson 2013</p>
<p>Waroo-waroo ka oy tuan. Warot Tasi-asi napatayan dot tidi om tama. Aji, isay-isay nga asee mamakan. Mongoy id kamaman nga aa-i mangan pakano, sisiongo pakaayan nga aa-i mangan pakano.</p> <p>Boboyo nopo dit Tasi-asi, pakaayay id weeg. Iri no karaja, mogiim dot tongkuyu. Okikito it tongkuyu, aakanon. Ookikito, aakanon. Sâmpay nagayo it tanak dino, tongkuyu ot piakan.</p> <p>Jaji, nagayo nopo it Tasi-asi, pilimpanaw no. Kalaga iso pomogunan, nakasambat dot walay. Om indakod id walay nga aso tutûulun, akakamut no i tongo ropuan. Boros dit Tasi-asi, “Siongo i tongo tulun diri, tu aso siti?” ka. Iseso maawala.</p> <p>Boboyo nopo dit Tasi-asi, lombus mamanaw. Kalaga id koduwo it pomogunan, iri-i tu aso-i ot tulun di tongo walay. Lôombus no keembagu. Kalaga sid kotolu it pomogunan, ii pot tasu ot songuwang siri, aso-i ot tulun di tongo walay. “Ay, nunu ot nakaajang tit tulun diti?” ka dit Tasi-asi, “dot kakal-i ot tasu om</p>	<p>Pada suatu masa dahulu, ada seorang Yatim-Piatu yang telah kematian ibu bapa. Siapa pun sanak saudaranya tiada yang mahu memberinya makan. Dia pergi kepada pakciknya, tapi pakciknya tidak memberinya makan; ke mana pun dia pergi, dia tidak akan diberi makan.</p> <p>Oleh sebab itu, Yatim-Piatu ini telah pergi ke sungai. Apa yang ia lakukan ialah mencari ketam. Bila dia terjumpa ketam, maka dimakannya ketam itu. Bila terjumpa sahaja, dia terus memakannya. Sehingga anak itu membesar dia memakan ketam sahaja.</p> <p>Setelah Yatim-Piatu itu besar, pergilah dia merantau. Bila tiba pada satu kampung, dia telah berjumpa dengan sebuah rumah. Ketika dia naik pada rumah itu, ia mendapati rumah itu tak ada orang, bahkan dapurnya pun semak sahaja. Kata si Yatim-Piatu, “Ke mana perginya orang-orang itu, tak ada di sini?” tanyanya seorang diri.</p> <p>Maka dengan itu, anak itu pun meneruskan perjalanannya. Bila tiba di kampung yang kedua, sama halnya juga sebab rumah di situ juga tidak ada penghuni. Lalu, pergilah ia pada kampung yang ketiga, dan mendapati bahawa hanya anjing sahaja yang melolong di situ, orangnya tidak ada. “Aik, apa yang kena dengan orang-orang itu, padahal anjingnya masih</p>	<p>Once upon a time there was an Orphan boy whose mother and father had died. No one fed him. If he went to his uncle he would not feed him. No matter where he went they wouldn't feed him.</p> <p>So Orphan went to a stream. There he looked for crabs. When he found one he would eat it. Right up till he was full grown he was eating crabs.</p> <p>When Orphan was full grown he went off wandering. He came to one village and saw a house. He went up into the house and there was no one there. The kitchen was dark with no fire burning. Orphan said, “Where are the people since no one is here?” He was speaking to himself.</p> <p>So Orphan decided to walk on. When he got to the second village, it also had no people in the houses. He continued on. In the third village only the dogs were howling; there were no people in the houses. “What happened to these people,” said Orphan, “with the dogs remaining but not the</p>

<p>asot tulun,” ka.</p> <p>Adi, boboyo nopo dit Tasi-asi, pâamanaw no keembagu. Kalaga sid kaapat ot pomogunan, masam-ko iri no tu aso-i ot tulun. Eeran it Tasi-asi, “Siongo it tulun diri tu aso sino?” ka. Kalaga sid kolimo, kaa-i dino. Ii pot tongo manuk ot songpanaw, tongo tasu. Songuuwang it tasu. Kalaga sid koonom, songgiginit it lonjong sid poosowitan dot koongo-rasakay dit tinorimo. Na, boboyo-i dit Tasi-asi, pangakan. Na, nopongo mangakan, odop ti Tasi-asi. Ombo ot kinopoposikan dit Tasi-asi om tungag nogi, podsu nogi, om lôombus no mamanaw.</p> <p>Kalaga id pomogunan koturu, iri nga aso-i ot tulun. Indakod it Tasi-asi, warot okitanan dit Tasi-asi ot miiginit sid sawat. Aa-elaan ong nunu ot niginit. Maay nopo om indokodo no dit Tasi-asi om onuwo, nga masam-ko waro ot minaan poowungo siri. Om sukabo dit Tasi-asi nga, tongondu ot siri. Boros dit Tasi-asi, “Siongo i tongo tulun?” “Piro not pomogunan nalaga ku?” “Onom, koturu diti baru nogi om nakasambat oku dot iso kopo ot tulun,” ka dit Tasi-asi. “Ay, poolito oku nogi silo, poginito oku keembagu, om ûli no tu kototoyow koh. I tongo tulun siti om minomogidu,” ka dit Tongondu. “Nokuro tu minogidu; nunu ot mangantaga?” ka dit Tasi-asi. Om, “Ay, kajajaranan ot</p>	<p>ada di sini, tapi orangnya tidak ada?” katanya.</p> <p>Lalu, dengan tidak semena-mena, Yatim-Piatu itu pun meneruskan lagi perjalanannya. Ketika tiba di kampung yang keempat, hal yang sama juga ia temui sebab di situ pun tidak ada penghuni. Yatim-Piatu itu kehairanan. “Mana dia orang-orang itu?” tanyanya. “Kenapa tak ada di sini?” katanya lagi. Pada kampung yang kelima juga seperti itu, tiada penghuni. Hanya ayam dan anjing sahaja yang ada di situ, berjalan-jalan. Anjing itu pula melolong tak tentu arah. Bahkan pada kampung yang keenam juga sama halnya, sebab hanya periuk sahaja lagi yang bergantung di tempatnya, dengan nasinya yang baru sahaja ditanak. Lalu, dengan semena-mena, anak itu pun makan. Setelah selesai makan, tidurlah dia. Entah berapa lama dia tidur, barulah dia bangun, kemudian mandi, dan meneruskan perjalanan.</p> <p>Bila tiba pada kampung yang ketujuh, dia mendapati bahawa di situ juga tidak ada penghuni. Lalu, Yatim-Piatu itu naik ke rumah, dan terlihat sesuatu yang sedang tergantung. Entah apa yang telah digantungkan. Dengan semena-mena, Yatim-Piatu itu memanjatnya dan mengambilnya, tapi rasanya seperti ada benda yang telah dikurung di situ. Bila Yatim-Piatu itu membukanya, ia mendapati bahawa di dalamnya terdapat seorang gadis. Kata Yatim-Piatu, “Mana dia orang-orang itu? Sudah berapa buah kampung yang saya datangi? Sudah enam buah kampung, bahkan ketujuh buah kampung ini barulah saya menjumpai cik seorang,” kata Yatim-Piatu. “Eh, kembalikan saya di situ, gantungkan saya, dan kamu pulanglah, nanti kamu terikut-ikut. Orang-orang di sini telah</p>	<p>people?”</p> <p>So Orphan decided to walk on. In the forth village it was the same, with no people. Orphan was wondering, “Where are those people who are missing from here?” When he got to the fifth village it was the same. Only the dogs and chickens were walking about. In the sixth village there was a pot hanging in its place with freshly cooked rice. So Orphan decided to eat. After eating he went to sleep. When he awakened he got up, bathed and walked on.</p> <p>When he arrived in the seventh village it also had no people. He went up into the house and saw something hanging above. He climbed up and got it, and it was as if something had been caged there. He took off the lid and there was a girl inside. Orphan said, “Where are all the people?” She asked, “How many villages have you been to?” He said, “To six and this is the seventh, and you are the only person I’ve met.” The girl said, “Close me back up inside there and go home so that you don’t suffer the same fate as them. All the people here fled.” Orphan asked, “Why did they flee; what</p>
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maangantaga, tu piro not pomogunan nakatanggar. Koturu no diti ong kalaga sitid dagay dot serêera,” ka dit Tongondu. “O, nunu do bansa?” ka dit Tasi-asi. Om, “Ay, aaku elaan,” ka dit Tongondu. “Om siongo pinogiduon dit tulun?” ka dit Tasi-asi. Om, “Silo,” ka dit Tongondu. “Obuli ong iimon ku oy?” ka dit Tasi-asi. Om, “Ay, aa-nu otolunungan,” ka dit Tongondu.

Na, leed no, waro isot nokooli. Boros dit Tasi-asi, “Siongo kow?” ka. “Ay, mogidu okoy,” ka dit tulun, kusay. “Om minongunguro koh-i siti tu minuli koh? Minogidu oku kanu om, minuli koh-i,” ka dit Tasi-asi. “Ay, momorisa oku ong nakalaga no ko nunu,” ka dit tulun dit minuli sirid walay diri. “Oo,” ka dit Tasi-asi. “Nga, ino-no om, uli kopow ong aanu no elaan ot maangantaga dikoo,” ka dit Tasi-asi. “O,” ka dit kusay.

Aji, uli no it tulun sid gowuton, sid linosokon doo diri, om peloo it woyoon siri dot, “Waro tulun silo dot nakalaga,” ka dit kusay. Na, insan-insan no dñiri iri muli id walay. Kalaga it woyoon, “Ess oy aman,” ka dit woyoon, “siongo koh?” ka. “Ay, asee, maapanaw,” ka dit Tasi-asi. It Tasi-asi dino om sumukod no. “Monguro ko?” ka dit woyoon. “Aa-i, maapanaaw bâanar,” ka dit Tasi-asi. “Ay o nga, uli nogi tu osian koh, kawawaya

melarikan diri,” jawab si Gadis. “Kenapa mereka melarikan diri? Apa yang mengganggu?” tanya Yatim-Piatu. “Hal yang mengganggu itu sangat pelik, sebab sudah berapa buah kampung yang telah dihabisinya. Sudah tujuh buah kampung termasuk di sini jika ia sampai di sini pada bila-bila masa,” kata si Gadis. “Oh, jenis apa?” tanya si Yatim-Piatu. “Hmm, saya tak tahu,” jawab si Gadis. “Tapi, di mana orang-orang itu melarikan diri?” tanya Yatim-Piatu. “Di sana,” jawab si Gadis. “Bolehkah jika saya pergi mencari mereka?” tanya Yatim-Piatu. “Mm, kamu tak dapat menjekinya,” jawab si Gadis.

Beberapa lama kemudian, ada seorang yang telah pulang. Kata si Yatim-Piatu, “Kamu ke mana?” tanyanya. “Kami mahu melarikan diri,” jawab si Lelaki. “Tapi, apa sebabnya kamu pulang di sini? Kau kata, nak melarikan diri, tapi kau pulang juga,” tanya si Yatim-Piatu. “Saya hanya memeriksa sama-ada sudah sampai atau tidak,” jawab si lelaki yang telah pulang itu. “Baiklah,” kata si Yatim-Piatu, “Beginilah, kamu pulang dulu jika kau tidak tahu apa benda yang mengganggu kamu,” katanya. “Baiklah,” jawab si lelaki.

Lalu, kembalilah orang itu di hutan, di tempat persembunyiannya, dan memberitahu ketua mereka. “Ada orang telah datang di sana,” katanya. Maka pulanglah orang-orang itu ke rumah mereka. Bila ketua itu sampai, “Amboi, ‘nak,” kata Ketua, “kamu mahu ke mana?” tanyanya. “Mm, tidak ke mana-mana, jalan-jalan saja,” jawab si Yatim-Piatu. Yatim-Piatu itu sudah remaja. “Kamu nak buat apa?” tanya Ketua. “Tak ada, saja nak jalan-jalan,” jawab Yatim-Piatu. “Baiklah,

came against them?” The girl said, “A very unusual thing came against them because a number of villages have been emptied. This is the seventh village if it comes here.” Orphan asked, “What is it like?” The girl responded, “I don’t know.” “Where did the people go to?” asked Orphan. “Over there,” she said. “Can I go look for them?” he asked. “You don’t know the way,” said the girl.

After a long while one man came back. “Where are you going?” asked Orphan. “We are fleeing,” said the man. “So why did you come back home? You said you fled, but you’ve come back,” said Orphan. “I wanted to check if he had already arrived here or what,” said the man. “You should come back home now if you don’t know what is attacking you,” said Orphan. “Okay,” said the man.

So then the man went back to his hiding place in the forest and said to their headman, “There is a man who has come to our village.” Then they all returned to their homes at once. When the headman got there he said, “Nephew, where are you headed?” Orphan answered, “Nowhere; I’m just wandering.” “It’s best you just leave and not suffer the

koh dagay,” ka dit woyoon. “Om, nunu ot mangantaga dikoo?” ka dit Tasi-asi om. “Ades, tongkuyu tagayo,” ka. “Ino kiroon nu, it binatang dit pomogunan dit onom it notoliban nu diri,” ka, “sanang-sanang dot maan pokoooyo it tanggip om maan nogi rintupay,” ka. “Ay,” ka dit Tasi-asi, “bo oy aman, i nakagayo dogo ino,” ka dit tanak. “Ino-no nokosurut dogon it tongkuyu,” ka dit Tasi-asi. “Ay,” ka dit woyoon, “ino bubuatan nu tugu dino om tongkuyu ot nokosurut dika oy?” ka. “O poma,” ka dit Tasi-asi, “it aakanon ku ino, oy aman,” ka. “Bang apatay nu ino,” ka dit woyoon, “ipasawo ku po dika yakang, pogontion ku po ikaw dogon,” ka dit woyoon. “Ay, aaku-i ajamin nga, it aakanon ku ino,” ka dit Tasi-asi. Nga insan-insan do muli it tulun sid walay.

Sangadlaw, duwo tadlaw, tolu tadlaw, apat tadlaw, limo tadlaw, aso po. Onom tadlaw, aso pot nakalaga dit tongkuyu. “Om nunu song-sindata ot pokionuwon nu?” ka dit woyoon om. Ka dit Tasi-asi, “Taakay oku nōopo oy aman dot tuukad,” ka. Tuukad no pinokianu.

Jaji, kalaga it koturu it tadlaw, sumakaay no it tadlaw dit nakalaga it tongkuyu. Laga nopo it tongkuyu nga tad nopo om okuruob

tapi, ada baiknya kamu pulang saja, kasihan dengan kamu, nanti kamu terikut-ikut dengan masalah kami,” kata Ketua. “Tapi, apa benda yang mengganggu kamu?” tanya Yatim-Piatu. “Ia adalah ketam besar,” jawab orang itu, “kamu bayangkan saja, rumah panjang yang kamu lalui pada enam buah kampung itu, dengan senang saja dia gunakan sepitnya untuk memusnahkannya,” kata orang itu. “Aik,” kata si Yatim-Piatu, “Pakcik, itulah haiwan yang membesarkan saya,” kata si Yatim-Piatu, “haiwan itulah yang menyebabkan saya tambah membesar,” kata si Yatim-Piatu. “Ahh,” kata Ketua, “dengan perwatakan kamu yang seperti itu, kamu kata ketam yang menyebabkan kamu membesar?” katanya. “Iya, benar,” jawab si Yatim-Piatu, “haiwan yang selalu saya makan tu, Pakcik,” katanya. “Jika kamu dapat bunuhnya,” kata Ketua, “saya akan mengahwinkan kamu dengan anak gadis saya, dan menggantikan tempat saya,” kata Ketua. “Saya tak menjamin, tapi memang benarlah bahawa haiwan itu adalah yang selalu saya makan,” jawab si Yatim-Piatu. Maka, dengan serentak orang-orang itu pulang.

Sehari, dua hari, tiga hari, empat hari, lima hari, belum ada lagi. Enam hari pun, ketam itu masih belum datang. “Apa senjata yang kamu mahu?” tanya Ketua. “Pakcik berikan saja parang kontot kepada saya,” jawab si Yatim-Piatu. Hanya parang kontot saja yang dia minta.


Jadi, bila tiba pada hari yang ketujuh, matahari sudah hampir meninggi ketika ketam itu sampai. Bila ketam itu datang, hutan itu

same fate as us,” said the headman. “So what actually is attacking you?” asked Orphan. “It’s a giant crab. Just consider this; At the longhouse in the six villages that you passed thru, it easily reached out its claw and pinched the longhouses.” “Wow,” said Orphan, “that is what came to me. That is what raised me – the crabs.” The headman said, “You have a character like this and you were raised by crabs?” Orphans responded, “Right, but crabs were actually what I ate.” The headman said, “If you can kill this thing, I’ll give my daughter to you in marriage, and you will become my replacement as headman.” Orphan said, “I can’t guarantee it, but that is my main food.” Then everyone returned to their houses all at once.

He waited for one day, two, three, four, five days and it had not yet showed up. On the sixth day the crab still had not appeared. The headman asked, “What type of weapon would you like to request?” “Uncle, just give me a short bushknife,” said Orphan. That’s what I want.

So then on the seventh day the sun was getting high in the sky as the crab approached. The forest made crunching

<p>(okudotor) nopo it timbaan dot aajangan mamanaw. “Ess oy aman,” ka dit woyoon, “jaga no tu, ilo neelo ot lumaga,” ka. Jaji, boboyo nopo dit Tasi-asi lobuwo it lapik dit sid tanga dit binatang, om ronguluw nogi siri. Asal nokoronguluw, pakâayay yo no sid tongkuyu dit osodu po it tongkuyu mantad id walay, om sako no sid solot dit tongkuyu. Asal nakasako sid solot dit tongkuyu, om dâaganay mongukad ti solot ditit tongkuyu. Kaalaga po sid walay, id binatang om songo po nakadapat mongoringkup it kangkaram dot nolobu no it solot tu daagan ukad-ukad; minatay. Naakalaga po id natad, minatay it tongkuyu.</p> <p>Na, indoo no it Tasi-asi, “Woy oy aman,” ka dit Tasi-asi, “aakanon ku ot tongkuyu’, kangku dikaw,” ka. Na, songkadaada it tongo tulun om it woyoon. Ka dit Tasi-asi, “Awasi no daraay iti tu napatay ku no iti tongkuyu, nga ii-po kinoruangan dit ontod sid tinoriyonon ku ot osianan oku dot aa-po oposiyan,” ka dit Tasi-asi, “sampay ii sid koonom,” ka, “aaku-i boroson tid dikoo tu asee ot napatay,” ka dit Tasi-asi. “Aji, awasi dot salamaton ku po iri om gumuli oku nogi sitid dikoo,” ka.</p> <p>Maay nopo dit Tasi-asi om bukaa no it kangkab dit tongkuyu, om umpugo neet ongo tulang di tongo tulun dit naakan dit tongkuyu. Numpug kiawi it tulang dit tulun, om oluso no it santut yo. (Sasântut not Tasi-asi dino.) Kadung noolus it santut yo,</p>	<p>berdentam kerana dirempuh oleh si ketam ketika berjalan. “Alahai, anak buah,” kata Ketua, “kamu bersedialah, sebab itulah yang mahu datang itu,” katanya. Jadi, dengan tidak semena-mena, Yatim-Piatu itu membocorkan lantai rumah panjang itu, lalu turun melalui lubang itu. Setelah turun, pergilah ia kepada si ketam semasa ketam itu masih berada jauh dari rumah, lalu naik di atas belakang ketam. Sebaik sahaja dia berada di atas belakang ketam, maka dikoreknyalah belakang ketam itu, dan sewaktu ketam itu tiba di perkarangan rumah panjang itu, ketam itu tidak lagi berdaya menyepit, sebab belakangnya sudah bocor akibat dikorek oleh si Yatim-Piatu; lalu mati. Sebaik saja tiba di perkarangan, ketam itu pun mati.</p> <p>Lalu, turunlah si Yatim-Piatu, “Kan saya dah kata,” kata si Yatim-Piatu, “ketam adalah jenis haiwan yang saya makan’,” katanya. Semua orang di situ berdiam diri, termasuklah ketuanya. Kata si Yatim-Piatu, “Sudah agak baik sebab saya sudah bunuh ketam ini, tapi kawan-kawan yang di belakang saya tu, saya merasa kasihan jika mereka belum dihidupkan semula,” katanya, “juga di kampung yang keenam,” katanya, “saya tak mahu cakap di tempat kamu ini, sebab tiada juga yang meninggal dunia,” kata si Yatim-Piatu. “Jadi, ada baiknya saya selamatkan dulu mereka, barulah saya kembali di sini,” katanya.</p> <p>Lalu, si Yatim-Piatu pun membuka dada ketam itu dan mengumpulkan tulang-belulang orang-orang yang menjadi mangsa ketam itu. Dia mengumpulkan semua tulang-belulang itu, kemudian menanggalkan cawatnya. Yatim-Piatu itu hanya memakai cawat sahaja. Setelah</p>	<p>sound where it stepped. The headman said, “Get ready nephew because that is the creature approaching.” Quickly Orphan made a hole in the middle of the longhouse and slid down a rope there. Then he headed straight for the crab which was still far off from the longhouse and climbed up on the crab’s back. As soon as he got there he began digging a hole into the crab’s back. When it got near the longhouse it wasn’t able to pinch the longhouse because Orphan had penetrated its back and was digging into it. So it died. It died when it got to the yard of the longhouse.</p> <p>Then Orphan got down. “What did I tell you uncle; I eat crabs I said.” The people and the headman remained silent. Then Orphan said, “It’s good that I killed this crab, but the other friends from the villages I passed thru I pity because they have not yet been brought back to life, right up to the sixth village. I’m not talking about this village because no one here was killed. So I feel it best if I go save them and return to you here.</p> <p>Then Orphan went and opened up the chest of the crab and gathered the bones of the people who had been eaten by the crab. When he had gathered them all he took off his loin cloth. (He had nothing on but a loincloth.)</p>
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<p>ungkuriyabay no it ongo tulang, nga tumungag it tulun om mamangkis, tumungag om mamangkis dot monong-ko-“Oolong-olong tokow no diri modop,” ka. “O, oolong tokow no daraay diri ong konoko Yambaya,” ka dit wookon.</p> <p>Na, baru nogi om pisolowoo dit woyoon, it tanak yo om it Tasi-asi dit nakasalamat doo; noko'insuup doo. Na nakaganti dñiri dit woyoon it Tasi-asi. (Iri not woyoon ka dot sid dagay, raja ka dot Malayu ino dati. Ino neeno). Na, noompus nõono. Ino-no gisom dino.</p>	<p>cawatnya ditanggalkan, dikibaskannya tulang-belulang itu, sehingga orang-orang itu bangkit dan memengkis, bangkit dan memengkis sambil berkata, “Nyenyak sekali kita tidur ya,” kata mereka. “Ya, memang kita nyenyak sekali jika bukan si kawan,” kata yang lain.</p> <p>Selepas itu, ketua itu pun menghawinkan anak gadisnya dengan Yatim-Piatu yang telah menyelamatkannya; yang telah menolongnya. Yatim-Piatu itu juga telah menggantikan tempat ketua. (Agaknya, panggilan ‘ketua’ di tempat kami ini, mungkin ‘raja’ agaknya kalau dalam bahasa Melayu). Tamat.</p>	<p>Then he took his loincloth and fanned the bones with it. As he fanned each person’s bones the person would get up, give a shout and say, “We slept extremely soundly. But we would have slept even more soundly if not for our friend.</p> <p>Then after that the headman gave his daughter to be married to Orphan who had saved them – had come to their rescue. So then Orphan replaced the headman. That finishes the story. The End.</p>
<p style="text-align: center;">General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p style="text-align: center;">Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain & Janama Lontubon</p>		
<p style="text-align: center;"> Creative Commons Attribution 3.0: Kimaragang.net 2013</p>		

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<p style="text-align: center;">Muamad om i Puamad (1) Tinangon di Ruminting Jailin Kg. Sinogindai 2012 Tinulis di Rosnah Nain</p>	<p style="text-align: center;">Muamad dan Puamad (1) Diceritakan oleh Ruminting Jailin Kg. Sinogindai 2012 Terjemahan Melayu: Rosnah Nain 2013</p>	<p style="text-align: center;">Muamad and Puamad (1) Told by Ruminting Jailin Kg. Sinogindai Village 2012 English: Nelleke & James Johansson 2013</p>
<p>Waro no ka ka dilo, piasawo no di Dayang om i Raja. Om kopisasawo, kesaan, koduwaan, kotoluwan, kapatan, kolimaan, kaanaman kaka dilo. Nasampot po kumoturu om milom ara'at i rasa di Dayang. “Yoku po ot ara'at o rasa,” ka, om noliyot. “Yoku po noliyot,” ka. Sumpakon, liyaban tapi, agayaan no dñino i Dayang. Adi, agayaan po ka keelo om soro-kosusuwo no. Soro-kosusuwo po kam nosusu. Om</p>	<p>Pada suatu ketika dahulu, berkahwinlah Raja dengan Tuan Puteri. Selepas mereka berkahwin, hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan hari keenam kononnya. Bila genap hari yang ketujuh, tiba-tiba Permaisuri merasa tidak sihat. “Apabila saya tidak sihat,” kata Tuan Puteri, “haidnya pun tidak datang pula.” Na, bila sudah tidak datang haid, diapun kemudian mengandung. Setelah mengandung, tidak lama kemudian, dia pun sarat, dan hanya menunggu hari sahaja lagi. Dan tidak lama</p>	<p>Once upon a time, a Princess and a King got married. After they had gotten married, the first day passed, the second, the third, the fourth, the fifth, and the sixth. Right on the seventh day the Queen felt sick. “I feel sick and my period has not come,” she said. Then she was three months along, then she was showing, and her stomach began to expand more. So when she had gotten bigger, she was near to giving birth. The she gave birth. When she had given birth, her child was</p>

<p>kosusu nga kusay ot tanak. Soromoon-i dogima kabarasan ilo om kosusu nga minitilombus-i sid tana dot aso taap dot tontok tu daagan do kaawasi dit tanak.</p> <p>Adi, iri diri it tanak, mad-i-ko kikiyapan-i i koyuwan dot sumurut, adarakan-i ot kobinsurut. Agagayo no dino beeri it tanak, minonontiyen no kawagu i Dayang. Om kosusu nga kusay-i.</p> <p>Moyo po dit agagayo no dino it duwo koyuwan it tanak om, milo-om tinumogom i Raja ka. Dot i Raja balaay diri, kiwaro ot tayaaya yo ot tombolog. Ngaran nopo dit tombolog nga ‘Sarang Kabayu,’ ka. Adi ka dit Raja, “Dii po oy Dayang om ino nopo, ong sumagayan at ara'at ah rasa ku dilo om matay oku, nga totontuon nu no yo-Oto momiara, om at tombolog ku, okon-i-ko mangan patayo,” ka di Raja. “Ay, oo,” ka dit Dayang. Naa, noboros peeri di Raja, amu-i oloed om minatay no. Minatay no peet Raja diri, naa, totolu po koyuwan dino yotilo.</p> <p>Adi warot sontoon ot kinapatayan dit Raja, waro no oh minanansawo di Dayang ka. Raja-i Raja o minanansawo. Ay, ong i kopisasawo kabarasan, adarakan-i o kaasamod dit Raja dit tanak. Moyo po dit ongo sominggu, duwo minggu no ot kinopisasawaan om, sumimban no dino it bubuatan dit Raja,</p>	<p>kemudian Tuan Puteri itupun bersalin. Apabila sudah bersalin, mereka mendapat seorang putera. Akan tetapi, pada waktu putera itu lahir, dengan tidak semena-mena putera itu terus jatuh ke bawah kerana tiada atap di atasnya, akibat terlalu tampan.</p> <p>Berkenaan dengan putera itu, bagaikan dikipas-kipas pula ia membesar, terlalu cepat membesar. Apabila putera itu sudah agak besar sedikit, Permaisuri itu mengandung lagi. Dan bila Permaisuri itu sudah bersalin, seorang lagi putera dilahirkan.</p> <p>Apabila kedua-dua putera itu sudah besar sedikit, tiba-tiba Sang Raja jatuh sakit. Padahal Raja itu kononnya mempunyai sejenis burung kesayangan. Burung itu adalah ‘Sarang Kabayu’. Lalu, Raja itu berkata, “Wahai Adindaku Tuan Puteri, seandainya penyakit beta ini akan bertambah tenat dan beta akan mangkat, peliharalah betul-betul Anakanda kita, dan burung itu, jangan sekali-kali Adinda bunuh,” titah sang Raja. “Baiklah Kakanda,” jawab Tuan Puteri. Setelah sang Raja mengucapkan kata-kata itu, tidak lama kemudian, dia pun mangkat. Setelah sang Raja itu mangkat, mereka tinggal bertiga sahaja lagi.</p> <p>Kira-kira setahun lamanya, Raja itu mangkat, datang pula seorang Raja yang lain mengahwini Tuan Puteri itu. Ketika masih baru lagi perkahwinan mereka, bukan main lagi sayangnya Raja itu kepada anak-anak Tuan Puteri. Akan tetapi, bila sudah seminggu dua mereka berkahwin, perangai Raja yang baru itu semakin berubah, dia tidak lagi berapa sayang. Apalagi bila sudah mencecah sebulan</p>	<p>a boy. As for that child, he was so good looking that his glory burned the roof over him and the floor under him, so that he fell straight to the ground upon birth.</p> <p>As for the child, he grew like a fanned flame; he grew very fast. When he was already bigger, the Queen got pregnant again. When she had given birth it was also a boy.</p> <p>When both children had grown some, suddenly the King got a fever. Now the King had a pet bird. The type of the bird was called ‘Sarang Kabayu’. So the King said, “Queen, should I begin to feel worse and worse and then die, make sure you care for our sons and my bird; don’t kill it.” “All right,” said the Queen. Not too long after he had spoken those words the King died. With the King dead, there was only the three of them left.</p> <p>About a year after the King had died, someone married the Queen, and he was also a king. When they got married, the King loved the children immensely. After a week and two weeks from getting married, the King’s behavior changed and he wasn’t so loving anymore towards the children. How much more so after a month, he said suddenly, “My</p>
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<p>amu no bânar asamod. Aa-nong it ongo sombulan no, milom minomoros kabarasan dot, “Dii poy Dayang om, tunuway po at tombolog dilo tu eengin oku mangakan,” ka dit Raja. “Ay, dii poy Raja om naar, mokimaap oku dikaw dino tu, ilo nopo dilo tayaaya dit Raja, iri no ot minaan pokowiliyo dit tantad do matay, amu mangakun do patayo at tombolog ‘tu aaku koyuu, yogol ku do Oto,’ ka dit Raja,” ka dit Dayang.</p> <p>“Ay, amu, tunuway-i,” ka, “Nunu po ma mangan nu podulio dino dot minatay no it Raja?” ka.</p> <p>Pagka tu suwab-suwab nopo nga iri no boborosan di Raja, moyo po dit kaanaman no it Raja mamajal dit Dayang om, moyo po dit sid koturu it tadlaw, baru nogi om notunuwan di Dayang. Notunuwan iri, onsoko no dîino. Naansak-i, loowo no di Dayang i Raja, “Akano no oy Raja, naansak no tit tombolog,” ka dit Dayang. “O, kada po, momodsu oku po om pototomison po, paatago po sino,” ka dit Raja.</p> <p>Naa, it tanak dit duwo koyuwan diri, i Muamad om i Puamad, aa elaan ong songo pinakaayan tu aso siri dit tiya dit minonunu it Dayang. Naansak it tombolog diri, nokooli no it duwo koyuwan it tanak. Asal nokooli, minindakod, minooy sid ropuan, minogium do takanon. Aso-i ot nokito ot takanon, iri no it tombolog. Kokitanay dot</p>	<p>perkahwinan meraka, tiba-tiba Raja itu berkata, “Wahai Tuan Puteri, sembelihkan burung itu, beta teringin sangat memakannya,” kata Raja. “Aduhai Raja, beta minta maaf sangat-sangat, sebab, burung itu adalah burung peliharaan arwah Raja dahulu, dan hal itulah yang telah diwasiatkannya sebelum dia menghembuskan nafasnya yang terakhir, dia tidak setuju jika burung itu dibunuh, ‘sebab saya sangat sayang, dan saya tinggalkan kepada Anakanda beta’, kata Raja,” kata Tuan Puteri.</p> <p>“Ah, tidak, sembelihkan,” kata Raja. “Kau peduli apa, ‘kan Raja itu sudah mangkat,” katanya.</p> <p>Oleh kerana, setiap hari sahaja Raja itu mengatakan hal yang demikian, bila sudah enam hari Raja itu memaksa Tuan Puteri, maka ketika tiba pada hari yang ketujuh, Tuan Puteri pun lalu menyembelih burung itu. Setelah burung itu disembelih, Tuan Puteri pun lalu memasaknya. Setelah masak, Tuan Puteri pun memanggil Raja, “Raja makanlah, burung itu sudah masak,” katanya. “Baiklah, tunggu sekejap, beta mandi dahulu dan sejukkannya dahulu. Kau simpanlah di sana,” kata Raja.</p> <p>Sementara itu, anak yang dua orang itu, iaitu Muamad dan Puamad, tidak tahu pergi ke mana, kerana mereka tidak ada di sana ketika burung itu disembelih. Selepas burung itu sudah dimasak, barulah kedua-dua orang anak itu pulang. Setelah mereka pulang, mereka terus naik dan pergi ke dapur dan mencari makanan. Akan tetapi, mereka tidak menjumpai makanan, kecuali burung itu sahaja. Apabila mereka melihat bahawa itu</p>	<p>Queen, please roast that bird, because I would like to eat it. “But Sire,” said the Queen, “I beg you pardon, but that was the pet of the King, before his Majesty died this is what he willed, he would not allow us to kill the bird, ‘because I love it, I bequeath it to our son,’ said the King.”</p> <p>“Oh no, roast it anyway,” he said, “What do the King’s wishes mean now that he is dead?” he said.</p> <p>Since the King would say this over and over again every day, when it came to the sixth day of him pressuring her and then the seventh the Queen gave in to the demands and roasted it. After burning off the feathers she cooked it. When it was cooked, she called the King, “Sire, come eat, the bird is cooked,” said the Queen. “Hold on, I am going to bathe first and let it cool down, put away over there,” said the King.</p> <p>Meanwhile, as for the two children, Muamad and Puamad, who knows where they went, because they were not there when Queen roasted the bird. When the bird was cooked, the two children came home. As soon as they came home, they went up and went into the kitchen looking for food. What they spotted was none other than the bird. When they had noticed that that was the</p>
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iri ot rinapa, gugumu dit tonsi dit tombolog ko minaan akano, tatad minangan onuwo it tulu om it tunduundu. Puruto di Muamad it tulu dit tombolog, modtuuy tolono. Onuwo no di Puamad it tunduundu dit tombolog, modtuuy tolono, aano minangan kunamo. Adi naakan iri, ba elaan nobo ot tanganak tu maapânaw, minindoo no keembagu.

Adi, it Raja nga nopongo dîino do modsu, loowo no di Raja i Dayang, “O Dayang, onuwo no dino ket tombolog, kalu ong natamis neeri, mangakan oku po dîino,” ka dit Raja. Mangay no bo dit Dayang rawato iri, paatako no sid Raja. Onuwo di Raja, om intangay nga waro ot neenoy, “Nunga oy Dayang, isay minangakan diti tu neenayan?” ka dit Raja. “Taaw pogi, aaku-i yoku nakaakan,” ka dit Dayang. “O nga, neenayan tit tombolog, aaku no diti mangakan tu neenayan,” ka, “Mogot po dot neenayan ong at tongo tonsi po nga it tulu om it tunduundu ot aso siti dot iri no ot kenginan ku mangakan,” ka dit Raja. “Ba, kuoyon po ka dino oy Raja ong neenayan no, nga pagka tu waro po beeno o noolu, akano po not noolu dino, ogumu peeno,” ka dit Dayang. “Ay amu, aaku no dîino mangangan,” ka.

Adi, rinumasang no dîino. Kooli it duwo koyuwan it tanak, om duato no, “Isay ot minangakan?” ka dit Raja. “Aa-koy-i nakaakan,” ka dit

adalah lauk, sebanyak-banyak daging burung itu, mereka tidak mengambilnya, tapi mengambil pula kepala dan jantungnya. Muamad mengambil kepala dan terus menelannya. Puamad pula mengambil jantung dan terus menelannya tanpa mengunyahnya. Setelah mereka menelan kepala dan jantung burung itu, mereka turun semula ke tanah. Kanak-kanaklah katakan.

Sementara Raja itu pula sudah selesai mandi, dan lalu memanggil Tuan Puteri, “Wahai Tuan Puteri, cuba ambikkan burung itu, sudah sejuk agaknya ‘tu, beta makan dahulu,” kata Raja. Tuan Puteri pun segera menghidangkannya untuk Raja. Akan tetapi, apabila Raja mengambil dan melihatnya, “Alahai Tuan Puteri, siapa yang telah memakannya ‘ni sehingga ia berkurang?” titah Raja. “Entahlah, Adinda tiada memakannya pula,” jawab Tuan Puteri. “Ya, tapi burung ini ada yang berkurang, beta tidak mahu memakannya lagi, sebab ia sudah berkurang,” kata Raja. “Kalau hanya daging-dagingnya sahaja yang tiada, tak apa juga, tapi kepala dan jantung pula yang tiada, padahal benda itulah yang beta mahu makan,” titah Raja. “Apa boleh buatlah Raja, walaupun berkurang, tapi, oleh kerana masih ada lagi yang tertinggal, makanlah dahulu mana yang ada. Masih banyak lagi tu,” kata Tuan Puteri. “Ah, tidak! Beta tidak mahu makannya lagi,” kata Raja.

Raja itu menjadi berang sekali. Sepulangnya kedua-dua orang Anakanda itu, Raja segera bertanya, “Siapa yang telah memakannya?” bentak Raja. “Kami tiada

meat, however much meat of the bird they could have eaten, they just took its head and its heart. Muamad took the head of the bird with his fingers and swallowed it straightaway. Then Puamad took the heart of the bird, and swallowed it straightaway; they didn’t chew them. After having eaten, well, you know how children are, always roaming about, they went down out the house again.

As for the King, when he was done bathing, he called the Queen, “Queen, get me that bird, maybe it has cooled down by now, I want to eat it now.” So the Queen served him, giving it to him. The King took it and noticed that something was missing, and said, “What in the world Queen, who has eaten this so that part of it is missing?” “I don’t know, I did not eat it,” said the Queen. “Yes but part of this bird is missing, I don’t want to eat it because part of it is gone,” he said. “It wouldn’t have been so bad if some of the meat has been taken, but the head and heart are missing and that is precisely what I wanted to eat.” The Queen answered, “Well, what can you do about it, Majesty, if part of it is missing? Still, since there is still some left, just eat what is left; there is still a lot of meat.” “Oh no, I’m not going to eat it now,” he said.

So he got angry. When the two children came home he asked them, “Who has eaten the bird?” “We have not eaten it,” said the two. “It was you; don’t deny it,”

<p>duwo koyuwan. “Amu, ikowu iri, koyo duyu olimo,” ka, “Nga beenoy, bobogon teekowu,” ka. Om kinamay mimbôobobog kabarasan iri nga sampay orukung no i duwo koyuwan. Pagka tu, aa-i tingkadan do momobog, “Ay, dii po oy Maman om, koyo okoy no dikaw bobogo, tu ontok ko yokoy di adi diti, mogidu okoy-i siti,” ka. Om onuwo no kabarasan it tongo sosokot yo, porumpungo no, posuwango no dot basung, pabpanaw no ka.</p> <p>Ombo gisom dot napanaw om notuwangan no, naa siri no ot ningkoyodon. Waro kabarasan ot agaâagayo ot kayu sid tanga dot timbaan naajangan di minabpanaw. Pagka om otuwong no, “Dii poy adi om, matay do miyaw kito nga siti kito no mingkoyod tu lumombus nga kuoyon mabpanaw dot otuwong, Baa modop kito po siti,” ka di Muamad. “Oo,” ka di Puamad. Naa, minodop no beeri siri. Nga i Muamad, amu po nookodop, i Puamad nokoodop no, it tootori tu okoôokodok po.</p> <p>Mooyo po kabarasan dit tanga sodoy om, waro no ot orongow di Muamad. “Ay, nunu dine no? Beenoy ong kalaga siti ino, naa matay okoy nogi dino di adi,” ka. Aa-i owudut, aa-po leled om kalaga kabarasan iri nga, okon-i-ko nunu, godingan. Madaada kabarasan i Muamad diri dot</p>	<p>memakannya,” jawab kedua-dua orang anak itu. “Tidak! Kamulah yang memakannya, jangan kamu sangkal lagi,” kata Raja. “Hari ini saya akan pukul kamu,” katanya lagi, dan terus memukul kedua-dua orang Anakanda Tuan Puteri, sehingga kedua-duanya menjadi lemah. Oleh kerana Raja tidak berhenti memukul mereka, “Ampun tuanku Pakcik Raja, jangan lagi pakcik memukul kami, sebab berkenaan dengan kami si Adinda ni, kami akan pergi dari sini,” pinta anak yang sulung. Dan dengan tidak berlengah, mereka terus mengambil pakaian mereka dan memasukkannya ke dalam sejenis bakul dan segera pergi dari situ.</p> <p>Mereka berdua berjalan setakat yang mereka mampu, sehingga hari gelap, dan di situlah mereka berhenti. Mereka telah menjumpai sebatang pokok yang sangat besar di dalam hutan ketika mereka sedang berjalan. Oleh kerana hari sudah gelap, “Wahai Adindaku, mati ataupun hidup, di sinilah kita berhenti, sebab nak meneruskan perjalanan pun hari sudah gelap. Dengan itu, kita tidur dulu di sini,” kata Muamad. “Baiklah,” kata Puamad. Merekapun tidurlah di situ. Tapi Muamad masih belum tidur, sementara Puamad pula sudahpun tertidur, kerana dia lebih kecil berbanding dengan Muamad.</p> <p>Pada waktu tengah malam kononnya, terdengarlah oleh Muamad satu bunyi. “Aik, apalah agaknya tu? Hari ini kalau ia datang ke mari, alamatnya matilah kami dengan si adik,” kata Muamad. Sangkaannya tepat, kerana tidak lama kemudian muncullah benda itu di depan Muamad, dan tidak lain dan tidak bukan ia adalah seekor gajah.</p>	<p>he said, “this time I’m going to give you a beating.” And he kept beating them until the two were worn out. Since he still did not quit beating, they said, “Please Uncle, don’t beat us, because we will run away from here.” And they took their clothes, gathered them, put them in a bark basket, and left.</p> <p>They walked as far as they could and only stopped when they were benighted. They stopped near a large tree in the middle of the jungle. Since it had gotten dark, Muamad said, “Whether we will live or die, let’s stop here, because how can we continue walking in the dark, so let’s sleep here.” “All right,” said Puamad. So they slept there. But Muamad had not yet fallen asleep, while Puamad had already fallen asleep. Being the youngest he was still small.</p> <p>Around midnight Muamad heard something. “Hey, what is that? If it reaches us today we will die,” he said. And sure enough, not much later it reached them and it was nothing other than an elephant. Muamad kept quiet, embracing Puamad who was still sleeping. When it got to the tree it stopped and suddenly</p>
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<p>minangan gopuso i Puamad dit mingodop. Asal nokoontok sid puun dit kayu, miningkoyod no ka, om milom minomoros dot, “Dii poy anak-anak om, sako ad solot ku,” ka dit Godingan. “Ay naa, kada po, posikay ku po Yadi,” ka di Muamad. “Ay, koyo no mangay posikay tu kodung ong mangan nu po posikay Yadi nu dino, akanon teekowu,” ka dit Godingan.</p> <p>“Ba, osusa iti,” ka dit ginawo di Muamad. “Aaku sumako, akanon oku. Sumako oku, Yadi osian, eeduan. Isay po dino ot koruang di Adi?” ka di ginawo di Muamad. Olelead-i beeri tu mongitung dit aa-i oowit it tobponee yo nga, “Kada no mialung-alung, lalangasai tu akanon teekowu,” ka dit Godingan.</p> <p>Boboyo-i di Muamad, sako-i. Kadung nakasako iri, pabpanaw no it Godingan. Adi, i Muamad diri mogium no d̄ino dot takal dot okukuro ot kototolunung di Puamad doo, sid pinakaayan yo. Adi, kikiwa nopo om kiniso no i baju dot tongo-kokoodok, irawus-irawus it kikinis. Naawi i baju do monginginis, oluso it soruway yo, kiniso no. Naa naawi peeri, aso no d̄ino.</p> <p>Adi, i Puamad diri, nokokikibus it Godingan, nakapapanaw, noposik no. Om koposik, monongkuawor tu, baa mogigintong nga songo ma ot okito dot otuwong, sodoy, sid timbaan po d̄ino. Monongkuawor sid miampapaping dit nodopon yo,</p>	<p>Muamad berdiam sahaja sambil memeluk adiknya Puamad yang sedang tidur. Apabila gajah itu sampai dekat dengan pohon kayu itu, ia terus berhenti dan kemudian berkata, “Wahai anak-anak, naik ke belakang saya,” kata sang Gajah. “Tunggu sekejap, saya kejutkan dulu adik saya,” kata Muamad. “Janganlah kau kejutkan dia. Kalau kau kejutkan juga, saya akan makan kamu,” kata sang Gajah.</p> <p>“Aduh, susahnya,” kata Muamad dalam hatinya, “Kalau saya tidak naik, saya akan dimakan. Kalau saya naik, kasihan si adik, tertinggal. Siapa lagi kawan si adik?” kata hati Muamad. Agak lama juga Muamad berfikir tentang adiknya yang ditinggalkan, “Jangan berlengah lagi, cepatlah, nanti saya makan kau,” kata sang Gajah.</p> <p>Mahu tidak mahu, Muamad terpaksa juga naik. Apabila Muamad sudah naik, sang Gajah pun terus berjalan. Sementara Muamad pula, dia mencari idea tentang bagaimana caranya supaya adiknya Puamad dapat menjejaknya nanti. Dengan tidak berfikir panjang, Muamad mencabik-cabik bajunya dan menjatuhkan satu demi satu sehingga habis. Apabila bajunya sudah habis, ditanggalkannya pula seluarnya dan mencabiknya. Setelah pakaiannya habis dicabiknya, tiada sudah lagi.</p> <p>Sementara Puamad pula, belum berapa lama Gajah itu pergi membawa abangnya Muamad, diapun tersedar dari tidurnya. Apabila dia tersedar, dan meraba-raba, sebab melihatpun tiada apa yang dapat dilihat di tengah-tengah kegelapan malam, dalam hutan lagi pula tu. Dia meraba-raba di kiri kanannya, bahkan di sekeliling pohon</p>	<p>spoke, “Child, get on my back,” said the elephant. “Hold on, let me first wake up my younger brother,” said Muamad. “Don’t wake up your brother because if you do I will eat you both,” said the elephant.</p> <p>“Oh-oh, this is a quandary,” said Muamad to himself. If I do not get on, I will get eaten. If I get on, I pity my brother, he will be left behind. Who else is my companion but my brother?” After he had thought for a long time about not bringing his brother along, the elephant said, “Don’t delay, hurry up or I will eat you both.”</p> <p>Muamad decided to mount the elephant. As soon as he had mounted it, the elephant set off. So then Muamad tried to come up with an idea for Puamad to find the way to him, wherever he was going. So he tore his entire shirt into small pieces and scattered them along the way. When he had finished off the scraps from his shirt he took off his pants and tore them up. When the scraps from his pants were gone he had nothing left.</p> <p>Meanwhile, when the elephant had left and disappeared, Puamad woke up. When he began to grope around, because if you try to look in the dark you can’t see, and it was both night and under the jungle canopy. So he groped around at both sides of his sleeping place, and around the</p>
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minsololili dit kayu nga aso-i. Boboyo-i ponginloow nga aso-i ot sumambut. “Ay ba, songo d̄ino Yaka diri?” ka. Ampo leeled om nanawaw no d̄ino, nosuwab no, pililimpanaw no d̄ino sid minsololili dit niyonon yo dot meed dot monginloow nga, aso-i ot sumambut. Iri no ot nokito, waya om it kikinis dit baju. “Ay diiy obo, osisian no Yaka diri, minaan balaay akano dot dudupot iri. Amu elaan ong nunu songdudupot iti?” ka. Asasambat di Puamad it kikinis dit baju, puruton om mangan iaday, dot monong-“Osisian neeri Yaka,” ka.

Adi, minabpanaw-i d̄ino, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka dot maapanaw no, sodoy-adlaw nga maapaânaw, aa no mingkoyod. Moyo po dit sid koturu om, waro ot nasambat dot sungoy. Om pabpanaw, nokowuwugus, waro ot torongow dot oguriyok, dot masam-ko midaawa.

“Ba, isay dine no? Awasi ong silo Yaka diri,” ka di Puamad. Alalaângkas no dot tumoronong, om kalaga siri om intangay nga, sombo ka siri, aso-i. Waro ong waro ot tulun nga okon-i-ko it tobponee yo, tulun susuway. Om kalaga, om duato ong nunu ot niguguriyok, “Nunu ot nikoguriyok duyu dino, nunu ot pisolodon duyu?” ka di Puamad. “Ay, yalo ilo, monolod tit kungkung ku,” ka dit tiso. “Kungkung? Nunu o guna dot tongo kukungkung om sampay mipatay kow dot

itu, namun tiada apa yang dapat di rabanya. Dengan itu, dia memanggil, tapi panggilannya tidak bersahut. “Aik, ke mana agaknya si abang tu?” tanyanya seorang diri. Tidak lama kemudian haripun siang, dia lalu berjalan-jalan di sekelilingnya sambil memanggil-manggil, tapi tiada juga yang menyahut. Hanya yang dia jumpa, tapak kaki binatang dan cebisan baju. “Alamak, kasihan sangatlah dengan si abang tu, rupanya dia telah dimakan oleh binatang. Entah binatang apa agaknya tu?” katanya. Bila Puamad berjumpa dengan cebisan baju, dia segera mengambilnya dan menangisinya sambil berkata, “Kasihan sangat dengan si abang,” katanya.

Puamad terus berjalan, dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, dan hari keenam kononnya dia meredah hutan, tanpa berhenti. Bila tiba pada hari yang ketujuh, dia bertemu dengan sebatang sungai, dan segera menyusuri sungai itu. Belum pun berapa jauh dia menyusuri sungai itu, dia terdengar pula suara orang bising, seperti bertengkar.

“Siapa agaknya orang itu, alangkah baiknya kalau si abang ada di sana?” kata Puamad. Dengan cepat dia mendekati tempat itu, bila sampai di sana, dan melihatnya, abangnya tidak ada di situ. Adapun orang di sana, tapi orang lain, dan bukan abangnya. Bila dia sudah sampai dia segera menanyakan apa yang dibisingkan, “Kenapa kamu bising, kamu berebut apa?” tanya Puamad. “Dialah tu, dia mahu merebut kulit saya,” kata yang satu. “Kulit? Apa kegunaan kulit itu sehingga kamu berbunuhan untuk berebut?” tanya Puamad. “Aik, kau ini kawan. Kau tahukah kulit ini, ini

tree, but he couldn't find his brother. He began to call but no one answered. “Where did my brother go?” he said. Not much later it became light, the next day had arrived, and he walked around the place where they stayed while calling his brother but no one answered. The only thing he saw was the animal tracks and the torn scraps of the shirt. “My poor brother, he has been eaten by an animal. Who knows what animal it was?” he said. Puamad came across the torn scraps of the shirt, and he picked them up and cried, saying, “My poor brother.”

So he started walking from the first day, the second, the third, the fourth, the fifth, the sixth, he kept waking day and night without stopping. On the seventh day he came across a river, and followed it downstream. Then he heard the noise of a crowd, like people who were holding a trial.

“Well, who is that? It would be great if my brother is there,” said Puamad. He quickly approached, but when he got there he saw that he was not there. There were people there but not his brother, other people. When he reached them, he asked them what the noisy talking was about, “What are you talking about so noisily, what are you fighting over?” said Puamad. “Him there, he wants to take my leather hide,” said the one. “A hide?” Are hides of so much use that you would fight over it until

<p>misolod?” ka di Puamad. “Haay, dikaw oy ambaya, elaan nu ka tit kungkung diti, iti kungkung diti okon-i-ko kungkung dot biasa, iti nopo tit kungkung diti nga kungkung dot tinungkusan,” ka dit tulun. “Pagka tu kungkung dot tinungkusan, nunu o guna?” ka di Puamad. “Ay, ki-guna iti,” ka. “Iti nopo tit kungkung dit ong mangan sakaay om boroson dot, ‘Kayo unkung tumulud,’ ka, sosongo-i ot pakaayan nu, atawpun, boroson nu dot, ‘Muli kito sid walay,’ ka, oboros nu peeno om sumako koh, soori no tinumulud,” ka dit tulun. “Ng, mogkorootan, aaku-i yoku mangangasi dino ong kon-i-ko yoku ot koombal, sakali oombalan ku. Pooloso oku ka, umbalay ku po, yoku po,” ka di Puamad. Paatako no, “Oo nga, ino nopo oy ambaya, kada no minsodu ki, sîilo koh nopo,” ka dit tulun. “O bo, aaku-i osodu diti, sera ma dot mangan ku iti onuwo” ka di Puamad.</p> <p>Naa, onuwo no dîino di Puamad om saako no, “Ong babanar-i-ko tinungkusan koh oy kukungkung, tulud,” ka, “Owito oku tumulud, sosombo-i ot tubpoon nu,” ka di Puamad. Noboros peeri di Puamad dot tulud ka om, “Wuur,” ka dot soori no dot tinumulud, niwaya-i kabarasan dit duwo koyuwan it mato yo. Naa, nunu po dîino, minitongkiyad-i tu aso no ot pinisolod, kiduduwo nga aa-i nakaanu. Aso-i om aso ot nakaanu tu warot iso ot</p>	<p>bukan kulit sembarangan, kulit ini adalah kulit pusaka,” kata yang seorang lagi. “Ok, oleh kerana ia adalah kulit pusaka, apa kegunaannya?” tanya Puamad. “Ini sangat berguna,” kata orang itu, “Kulit ini, kalau kau naik ke atasnya dan kau katakan, ‘Mari kulit terbang’, ke mana pun engkau tuju, ataupun jika kau cakap ‘Mari kita pulang ke rumah’, bila kau sudah mengatakan demikian dan segera naik ke atasnya, dia akan segera terbang,” kata orang itu. “Hm, merepek, saya tidak percaya jika saya tiada mencubanya, kalau saya sudah mencubanya, barulah. Cuba pinjamkan kepada saya, saya mahu mencubanya,” kata Puamad. Orang itu segera memberikan kepada Puamad, “Baiklah, tapi janganlah kawan pergi jauh-jauh ya, di situ saja,” kata orang itu. “Baiklah, saya tidak akan pergi jauh ni. Takkanlah saya mengambilnya pula,” kata Puamad.</p> <p>Kemudian, Puamad pun mengambil kulit itu dan naik ke atasnya, “Kalau memang benar kau adalah kulit pusaka, terbanglah. Bawa saya terbang, ke mana saja kau mahu,” kata Puamad. Selesai saja Puamad mengucapkan ayat itu, kulit itu pun segera terbang dengan bunyi, “Wuur,” dan segera terbang jauh ke angkasa, apalagi kedua-dua orang itu mengikuti Puamad dan kulit yang terbang itu dengan mata mereka. Lalu, merekapun terus berpisah kerana tiada apa lagi yang direbutkan, kedua-duanya pun tidak dapat memiliki kulit itu, kerana ada seorang yang menyelesaikannya.</p>	<p>you kill each other?” asked Puamad. “Hey, Friend, do you know, this hide is no ordinary hide, it is an heirloom hide,” said the man. “Since it is an heirloom hide, of what use is it?” asked Puamad. “It is very useful,” he said. “As for this hide, if you sit on it and say ‘Come on hide, let’s fly,’ it will take you wherever you want to go, or, if you say, ‘Let’s go home’, as soon as you have spoken and gotten on it, off you go flying,” said the man. “Pfff, poppycock. I won’t believe it unless I have tried it myself, at least once. Please lend it to me, let me give it a try,” said Puamad. “All right, but don’t go far, okay? Just over there,” said the man. “Right, I won’t go far, no way would I take this,” said Puamad.</p> <p>Puamad took it and got on and said, “If you are truly an heirloom hide, fly. Take me flying wherever you will land,” said Puamad. As soon as Puamad had told it to fly, “Whoosh,” it flew off, the eyes of the two men following it. As a result, the two men also separated because there was nothing anymore to fight over; neither of them got it. Neither of them would get it because someone settled it for them.</p>
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<p>minanalasay.</p> <p>Naa, it kungkung diri, tatad-po dot tinubpoon balaay diri nga sid tuunon do Raja. Adi, nokotubpo-i it kungkung diri, orongow no di Puamad kabarasan dot oguriyok-i ot tulun. Ogugumu ot tulun. Kalaga siri, om pabpanaw i Puamad kabarasan nga aasok dot sagantang ot noponu nopo dot tulun.</p> <p>“Diis oy ambaya, nunu ot mangan duyu diti tu, adarakan ot koogumu dikowu siti?” ka di Puamad. “Okon-i-ko nunu ot mangan ka nu dot, miiupakat okoy diti dot mongolungkab dot pampang tu notongkuban at talaga ya. Miowowoli okoy no diti dot mongolungkab nga, aa-ya-i olungkab,” ka dit tulun. “Doo,” ka di Puamad.</p> <p>Adi, tinumalib no dfino rinumikot sid walay. Kalaga sid walay, osodu po bo araragon no dit katanganakan dot, “Maman, maman, uudiyo ot tulun,” ka. “Isay meelo tulun dilo tu aa-ya insan kokito?” ka dit katanganakan. “Ay, pendokodo duyu,” ka dit Raja. Minaan dino boroso. Nokeendakod, minangan no bo somungo dot keenggatan, om kosigupan. Nookeenggat, nokosigup-i,</p> <p>“Dii poy Oto om, songo pakaayan nu dino?” ka dit Raja. “Ay, asee beeti oy Maman, siti no siti iti,” ka di Puamad. “Okon-i bo nga, ong aso lombusan nu daraay, warot pokitulungon ku dikaw,” ka dit Raja. “Nu iri oy Maman,” ka di</p>	<p>Nah, sementara kulit itu pula, mendarat di suatu tempat, di mana tempat itu adalah tempat Raja bertamu. Setelah kulit itu mendarat, Puamad terdengar pula suara orang yang sangat bising. Ramai sekali orang di sana. Bila dia sampai di sana, dan berjalan-jalan di kawasan yang dipenuhi orang, yang kononnya kalau ditanam padi, boleh muat satu gantang.</p> <p>“Wahai kawan, apa yang kamu buat itu, terlalu banyak kamu di sini?” tanya Puamad. “Bukan apa yang kamu buat, kau cakap, kami ini berbincang untuk membuka batu yang menutupi perigi kami. Kami sudah berganti-ganti membukanya, tapi kami tidak dapat membukanya,” kata salah satu daripada orang di sana. “O ya,” kata Puamad.</p> <p>Namun Puamad segera berlalu dari situ, dan menuju ke istana Raja. Sesampainya di istana Raja, ketika masih jauh lagi, kanak-kanak di sana menegurnya, “Pakcik, pakcik, ada orang di sana. Siapa agaknya orang itu, kami belum pernah lagi melihatnya?” kata kanak-kanak itu. “Aik, beri dia naik,” titah Raja. Kanak-kanak itupun pergi mempersilakan Puamad naik. Setelah Puamad naik, dia dihidangkan dengan rokok dan sirih pinang. Setelah Puamad selesai menghisap rokok dan makan pinang,</p> <p>“Wahai Anakanda, ke manakah gerangnya tujuan perjalanan Anakanda ini?” tanya sang Raja. “Tidak ke mana-mana, hanya di sini saja,” jawab Puamad. “Bukannya apa, kiranya Anakanda tidak punya destinasi yang jelas, ada satu perkara yang beta nak minta tolong dengan</p>	<p>As for the hide (flying carpet), it landed in a market/town used by kings. So, when the hide had landed, Puamad heard some noisy people. Many people. When he arrived, Puamad walked over there, and the place was packed with people for as large an area as a gallon of rice seeds being planted would cover.</p> <p>“Hey, friend, what are you all doing, there are so many people here?” said Puamad. “We are discussing how to remove the large rock that covers the well. We have all had our turn at trying to remove it but none of us was able,” said the people. “I see,” said Puamad.</p> <p>So, he passed by them and came near the house. When he neared the house, the children said, “Uncle, uncle, there is a person over there. Who is that person because we have never seen him before?” said the children. “Hey, invite him on up,” said the King. They told him to come up. When Puamad had come up into the house, they welcomed him with betelnut and tobacco. When he had chewed betelnut and had smoked, the King said,</p> <p>“Son, where are you going?” “Oh, nowhere in particular, uncle, just here,” said Puamad. “What I mean to say is if you don’t have anywhere to your continuing on to, I would like to ask for your help,” said the King. “What is it, uncle?” asked Puamad.</p>
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<p>Puamad.</p> <p>“Ay, okon-i-ko nunu, mongolungkab dat pampang, tu koonom no beenoy iti dot aakoy nakaakan tu asot panagaan,” ka. “Nokuro iri?” ka di Puamad. Om, “Notongkuban dot pampang at talaga, adi asot panagaan,” ka dit Raja. “Adi, ilo no beelo, mokitulung oku dot mongolungkab. Nga, isay-isay ot kolungkab dilo, tad ipasawo ku no Yugow,” ka.</p> <p>“Ay, iis oy Maman, kuoyon mongolungkab ino. Piro nogi koyuwan ka ot minongolungkab?” kam, “Tolu not pomogunan diti dot napanggih ku dot mangan ku pongolungkabo, nga asee ot kolungkab,” ka. “Ay oo, sampod po ka ong yoku ino oy Maman tu orurukung om adapat ku no mongolungkab,” ka di Puamad. “Nga, kayow ka, intangay ku po tu araat-i ot insan intangan nga amu, oondos-i-ko aa mangasip,” ka.</p> <p>Naa, mangay no d̄fino potuduko dit kouripanan, om kalaga, intangay di Puamad nga babanar-ko notutuban, aso no luwang. Kikiwa nopo om tiyuko no dit tangkakis, om maay posimbulo nga tinumanop-i it pampang, sorifi no dot nokosimbul, aa elaan ong sombo ot kinosondoton.</p> <p>Soromoon-i bo d̄fino iri kabarasan dot kotomon dit tongo tulun tu, nolungkab it pampang. Nokopibabala nopo dot muli sid walay dot mangaabar dit raja dot,</p>	<p>Anakanda,” kata Raja. “Apa dia, Pakcik?” tanya Puamad.</p> <p>“Bukan apa, membukakan batu yang menutupi perigi kami, sebab sudah enam hari kami tidak makan, kerana tiada tempat kami mengambil air,” kata Raja. “Kenapa pula?” tanya Puamad. “Perigi kami telah ditutupi dengan sebuah batu, jadi tiada tempat mengambil air. Itulah sebabnya, beta minta tolong untuk membukakannya. Siapa saja yang dapat membukakannya, beta akan kahwinkan dengan puteri beta,” kata Raja.</p> <p>“Bagaimanalah nak membukakannya tu. Berapa orang sudah yang cuba untuk membukanya?” tanya Puamad. “Sudah tiga buah kampung yang dipanggil, tapi tidak seorangpun yang berhasil membukanya,” titah Raja. “Aik, lebih-lebih lagi saya Pakcik, orang yang lemah dan memang tak dapat membuka batu tu,” kata Puamad. “Tapi, mari kita lihat dahulu, tidak baik kalau dilihatpun tidak, macam tidak percaya pula,” kata Puamad lagi.</p> <p>Lalu, hamba-hamba Raja pun pergi menunjukkan kepada Puamad. Setelah sampai, Puamad segera melihatnya, dan memang benar bahawa perigi itu telah ditutupi dengan sebuah batu yang tersangat besar. Dengan tidak semena-mena, Puamad menyisipkan jari kelingkingnya dan melambungkan batu itu sehingga batu itu hilang entah ke mana.</p> <p>Sementara orang-orang di sana pula merasa gembira yang tidak terhingga, sehingga semuanya berlanggaran pergi ke istana Raja untuk mengkabarkan hal itu, “Pakcik, pakcik, batu itu sudah dibukakan,”</p>	<p>“It’s no big deal really, we just want to remove a rock, because today is already the sixth day that we have not eaten because there is no place to fetch water. “Why is that?” said Puamad, and the King said, “The well is covered by a big rock, so there is no place to fetch water. So that’s the task, removing the rock. And whoever manages to remove it, will have the hand of my daughter in marriage.</p> <p>“But uncle, how can I remove it? How many people have already tried to remove it?” “I have already called three villages and told them to remove it, but no one was able,” he said. “Oh, how much less will I be able to remove it, Uncle, because I am weak,” said Puamad. “But let’s go. Let me have a look first, because it is bad to not even have a look at it. You might think don’t believe it,” he said.</p> <p>The slaves pointed it out to him, and when he got there, Puamad had a look, and it was truly sealed off, without a hole. Puamad just pried it up with his pinkie finger, throwing it far up into the air way up there, and we don’t know where it came down.</p> <p>Imagine how happy the people were now because that rock had been removed. The people were running into each other trying to go home and tell king. “Uncle, uncle, the rock has been</p>
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<p>“Maman, maman, nolungkab neet pampang,” ka. “Babanar peelo dot owowori neelot tulun dat nokolungkab dat pampang. Dot mialib-alib okoy no do ambaya nga aa dagay-i nolungkab. Songinan sangkayu ong yambaya nga nolungkab, nga owowori neelo ot tulun,” ka.</p> <p>“O, ba ong nolungkab, awasi no beeno ong nolungkab no,” ka dit Raja. “Pagka tu nakalandu oku no momoros dot ipasawo ku Yugow, naa apakay dot amu di Oto nga ipasawo ku Yugow,” ka. “Nga ino po om okon-i-ko siti Yugow, ong kosuut, naa, ino no tu asawo,” ka. “Tu Yugow nopo nga sitid tanga tit pomogunan, minangan ku pogontungo,” ka.</p> <p>“Ong ugu nobo dino oy Maman ot keenginan duyu, aaku-i monulak tu ara’at-i ot monulak. Adi, kukuro dot misasawo dot okon-i-ko sitid walay, kukuro gama do misasawo?” ka di Puamad. “Mangan nu ongoyo,” ka dit raja, “ong oongoy nu, naa, tad misasawo konow,” ka. Naa, madaada i Puamad, nga pagka tu kiwaro-i ot kungkung yo, amu-i osusa.</p> <p>Adi, sodoy diino kabaranan iri, nongo-koodop kiawi om, tungag no i Puamad, “Naar, ong banar-i-ko tinungkusan koh, oy kukungkung, kayo tumulud, sako ad loliyan dat tongondu,” ka. “Ong babanar-i-ko tinungkusan koh, otolunungan nu it tongondu,”</p>	<p>kata mereka. “Betullah, orang yang telah berjaya membukakan batu itu sangat hebat, sedangkan kami sudah berganti-ganti membukanya tapi kami tidak berjaya juga, tapi kalau si kawan itu, dia satu orang sajumpun dapat membukakan batu itu,” kata mereka.</p> <p>“Baguslah kalau batu itu sudah dibukakan,” kata Raja. “Oleh kerana beta sudah berjajnji untuk mengahwinkannya dengan puteri beta, maka, sama ada pemuda itu berkenan atau tidak dengan puteri beta, akan beta kahwinkan juga,” kata Raja. “Akan tetapi, Anakanda beta bukan berada di sini. Kalau dia dapat menjekinya, maka dia dapat mengahwininya,” kata Raja itu lagi. “Sebab, Anakanda beta itu beta gantungan di awang-awangan ini,” titah Raja.</p> <p>“Kalau demikianlah keputusan Pakcik, saya tidak menolak, sebab memang tidak baik jika saya menolaknya. Jadi, bagaimana nak berkahwin kalau puteri tiada di istana ini, macamana nak berkahwin?” kata Puamad. “Kau pergi mengambilnya. Kalau kau dapat mengambilnya, kamu terus sahaja berkahwin,” perintah Raja. Puamad berdiam seketika, tapi oleh kerana dia memiliki kulit pusaka itu, dia tidak rasa gentar sedikitpun.</p> <p>Setelah malam menjelang, dan ketika semua orang sudah tidur, Puamad segera bangun, “Kalau memang benar kau adalah pusaka, wahai kulit, mari kita terbang, hinggap di atas bilik khas Tuan Puteri,” kata Puamad, “Kalau memang benar kau kulit pusaka, tentu kau tahu di mana bilik Tuan Puteri itu,” kata Puamad</p>	<p>removed,” they said. “The person who removed the stone is truly outstanding. We all tried to show each other up by removing the stone but none of us succeeded. All by himself our friend removed it; he is truly outstanding.</p> <p>“Well, that’s good if it has been removed,” said the King. “Since the words have already escaped my mouth that I will let him marry my daughter, whether my daughter wants him or not, he will marry her in any case,” he said. “But this is the thing, my daughter is not here, if he can retrieve her he will be able to marry her,” he said. “Because I suspended her in a palace hanging up in the sky.”</p> <p>“If such is your will, uncle, then I will not reject it, because it would be bad to reject it. So, how do we get married as she is not at home, what method is used to get married?” asked Puamad. “You have to go get her,” said the king. “If you can go get her, then you can get married.” Then Puamad kept quiet, but he wasn’t troubled since he had the magic hide (flying carpet).</p> <p>That night, while everybody was sleeping, Puamad got up. “If you are truly an heirloom piece, o hide, let’s fly, and land in the palace of that girl, he said. “If you are truly an heirloom piece, you will know the way to the girl.”</p>
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<p>ka.</p> <p>Noboros peeri, sôori nee kungkung. Aa-i oleed om sinumako, ngangaam sid walay dit tongondu. Nokotigog nogi it tongondu do mingoodop. “Dess,” ka dit tongondu, “Owowori neenot kusay tu nosuut oku,” ka. Tungag it tongondu om intangay nga i Puamad.</p> <p>“Dii po oy Aka om, nunu o minangan nu siti, nunu ot kalalaga nu siti, nunu ot winayaan nu?” ka dit tongondu. “Minabpanaw nobo. Sagay nakalaga oku siti, minabpanaw,” ka di Puamad. “Adi, iti diti, kada no mikum-ikum tu misasawo kito no,” ka di Puamad. “Ay, asee karaatan dara dino oy Aka, nga okon-i-ko siti kito po misasawo,” ka. “Sôori sid Pulow,” ka. “Ad Pulow kito misasawo,” ka. “Ngaran nopo not Pulow not pisasawaan kito nga, Padang Moosar,” ka. “Awasi-i ino,” ka di Puamad, “nga nunu ot wayaan kito?” ka. “Ba, nunu ot winayaan nu siti, sagay nakalaga koh siti, waro winayaan nu,” ka dit tongondu. “O, na pomipirot no,” ka di Puamad, “kayo no, mabpanaw kito no,” ka.</p> <p>Pomipirot it tongondu, onuwo di Puamad it kungkung, om boroso, “Kayo unkung tumulud, tubpo ad pulow ad Padang Moosar,” ka, nga nu ka leedon. Adi, ka dit ginawo dit tongondu, “Oo, ino bala ot winayaan nu,” ka. Okon-i-ko nunu, mogintong dot nunu ot</p>	<p>lagi.</p> <p>Asal saja Puamad selesai mengatakan demikian, kulit pusaka itupun terus terbang. Tidak lama kemudian, kulit pusaka itu hinggap di bilik khas Tuan Puteri. Apalagi Tuan Puteri yang sedang beradu, terkejut yang amat sangat. “Alamak,” kata Tuan Puteri, “Hebat sungguh pemuda ini kerana dapat menyusuli beta di sini,” katanya, sambil melihatnya, akan tetapi ia adalah Puamad.</p> <p>“Wahai Kakanda, apa yang Kakanda buat di sini? Bagaimana Kakanda boleh sampai di sini? Kakanda naik apa?” tanya Tuan Puteri. “Jalanlah. Saya dapat datang ke sini, kerana saya berjalan,” jawab Puamad. “Jadi, janganlah cik Adinda malu-malu, kerana kita akan berkahwin,” kata Puamad. “Tiada masalahnya wahai Kakanda, tapi bukan di sini tempat kita berkahwin. Nun di pulau sana. Kita berkahwin di pulau. Nama pulau tempat kita berkahwin ialah Padang Mahsyar,” kata Tuan Puteri. “Baiklah,” kata Puamad, “Tapi, kita naik apa?” tanya Puamad. “Apa yang kau naiki datang ke sini, kalau kau dapat datang ke sini, memang ada benda yang kau naiki,” kata tuan Puteri. “Baiklah, bersiap-siaplah,” kata Puamad, “Mari kita berangkat,” kata Puamad lagi.</p> <p>Sementara Tuan Puteri bersiap-siap, Puamad mengambil kulit pusaknya, dan berkata, “Mari kulit terbang, mendarat di pulau di Padang Mahsyar,” kata Puamad, dan hanya sekelip mata sahaja. Jadi, Tuan Puteri itu pula berkata dalam hatinya, “O, itu rupanya yang kau naiki,” katanya. Bukan apa, cuma tujuannya untuk</p>	<p>As soon as he had said that, off went the hide. It wasn't long before it arrived exactly at the palace of the girl. The girl was startled as she was sleeping. “Hey!” said the girl, “That fellow is outstanding because he tracked me down.” The girl got up and looked and it was Puamad.</p> <p>“Brother, what are you doing here, why did you come, and how did you get here?” asked the girl. “I walked. I came here because I was walking,” said Puamad. “So, for this occasion don't be bashful because we are going to get married,” said Puamad. “Hey, there is nothing wrong with that, brother, but we are not going to get married here,” she said, “but there on an island. The name of the island where we are getting married is Mahshahr Field.” “That's fine,” said Puamad, “but how do we get there?” “Well, how did you get here? You came here because you had some means,” said the girl. “Okay, pack up,” said Puamad, “let's go, we are heading out now.”</p> <p>While the girl packed up Puamad took the hide and said, “Hide, let's go fly, and land on the island of Mahshahr Field,” and it did not take long. So the girl said to herself, “Oh, so this is how you came to me.” The girl had no other motive for taking Puamad to the island than to see</p>
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<p>winayaan, iri ko minangan angatay sid pulow. Neeraranan tu kikiawi asee ot kosuut doo.</p> <p>Korikot d̄fino sori, dot ogumu-i balaay iri ot minangan owiwito tu tongo minuman. Kalaga sori om kinamay d̄fino dot peenum i Puamad, nga sampay nokeelob. Om keelob nga kakal-i it tunduundu dit tombolog aa-i norunus. Modtuuy onuwo dit tongondu iri, om tolono. Nookeelob i Puamad, nookodop. Asal nookodop i Puamad, onuwo it kungkung, “Kayo ungkung tumulud, muli kito ad loliyan,” ka dit tongondu. Naa, nokooli neet tongondu. Adi ontok nopo di Puamad om siri-i noogol sid pulow.</p> <p>It pulow dino nga notutuk do laut, aso-i ot wayaan. Oleleed ot kinoiduan dit tongondu, nopolik no i Puamad. Om koposik, sadang-i mogigintong nga aso siri it tongondu om it kungkung yo. Dot it linagaon bala dino nga aso-i o walay. T̄omod-i dot silo kito misasawo ka, dot aso-i o walay dot linagaon.</p> <p>Adi, momikir-momikir i Puamad dot, “Okukuro oku d̄fino diti muli?” ka. Pabpanaw-i kabelasan i Puamad, pabpanaw dot milolongkop dit pulow, dot aso ot kayu, paka no siri, paka no</p>	<p>melihat apa yang dinaiki oleh Puamad ketika datang di bilik khususnya, itulah sebabnya dia bawa Puamad pergi ke pulau itu.</p> <p>Setelah sampai di pulau itu, rupanya banyak sekali barang-barang yang Tuan Puteri bawa termasuklah minuman keras. Asal saja mereka sampai di pulau, Tuan Puteri itu memaksa Puamad minum minuman keras sehingga dia mabuk dan termuntah. Apabila Puamad termuntah, jantung burung Sarang Kabayu yang ditelannya dahulu juga terkeluar, dengan keadaan yang masih utuh dan tanpa hancur sedikitpun. Tuan Puteri segera mengambil jantung burung itu dan terus menelannya. Puamad pula, selepas saja dia termuntah, dia terus tertidur. Apabila Puamad tertidur, Tuan Puteri terus mengambil kulit pusaka Puamad, “Mari kulit terbang, kita pulang ke bilik beta,” kata Tuan Puteri. Setelah tuan Puteri itu pulang, tinggallah Puamad seorang diri di pulau itu.</p> <p>Sementara pulau itu pula, di kelilingi dengan laut, dan tiada tempat menyeberang. Lama sekali Tuan Puteri itu pergi barulah Puamad terbangun. Dan bila dia sudah bangun, macamana pun dia melihat-lihat di sekelilingnya, tapi Tuan Puteri dan kulit pusaknya tidak ada di sana. Dan tempat mereka datang itu rupa-rupanya tidak ada satupun rumah. Nama saja, kita berkahwin di sana, kata Tuan Puteri, padahal tiada pun rumah di sana.</p> <p>Puamad ligat berfikir, “Bagaimana saya pulang ni?” katanya dalam hati. Dalam pada itu, dia asyik berjalan mengelilingi pulau yang tidak berkayu itu, hanya lalang saja yang tumbuh di situ, berkenaan dengan kayu, tidak ada. Puamad berjalan lagi di seluruh</p>	<p>how he had come to her. She was amazed because no one had been able to reach her.</p> <p>When they were about to arrive there, it turned out that the princess had brought lots of things, including liquor. When they arrived there she gave drinks to Puamad until he vomited. When he had vomited the bird heart came out, still completely undigested. Immediately the girl took it and swallowed it. After Puamad had vomited, he fell asleep. As soon as Puamad had fallen asleep, the girl took the hide, and said “Come on hide, fly to my bedroom.” When the girl had gone home, Puamad was left behind on the island.</p> <p>The island was surrounded by the sea; there was no way off of it. A long time after the girl had left, Puamad woke up. When he had woken up, no matter where he looked the girl and the hide were not there. The place where they had landed had no houses or people. Her promise to marry there was empty talk; there was no place to go there.</p> <p>So Puamad thought and thought, “Now how can I get home?” Puamad began to walk, walking around the whole island. It had no trees, there was only cogongrass, cogongrass growing, but as for trees, there were none.</p>
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<p>ot sinumuni, ontok-ko kayu, aso. Adi, pabpanaw-i lumongkop dit paka, waro sid tanga kabarasan ot songinan-i ot kayu. Adi, kikiwa nopo di Puamad om laga no siri, pongungkud. Asal-ko nokopongungkud, suwang no dit nuungkud, minomiluwang. Sinumuwang sid luwang. Nokosuwang peeri, madaada d̄fino, sampay sosodoy.</p> <p>Adi, aa-po leleed om waro not norongow di Puamad ot tombolog dot duwo neenan it tombolog. Okon-i-ko nunu, Luung om Kandaway. “Dii poy Ondig om mitangon kito ma,” ka dit Luung. “Adang no oy Ondig tu warot tulun diti siti,” ka dit Kandaway. “Dees oy Ondig, kada mogkorootan, songo ma ot tulun kalaga siti dot ugu diti ot koosodu,” ka dit Luung. “Amu, warot tulun diti siti,” ka dit Kandaway. “Ay, aso,” ka dit Luung, “mitangon kito,” ka.</p> <p>Adi, minitangon d̄fino beeri. “Waro no kekeelo oy Ondig,” ka dit Kandaway, “waro kabarasan ilo raja, kitanak dot duwo koyuwan. Ii raja nopo dino, kiwaro ot tombolog dot tayaaya,” ka. “Nga ara'at o nasip di raja, oy Ondig tu aa-po nosukod it tanak, minatay no. Minatay peeri, kiwaro minanansawo di Dayang, dot ara'at it minanansawo tu, tatad po dot minangan pokiakanay nga it tombolog di Raja. Nunu-i nga aa koyuu di raja. Tu okon-i-ko babanar-ko it koyuwan po dit tombolog ot pokiakanan dit</p>	<p>kawasan pulau itu. Tiba-tiba Puamad terlihat sebatang pokok kayu, nun di tengah-tengah pulau itu. Dengan tidak semena-mena, Puamad datang mendekati pokok kayu itu. Sesampainya ia di sana, dia terus mengorek tanah. Bila lubang yang dikoreknya sudah dalam sedikit, dia terus masuk. Sesudah Puamad masuk ke dalam lubang yang dikoreknya, dia terus berdiam diri di situ.</p> <p>Jadi, tidak berapa lama kemudian, terdengarlah oleh Puamad bunyi kicau dua ekor burung. Ia adalah burung bangau dan Burung Botak “Kawan, mari kita bercerita,” ajak Burung Botak. “Janganlah kawan, ada manusia di sini,” kata Bangau pula. “Kawan, janganlah merepek, mana ada manusia yang boleh sampai di sini, begini jauhnya pulau ini,” kata Burung Botak. “Tidak, ada manusia di sini,” kata Bangau. “Ah, tiadalah,” kata Burung Botak pula, “Mari kita bercerita,” sambungnya lagi.</p> <p>Jadi, burung itupun lalu bercerita. “Pada suatu masa dahulu kononnya, wahai kawan,” kata Bangau, “ada seorang Raja yang mempunyai dua orang putera. Sang Raja itu mempunyai burung peliharaannya. Tapi, nasibnya tidak baik kerana, belumpun putera-puteranya dewasa, dia telah mangkat. Setelah Sang Raja itu mangkat, ada pula Raja lain yang mengahwini Tuan Puteri, padahal Raja yang mengahwini Tuan Puteri itu jahat, dia asyik saja mahu makan burung peliharaan Almarhum Raja, sedangkan Almarhum Raja sangat sayang pada burung itu. Sebenarnya, bukan badan burung itu yang dia mahu makan, tapi kepala dan jantung</p>	<p>So, when he walked around all the cogongrass, in the middle of the island was one tree. So Puamad went to the tree and began digging. As soon as he had dug a hole, he entered it. He went into the hole. When he had gone into it, he did nothing until the sunset.</p> <p>Not much later Puamad heard two birds. Not just any birds, but a Stork and an Egret. “Hey, buddy, let’s tell folktales,” said the Stork. “Let’s not buddy, there is a human here,” said the Egret. “Come on, buddy, don’t talk nonsense, how can a human come here while it is so far from the mainland,” said the Stork. “Yes, but there is a person here,” said the Egret. “No, there aren’t any,” said the Stork, “let’s tell folktales.”</p> <p>So the told each other stories. “Once upon a time, buddy,” said the Egret, “there was a king who had two children. That king had a bird as a pet. But the king was ill-fated, buddy, because before his children were grown, he died. After he died, another king married the Queen, but the one who married her was bad, because he just wanted to eat the bird of the former King, whereas the former King loved that bird. In fact the king did not really want to eat the body of the bird, but its head and heart, because the head and heart were what was useful. If you eat those, you</p>
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<p>raja, ino-i nga iri not pokiakanan it tulu om it tunduundu, tu iri no ot ki-guna it tunduundu om it tulu tu, ong aakan iri nga opogi. Nga kasasalaan ma, amu-i naakan dit raja tu it duwo koyuwan ot minangakan. Na iri no dfino, om kokito dit raja dot aso no sino it tulu om it tunduundu, rinumasang sampay minaan bobogo it duwo koyuwan, sampay minogidu tu ong aa minogidu, maan patayo di raja,” ka. Madaada it kusay (Puamad) dot mokinongow.</p> <p>“Nga osian iri oy Ondig ot naajangan tu nokopitongkiyad, nga aa-i bo minatay,” ka dit Kandaway. “Ngaran-i dot nokopitongkiyad aa-i minatay,” ka. “Nga it tiso it totori it noogol, minabpanaw, om nakasambat dot tulun dot warot kungkung, nga naanu yo, nga kasasalaan, it kungkung naanu dot tongondu.</p> <p>Adi, aso no dineri oy Ondig, nga, ong iti kayu diti, ong warot tulun siti, ong kikiwa nopo dot tulun om manganu no ti gamut, om isansang sid busul om owiton sid weeg nga jumadi do kuda,” ka dit Kandaway. “Mabpanaw sid laut ot kuda, ajadi do kapal,” ka. Om pisinggulow i Puamad nga, jinumadi do pampang it tombolog tu, iri gima ot pinijonjiyan, ‘Ong ki-tulun siti, nga sumiliw kito do pampang’ ka. Pololopung po kabarasan dit tombolog, sinumiliw do pampang.</p> <p>Asal norongow di Puamad</p>	<p>burung itu sahaja, sebab kononnya jantung dan kepala burung itu yang berguna, kerana kalau kedua-duanya dapat dimakan, ia akan menjadi berani. Tapi masalahnya, Raja yang baru itu tiada pula memakannya, kerana anak Tuan Puteri yang memakannya. Itulah sebabnya, apabila Raja yang baru melihat bahawa kepala dan jantung itu tidak ada, dia terus marah dan memukul kedua-dua orang anak itu, sampai kedua-duanya lari dari rumah, sebab kalau mereka tidak lari, mereka akan dibunuh oleh Raja,” cerita burung Bangau. Puamad diam sahaja mendengarnya.</p> <p>“Tapi, kasihan sangat anak-anak itu kawan, sebab mereka telah terpisah, tapi tidak juga mati,” kata Bangau. “Walaupun mereka terpisah, mereka tidak mati juga,” sambungnya lagi. “Tapi, anak yang bongsu yang tertinggal, berjalan, dan telah berjumpa dengan orang yang ada kulit, dan dia telah mengambilnya. Tapi, masalahnya, kulit itu telah diambil oleh perempuan.</p> <p>Kini tiadalah sudah itu kawan, tapi, kayu ini, kalau ada orang di sini, dan dengan semena-mena orang itu mengambil akar kayu ini dan meletakkannya di bawah buntutnya dan kemudian dibawa ke laut, ia akan menjadi kuda,” kata Bangau. “Kuda itu akan berjalan di atas laut, dan akan menjadi seperti kapal,” sambungnya. Bila Puamad bergerak, burung itu menjadi batu kerana, itulah perjanjian, ‘Jika ada manusia di sini, kita akan jadi batu’, kata mereka. Berdebab bunyi burung-burung itu jatuh ke tanah, kerana telah menjadi batu.</p> <p>Apabila Puamad mendengar cerita</p>	<p>become brave. But the problem was that the king didn’t get to eat them before his two children had already eaten them. When the king saw that the head and heart were not there, he got so angry that he beat them until they both ran away, because if they did not run away, the king would have killed them.” Puamad listened silently.</p> <p>“But what a pity, buddy, for what happened to the children because they got separated. Still, they did not die,” said the Egret. “Although they got separated, it wasn’t the permanent separation of death. But the youngest who was left behind started walking and came across a man who had a hide, and he took it, but unfortunately that the hide was taken by a girl.</p> <p>So he no longer has it, buddy. But as for this tree, supposing there was a human here, should that person takes its root and put it under his crotch, and bring it to the sea, it would become a horse. When the horse goes on the sea, it would act as a ship.” At that point Puamad moved around and the birds turned into stone. This was because they had said, “If there were a person here, we would turn into stone.” The birds made a ‘thud’ sound when they turned to stone and dropped to the ground.</p> <p>As soon as Puamad had heard</p>
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<p>iri, lukan, panganu di gamut. Om maay pasansango sid busul, masam-ko at sumako bo kikiro, naan lansangay, nga milom pengkakat oh kuda, dot towowosio ot pukukuda tu, tamas kiawi o wulu. Om modtuuy minabpanaw dfino.</p> <p>Waro sid tanga dit laut kabarasan ot kapal, dot okodok no. Om toronong siri i Puamad kabarasan nga, ilo tanak muda ot sanganu. I Puamad diri, babanar-ko opogi, tu okon-ko boroson ot tulun pokoolun om korikot siri, insan-ko soudagar no nga amu-i kabarani dot rumikot siri, tu maan patayo. Ong i Puamad nogi nga elaan popo ot minongoy-i siri.</p> <p>Om kokito dit tanak muda, “Ees oy ambaya, da kaawasi do kuda nu. Ontod dit tokodok oku, sampay tidino, amu oku insan kokito do kuda dot kapanaw sid laut dot ugu diti ot karalom, olontungan do kapal,” ka dit tanak muda. “Ba, kukuoyon po ong ino not dogo do kuda,” ka di Puamad.</p> <p>“Nga, aa-nu gaam ino idagang?” ka. “Ay, amu. Nokuro tu idagang ku-i dot ong kadagang ku peeti nga nunu pot wayaan ku?” ka di Puamad. “O nga, miganti kito tit kapal,” ka. “Ay amu, aaku-i,” ka di Puamad.</p> <p>“O, waro pot itaak ku dikaw,” ka. “Nunu po?” ka di Puamad. “Waro po pisow ku,” ka dit tanak muda. “Nunu o guna ku do pisow? Waro no pisow ku,” ka di Puamad. “Ay,</p>	<p>itu, dia terus keluar, dan mengambil akar kayu. Dan kemudian meletakkannya di bawah buntutnya, seakan-akan menunggang kuda lagaknya. Maka, dengan tiba-tiba seekor kuda yang teramat cantik dan berbulu emas berdiri di situ, dan terus pula berjalan.</p> <p>Jadi, kononnya di tengah laut itu ada sebuah kapal yang ketika dipandang dari jauh, ia teramat kecil sekali. Lalu Puamad pergi kepada kapal itu, dan mendapati seorang anak muda pemilik kapal itu. Puamad ini sangat berani orangnya, kerana jangankan orang biasa, sedangkan saudagar sekalipun belum tentu berani datang di situ, sebab ia akan dibunuh. Tapi, lain pula dengan Puamad yang hanya tahu datang ke sana.</p> <p>Dan ketika anak muda itu nampak, “Hai kawan, cantik sangatlah kuda mu. Sejak kecil sampai sekarang ini, saya tidak pernah melihat kuda yang dapat berjalan di atas air yang sedalam ini, padahal kapalpun dapat berlabuh,” kata anak muda itu. “Ba, bagaimana lagi, kalau inilah kuda saya,” kata Puamad.</p> <p>“Tapi, kau tidak mahu menjualnyakah?” tanya anak muda itu. “Ah, tidak. Kenapa pula saya menjualnya, sedangkan kalau saya sudah menjualnya, apa lagi yang akan saya tunggang nanti?” kata Puamad. “Baiklah, tapi, mari kita berganti dengan kapal saya,” kata anak muda itu. “Ah, tidak, saya tidak mahu,” kata Puamad.</p> <p>“Baiklah, tapi ada lagi benda lain yang saya mahu beri,” kata anak muda itu. “Apa lagi?” tanya Puamad. “Saya ada pisau,” kata si anak muda. “Saya nak buat apa dengan pisau? Saya sudah ada pisau,” kata Puamad. “Hai</p>	<p>that, he got up and took the root. He placed it under his butt, as if he were mounting a horse, and suddenly there stood a horse, a beautiful horse, with fur and mane hair made of gold. So he set off straightaway.</p> <p>There was a ship on the sea which looked very small from afar. When Puamad came closer, a young boy turned out to be the owner. Not only would no ordinary person dare to go there, even a merchant would not be brave enough to go there because he would be killed. But Puamad was very brave. He just went there without giving it a second thought.</p> <p>When the young boy saw him, he said, “Wow, friend, what an awesome horse you have. From when I was small until now I have never seen a horse that can walk on the deep sea like this, where a ship can float.” “Well, that just happens to be what my horse is like,” said Puamad.</p> <p>“Are you willing to sell it?” he asked. “No; why would I sell it? If I sell it then what can I ride on?” said Puamad. “Yes but I’ll trade you this ship for it,” he said. “No, no deal,” said Puamad.</p> <p>“Okay, I have something else to throw into the deal,” he said. “What is it?” asked Puamad. “I have a knife,” said the young boy. “What use is a knife to me? I already have a knife,” said</p>
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<p>oy ambaya, aa-koh po nokeelo ti pisow ku. Suway no ti dogo do pisow, om suway no not dika do pisow,” ka dit tanak muda.</p> <p>“Ba, nunu po bida, sosompi basi-i o winaal,” ka di Puamad. “O poma nga, suway neeti,” ka. “Iti nopo ti dogo do pisow diti, nga tinungkusan, inturu neeti tungkusay,” ka. “Adi, nunu ot kolobian not dikaw do pisow?” ka di Puamad. “Iti nopo ot kolobian tit dogon do pisow diti, ong waro ot tulun dot pokipapatayan nu, aa-koh poma kasambat dit tulun, iti nopo tit pisow ot suwon nu mamatay nga, matay it tulun,” ka dit tanak muda. “Boroson nu nopo dot patayo i kuwo ka, nga kondiri tit pisow ot mooy sid tulun,” ka dit tanak muda.</p> <p>“Ngg, taaw no, nunu o guna dino?” ka di Puamad. “Nga ba, ong kenginan nu nobo ti kuda ku, tidak apa nobo, itaak ku dikaw,” ka di Puamad, om pataako no it kuda yo. It tanak muda nga nitaak no sid di Puamad i kapal om it pisow yo.</p> <p>Nokopiganti iri, ba sosompi minabpanaw no d̄ino, minitongkiyad no d̄ino. Nokensosodu, “Dii poy pipisow om, ong babanar-i-ko pisow koh dot tinungkusan, patayo at tanak muda,” ka di Puamad. Noboros peeri, milom aso siri it pisow. Aa-po leeled om intangay di Puamad nga, rinumatu-i it tanak muda dit maasako sid kuda.</p> <p>Onuwo no di Puamad it kuda, pabpanaw no. Poogolo</p>	<p>kawan, kau belum tahu pisau saya ni. Pisau saya lain, dan pisau kau pula lain,” kata si anak muda.</p> <p>“Apa bezanya, ‘kan sama-sama juga diperbuat daripada besi?” kata Puamad. “Ya, memang, tapi yang ini lain,” kata si anak muda, “Pisau saya ni, adalah pisau pusaka, sudah tujuh kali menjadi pusaka,” kata si anak muda. “Jadi, apa kelebihan pisau kau itu?” tanya Puamad. “Kelebihan pisau saya ni, kalau ada orang yang ingin kau bunuh, walaupun kau tidak pergi kepada orang itu dan hanya menyuruh pisau ini untuk membunuhnya, orang itu pasti akan mati,” kata si anak muda, “Kau hanya perlu katakan, bunuh si anu, dan pisau ini sendiri yang akan pergi kepada orang itu,” kata si anak muda.</p> <p>“Mm, entahlah, apa gunanya ‘tu?” kata Puamad, “Tapi, kalau kau hendak sangat dengan kuda saya ini, tidak apalah, saya akan berikan pada kau,” kata Puamad, dan kemudian memberikan kuda itu kepada si anak muda. Anak muda itu juga memberikan kapal dan pisaunya kepada Puamad.</p> <p>Setelah kedua-duanya bertukar milik, kedua-duanya pun pergi dan berpisah. Ketika sudah agak jauh sedikit, “Wahai pisau, kalau memang benar kau adalah pisau pusaka, bunuh anak muda itu,” kata Puamad. Selesai saja Puamad mengucapkan kata-kata itu, pisau itupun terus hilang entah ke mana. Tidak lama kemudian, apabila Puamad melihat ke arah anak muda itu, dia mendapati bahawa anak muda itu jatuh dari atas kuda.</p> <p>Kemudian Puamad mengambil semula kudanya, lalu pergi. Dia</p>	<p>Puamad. “Hey, friend, you don’t know about my knife yet. My knife is different than your knife,” said the young boy.</p> <p>“Well, what’s the difference? They are both made of steel,” said Puamad. “Even so, this is different,” he said. “This knife of mine is an heirloom piece, passed down for seven generations,” he said. “So what is special about your knife?” asked Puamad. “What is special is that if you want to kill someone, even though you don’t meet that person, if you tell the knife to kill him, then it goes and kills that person,” said the young fellow. “Just tell it to kill so and so, and the knife goes to that person all by itself,” said the young boy.</p> <p>“Hmm, I don’t know, what use is that?” said Puamad. “Alright, if you want my horse, never mind, you can have it,” said Puamad, and gave the horse to him. The young fellow gave the ship and the knife to the boy.</p> <p>After they had made the exchange, the young fellow left and so they were separated. When the young fellow had gotten a ways away, Puamad said, “Oh knife, if you are truly an heirloom knife, then kill the young fellow.” As soon as he had said that, the knife was no longer there. Not much later as Puamad watched, the young boy fell off his horse as he was riding.</p> <p>Then Puamad retrieved the horse and set off again. He left</p>
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<p>ne kapal, aa-i minangan onuwo it kapal, i kuda not minaan onuwo. “Dii poy kukuda om, ong babanar-i-ko ôosundu koh, kayo ad tongondu,” ka. Noboros peeri, tad simbul-i tit kuda, om laguy no nga sed loliyan dit tongondu. Nokotigog nogi tit tongondu dot nokoguyu it niyonon yo tu it sinokoon dit kuda.</p> <p>Nokorikot po siri, lintuun no i Puamad mantad sid kuda nga iri-iri i gamut di kayu. Onuwo no i gamut di kayu, posuwango no sid pakit. O nga nokotigog ti tongondu. “Hay oy Aka, nunu o winayaan nu tu nokosusuut koh-i dogon?” ka dit tongondu. “Aso, minabpanaw,” ka di Puamad. “Nga, deeh babanar koh noy adi dot ki-akal koh. Bôoborosan nu ‘silo kito misasawo’ kanu, okon-i-ko babanar-ko minisasawo ot tinomod kito; minongâakal koh-i dogon. Nga beenoy miiakal kito no ka,” ka di Puamad. “Songo po pangangatan nu dogon?” ka. “Pogium no do pangangatan nu dogon,” ka. Madaada kabaranan it tongondu, aa no nakasambut.</p> <p>Adi, pôo'inumo no di Puamad it tongondu sampay noowukan, nokeelob. Keelob nga neelob it tunduundu, ôonuwo no di Puamad, toolono no. Naanu po it tunduundu diri, pogidu no i Puamad. Aa-i</p>	<p>tinggalkan kapal si anak muda, hanya kuda saja yang diambilnya. “Wahai Sang Kuda, kalau memang benar, kau kuda ajaib, mari kita pergi kepada Tuan Puteri,” katanya. Selesai saja dia mengucapkan perkataan itu, dengan tidak semena-mena kuda itu terus melambung ke atas, dan kemudian melompat, sehingga tiba ke bilik khas Tuan Puteri. Tuan puteri pula sangat terkejut kerana bilik khasnya bergoyang, akibat dihinggapi oleh sang kuda.</p> <p>Apabila saja sampai di situ, Puamad pun turunlah dari kudanya dan kudanya itu berubah menjadi akar kayu semula. Lalu diambillah akar kayu itu oleh Puamad dan memasukkannya dalam sakunya. Tuan Puteri pula amat terkejut dengan kehadiran Puamad di situ. “Aduh kanda, apa yang kanda naiki sehingga kanda boleh sampai di sini?” tanya Tuan Puteri. “Tiada, berjalan sahaja,” jawab Puamad. “Tapi, memang benarlah dinda ini sangat bijak menipu. Dinda kata, ‘kita akan berkahwin di sana’, tapi dinda tidak menepati kata-kata dinda itu, dan dinda hanya bertujuan untuk menipu kanda. Tapi hari ini, marilah kita sama-sama menggunakan kebijakan kita masing-masing,” kata Puamad. “Di mana lagi dinda mahu mengajak kanda?” tanya Puamad. “Cuba dinda cari lagi tempat dinda mahu mengajak kanda,” kata Puamad. Tuan Puteri terdiam tanpa dapat mengatakan apa-apa.</p> <p>Lalu, Puamad memberikan minuman keras kepada Tuan Puteri sehingga Tuan Puteri menjadi mabuk lalu termuntah. Apabila Tuan Puteri termuntah, dia telah memuntahkan jantung burung yang ditelannya, lalu diambil oleh Puamad dan Puamad</p>	<p>the ship. He did not take the ship, but took the horse. “Oh horse, if you truly have magical power, let’s go to the girl,” he said. As soon as he had said that, the horse ascended and then jumped and arrived at the girl’s palace. The girl was startled because her bedroom shook when the horse he was riding landed.</p> <p>When he got there Puamad dismounted from his horse and it turned back into a tree root again. He took the root and put it into his pocket. The girl was startled. “Older brother, what was your means of transport since you were able to follow me?” she asked. “Nothing, I just walked,” said Puamad. “But you sure are a tricky one younger sister. You say, ‘We’ll get married over there,’ and you never intended to actually get married; you were tricking me. But this time we’ll trick one another. Where do you want to bring me to this time? Figure out a new place to bring me to.” The girl remained silent, giving no answer.</p> <p>Then Puamad gave drinks to the girl until she was drunk and then vomited. When she vomited out came the heart she had swallowed. He took it and swallowed it. When he had gotten the heart he left. He did not marry</p>
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<p>minangan sowoo it tongondu.</p> <p>Adi, mîinabpanaw no kabarasan iri diino i Puamad. Pabpanaw, keesaan, koduwaan, kotoluan, kaapatan, kolimaan, kaanaman ka do maapâanaw no. Kasampot po ah kumoturu om nakalaga no wâagu do pomogunan. Kalaga do pomogunan, pomogunan-i do raja. Korikot sid walay, “Dii poy maman om, alagaan kow-i oy?” ka di Puamad. “Ay, dii poy Oto om, osodu po dialo tutulakon no, susungkangon no ong ki-rintod ki-sukang o walay, nga pagka om aso-i, indakod-i pogi ay,” ka di Raja. Indâakod no i Puamad. Keendakod iri, somungo no do keenggatan, kosigupan, sampay nakaakan.</p> <p>Kodung nopongo mangakan i Puamad, “Dii poy Oto,” ka dit Raja, “pagka tu nakaakan koh no, ki-lombusan koh po ka dino ko aso?” ka. “Ay, kikiro bo dara diti, lumombus po beeti daraay. Nga modop oku po siti beenoy, suuwab om lumombus oku nogi,” ka di Puamad. “O nga, awasi no dara ino lumombus koh nga awawasi pong pogulian nu tu, waro ot araat sorîid lombus ti pomogunan ya diti. Limo pot pomogunan, sid konom no o gisom dat warot tulun dot araat do maamatay,” ka. “Nga babanar peelo dot amu adapat do lumawan,” ka. “Nokuro? Nunu o pasal kabarasan oy</p>	<p>pula melannya semula. Selepas mengambil jantung burung itu, maka Puamadpun segeralah pergi dari situ. Dia tidak mengahwini Tuan Puteri.</p> <p>Setelah itu, Puamad pun memulakan perjalanannya. Dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima hinggalah hari yang keenam Puamad mengembara. Apabila genap pada hari yang ketujuh, tibalah ia pada sebuah perkampungan (negeri). Bila dia tiba di perkampungan itu, rupanya perkampungan (negeri) itu juga adalah perkampungan raja. Ketika ia sampai di istana, “Ampun tuanku raja, bolehkah hamba naik?” tanya Puamad. “Wahai anakanda, ketika anakanda masih jauh lagi beta sudah menolak anakanda seandainya istana beta ini mempunyai pantang larangnya. Tapi, oleh kerana istana beta ini tidak mempunyai pantang larang, maka silakan naik anakanda,” jawab Raja. Maka, Puamad pun naiklah ke istana raja.</p> <p>Setelah Puamad naik, ia telah dihidangkan dengan sirih pinang, tembakau kirai dan seterusnya makanan. Apabila Puamad selesai makan, “Wahai anakanda,” kata Raja. “Oleh kerana anakanda sudah makan, adakah anakanda mahu meneruskan lagi perjalanan atau tidak?” tanya Raja. “Hmm, niat dalam hati, memang anakanda ingin lagi meneruskan perjalanan. Tapi anakanda mahu bermalam dahulu di sini, esok pagi barulah anakanda akan meneruskan perjalanan,” jawab Puamad. “Baiklah, niat hati anakanda itu memang sangat baik, tapi lebih baik lagi jika anakanda berpatah balik sahaja, sebab di perkampungan yang seterusnya ada hal yang tidak baik. Masih ada lima buah kampung (negeri) lagi yang perlu</p>	<p>the girl.</p> <p>So then Puamad set off. He went for the first, second, third, fourth, fifth and sixth day. When it came to the seventh day he came to a village once again. The village he got to was the village of a king. When he got to his palace he said, “Oh uncle, may I come into your dwelling?” The King said, “Son, when you were still far off I would have turned you away if there were any prohibitions on our palace, but since there are none, come up into the palace.” So Puamad went up into the palace. He was greeted with betelnut, tobacco fixings and a meal.</p> <p>When Puamad was done eating the King said, “Son, since you have now eaten, do you have somewhere that you need to continue your trip to?” Puamad said, “I would like to go on, but I’ll only go on with my trip tomorrow.” The King said, “It might be good for you to continue on, but it would be even better if you turn back because there is something bad happening in the following villages you would come to. After five villages and at the sixth there is an evil killer. You won’t be able to fight him.” Puamad asked, “Why? For what reason is this person killing people Uncle?” The King answered, “I don’t know. I just</p>
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<p>maman tu mamatay?” ka di Puamad. Om, “Ay aaku elaan tu tabar nogi ino ot norongow ku do waro kabarasan o maamatay ot tulun,” ka di Raja. “Ay, araat ino,” ka di Puamad.</p> <p>Susuwab peeri, linumombus no. Ugu-i diri, kaanaman-i maapânaw, sid koturu, nakalaga nogi do walay, sid pomogunan. Adi, koduwo, kotolu do pomogunan, kaapat, kolimo. Sid kolimo, “Dess oy Oto,” ka dit Raja, i kinalagaon, “kada no lumombus tu sîilo no ad lolôombus diti it tulun di maamatay,” ka. “Ay amu, lumombus oku-i diti, intangay ku pong isay ino tulun dino tu araat ino,” ka di Puamad. Na, linumombus-i, om kalaga, aa-i owudut tu, kamasan no kabarasan dot tumulud dot iso om sîimbiton it tulun, iso om sîimbiton ka.</p> <p>Kalaga i Puamad, modtuuy samung, “Dii poy ambaya om tingkod!” ka di Puamad, “ingkoyod!” ka. “Ingkoyod, koyo mangay indosoo mamatay not ongo tulun tu</p>	<p>dilalui, dan pada perkampungan (negeri) yang keenam itulah letaknya seseorang yang jahat dan suka membunuh,” kata Raja. “Dan orang itu tidak dapat dikalahkan,” kata Raja lagi. “Kenapa? Apa sebabnya dia mahu membunuh, tuanku?” tanya Puamad. “Beta tidak tahu kenapa, sebab hanya khabar sahaja yang beta dengar bahawa kononnya ada pembunuh,” jawab Raja. “Ya, hal itu memang tidak baik,” kata Puamad.</p> <p>Keesokan harinya, Puamad pun meneruskan perjalanannya. Namun, sama juga halnya sebab enam hari lamanya Puamad berjalan, dan bila tiba pada hari yang ketujuh barulah Puamad tiba di sebuah perkampungan (negeri). Begitu juga seterusnya iaitu pada perkampungan (negeri) yang kedua, ketiga, keempat dan kelima. Ketika Puamad tiba pada perkampungan (negeri) yang kelima, “Wahai anakanda,” kata Raja tempat Puamad datang, “janganlah anakanda meneruskan perjalanan, sebab pembunuh itu sudah dekat dengan perkampungan (negeri) ini,” kata Raja. “Ahh tidak, anakanda kena teruskan juga perjalanan anakanda sebab anakanda mahu melihat siapakah dia orang yang suka membunuh itu, jahat tu,” jawab Puamad. Maka, Puamad pun meneruskan perjalanannya. Dan ketika Puamad sampai, hal itu tidak dapat disangkal lagi sebab pada waktu itu, pembunuh itu sedang asyik membunuh orang ramai dengan cara menyambar mereka satu demi satu.</p> <p>Sebaik sahaja Puamad tiba, ia terus sahaja pergi menyongsong dan berkata, “Wahai sahabat, berhentilah!” kata Puamad. “Berhentilah!” katanya. “Berhentilah kau, janganlah kau habisi membunuh orang-orang itu, kasihan,”</p>	<p>heard that there is someone who is killing people.” “That sounds bad,” said Puamad.</p> <p>On the next day Puamad continued on. In the same way as previously he walked for six days, and on the seventh day came to a house in a village. He came to the second, third village, the fourth, and fifth. In the fifth a King in the village he had reached said, “Son, don’t continue on further because in the next village is a killer.” Puamad said, “I’m still going to go on to see who that evil person is.” So he journeyed on and when he got to the village what they had told him was true. Right then the person was flying and swooping down on people and attacking them one by one.</p> <p>When Puamad got there he went to meet the person. “Friend, stop it,” he said. “Stop, don’t persecute the poor people.” The man said, “Friend, I’m not going to stop.” Puamad asked, “Why</p>
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<p>osian!” ka. “Haay oy ambaya, aki-i diti mingkoyod!” ka. “Nokuro tu patayon nu not tulun?!” ka di Puamad. “Nokuro tu aa-koh tumingkod mamatay dot tulun?!” ka. “Aaku-i diti mingkoyod mamatay dot tulun ong aaku po matay doyoku!” ka di Muamad. “Nunu o pasal?” ka di Puamad. Om, “Asee kogunaan dot iseeso oku po miyaw, tu waro tobponee ku diti nga minatay it tobponee ku. Adi, mokiisusuut oku diti,” ka. “Nunu o guna do miyaw oku dot minatay-i Yadi?” ka. “Adi, iti neeti o pasal dot mamatay oku dot tulun tu tatayon ku po om maan oku patayo,” ka. “Nga aki-i patayon dat tongo tulun,” ka di Muamad. “Haay oy ambaya, ingkoyod,” ka. “Ugu poma dino nga ingkoyod po,” ka di Puamad. “Aaay amu, aki-i mingkoyod!” ka di Muamad. “Ay, ingkoyod no!” ka di Puamad. “Iningkoyod po, mituturan kito po,” ka. Pagka osusugul-i diino iri, na miningkoyod toruay. “Ogom-ogom po oy ambaya, mituturan kito po,” ka. “Tu yoku diti nga osodu-i o nontodonon ku,” ka di Puamad. “Okon-i-ko tulun oku diti siti,” ka.</p> <p>Pituturan. “Soritao po dot okukuro ot kapapatay dit tobpinee nu,” ka di Puamad. Maay diino kabarsan soritao, madaada i Puamad mokinongow. “Haay oy ambaya, yoku nga ki-waroi ot tobponee ku toñ diti sabanar no,” ka di Puamad. “Nga, yoku</p>	<p>katanya. “Haii sahabat, saya tidak akan berhenti!” jawab Muamad. “Mengapa engkau membunuh orang-orang itu?!” tanya Puamad. “Kenapa kau tidak mahu berhenti membunuh?!” tanyanya. “Saya tidak akan berhenti membunuh selagi saya belum terbunuh,” jawab Muamad. “Tapi, apa sebabnya?” tanya Puamad. “Tiada gunanya saya hidup seorang diri lagi, sebab saya mempunyai saudara tapi ia sudah meninggal dunia. Jadi, saya mahu mengikuti jejaknya,” jawab Muamad. “Apa gunanya saya seorang sahaja yang masih hidup sedangkan adik saya itu sudah meninggal dunia,” katanya. “Jadi, inilah sebabnya saya mahu membunuh supaya orang akan bunuh saya,” katanya lagi. “Tapi, orang-orang itu tidak juga membunuh saya,” sambungnya. “Haii sahabat, berhentilah engkau,” tegah Puamad. “Walaupun begitu, kau berhentilah dulu,” katanya. “Ahh tidak, saya tidak akan berhenti!” jawab Muamad. “Berhentilah dulu, kita bercerita dulu,” kata Puamad. Nah, oleh kerana Puamad sangat memaksa supaya Muamad segera berhenti, maka Muamad pun berhentilah. “Kau duduk dulu, kita bercerita dulu,” kata Puamad. “Sebab, saya inipun datang dari jauh juga,” kata Puamad. “Saya bukannya orang asal di sini,” katanya.</p> <p>Lalu, berceritalah mereka, “Ceritakan dulu bagaimana saudaramu meninggal dunia,” kata Puamad. Maka berceritalah Muamad, dan Puamad pula diam sahaja mendengar cerita Muamad. “Haii sahabat, sebenarnya, sayapun juga mempunyai seorang saudara,” kata Puamad. “Dan sebenarnya tujuan saya mengembara</p>	<p>are you killing people?” Muamad answered, “I’m not going to stop killing people until I myself am dead.” “Why?” asked Puamad. “There is no use in me living longer all alone. I had a brother but my brother died. So I want to follow him. Of what use is it for me to live when my younger brother is dead? So that is why I’m killing people, so that I may also be killed. But no one kills me.” Puamad urged him, “Friend, stop. Even in your situation you should stop.” Muamad said, “No, I’m not going to stop.” “Stop now,” said Puamad. “Stop now and let’s talk.” Since he was so insistent he stopped for a while. “Sit down and let’s talk, friend,” said Puamad. “I am also from a long ways away. I’m not a local.”</p> <p>So they talked. “Tell me the story of how your brother was killed,” said Puamad. So he told him and Puamad listened silently. “Friend, actually I also have a brother,” said Puamad. “Actually I’m travelling around looking for my brother as well. How did you two get separated?” asked Muamad. So Puamad told him the</p>
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<p>diti sabanar no maan ku do mabpanaw diti nga mogium oku-i dit tobponee ku,” ka. “Adi, okukuro ot dikowu dino dot kopipitongkiyad?” ka di Muamad. Na, soritao no di Puamad. “Ay diis oo, Yadi koh bala diti,” ka. “Awawasi-i poma dot aa-koh-i bala minatay. Ondos ku nong minatay koh. Kinumukuro koh po diri oy Adi tu aa-koh minatay?” ka di Muamad.</p> <p>“Aki-i minatay nga ino po, yoku diti ogumu o naajajangan ku,” ka di Puamad. “Iri nopo it godingan balaay dit minongowit dogon diri, okon-i-ko sid gowuton o nulion,” ka di Muamad. “Tu i godingan balaay diri, tayaaya do Dayang,” ka. “Adi, tatâad po do pinongowitan dogo, sid walay yo. Adi minangan oku onuwo di raja dot anak angkat,” ka. “Naa oku onuwo dot anak angkat, om sampay nga nipasawo dogon it tanak yo,” ka di Muamad. “Na, ki-sâawo oku no yoku diti oy adi,” ka di Muamad. “Ba, ikaw?” kam. “Ngg, aso po dogo. Waro-i naajangan ku nga aaku po eengin do sawo,” ka di Puamad.</p> <p>Na, nokopitolunung po dîino beeri di Muamad om i Puamad, baru nogi om minanansawo dîino i Puamad. Adi, pagka tu ki-tobponee it Dayang dit sanganu dit godingan, na iri no dîino ot minangan sowoo di Puamad. Na, iri diri, nakasawo po i Puamad, aki-i elaan dot ki-tompus po ko kukuro, ino no</p>	<p>ini adalah untuk mencari saudara saya itu,” kata Puamad. “Jadi, apa sebabnya kamu terpisah?” tanya Muamad. Nah, Puamadpun menceritakan peristiwa yang menyebabkan mereka terpisah. “Alamak, engkau rupanya adik saya itu,” kata Muamad. “Sungguh baiklah kau tidak juga meninggal dunia. Saya sangka kau sudah meninggal dunia. Bagaimana lagi kau tidak meninggal dunia?” tanya Muamad.</p> <p>“Ya, saya tidak juga meninggal dunia tapi banyak sekali pengalaman yang telah saya lalui,” jawab Puamad. “Gajah yang telah membawa saya itu tidak membawa saya dalam hutan,” kata Muamad. “Sebab gajah itu adalah binatang mainan Tuan Puteri. “Jadi, ia telah membawa saya di istananya. Dan raja telah mengambil saya sebagai anak angkatnya,” katanya. “Dia telah menjadikan saya anak angkatnya dan seterusnya mengahwinkan saya dengan puterinya,” cerita Muamad dengan panjang lebar. “Dan saya ini ‘dik, sudah beristeri,” kata Muamad. “Bagaimana pula dengan kau?” tanya Muamad kepada adiknya Puamad. “Hmm, saya belum mempunyai isteri. Ada juga yang saya jumpa, tapi saya belum terbuka hati untuk beristeri,” jawab Puamad.</p> <p>Nah, setelah Muamad dan Puamad bertemu semula, maka berkahwinlah Puamad. Dan oleh kerana Tuan Puteri pemilik gajah itu mempunyai seorang adinda puteri, maka puteri itulah yang telah dikahwini oleh Puamad. Jadi, setelah Puamad berkahwin, saya tidak tahu lagi sama-ada masih ada penghujungnya atau bagaimana, hanya setakat itu sahaja yang saya ingat dan saya dengar. Tamat.</p>	<p>story. “Oh my, you are my younger brother,” said Muamad. “It’s good that you didn’t actually die. I thought you had died. What did you do that you didn’t die?”</p> <p>“I wasn’t killed but I’ve had lots of adventures,” said Puamad. “The elephant that carried me off was not going back to the jungle. That elephant turned out to be the pet of a princess. So the elephant brought me to her house. The king took me in as an adopted child. He made me an adopted child and directed me to marry his daughter. So now I have a wife. How about you?” asked Muamad. “I’m not married yet. I came across someone but I don’t want to marry yet,” said Puamad.</p> <p>After Muamad and Puamad became reacquainted Puamad finally got married. Since Muamad’s wife had a younger sister, that is who Puamad married. After he got married, I don’t know if there is more to the story or not, but that is as much as I remember. The End.</p>
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gisom dot aandaman ku om norongow ku. Noompus.		
General Editor / <i>Penyunting Umum</i> : James Johansson		
Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i> : Rosnah Nain & Janama Lontubon		
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Muamad om i Puamad (2) Tinangon di Unun Moroon Kg. Batition 1994	Muamad dan Puamad (2) Diceritakan oleh Unun Moroon Kg. Batition 1994 Terjemahan Melayu: Rosnah Nain 2013	Muamad and Puamad (2) Told by Unun Moroon Batition Village 1994 English: Nelleke & James Johansson 2013
<p>Waro no ka ka dino. Warot iso kusay om iso tongondu, minisasawo. Aa songkuro koleed o kinopisasawaan ka, om minonontiyen no it tongondu ka. Om kosusu kabarsan iri nga, kusay. Punganay nopo i tanak dino, nga i Muamad. Boyoo nopo di mindakod no i tanak diri, minonontiyen no kembang i tongondu ka ka. Om kosusu kabarsan ilo nga kusay-i kembang ot tanak. Punganay nopo i tanak dino, nga i Puamad. Arati i Muamad om Puamad i ngaran di tanak. Boyoo nopo di mindoo mindakod no i totoori diri, tinumimpun no sumakit i tama ka. “Yoku ot sumakit,” ka om, turus nga minatay kabarsan it tama.</p> <p>Sombulan mantad di kinapatayan di tama diri, sinumakit no i tidi ka ka, ugu om irad di gama di tama dot sumakit tu kadung-ko nopurimanan i panakit yo nga turus minatay</p>	<p>Pada zaman dahulu, kononnya ada seorang lelaki dan seorang perempuan yang telah berkahwin. Setelah mereka berkahwin, tidak lama kemudian, si perempuanpun lalu mengandung. Setelah bersalin, mereka mendapat seorang anak lelaki, lalu anak itu mereka namakannya Muamad. Lalu, setelah anak itu sudah pandai naik-turun tangga, perempuan itupun mengandung lagi. Tidak lama kemudian, diapun bersalin dan mendapat seorang lagi anak lelaki. Lalu, mereka menamakan anak itu sebagai Puamad. Bererti anak mereka adalah Muamad dan Puamad. Setelah anak bongsunya sudah pandai naik-turun tangga, tiba-tiba ayah mereka jatuh sakit. Tidak berapa lama ayah mereka sakit, tiba-tiba ayah mereka meninggal dunia.</p> <p>Setelah genap satu bulan ayah mereka meninggal dunia, tiba-tiba pula ibu mereka sakit lalu meninggal dunia seperti ayah mereka. Kini hanya tinggal mereka berdua sahaja yang tinggal di rumah itu.</p>	<p>Once upon a time there was a man and a woman who got married. Not too long after they had gotten married the wife got pregnant. When she had given birth it turned out to be a boy. They called their son Muamad. When their son was old enough climb the stairs, the woman got pregnant again. She gave birth to a second son. They called the child Puamad. So the names of their children were Muamad and Puamad. When the youngest one was old enough to go up and go down the stairs the father fell ill. “I am sick”, the father said, and died straightaway.</p> <p>One month after the death of the father, the mother fell ill, and just like had happened to their father, as soon as she felt that she was sick she died straightaway. So now there were only the two of</p>

<p>ka ka. Dadi, komoyon duwo po yoalo koyuwan o miniyon di walay, tu i tidi om i tama nga napatay no.</p> <p>Pagka tu nosianan i kamaman di tanak, i tobpinee di tama, kikiwa nopo om, maay no rangkato at duwo koyuwan ka ka. Minaan rangkato sid doo dot walay. Jadi sombulan, duwo nowulan ka ka, do koleeday, sisilo ah tanak, aali-ali nga sampay opod toon sisilo ah tanak ka.</p> <p>Adi, at kamaman di Muamad om i Puamad dilo kabarasan, kiwaro tayaaya do tombolog dot reetan dot sarang kabayuk. Adi, warot iso tadlaw kabarasan, “Des oy nanak,” ka da kusay dot i sawo doo o komoyon, “norikot no tiya ku dot tiakan oku da sarang kabayuk dat piniara ku,” ka dat kusay. “Ba, ombo kono bo dino,” ka di sawo.</p> <p>Mangay neri onuwo om garaso no. Kadung nagaras, tunuway no kabarasan. Notunuwan-i, minaan no dfino ralago om rinakan nogi dino.</p> <p>Adi, ka da kusay, “Leed dot misingkaansak dino takanon om ino rinapa, modop oku po,” ka. “Kadung-ko aansak ino rinapa dino, maan oku no dikoo posikay,” ka da kusay ka. “O bo,” ka da tongondu, i sawo doo. Na, minodop nōono iri. Kadung nokosuwang sid lamin, nokoodop no i kusay.</p> <p>Ka di tongondu, “Oy katanganakan kow om panagow</p>	<p>Oleh kerana pakcik mereka merasa kasihan dengan dua beradik itu, maka dia mengambil anak itu dan membawanya pulang ke rumahnya. Segala barang-barang milik kedua beradik itu juga di angkat semuanya. Selepas beberapa bulan pakcik itu membawa kedua beradik itu di rumahnya, anak-anak itu merasa seolah-olah sudah sepuluh tahun mereka tinggal di sana.</p> <p>Pakcik kepada Muamad dan Puamad ini kononnya ada memelihara sejenis burung yang bernama Sarang Kabayuk. Pada suatu hari, lelaki itu berkata kepada isterinya, “Sayang, sudah sampai masanya saya mahu makan burung yang saya pelihara itu,” katanya kepada isterinya. “Terserah padamu,” jawab si isteri.</p> <p>Lalu lelaki itu mengambil burung itu lantas menyembelihnya. Setelah burung itu sudah disembelih, diapun lalu membakarnya. Setelah burung itu selesai dibakar, dia terus memotong lalu memasaknya.</p> <p>Kata si lelaki, “Sementara lauk itu belum masak, ada baiknya saya tidur dulu,” kata si lelaki. “Jika lauk itu sudah masak, tolong kejutkan saya ya,” katanya lagi. “Baiklah,” kata si isteri. Lalu sang suami pun masuk ke dalam bilik dan terus tertidur.</p> <p>Kemudian perempuan itu berkata pula kepada anak-anak</p>	<p>them living in the house, for their father and mother had already died.</p> <p>Because their uncle, the brother of their father, had pity on the children, he moved them and all their possessions to his house. After the children had been there for one or two months everything was fine, as if they had lived there for ten years.</p> <p>The uncle of Muamad and Puamad had a pet bird of a breed called Sarang Kabayuk. One day the man said to his wife “Dear, the time has come that I want to eat the Sarang Kabayuk that I have been keeping.” “All right, up to you,” said his wife.</p> <p>She took the bird and slit its throat. After she had killed it, she burned off its feathers. After burning off its feathers she butchered it and cooked it.</p> <p>Then the man said, “It will be a while before the rice and meat is cooked, I’m going to sleep. Wake me up when the meat is cooked.” “All right”, said the woman – his wife. Then the man went to sleep. As soon as the man had entered the bedroom, he fell asleep.</p> <p>The woman said “Children, go fetch some water.” She told the</p>
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<p>kopow,” ka. Minangan suuo managow i tanak i nokentoron sid doo. Posik mogulu i Muamad, “Kukuro melo at minangan garaso di Maman dilo?” ka. “Ay, taaw ma, aaku-i ela'an ong okukuro o rasa,” ka di Puamad ka. “Sampod yoku om elaan ku no,” ka. “Kukuro meelo? Maay kito umbalay,” ka di Muamad. Onuwo no i tangga om mangay no saano om minamanaw no minaya ponong sid ropuan.</p> <p>Pomurut insan-i i gugulu, nga tatad ot nopurut i tulu di sarang kabayuk. Pomurut no i totoori, iri nga tatad ot nopurut i tunduundu dit sarang kabayuk. Mangay no kabarasan dit miduduwo tolono. I tulu nga tinolon di gugulu om it tunduundu nga i totoori o minonolon. Pâamanaw no kumaa id weeg. Korikot id weeg, maay no posogoo i tangga kabarasan.</p> <p>Leed do taa po nokooli i tanganak diri mantad sid weeg, noposik no i kusay. “Ba, naansak no ke rinapa diri?” ka di kusay. “Oo, naansak no,” ka dit tongondu. Adi, minangan no dîino beeri sodiao dit tongondu i kaakanan kabarasan. Pokionuwo di kusay it tulu om it tunduundu nga, sadang-i do mogiim it tongondu di tulu om i tunduundu nga aso-i siri</p>	<p>buah suaminya, “Anak-anak, pergilah kamu mengambil air,” katanya. Perempuan itu telah menyuruh anak-anak buah suaminya untuk mengambil air di sungai. Lalu Muamad yang bangun dahulu, berkata, “Bagaimana agaknya rasa burung yang pakcik potong itu?” tanya Muamad. “Entahlah pula, saya tak tahu,” jawab si Puamad. “Saya lebih-lebih lagi tidak tahu,” kata Puamad lagi. “Macamana rasanya ya, mari kita cuba,” kata Muamad lagi. Lalu mereka mengambil alat menyimpan air, yang diperbuat daripada bambu dan terus pergi ke sungai untuk mengambil air. Mereka mengambil jalan belakang di sebelah dapur.</p> <p>Sebelum itu, mereka mengambil ketulan daging burung yang ada dalam periuk. Terdahulu mengambilnya adalah yang sulung. Dia telah terambil bahagian kepala burung itu. Dan menyusul pula yang bongsu. Dan telah terambil jantung burung itu. Setelah kedua orang beradik itu mengambilnya, mereka terus menelannya. Setelah itu, mereka pun meneruskan perjalanan untuk mengambil air. Sesampainya di sungai, mereka terus mengisi bekas yang mereka bawa itu.</p> <p>Sementara anak-anak itu masih di sungai, si pakcik pula telah terjaga dari tidurnya. “Sudah masak agaknya lauk itu ya?” katanya. “Ya, sudah,” jawab si isteri. Lalu si isteri pun menyediakan makanan untuk suaminya yang berlaukkan burung Sarang Kabayuk. Sang suami pula maminta bahagian kepala burung itu bersama-sama dengan jantungnya, akan tetapi dia tidak menjumpainya.</p>	<p>children who had come to live with her to fetch water. Muamad woke up first and said “What is the bird like that uncle slaughtered?” “I don’t know how it tastes”, said Puamad. “How much less do I know,” he said. “I wonder what it’s like; let’s try it,” said Muamad. They took a bamboo water container, carried it over their shoulder, and left, walking thru the kitchen.</p> <p>The eldest stuck his fingers in the pot and up came the head of Sarang Kabayuk. The youngest did the same and up came the heart of Sarang Kabayuk. Both of them swallowed it without chewing it. The eldest swallowed the head and the youngest the heart. Then they went to the creek. When they had arrived at the river, they filled their bamboo water container with water.</p> <p>Before they had returned from the creek the man woke up. “Well, is the meat cooked yet?” asked the man. “Yes, it is cooked,” said the woman. So the woman prepared the food. The man asked for the head and the heart, but although the woman looked for it over and over again, the head and heart were not there.</p>
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kabarasan.

“Adis,” ka di kusay, “minaan iri akano di katanganakan i tulu om it tunduundu di sarang kabayuk,” ka. “Taaw, aki-i ela’an,” ka di tongondu. “Asot neemot ku,” ka. Irad po diri kabarasan ilo om kooli i tongo tanganak. “Nokuro tu minangan duyu akano i tulu di sarang kabayuk ku om i tunduundu di sarang kabayuk ku?” ka di kusay ka, i kamaman doalo. “Amu okoy nakaakan,” ka di tanganak. “Amu, aso wookon minangan sala ko ikoo. Nga ontok iti om ongoy kow siti,” ka. Om indosoo do momobog i tanak dino kabarasan, sampay naadan do gama do momobog.

Adi, ka dit gugulu, i Muamad, “Tingkaday okoy no momobog oy Maman tu mogidu okoy-i siti,” ka. Piwaya no mawanaw i duwo koyuwan kaka dilo, do sompi miad-iad kabarasan. Adi om pawanaw at tanganak dilo kabarasan, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman do maapânaw ne duwo koyuwan ka. Sumampot po da koturu kabarasan om korikot no sid iso ot pomogunan kaka. Iri diri, sapat-sapat po om amu kapanaw i totoori ka tu wilton. Nga, “Iti nopoy adi mawanaw kito-i bâanar, kakalu korikot kito do walay do tulun, nga mingkoyod kito i sino,” ka di gugulu, i Muamad. Awasi o nasip ka, podboros di Muamad kabarasan om waro not empa do walay ka. Aso no wookon o pinakayan doalo, modtuy rinumikot sid walay diri.

“Cis!” kata si suami, “anak-anak itu sudah mengambil kepala dan jantung burung Sarang Kabayuk ini,” katanya dengan marah sekali. “Entahlah, saya tak tahu,” kata si isteri, “lagi pula saya tidak melihatnya,” katanya lagi. Sesudah anak-anak itu pulang... “Kenapa kamu makan kepala dan jantung sarang kabayuk itu, hah?” tanya pakcik mereka. “Kami tidak memakannya,” jawab anak-anak itu. “Ahh, tidak! Tiada orang lain yang memakannya selain daripada kamu,” kata pakcik itu lagi. “Oleh kerana itu, kamu datang ke mari,” kata pakcik itu, dan kemudian memukul kedua-dua anak itu sehingga pengsan.

Jadi, kata anak yang sulung, iaitu si Muamad, “Berhentilah memukul kami wahai pakcik, sebab kami akan pergi juga dari sini,” katanya. Lalu, mereka berduapun pergilah dari rumah pakciknya itu sambil meangis tersedu-sedu. Lalu, merekapun berjalanlah... dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima sehinggalah pada hari yang keenam mereka berjalan tanpa henti-henti. Genap pada hari ketujuh, mereka tiba ke suatu kampung. Sementara anak yang bongsu itu pula, kadang-kadang tidak dapat melangkah kerana tersangat lapar. Tapi, abangnya pula berkata, “Wahai adikku, sementara ini kita terpaksa berjalan saja terus, jika kita terjumpa rumah orang, nanti kita akan berhenti di situ,” katanya. Nasib baik menyebelahi mereka, kerana sesudah Muamad menghabiskan kata-katanya itu, mereka terus terpanang sebuah

“Argh!” said the man, “the children have eaten the head and the heart of the Sarang Kabayuk”. “I don’t know,” said the woman, “I didn’t see anything.” After that exchange the children got back. “Why did you eat the head and heart of my Sarang Kabayuk?” asked the man, their uncle. “We did not eat it,” said the children. “Yes you did, there is no one else who could have eaten it but you. Therefore, come here.” The children took a beating that was so severe that they fainted.

The eldest, Muamad, said, “Uncle, stop beating us, we will go away from here.” The two siblings left together, both crying. The children kept walking, one day, two days, three days, four days, five days, six days they had been walking. Right on the seventh day, they arrived in a village. By that time, the youngest could almost not walk any further, because he had gotten hungry. “Brother, let’s walk a little further, and hopefully we will come across a house with people, and then we will stop there,” said the eldest, Muamad. They had good luck: as soon as Muamad had said that, they caught sight of a house. They need not go any further but came straight to the houses.

<p>Kadung nokorikot kabarasan silo, “Dii poy Maman om obbuli okoy gaam diti do mindakod?” ka da duwo koyuwan. “Osodu po dialo om oturukang om osukang iti walay,” ka dit sanganu di walay ka. “Nga pagka om aso-i oh rintodon do sukang diti walay dagay diti, indakod kow pogiyay,” ka.</p> <p>Indakod no kabarasan it duwo koyuwan diri. Kadung nokendakod kabarasan ilo, mangay no somungo do kosigupan, om keenggatan ka ka dilo. Dadi, ganta nokeenggat om nokosigup ah duwo koyuwan kabarasan dilo, mangay no duato dot siongo o lombusan. “Ay, laba ko kiwaro o lombusan bo diti ong kotolunung no do mamananaw,” ka da duwo koyuwan, i Muamad om i Puamad.</p> <p>“Ay, oõ nga, wilton kow dinoy aman,” ka da kinorikoton ka. “Oõ, owitil-i bo daraay iti ong okon-no-ko aso lutu dagay,” ka da duwo koyuwan ka. “Oõ, nga kada kopow pogiyay lumombus, mangay tekoo po paakano,” ka da kinorikoton dilo ka. Mangay no kabarasan paakano. Kadung-ko nakaakan kabarasan ilo, pomoros no dot, “Ine tararaat inoy Maman, om irad-ko rumosi diti walay dikoo nga ontok nopo dagay di adi diti, lumombus okoy po do mamananaw,” ka dialoy Muamad ka.</p> <p>Lombus no mamananaw kabarasan ilo. Ilo nga keesan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman kabarasan</p>	<p>rumah.</p> <p>Tiada lain yang mereka tuju, mereka terus pergi ke rumah itu. Sesampainya di rumah itu, “Wahai Pakcik, bolehkah kami naik?” kata dua beradik itu. “Jauh sekali daripada terkena pantang rumah ini,” kata tuan rumah itu. “Tapi, oleh kerana tiada juga pantang larang dalam rumah ini, silakan kamu naik,” katanya lagi.</p> <p>Kemudian, kedua orang beradik itupun lalu naik. Setelah mereka naik, mereka dihidangkan dengan sigup tembakau dan juga sirih pinang, dan kemudian ditanya pula tentang arah tujuan. “Memang kami ada arah tujuan perjalanan, seandainya kami tahu arah yang sebenarnya,” kata kedua orang beradik itu, iaitu Muamad dan Puamad.</p> <p>“Akan tetapi, kamu kelaparan itu,” kata tuan rumah itu. “Ya, memang kami terasa lapar, jika kami ada membawa bekalan,” kata mereka. * “Baiklah, tapi janganlah dulu kamu meneruskan perjalanan, saya nak bagi kamu makan dahulu,” kata tuan rumah itu lagi. Lalu, dihidangkanlah makanan kepada mereka. Setelah selesai makan, “Adalah tidak baik seperti ini, dan sepertinya kami takut dengan rumah pakcik, namun berkenaan dengan kami berdua si adik ini, kami minta diri dulu untuk meneruskan perjalanan kami,” kata si Muamad.</p> <p>Kemudian merekapun meneruskan perjalanan. Kali inipun kononnya, mereka berjalan dari hari pertama, hari kedua, hari ketiga,</p>	<p>When the two had arrived there they said, “Uncle, can we come up?” “This house is far from being under a taboo or restriction,” said the owner of the house. “So since this house is not under any taboo or restriction, come up,” he said.</p> <p>The two boys went up. When they had gone in they were offered tobacco and betelnut. When the two were done chewing tobacco and betelnut, the man asked they were headed. “Oh, we are definitively continuing on to a certain place if we can find the way,” said the two, Muamad and Puamad.</p> <p>“Sure, but you will go hungry, boys,” said the host. “Yes, we will go hungry but we have no food for on the road.” “Yes, but don’t move on yet, let me feed you,” said the host. So he fed them. After they had eaten, they said, “There is something wrong, uncle. We are afraid of your house. As for us, we will continue on walking,” said Muamad.</p> <p>They continued walking. They walked for the first, second, third, fourth, fifth and sixth day. Right on the seventh day they came</p>
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<p>dot maapanaw no. Sumampot pe kumoturu tadlaw kabarasan ilo, om nakasambat no do ralan do ka di paanambarasan om, irad-ko binabak o tumbalang do ralan ka. Ino ralan dino, duwo ot pisalambaton, it tiso nopo aparap sid gibang, om koduwo aparap sid wanan ka.</p> <p>Nokorikot siri, minipajal no yalo diri. Ka di gugulu, “Sitiyo kito wayaan,” ka. “Amu,” ka di totoori, “Sitidiyo kito wayaan,” kaka dialoy Puamad. “Amu,” ka di Muamad, “siilo o tawasi do wayaan,” ka. “Amu,” ka di Puamad, om tiim yoalo diri do mipajal-mipajal, leleed kam amu nokopilawan.</p> <p>Suway o winayaan di kotiso, suway o winayaan di koduwo ka. “Ino nopo,” ka dialoy Muamad, “Pagka tu yoku nga aki-i maya dino dika do kinenginan, ikaw nga ami-i maya da dogon do kinenginan, ontok-ko kito om miganti kito do pondulung,” ka. “Iti miganti kito do pondulung diti, keeso pogintutunan, kumoduwo nopo, wonsukan ku do kayu iti pisalambaton ti ralan diti,” ka. “Isay-isay dito ot kiwaro ot ajangan, mangan intangay iti kayu di minangan ku powonsuko diti. Bang intangan no peti om olonug oh suni, naa awasi ot ajangan ku antawa ikaw,” ka dialoy Muamad ka. “Bang intangan no peti om sinuniyan ong sinuniyan nga osisilow no suni, mimang kiwaro naajangan do karaatan,” ka dialoy Muamad kabarasan.</p>	<p>hari keempat, hari kelima dan hari keenam. Tiba pada hari yang ketujuh, mereka bertemu dengan sebatang jalan, yang diibaratkan seperti batang buluh dibelah dua. Jalan yang mereka temui itu mempunyai duwa simpang. Simpang yang pertama, terletak di sebelah kiri. Manakala simpang yang kedua pula terletak di sebelah kanan.</p> <p>Sesampainya di situ, mereka lalu memaksa antara satu sama lain. “Di sini kita jalan,” kata yang sulung. “Ahh, tidak!” kata yang bongsu, “kita jalan disini,” katanya. “Tidak!” kata Muamad, “disitu jalan yang baik,” katanya. “Tidak!” kata Puamad. Lalu mereka terus saling memaksa, tetapi tetap juga tiada yang mengalah.</p> <p>Yang seorang ikut jalan yang satu, dan yang kedua ikut jalan yang satu lagi. “Baiklah,” kata Muamad, “oleh kerana saya pun tidak mahu ikut jalan yang kau pilih, dan kaupun tidak mahu ikut jalan yang saya pilih, maka dengan itu mari kita bertukar cincin,” katanya. “Sebab-sebab kita bertukar cincin adalah, yang pertama pengenalan, dan yang kedua, saya akan pacakkan kayu di antara kedua simpang jalan ini,” katanya. “Siapa-siapa di antara kita yang berjumpa dengan sesuatu, sila lihat pada kayu yang saya pacakkan ini, apabila kayu ini dilihat dan mempunyai tunas yang subur, akan baiklah keadaan yang menimpa saya ataupun kau,” kata Muamad. “Akan tetapi, jika sekiranya kayu yang saya pacakkan ini mempunyai tunas yang kekuning-kuningan, memang ada masalah yang dihadapi,” kata Muamad lagi.</p>	<p>across a fork in the road that we say was like a split bamboo. The road that they came across split into two branches. The first split off to the left. The second split to the right.</p> <p>When they got there, they tried to coerce each other. The eldest said, “Let’s go here”. “No”, said the youngest, “Let’s go there. “No”, said Muamad, “this is the right way.” “No”, said Puamad, and they tried to coerce each other, but after a long while they gave up on arguing.</p> <p>The eldest went one way and the youngest the other way. “Well,” said Muamad, “since I don’t want to follow the path you choose and you don’t want to follow the path I choose, let’s exchange our rings. This is why we should exchange rings: first for identification and secondly, I will plant a tree at the road junction. “If anything happens to either of us, we will just look at the tree that I planted. If you notice that its twigs are fresh, then something good has happened to me or to you. If you notice that its twigs are yellowish, then something bad has happened,” said Muamad to him.</p>
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<p>Na, i Muamad nga minamanaw sid gibang om i Puamad nga minamanaw no ponong ad wanan ka. Aa oleed o kinapanaan kabarasan di Puamad dilo, milom patatankus po diti boluot. “Ay,” ka di boluot, “kumaa koh siongo?” ka. “Ay, yoku diti, maapânaw,” ka dialoy Puamad. “Ay oõ nga, siongo-siongo pamanaan nu dino nga maya oku dikaw,” ka di boluot ka ka dilo. “Ba, ombo keekaw,” ka dialoy Puamad. “Ong engin koh maya dogon nga ombo-ko ikaw,” ka. Waya no at boluot di Puamad kabarasan dilo. Adi, minamanaw no yoalo miduduwo kabarasan.</p> <p>Nokololombus kabarasan ilo, patatabpas diti gobuk ka. “Des,” ka di gobuk, “Kumaa kow siongo diti?” “Ay, aso i bo diti, maapânaw,” ka dialoy Puamad ka ka dilo. “Ay, maya oku dikaw,” ka di gobuk. “Ba, ong maya koh, asee o monulak, ombo ko ikaw,” ka di Puamad. Waya no at gobuk kabarasan. Linumombus no yoalo tolu koyuwan no mamnaw.</p> <p>Nakapapanaw sabat kabarasan ilo, okito no dot mad-ko sosorupan i tuntu di kayu ka, om korikot yoalo. Maay imatay dialoy Puamad kabarasan nga okon-ko tongoh, kogiw. “Adis,” ka di kogiw, “Maya oku dikaw oy ambaya,” ka. “Bang engin koh, maya,” ka di Puamad, “Asee ot monulak, intaay pogi yoalo da minaya dogon dino nga, aaku-i minaan tulako. Jadi, ong maya koh nga asee ot</p>	<p>Sesudah itu, Muamadpun segera pergi menyusuri jalan yang di sebelah kiri, dan Puamad juga begitu, berjalan menyusuri jalan yang disebelah kanan. Belum berapa lama Puamad berjalan, tiba-tiba dia bertemu dengan seekor beruang. “Hai,” sapa beruang itu, “kau mahu kemana?” tanyanya. “Hai, saya ini berjalan tanpa arah tuju,” jawab Puamad. “Kalau demikian, kemana saja engkau hendak pergipun, saya mahu ikut,” kata sang beruang. “Baiklah, terserah pada kau,” jawab Puamad. “Kalau kau mahu ikut, terserah pada kau,” kata Puamad lagi. Lalu beruang itupun mengikuti Puamad. Kemudian mereka berduapun meneruskan perjalanan.</p> <p>Belum berapa jauh perjalanan mereka, tiba-tiba datang pula seekor monyet. “Hai,” kata monyet itu. “Kamu mahu kemana ini?” tanyanya. “Tidak kemana-mana, saja jalan-jalan,” jawab Puamad. “Oh, saya mahu ikut kamu,” kata sang monyet. “Kalau kau mahu ikut, tiada juga yang menolak, terserah pada kau,” kata Puamad. Monyet itupun mengikuti Puamad. Mereka meneruskan lagi perjalanan.</p> <p>Belumpun berapa jauh mereka berjalan, mereka ternampak dari jauh hujung kayu di depan mereka bagaikan ditiup angin kencang. Setelah mereka sampai dan melihatnya, rupa-rupanya ia adalah orang utan. “Hai,” tegur orang utan itu. “Saya mahu ikut kau wahai kawan,” kata orang utan itu. “Kalau kau mahu ikut, tiada siapun yang mahu menolak, kau lihatlah mereka yang mengikuti saya, saya tidak tolakpun. Jadi, kalau kau mahu</p>	<p>Muamad went to the left and Puamad went to the right. Not long after Puamad had left, there was a bear running. “Hey!” said the bear, “where are you going?” “Oh, I’m just walking around,” said Puamad. “Okay, but wherever you go I will join you,” said the bear. “All right, up to you,” said Puamad. “If you want to join me, up to you,” he said. The bear joined Puamad. They set off together.</p> <p>When he had walked on there was a monkey jumping from tree to tree. “Hey!” said the monkey, “Where are you going?” “Oh, nowhere in particular, we are just walking around,” said Puamad. “I will join you,” said the monkey. “All right, if you want to join I won’t stop you, up to you,” said Puamad. The monkey joined them. The three of them continued walking together.</p> <p>After having walked a little ways, they saw something like the tree tops blowing in the wind, and then they came near it. They looked at it and it was none other than an orangutan. “Hey!” said the orangutan, “I will join you, friends.” “All right, if you want to join,” said Puamad, “I won’t stop you. They also joined me and I did not reject them either. So if you want to join that’s no problem.”</p>
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<p>karataan,” ka dialoy Puamad ka. Waya no it kogiw kabarasan dilo.</p> <p>Adi, apat-apat koyuwan yoalo nôono diri do mitatanud dot mamanaw. Adi om pamanaw yoalo, mantad siri, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman, kaka dilo do maapânaw no yaloy Puamad om it tolu neenan i dupot. Sumampot pe kumoturu kabarasan om, milom nokorikot dot iso walay do raja ka. Na, sid walay di raja dino kabarasan, ogumu o tulun dot oguriyok nopo kabarasan.</p> <p>Boros dialoy Puamad, “Dii poy kongooripanan kow om, tongoh koguriyok diti tongo tulun siti diti?” ka dialoy Puamad ka. “Ay, iti nopo bo diti oy ambaya om, mitataray do mongindakod da tinggaton,” ka dat kongooripanan ka. “Isay-isay ot kopogulu do rumikot ad tuwa da tinggaton om manganu da tuwa da tinggaton, om kopogulu do mindoo, ino-no ot kasanganu diti pomogunan da raja om kasawo da tanak da raja,” ka dat tongo kooripanan ka.</p> <p>“Dis, obbuli gaam ino ong maya oku?” ka dialoy Puamad ka. “Yoku nga kiwaro o pagandalan,” ka dialo ka. “Ay, obbuli,” ka di kooripanan. Ongoy no yaloy Puamad kabarasan sid raja. “Dii po oy raja om, engin oku maya dat poomingkasaan dikoo,” ka di Puamad. “Ba ong engin koh, om kiwaro oh pangandalan nu, obbuli do tumanud koh,” ka di raja. “Nga ilo po sarat, kadung-</p>	<p>ikutpun tiada juga masalah,” kata Puamad. Lalu, orang utan itupun mengikutinya.</p> <p>Jadi, kini mereka sudah empat sekawan dalam perjalanan. Dan merekapun meneruskan perjalanan, dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan hari keenam kononnya Puamad dengan tiga ekor binatang itu berjalan. Genap pada hari yang ketujuh mereka berjalan kononnya, tiba-tiba mereka sampai di perkarangan istana raja. Di istana raja itu terdapat ramai sekali manusia, dan menyebabkan keadaan riuh-rendah.</p> <p>Lalu, Puamad bertanya, “Wahai hamba-hamba sekalian, apakah gerangnya yang menyebabkan orang-orang itu riuh sekali?” tanya Puamad. “Yang menyebabkan mereka riuh itu wahai kawan ialah, ada pertandingan memanjat pokok pinang,” jawab hamba-hamba itu. “Siapa-siapa saja yang sampai dahulu kepada buah pinang itu dan mengambil buah pinang itu, dan mendahului turun dari pokok pinang itu, dialah yang dapat memiliki kerajaan raja dan dapat mengahwini puteri raja,” kata hamba-hamba itu.</p> <p>“Bolehkah saya menyertai pertandingan itu?” tanya Puamad. “Sayapun mempunyai pengharapan juga,” kata Puamad lagi. “Aik, boleh,” jawab hamba-hamba itu. Lalu, Puamadpun pergilah berjumpa dengan raja. “Ampun tuanku, saya mahu menyertai permainan tuan hamba itu,” kata Puamad. “Kalau kau mahu, dan kau ada pengharapan, boleh juga kau ikut,” jawab raja. “Tapi, ada syaratnya. Kalau kau kalah, semua</p>	<p>The orangutan joined them.</p> <p>The four of them were walking together now. They walked the first, second, third, fourth, fifth and sixth day – Puamad and the three animals. Right on the seventh day they came to a palace of a king. In the palace there was a large noisy gathering of people.</p> <p>Puamad asked “Slaves, what is this noisy gathering about?” “Friend, this is what it is about: it is a competition of climbing a betelnut tree,” said the slaves. “Whoever gets to the top of the betelnut tree and picks a betelnut, and descends first, he will inherit the land of the king and marry the king’s daughter,” said the slaves.</p> <p>“Wow, can I join?” said Puamad. “I also have a competitor.” “Sure you can,” said the slaves. Puamad went to the king. “Sire, I would like join your game,” said Puamad. “All right, if you want, and you have some hope of winning, you can join,” said the king. “But this is the condition, if you lose, I will take your friends and I will also take you to be my slaves,” said the king. “Should you</p>
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<p>ko amu koh kalawan ontok ko ikaw, ontok da koruang nu nga aanu ku kiawi sampay ikaw nga onuwon ku do turipon,” ka da raja. “Dikalaw ong ikaw, keno ong ilo koruang nu, ot amanang,” ka di raja, “nga ikaw no ot kasanganu diti walay, om iti pomogunan ku om sampay asawo nu po a tanak ku,” ka da raja kaka dilo.</p> <p>Norikot no dīno kabarasan iri it tiya dot mongindakod. Insan-insan dot tumoning sid puun di tinggaton. Om insan-insan-i do miniya do mindakod kabarasan. Totongong po a gobuk kabarasan, om indakod nogi. Kadung nokotingan mindakod, amu no miningkokoyod, sampay nokorikot sid tuwa. Asal nokorikot sid tuwa di tinggaton, ponintak di tuwa di tinggaton om indoo no. Waro ong rumikot nogi di tinggaton, waro ong nokopintanga nogi ka dilo, nokeendoo nee gobuk. Naa komoyon dot yaloy Puamad o nakamanang. Ilo dilo kabarasan, madaada a raja ka, “Aa-i kukuoyon,” ka di raja ka, “kooturan,” ka.</p> <p>Boros dialoy Puamad, “Id saralom do nakamanang okoy, ontok ko i kinamanangan ya diti, mangan kupo poogolo sitid dikaw, om at koruang ku nga mangan ku-i poogolo sid dikaw dot mananggom dino tongo barang,” ka di Puamad. Adi i kinamanangan dialoy Puamad diri nga niogol po sid raja, om</p>	<p>kawan-kawan kau beta akan ambil, dan kaupun akan beta jadikan hamba,” titah raja. “Jika seandainya kau ataupun kawan-kawan kau yang akan menang,” titah raja, “maka kaulah yang memiliki istana ini, kerajaan ini dan kau dapat mengahwini juga puteri beta,” titah raja dengan panjang lebar.</p> <p>Kini tibalah sudah hari yang dinanti-nanti untuk memanjat pokok pinang. Dengan serentak, semuapun datang mendekati pokok pinang itu, dan dengan serentak mereka memanjat pokok pinang itu. Sang monyet pula, berdiam diri dulu seketika kemudian memanjat pokok kelapa itu dengan tidak berlengah-lengah sehingga sampai ke tempat buah pinang itu. Apabila sahaja sang monyet itu tiba ke tempat buah pinang itu, dia terus menarik buah pinang itu dan kemudian membawanya turun. Peserta yang lain pula, ada yang baru sampai di pertengahan batang pokok kelapa itu, sedangkan sang monyet sudahpun turun ke bawah. Maksudnya, Puamad yang memenangi pertandingan itu. Berkenaan dengan hal itu, raja terdiam seketika, “Apa boleh buat,” kata sang raja, “aturan,” katanya lagi.</p> <p>Kata Puamad, “Sungguhpun kami memenangi pertandingan ini, namun kemenangan ini, saya tinggalkan dahulu kepada tuanku, saya tinggalkan juga kawan saya ini untuk menjaga barang-barang ini,” kata Puamad. Jadi, segala harta kemenangannya itu Puamad tinggalkan kepada raja bersama dengan sang monyet.</p>	<p>or your friends win,” said the king, “you would own this palace, my land, and would even marry my daughter.”</p> <p>It was time for climbing the tree. All went to the betelnut trees simultaneously. And all started climbing the tree simultaneously. The monkey was first sitting still, but then started climbing. Once he had started climbing he did not stop until he had reached the fruit. As soon as he had reached the betelnut fruit, he yanked off the betelnut fruit and descended. While some of the competitors were still reaching the betelnut fruit, and others were half way up the tree, the monkey had already descended. This meant that Puamad had won the competition. The king was silent about this, and then said “What can I do? Rules are rules.”</p> <p>Puamad said to him, “Although we have surely won, I will leave what we have won here with you, and I will leave my companions with you to guard my possessions.” Puamad left everything he had won with the king, and also left the monkey there.</p>
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i gobuk nga nogol no siri.

Lombus no kabarasan yoalo do mawanaw ka. Iri nga kaanamani do mawanaw no kabarasan ilo. Sumampot po dit koturu om, nokorikot no kabarasan do pomogunan do raja ka. Dot iri diri kabarasan, osodu po yoalo, orongow no dialoy Puamad dot oguriyok ka. Okoni-ko tongoh kabarasan ilo, sid galanggang ka keelo, dot popigogol do tasu. “Adis,” ka dialoy Puamad, “Engin oku do maya dikoo dino,” ka. “Pasawung oku da dogon do tasu,” ka dialoy Puamad ka.

“Obbuli-i ong kiwaro oh tasu nu,” ka da raja. Na, iri no minaan dialoy Puamad, suuo kabarasan it boluot. Iri no it boluot ot ponoko-tatasu yo. Om korikatay i dialo do tasu diri, soro-insan-insan kabarasan i boluot mongogogol om tingabon i tulu dit tasu dit tongo anak muda nga, ongo-bababak it tulu di tasu di tongo anak muda kabarasan. Iri nga nakamanangi-yalay Puamad ka ka diri.

Iri nga ugu diri no oh minangan pitaanay tu, kadungko kamanang yoaloy Puamad nga asawo dialo i tanak da raja, om kadung akala nga uriponon. Iri minomoros yalay Puamad kabarasan dot “Mangan kupo poogolo iti barang kinamanangan ku diti om iti tasu ku, mangan ku poogolo sid dikaw,” ka dialoy Puamad ka. “Ay o bo,” ka di raja.

Kemudian, Puamadpun meneruskan perjalanannya. Kali ini pun perjalanannya memakan masa selama enam hari. Dan apabila genap pada hari yang ketujuh, mereka tiba pula ke satu negeri yang dijaga oleh seorang raja. Ketika mereka masih jauh, terdengarlah oleh Puamad suara yang riuh. Apabila mereka sampai disana, Puamad mendapati ada satu gelanggang yang mengadakan perlawanan antara anjing dengan anjing. “Alamak,” kata Puamad, “Saya mahu ikut dalam pertandingan kamu itu,” kata Puamad. “Saya mahu anjing sayapun turut sama dalam perlawanan itu,” kata Puamad.

“Boleh saja kalau kau ada anjing,” kata raja. Lalu Puamad menyuruh sang beruang menyertai pertunjukan itu, kerana beruang itulah yang dia jadikan sebagai anjingnya. Bila tiba giliran kepada anjingnya, sekali saja beruang itu berlawan dengan anjing pemuda-pemuda itu, dan kemudian menggigit kepala anjing itu, sehingga kepala anjing-anjing pemuda itu pecah. Dan Puamadlah juga yang memenangi pertunjukan itu.

Hadiah yang dimenangnya juga sama dengan hadiah yang dia menangi pada kali pertama dia mengikuti pertandingan. Setelah Puamad memenangi pertandingan itu, dia juga dengan serta-merta dapat mengahwini puteri raja itu. Namun, Puamad pula berkata, “Saya tinggalkan dahulu barang-barang kemenangan saya dengan anjing saya ini,” katanya. “Baiklah,” kata raja.

Then they continued on their journey. They walked again for six days. Right on the seventh day, they came to a land of a king. When they were still far away, Puamad heard some loud voices. It turned out to be nothing other than an arena for a dog fighting competition. “Wow,” said Puamad, “I want to join. I want to have my dog fight”, said Puamad.

“Yes you can join if you have a dog,” said the king. Puamad told the bear to join. The bear would act as a dog for him. When it was the turn for his dog, the bear fought with all the dogs of the boys. It would bite the dogs’ heads and crush their skulls. Therefore, Puamad won the competition.

In this contest the stakes were the same; if Puamad and his companions won, he could marry the king’s daughter, and if he lost, he would become his slave. Once again Puamad said, “I will leave the possessions that I won with you, as well as my dog.” “All right,” said the king.

Linumombus no ka keelo do mamananaw. Iri nga ugu om irad diri kabarasan tu onom tdlaw do maapânaw. Koturu kabarasan ilo, nokorikot no do walay do raja kembagu no. Dot it mangan siri kabarasan di raja diri nga, mipadsa. Ka di Puamad, “Maya oku do mipadsa ong obbuli?” ka. “Obbuli,” ka di raja, “Nokuro tu amu obbuli?” ka. “Nga ineno poy aman,” ka di raja, “kadung-ko akala koh, uriponon tekaw om ino koruang nu nga maan ku kiawi onuwo,” ka dit raja. “Dikalaw ong yoku ot akala,” ka di raja, “nga asawo nu a tanak ku,” ka di raja, “om ikaw no ganti dogon,” ka di raja. “Obbuli i ino,” ka di Puamad ka.

Soromoon nopo i tulun nga songririkot nopo kabarasan i pagandalan ka. Om korikot nōono i tiya diri kabarasan, om korikatay i paagadalan dialoy Puamad, dot it pagandalan nopo dialoy Puamad kabarasan nga it kogiw, nâakamanang no yaloy Puamad. Nunu ot amu nakamanang dot, iso om saangon kabarasan di kogiw iri om tad buringoson-i di kogiw ka i pagandalan nga kataam ka ka. Nga iri po, oloed do madaada kabarasan i raja tu notilombus do naadan ka ka. Tongoh tamu naadan dot i tarata yo nopo dino, adarakan do kogumu tu raja beno, om sampay asawo po i tanak yo dit koturu.

Lalu Puamadpun meneruskan perjalanannya. Perjalanannya pada kali ini juga sama, kerana dia mengambil masa selama enam hari untuk berjalan. Genap pada hari yang ketujuh, dia berjumpa lagi dengan istana raja. Di situ juga sedang mengadakan perlawanan beradu tenaga dengan tangan. Kata Puamad, “Saya mahu menyertai perlawanan beradu tenaga itu jika diperkenankan,” katanya. “Tentu saja boleh,” kata raja, “kenapa pula tidak boleh?” kata raja itu lagi. “Tetapi, ada syaratnya ni, anak-anak,” kata raja, “kalau kau kalah dalam perlawanan ini, beta akan jadikan kau hamba beta, dan kawan kamu itupun akan beta ambil,” kata raja. “Tapi, jika sekiranya beta yang kalah,” kata raja itu, “kau akan dikahwinkan dengan puteri beta,” kata raja, “dan kaulah yang akan menggantikan takhta beta,” titah raja. “Baiklah, tiada masalah,” kata Puamad.

Sementara itu, para pesertapun sudah berdatangan semuanya. Dan kini tibalah masa yang dinanti-nantikan itu, dan tibalah kini giliran peserta Puamad, iaitu sang orang utan, maka Puamadlah juga yang memenangi perlawanan itu. Bagaimana orang utan itu tidak menang, dia angkat satu persatu lawannya dan kemudian membalingnya sehingga terbang jauh. Akan tetapi, bila saja Puamad memenangi perlawanan itu, raja itu terdiam dengan begitu lama sekali kerana pengsan. Apa tidak pengsan, hartanya begitu banyak sekali, rajalah katakan, bahkan puterinya yang ketujuh juga terpaksa dikahwinkan.


They continued on. Again, they walked for six days. On the seventh day, they arrived at a palace of a king once again. This king was holding a finger wrestling competition. Puamad said, “I’d like to join finger wrestling if possible.” “Sure, you can,” said the king. “Why not? But, son, if you were to lose, you would become my slave, and I would take your companions as well,” said the king. “If I were to lose, you will marry my daughter,” said the king, “and you will replace me.” “All right”, said Puamad.

All the contestants were arriving for the competition, so Puamad also brought his contestant, which was the orangutan. So Puamad won again. How could he not win? The orangutan just grabbed their hands one by one and twisted and they were all hurled to the ground. Now the king was still for a long time because he had fainted. How could he not faint given that he was losing his extensive possessions – he was king after all – and he had to give his seventh daughter in marriage.

<p>Na, siri no gisom dialoy Puamad diri kabarasan, tu nakasawo no di tanak di raja. Sombulan duwo nowulan yalo do miyon-iyon sirid pomogunan da raja dilo ka. Rumikot po kabarasan i kotolu wulan dilo, milo pom poririkot po do surat ka ka dilo. Nu o komoyon di surat, ino-no mangan parango yaloy Puamad. Mangan parangon dit tolu it pomogunan di notoliban dialoy Puamad. Iri no mamarang tu yaloy Puamad oh nakaanu kiawi di tongondu om it tarata di raja.</p> <p>Sangadlaw duwo tadlaw kabarasan ilo dot amu kototoron i Puamad do mongitung. Mooyo po di kotolu tadlaw kabarasan ilo om nokoodop no yoaloy Puamad ka. Kadung nokoodop yoaloy Puamad kabarasan dilo, milom poririkot po do tinipi ka ka. “Adis oy aman,” kabarasan di momoleeng, nasambat di tatod dialoy Puamad. “Tongoh oh niodop-odop nu?” ka. “Ay, aso-i oh niodop-odop ku diti,” ka dialoy Puamad. “Tongoh-tongoh nga asee o kosusa'an ku diti,” ka. “Oõ, okon-ko boroson po bo dot boroson nu sid dogon, amu nu poma boroson sid dogon nga nelaan ku no, gumagaw koh bo dino dat mangan koh parango, timbakon kow da tolu oh pomogunan,” ka di momoleeng ka. “Nga kada-i kosusa dino, intangay-i tongoh i tanda nu. Maay nopo onuwo ah soputangan om maay pawalado ad apat penjuru dat walay nu,” ka dit tinipi ka. Om koposik kabarasan yaloy Puamad dilo nga apat nenan o soputangan sid</p>	<p>Sampai disitu sajalah perjalanan Puamad, kerana dia telah berkahwin dengan puteri raja. Sebulan, dua dia tinggal di negeri raja itu, dan bila tiba pada bulan yang ketiga, tiba-tiba datang sepucuk surat yag memberitahu kepada Puamad bahawa dia akan diserang. Dia akan diserang oleh tiga buah negeri yang telah dilaluinya. Sebab-sebab kenapa dia diserang, adalah kerana dia yang telah memiliki kesemua puteri raja berserta dengan harta raja.</p> <p>Sehari, dua kononnya Puamad tidak senang duduk kerana memikirkan akan hal itu. Bila tiba pada hari yang ketiga, tiba-tiba Puamad tertidur. Setelah Puamad tertidur, tiba-tiba datang pula kononnya mimpi kepadanya. “Wahai anak buah,” kata seorang tua yang dijumpai oleh Puamad dalam mimpinya. “Kenapa engkau tidur?” tanya orang tua itu. “Hmm, tidak apa-apa,” jawab Puamad. “Sedikitpun saya tidak mempunyai masalah apa-apa,” kata Puamad lagi. “Baiklah, tapi jangankan kau mengatakannya kepadaku, walaupun kau tidak akan menceritakannya, namun saya sudah terlebih dahulu mengetahuinya. Kau sangat risau kerana kau akan diserang, bukan? Kamu akan ditembak oleh tiga buah negeri,” kata orang tua itu. “Akan tetapi, kau jangan susah hati, kau lihat saja apa tandamu. Kau ambil saputangan itu dan bentangkan di setiap penjuru rumahmu,” kata mimpinya. Dan, apabila saja Puamad membuka matanya, dia mendapati ada empat helai</p>	<p>This is where Puamad’s journey ended, because he married the king’s daughter. He stayed in the land of the king for one or two months. In the third month a letter unexpectedly arrived. The letter was a declaration of war against Puamad. The three lands that Puamad and his companions had passed thru had declared war against him. They declared war because Puamad had taken all their princesses and royal possessions.</p> <p>For one or two days Puamad was restless thinking about the matter. On the third day Puamad fell asleep. When Puamad had fallen asleep, he had a dream. “Son,” said an old man to Puamad’s spirit, “why are you sleeping?” “O, for nothing in particular,” said Puamad. “I don’t have any problems.” “Even without you telling me I already know that you are worrying about being attacked, that you will be under fire of three lands,” said the old man. “But don’t worry, look at the signs. Take handkerchiefs and stretch out over the four corners of your house,” said the dream. When Puamad woke up there were four handkerchiefs in front of him.</p>
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<p>toguwang di Puamad ka ka dilo.</p> <p>Mangay no pawalado di Puamad at soputangan dilo ad apat pinjuru da walay kabarasan. Om, korikot nôono i janji, kaanaman sumampot po di koturu om mangay kabarasan yoalo borisay. Nga okon-ko boroson po i pirulu kabarasan dino om koloo, nokuro ong it tongo rantaka no om it tongo bosingan ot potonguson nga amu-i koloo tu sid soputangan kiawi ot kotoposon ka.</p> <p>Om suliy di Puamad kabarasan tu ogumu i turipon dialo. Tu i turipon po di raja om suway po i tongo pagandalan dialo, i tongo anak muda-anak muda. I minaan boriso kabarasan doalo diri notuus nopo it sid laut ka da tuturan. Adi ilo no kinopupusan dialoy Puamad diri.</p> <p>Milo po kabarasan dilo om, waro ot tabar dot orongow dialoy Puamad ka sid pomogunan diri dot warot kosusa'an kabarasan. Ii nopo it tabar diri, kiwaro oh tulun kabarasan sid somputul do pomogunan dot maamatay. Ong mantad id pomogunan dialoy Puamad, onom po pomogunan kabarasan.</p> <p>Sabap-sabap nopo do maamatay it tulun diri kabarasan nga, asayangan yalo dit tobpinee doo, tu maay nopo intangay i poogintangan doo nga napatay no i tobpinee doo ka. Jadi, sogina i tulun nga punsoon yo kiawi do maamatay ka. Adi, iri diri kabarasan, iso po</p>	<p>saputangan berada di depannya.</p> <p>Lalu, Puamad segera membentangkan saputangan itu di keempat-empat penjuru rumahnya. Dan bila tiba pada hari yang dijanjikan, iaitu pada hari yang ketujuh, merekapun telah diserang hendap. Akan tetapi, jangankan peluru yang biasa saja, walaupun peluru meriam dan bom sekalipun yang ditembak, namun tidak akan sampai kepada mereka, kerana ianya akan jatuh ke atas saputangan yang Puamad bentangkan.</p> <p>Kemudian, Puamad membalasnya pula kerana dia mempunyai banyak sekali hamba-hamba. Sebab, hamba-hamba raja pun sudah cukup banyak, lain lagi orang-orang harapannya, iaitu pemuda-pemuda. Sewaktu mereka membalas serangan itu, habis kesemuanya terbunuh, bahkan walaupun yang di laut sekalipun. Setakat di sini sajalah cerita mengenai Puamad.</p> <p>Dengan tiba-tiba, Puamad mendengar berita bahawa kononnya, negeri itu sedang mengalami masalah. Nun jauh di sebuah negeri kononnya ada seorang pembunuh. Jarak antara negeri yang didiami oleh Puamad sekarang ialah enam buah negeri.</p> <p>Kononnya, sebab-sebab mengapa orang itu membunuh, dia terlalu menyayangi adiknya, kerana apabila saja dia melihat pada tempatnya melihat nasib, dia mendapati bahawa adiknya sudah meninggal dunia. Jadi, dia akan membunuh semua orang. Berkenaan dengan hal itu, hanya</p>	<p>Puamad laid the handkerchiefs in the four corners of his house. Just as had been announced, the sixth day passed and right on the seventh day the enemy formed a battle line against them. Not only did the bullets they shot drop into the handkerchiefs, even the cannon balls and bombs dropped on the handkerchiefs.</p> <p>Then Puamad counter-attacked with his many slaves: the slaves of the king, as well the young men combatants. The battle line of the enemies was wiped out, falling into the sea. That ends the story of Puamad's exploits.</p> <p>One day news came to Puamad that another country was in trouble. According to the report, there was a man on the far side of the earth who was a killer. There were six villages in between Puamad and him.</p> <p>This is why the man had become a killer: he loved his brother, but every time he looked at the tree he had planted to see how his brother was doing it showed him that his brother had been killed. So he would kill everyone. There was only one</p>
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<p>pomogunan do pialatan om korikot no it tulun dit mamatay dino.</p> <p>Adi, kikiwa nopo om somungo no dialoy Puamad ka. Om somungo dialoy Puamad kabarasan iri, om korikot nga, babanar-i-ko ii nopo tulun diri nga mad-ko kolumpisaw ka, dot tumulud sorid sawat om mingsimbit di tongo randawi. Ong iino it anak muda kabarasan diri o taajangan nga aa-i kosomul ka tu, irad-ko kulumpisaw do managad di tulun ka.</p> <p>Om pilawan duwo di Puamad kabarasan ilo, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman do milawan no ka ka. Sumampot po da kumoturu kabarasan ilo om, “Des oy ambaya,” ka dialoy Puamad, “ingkoyod po,” ka. “Inkoyod po tu waro ot boroson ku dikaw,” ka dialoy Puamad.</p> <p>Om ingkoyod nōono kabarasan ilo om pintutun nōono yoalo nga, “Ay,” ka dialoy Puamad, “okon-ko miulun kito bala diti, miobpinee kito. Intay peno pondulung nu nga i pondulung ku,” ka dialoy Puamad ka. Om kuyutay dialoy Muamad at longon di Puamad kabarasan om intangay di Muamad at pondulung kabarasan dilo nga banar-i-ko i doo do pondulung.</p> <p>Turus dot pomoros i Muamad ka dot, “Babanar-i ko okon-ko miulun kito, miobpinee kito bala. Ondos ku napatay kono, tu</p>	<p>satu buah negeri saja lagi jaraknya antara negeri Puamad dengan negeri yang didatangi pembunuh itu, maka akan sampailah ke negeri Puamad.</p> <p>Dengan tidak berfikir panjang, Puamad lalu pergi menemui orang itu. sesampainya Puamad di sana, dia melihat orang itu bagaikan burung layang-layang yang terbang hingga ke atas dan menyambar para pemuda yang tangkas, sehingga tidak ada satupun pemuda yang tinggal, kerana tangannya bagaikan burung layang-layang memotong setiap orang yang ditemuinya.</p> <p>Lalu, berlawananlah orang itu dengan Puamad. Mereka berlawanan dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, sehingga pada hari keenam. Apabila tiba pada hari yang ketujuh, “Wahai kawan,” kata Puamad, “kau berhentilah dahulu,” katanya. “Kau berhenti dahulu, kerana ada satu hal yang saya nak katakan padamu,” kata Puamad.</p> <p>Lalu, berhentilah orang itu, dan merekapun saling mengenalkan diri. “Aik,” kata Puamad, “Kita berdua bukan orang lain, tapi kita adalah adik-beradik. Kau lihatlah cincin itu, ia adalah milik saya,” kata Puamad. Kemudian, Muamad memegang tangan Puamad untuk melihat cincin dijari Puamad, maka dia mendapati bahawa cincin yang tersarung di jari Puamad adalah cincin miliknya.</p> <p>Muamad terus berkata, “Memang benarlah bahawa kita ada hubungan saudara, rupanya kita adik-beradik. Saya menyangka</p>	<p>village left between him and Puamad where the killer yet had to come.</p> <p>Puamad made a snap decision to meet him. When went out to meet him, when he got there, he saw the man like a swallow, that flies high in the sky and swoops down and snatches the champions in a village. When he swooped upon the young fighting men they were defenseless because he moved like a swallow and cut them down.</p> <p>Then Puamad fought with the man the first, second, third, fourth, fifth, and sixth day. Right on the seventh day Puamad said “Friend, let’s have a ceasefire, because I have something to say to you.”</p> <p>Once they stopped fighting they recognized each other. “Oh”, said Puamad, “we are not strangers to each other but we are brothers. Look at your ring, that is my ring.” Muamad took Puamad’s hand and looked at the ring, and it was indeed his ring.</p> <p>Then Muamad said “It is true that we are not strangers to each other, we are brothers indeed. I</p>
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<p>nintaan ku it kayu dit niwansuk ku nga sinuniyan do tosilow,” ka di Muamad ka. “Dadi, yoku nga mongoluu oku do tulun dot suwang saganap diti pomogunan, tu nunu ma guna dot songinan oku po dot apasi sitid pomogunan,” ka dialoy Muamad ka. “Oō, kaa nobo dino,” ka dialoy Puamad. Piwaya no yoalo muli.</p> <p>Kadung nokopiwaya do muli kabarasan dino ilo, poguliy no doalo do muli sid pomogunan doalo babanar. Nga, minajang po i Puamad id kinamanangan doo koduwo, pinasawo yalo dit tobpinee yo gulu, yaloy Muamad. Om iri nopo i kotolu nga minangan doalo onuwo kikiawi. Jadi, nakaa pom nakaa, ino-no kinopupusan di dogon do tangon om noompus no.</p> <p>Arati nopo, it minangkalan dit tombolog di kamaman di sarang kabayuk, ino-no popiintalang di duwo koyuwan, ino palajaran sid sikul. Ino-no dino sampay nakadapat do monguyut di pomogunan.</p>	<p>bahawa kau sudah meninggal dunia, sebab apabila saya melihat kayu yang saya pacakkan itu, ianya mempunyai tunas yang sangat kuning,” kata Muamad. “Jadi, sayapun berfikir akan membunuh semua manusia di dunia ini kerana saya rasa, tiada gunanya saya hidup sebatang kara di dunia ini,” kata Muamad. Kemudian, mereka pun lalu pulang bersama-sama.</p> <p>Setelah mereka pulang bersama-sama, mereka pun kembalilah ke negeri asal mereka. Tapi sebelum itu, Puamad menyinggah dahulu di negeri kedua dia mendapat kemenangan untuk mengahwinkan abangnya Muamad. Manakala negeri yang ketiga pula, mereka ambil kesemua harta kemenangannya. Setelah itu, tamatlah sudah kisahnya di sini.</p> <p>Maksudnya, yang memakan burung sarang kabayuk milik pakcik mereka ialah, kedua orang beradik itu menjelaskan tentang pentingnya menimba ilmu pengetahuan di sekolah. Iaitu, sehingga boleh memerintah dunia.</p>	<p>thought that you had been killed, because I looked at the tree that I planted, and its leaves were yellow,” said Muamad. “So I decided to kill everyone in the land, because what’s the point of living when I’m all alone in the world.” “Oh, so that’s the explanation,” said Puamad.</p> <p>So they went home together. When they went home together, they returned to their original home village. But Puamad first stopped by in the two lands that he had won to marry off his brother, Muamad. And in the third land they took everything. So then that was how things ended. So this is the end of my story. The End.</p> <p>The meaning of them haven eaten the Sarang Kabayuk bird of their uncle is that it shows the importance of gaining understanding in school. It worked for them right up to owning villages.</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>Mogundali Tinangon di Mongkusang Duung Kg. Rasak 1990</p>	<p>Mogundali Diceritakan oleh Mongkusang Duung Kg. Rasak 1990 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Mogundali Told by Mongkusang Duung, Rasak Village 1990 English Translation: Nelleke & James Johansson 2012</p>
<p>Waro no ka ka dilo. Waro kabarasan ilo o kusay do reetan di</p>	<p>Pada zaman dahulu kala, tersebutlah kisah tentang seorang</p>	<p>Once upon a time, there was a man named Mogundali.</p>

<p>Mogundali. I Mogundali nopo dino, andang abasag yalo dino kabarasan. Nga ka di Mogundali ka, “Iseeso no yaloy Gampa oh royoon ku dot abasag,” ka. Tu daapun po boros dialo nga, “Toompa iti tana om sirung iti langit,” ka. “Nga porongo'on duyu dogo i Gampa, posomungon duyu dogon tumalib oku, monokisambat oku,” ka di Mogundali. Nokeerak i Gampa ka.</p> <p>Adi, i Gampa dino kabarasan, warot tanak dialo do tongondu. “Ongoy ka oy Akang,” ka di Gampa, “ikaw nopo ot sumambat,” ka. Ongoy no i tongondu ka.</p> <p>“Ay ... ay,” ka di Mogundali ka, “ikaw no ot minaan suuo oy?” ka. “Ay, taaw di Ama, ‘ongoy ka,’ katoy,” ka dit tanak di Gampa. “Oõ, sambaton oku ki,” ka dialo ka. Panangkus yalo sid sokid om daagan mogulimboy kaa dino nga it totolu noropo i kayu taajangan tadpom momod-wokis kabarasan, daagan do kabasag. Om korikot siri om tabpaay di tongondu, mad niontor-i i Mogundali. “Umm ondos ku no, sampod ong Yama ot minongoy,” ka di tongondu ka. “Nga sambaton oku ka-i Mogundali, yoku po,” ka di tongondu kabarasan. Panangkus i tongondu sid sokid, miwong-iwong i nuluw do winaya'an, sinumaralom i koyuwan id tana.</p> <p>Ii po tulu o maalagay, linumosod i koyuwan. Miwong-iwong i nuluw kabarasan dit</p>	<p>lelaki yang bernama Mogundali. Mogundali ini adalah orang yang perkasa. Akan tetapi kata Mogundali, “Hanya seorang saja si Gampa yang saya puji sangat perkasa,” katanya. Sebab menurut pengakuannya, “Bumi ini adalah kasutnya, dan langit pula adalah topinya,” katanya. “Tapi, tolong beritahu si Gampa, suruh dia berjumpa dengan saya bila saya lalu, saya mahu berjumpa dengannya,” katanya. Gampa tertawa mendengar berita itu.</p> <p>Jadi, Gampa ini kononnya mempunyai seorang anak perempuan. “Cuba kau pergi, ‘Nak, kau saja yang pergi berjumpa dengannya,” kata Gampa kepada anaknya. Kemudian, anak perempuan Gampapun lalu pergi. “Alahai...,” kata Mogundali, “kau saja yang disuruh?” katanya. “Entahlah dengan si ayah tu, ‘kau saja yang pergi’, katanya,” kata anak perempuan si Gampa. “Baiklah, kau tahan saya ya,” katanya. Lalu diapun berlari ke atas bukit, dan sambil mengayun-ayunkan tangannya, akan tetapi, kayu-kayu yang bersaiz tiga depa menggelenting satu persatu, akibat terkena arus kekuatannya. Dan bila sampai kepada perempuan itu, dan segera ditahan oleh perempuan itu, bagai diikat saja lakunya Mogundali. “Hmm, saya sangka, apalagi kalau ayah yang datang,” kata perempuan itu. “Tapi, cuba kau pula yang menahan saya,” kata perempuan itu. Namun, bila perempuan itu berlari ke atas bukit, tanah yang dia lalui berlubang, dan badannya pula masuk ke dalam tanah.</p> <p>Hanya tinggal kepalanya saja lagi yang kelihatan, kerana badannya terbenam ke dalam tanah. Bukit yang</p>	<p>Mogundali was certainly strong. But Mogundali said, “I will only praise the strength of Gampa.” Here is how he praised him: “The earth is his shoes and the sky is his hat,” he said. “But tell Gampa for me, tell him to meet me when I pass by, I want to meet him.” Gampa laughed at that.</p> <p>Now Gampa had a daughter. “Go, darling,” said Gampa, “you be the one to go and meet him.” So the daughter went.</p> <p>“What is this,” asked Mogundali, “did he just send you?” “I don’t know why papa did that, he just told me to go meet you for him,” said Gampa’s daughter. “Alright, you try to stop me, okay?” said Mogundali. He ran on the hill and because of swinging his arms, trees three arms span (16 ft) around were knocked over because of his strength. When he got back there the girl grabbed him and it was as if Mogundali was bound tight. “Hmm, I didn’t expect ... how much more if it were dad who went,” said the girl. “But let Mogundali grab me, it is my turn,” said the girl. The girl ran on the mountain, and mountain was compressed where she went, her body going into the dirt.</p> <p>Only her head was sticking out, her body sank down. The mountain had gotten</p>
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<p>najangan di winayaan di tongondu. Om somito di Mogundali nga naanu yalo do lalambu manangkus. Maasako, nalalambu obo kaa, natarik; aa nopusus di sinamit, nakawaya. “Dey,” ka di tongondu, “ondos ku no, sampod ong Yama no,” ka di tongondu ka.</p> <p>Aji piwaya dîiri yoalo sid di Gampa, i Mogundali om i tongondu i tanak di Gampa, tu sowo'on dîiri di Mogundali i tongondu diri. “Ay... awasi-i, nokuro dino ong mangan nu no sowo'o, obbuli-i,” ka di Gampa kabarasan. “Nokuro ong ki-sawo oku no do Silam nga undang-undang do kusay, duwo sawo nga obbuli-i,” ka di Mogundali. “Ba, awasi-i ino,” ka di Gampa.</p> <p>Na, sowo'o no dialo i tongondu, i tanak di Gampa. Nokopisasawo yoalo; pama'al nōono do walay kabarasan i Mogundali diri dot piabpayon no i kayu dot totolu noropo nga, sasarap po, ooyas. Ososongow miiyut, maan it waa, maan babanar totoyoo.</p> <p>“Adis,” ka di Gampa, ka, “aa agagaan yoalo diti dot mamaal nopo do walay monikid sasarap, ooyas do susuwab,” ka. Adi ka di Gampa kabarasan, “Oõ, nga Mogundali,” ka di Gampa ka, “Posogo'o ka dogo oodi, ilo kawa,” ka. Dot agaâyayo ot kawa dino kabarasan, pintayagan dot tanak. Masam-ko kawali benoh nga kawa ka.</p>	<p>dilalui oleh perempuan itu telah berlubang. Dan ketika Mogundali menangkapnya, dia seakan-akan seperti bahan mainan untuk berlari. Kerana kekuatannya tidak dapat menahan, sehingga dia ditarik jauh oleh perempuan itu. “Alamak,” kata perempuan itu, “saya sangka ... apalagi kalau ayah yang datang,” katanya.</p> <p>Kemudian merekapun pergilah bersama-sama datang kepada Gampa, sebab Mogundali mahu mengahwini anak perempuan Gampa. “Ya, tiada masalah. Kenapalah kalau kau mahu mengahwininya, boleh saja,” kata Gampa. “Walaupun saya sudah beristeri dengan wanita Muslim, tapi undang-undangnya lelaki boleh kahwin dua,” kata Mogundali. “Iyalah, sangat baiklah tu,” kata Gampa.</p> <p>Lalu, berkahwinlah Mogundali dengan anak perempuan Gampa. Setelah mereka berkahwin, Mogundali pun lalu membuat sebuah rumah, yang hanya ditindih-tindihkan saja batang-batang kayu itu, yang tiga depa keliling, akan tetapi bila tiba pada waktu pagi, rumah itu akan runtuh, sebab kononnya bila mereka berhubungan seks, mereka tidak pandai melakukannya dengan cara yang perlahan.</p> <p>“Alamak,” kata Gampa, “tidak tahanlah melihat mereka ini, setiap pagi membuat rumah, tapi akan runtuh pada keesokan hari,” katanya. Lalu, kata Gampa, “Wahai Mogundali, tolong saya isikan kualiti besar itu dengan air,” katanya. Padahal kualiti itu terlalu besar, kerana kanak-kanak boleh berenang di dalamnya. Bentuknya sama seperti kualiti kecil, tapi saiznya tersangat besar.</p>	<p>compressed where the girl had gone. And Mogundali tried to grab her and was pulled along like a sled. He couldn't stop her when he grabbed her; he got dragged along with her. “Wow,” said the girl, “I didn't expect ... how much more if it were dad.”</p> <p>So together they went to Gampa, Mogundali and the girl, Gampa's daughter, because Mogundali wanted to marry the girl. “Oh ... fine, there's no problem for you to marry her, you may,” said Gampa. Mogundali said, “Even tho I already have a Muslim wife, according to the law a man can have two wives.” “All right, that is fine,” responded Gampa.</p> <p>So he married the girl, Gampa's daughter. After they got married, Mogundali built a house with logs three arms span (16 ft) around laid in crosswise layers, but by morning each day the house was torn apart. They had very physical relations, engaging in it with all their strength.</p> <p>“O my,” said Gampa, “this is no small thing to deal with for them, building the house each morning and having it torn apart by the next day.” So Gampa said, “Mogundali, fill that tripod wok for me with water.” The tripod wok was so big that children swam in it. It was like a regular wok, but much bigger.</p>
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<p>Posogo'o dialo, nu ong tulun tabasag, owiton-i manangkus kabarasan iri tu ami-i awagatan. "Umm, aaku-i bo dino oy Mogundali, aa noponu," ka di Gampa. Posogo'o no dialo wagu, owito no manangkus. Om korikot i Mogundali, "Ay, aaku monorima dino, aa noponu," ka ka di Gampa.</p> <p>Posogo'o dñiri dialo om tuyuanay dñino kabarasan iri mamananaw, baru nogi om notorima di Gampa tu asot nolimpak di weeg. "Na, ino no," ka dialoy Gampa, "irad dino no," ka, "tongoh-tongoh karaja do tulun," ka, "okon-i-ko waa ot totoyoon," ka. Aji, umpama dialo dit mamaal dot sasarap do walay, nga ooyas di sosodoy, sasarap no mamaal no kembang. Oõ, tu ososongow gima, i kudarat ot owion. Na, aso no bo dñino diri. Nga iri no dino, notiyanan no dñiri i tongondu kabarasan.</p> <p>Nga minsosomok do monusu i tongondu, pamanaw no yalo om poogolo dialoy Mogundali i pondulung yo. Om pomoros nogi dot, "Ong kusay o tanak ku dino, ipopondulung dogon ino pondulung ku," ka di Mogundali.</p> <p>Na, kosusu nopo iri, pagka tu kusay, mangay popondulungay</p>	<p>Lalu, Mogundali pun segera membawa kuali itu dan mengisikannya dengan air. Akan tetapi, oleh kerana dia orang kuat, dibawanya kuali yang berisi air itu berlari, sebab dia tidak merasa keberatan. "Hmm, saya tidak mahu kalau begitulah Mogundali, tidak penuh," kata Gampa. Mogundali pergi lagi ke sungai untuk mengisi kuali itu dengan air, dan membawanya lari. Namun, bila Mogundali sampai kepada Gampa, "Saya tidak mahu menerimanya, sebab ia tidak penuh," kata Gampa.</p> <p>Kemudian dia mengisikannya lagi dengan air, dan kali ini dia membawanya dengan perlahan sekali, dan barulah diterima oleh Gampa sebab air itu tidak berkurangan. "Makanya," kata Gampa, "demikian juga, apa sahaja kerja yang akan dikerjakan oleh sesiapa saja," katanya, "jangan ikutkan tenaga," katanya. Dia umpamakan dengan keadaan Mogundali yang membuat rumah pada sebelah pagi, tapi akan runtuh pada waktu malam, pagi esoknya membuat rumah semula. Sebab, terlalu ikut tenaga yang kuat. Kini tiada lagi masalah mereka, sehingga perempuan itupun mengandung.</p> <p>Akan tetapi, apabila sudah dekat waktu perempuan itu melahirkan anak, Mogundali lalu pergi mengembara, dan meninggalkan cincinnya. Kemudian, berkata, "Jika anak saya yang dilahirkan itu ialah lelaki, pakaikan ia dengan cincin saya tu," kata Mogundali.</p> <p>Setelah perempuan itu bersalin, dan mendapati bahawa anaknya</p>	<p>He filled it with water, but since he was so strong, he brought it running because he was not weighed down. "Hmm, that's not what I want, Mogundali, it is not full," said Gampa. Mogundali filled it again and brought it running. When Mogundali arrived, Gampa said, "Hey, I don't accept that because it's not full."</p> <p>He fetched water again and walked carefully, and now Gampa accepted it because no water had been spilled. "There you go," said Gampa, "that's it, that's more like it; whatever work a person does one cannot just do it according to how much strength you have," he said. In fact, he was alluding to how they would build a house in the morning and it would be torn apart at night, and they would rebuild it in the morning. Yes, for since they were being too physical, their energy got finished off. Well, now it was no longer like that. After that the woman got pregnant.</p> <p>But when the woman got close to giving birth, Mogundali gave her his ring and then left. And he said, "If my child is a boy, put my ring on his finger.</p> <p>Later she gave birth, and since it was a boy, she put the</p>
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<p>dġiri i pondulung diri di nagayo i tanak kabarasan. Nagayo i tanak minongoduat no dot, “Ay, kaki,” ka dot i Gampa ot dinuat. “Isay ot tama ku?” ka. Ngaran nopo dit tanak dino nga reetan di Jinali ka, nga i Muamad Ali Napiya nōono bo ngaran no dialo id Sama. I Jinali ka di sid daaton.</p> <p>“Ay, aaku ela'an dikaw monuduk ot tama nu tu sorid Silam,” ka di Gampa. “Ay, oō nga kumukuro oku dot aaku-i kaanda'a dialo dino?” ka dit tanak ka. “Na mooy kobo,” ka di Gampa ka. “Nga ino no ki, oniningo no duwa'an,” ka di Gampa.</p> <p>Ongoyo no dialo i duwa'an, om pataako no sid tanak di Mogundali. “Om modsu koh ad talaga,” ka. “Muog-uog koh modsu id talaga,” ka. Ii nopo it duwaan kabarasan nga ugu keti; ‘Saadi, daasan, impia.’ (Nokuro ma ong orongow no, isay nopo moguru.) Nituduk di taki yo i Gampa, bala dino diti, ka di tongo tanganak siri, “Yalod Sama, maya di tongo tanganak, waro mari owo talaga seelo,” ka. Ampo nasambat dialo i tama yo dino. Sid kongo-Sama'an mangakan i Jinali dino. “Ay, waro mari ki obo ot talaga sġilo,” ka dit tanganak ka.</p> <p>Intangay iti talaga kabarasan nga walu noropo ot kosiwangan. Tinutuban do basi do sandangaw ot kakapal sid potutuk diri. Kikiawi di tongo tanganak nga aso</p>	<p>adalah lelaki, maka diapun memakaikan cincin kepadanya apabila dia sudah besar. Setelah anak itu sudah besar, bertanyalah dia, “Kakee,” tanya anak itu kepada Gampa. “Siapa ayah saya?” tanyanya. Anak itu bernama Jinali, tapi orang Bajau memanggilnya Muhammad Ali Napiya. Kalau tempat kita, namanya ialah Jinali.</p> <p>“Hm, saya tak tahu macamana nak tunjukkan padamu berkenaan dengan ayahmu, kerana ayahmu ada di perkampungan orang Islam,” jawab Gampa. “Jadi, macamanalah dengan saya ni, saya tak dapat melawatnya?” kata anak itu. “Kau pergilah,” kata Gampa. “Tapi, kau dengarlah baik-baik mantera yang digunakan untuk mendapatkan kekuatan dari alam roh,” kata Gampa.</p> <p>Kemudian diambilnya ayat-ayat bacaan itu, lalu diberikannya kepada anak Mogundali. “Dan kau pergi mandi di perigi,” katanya. “Kau harus duduk lama mandi di perigi,” katanya lagi. Mantera itu berbunyi begini; ‘Saadi, daasan, impia.’ (Sesiapa yang mendengarnya itu bebas mempelajarinya!) Mantera itu diajarkan oleh datuknya, Gampa. Kemudian, kata kanak-kanak di situ, “Dia yang di sebelah Bajau, ikut kanak-kanak itu, di sebelah sana ada perigi.” Dia belum menemui lagi ayahnya. Pada waktu Jinali makan bersama dengan orang-orang Muslim, “Ada perigi nun di sana,” kata kanak-kanak itu.</p> <p>Sekali dilihat oleh Jinali akan perigi itu, saiz besarnya lapan depa. Dan ditutupi dengan besi yang tebalnya sejengkal. Semua kanak-kanak di sana, tiada satupun yang</p>	<p>ring on his finger when he had grown up. When the child had grown he asked Gampa, “Grandpa, who is my father?” The name of the child was Jinali, but the Bajaus call him Muhammad Ali Napiya. Among our people it is Jinali.</p> <p>“Well, I don’t know how to show you your father because he is over there among the Muslims,” said Gampa. “But what do I do since I cannot visit him?” said the child. “Just go,” said Gampa. “But listen to the mantra [used for gaining demonic strength],” said Gampa.</p> <p>He went and got the mantra and gave them to Mogundali’s son. “And bathe at the well,” he said [as part of the ritual to gain strength]. “Take your time and bathe at the well,” he said. This is how the mantra goes: ‘Saadi, daasan, impia.’ (Whoever wants to is free to learn this mantra!) That’s what his Grandpa Gampa taught him. Some children there said, “Over there among the Bajaus, follow those children; they have a well over there.” He had not met his father yet. After that Jinali ate with the Bajaus. “Hey, there is a well here,” said the children.</p> <p>He looked at the well, and it was eight arms span wide. It was covered with a steel lid of one span thick. None of the children had learned magic</p>
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<p>nokoguruan diri tu amu kosuwang id talaga. Kadung yaloy Jinali nogi kabarasan, om pogurumpintod yalo ka, milom nokooma do posisip di koyuwan.</p> <p>Om kosuwang siri, kinam no yalo mooduwa di duwa'an dit nituduk di taki yo, sangadlaw iri, aso po. Koduwo tadlaw, nga iri-i oh maan dialo, monotos moduwa kabarasan dit nisusuy di taki yo. Kotolu tadlaw, "Ay ... ay," ka di Mogundali kawo, "Isay ot minangasow ti talaga ku diti?" ka. Amu po nelaan dialo ong isay it sid suwang dit talaga diri.</p> <p>"Bang okitanan ku nopo iri, ay, taakan ku diti tungkat ku," ka di Mogundali ka. Do mitubu oh basi kabarasan di tungkat yo do kagayo. Adi, suway ko tadlaw, nokokosupan no yalo siri. "Atuk-atuk dikaw, okodok kopo dino," ka, "do mangasow diti talaga ku," ka di Mogundali. Om simpod yalo kabarasan om loloposo, sinumaralom-i sid weeg. Simpod no yaloy Jinali kembagu ka nga, amu-amu nopintanga i koyuwan. Om loposo-i om sisimpod yalo di kentolu nga silo ot nokoduntalay. Nokembubulay no i tunturu di Jinali kabarasan, om kokitanay di Mogundali i pondulung, somito dialo. "Ess, tanak ku-i bala ikaw diti," ka. Om omolo i tongo koyuwan, om duato ong nunu ot toruol. Nga, "Aso," ka dit tanak ka. Kandayo dialo, owito no dialo muli dñiri i Jinali. Na, aso nobo dñino diri.</p>	<p>dapat belajar ilmu kerana tidak dapat masuk ke dalam perigi. Akan tetapi lain ceritanya dengan Jinali. Bila saja dia sampai di perigi itu, dia terus menyusup masuk sehingga tiba-tiba dia boleh muat dengan lubang yang tidak sebesar mana.</p> <p>Setelah masuk, dia terus mengulangi mantera yang diajarkan oleh datuknya sehingga sehari suntuk, tetapi belum ada apa-apa yang terjadi. Hari kedua, pun dia masih berada di sana untuk berhabis-habisan mengulangi mantera itu. Hari ketiga, "Aii.. aii," kata Mogundali, "Siapalah yang mengacau perigi saya 'ni?" katanya. Dia belum tahu lagi siapa sebenarnya yang ada dalam perigi itu.</p> <p>"Kalaulah saya nampak siapa dia, saya akan berikan tongkat saya ni," katanya. Sementara tongkatnya pula, kira-kira dua jengkal besarnya besi. Jadi, di hari yang lain, Mogundali mendapati Jinali yang berada di dalam perigi itu. "Alamak, kau tu masih kecil lagi," kata Mogundali, "untuk mengacau perigi saya ni," katanya. Apabila Jinali melompat ke atas, dan terus dipukul oleh Mogundali, maka Jinali pun terus masuk semula ke dalam air. Jinali melompat lagi semula ke atas, sehingga badannya hampir setengah yang terkeluar, tetapi dia dipukul juga. Kemudian untuk yang ketiga kalinya Jinali melompat ke atas dengan lebih tinggi lagi, sehingga jarinya kelihatan dan menampakkan cincin di jarinya. Apalagi, Mogundali terus menangkap tangannya dan berkata, "Rupanya kau adalah anakku," katanya, sambil meramas-ramas badan Jinali, dan bertanya kepadanya apa yang sakit. Tapi, "Tidak ada," kata anaknya. Dia terus</p>	<p>for they were unable to get at the well. But as for Jinali, he wiggled until he was able to slip his body under the cover.</p> <p>Once he had entered, he continuously chanted the mantra that his Grandpa had taught him, but after one day nothing happened yet. On the second day he did likewise, he went all out chanting the mantra taught by his Grandpa. On the third day, "Hey, hey," said Mogundali, "who is messing with my well?" He did not yet know who was inside the well.</p> <p>"When I see who it is, I will let him have it with my walking stick," said Mogundali. His walking stick was made of steel and two handspans around. On another day Mogundali caught Jinali there. "Wow, you are still small and you are messing with my well," said Mogundali. Jinali jumped up out of the well, but when he got hit with a cane he went back down under water. Jinali jumped up again, getting about half of his body out, but he got struck again, and went underwater. He jumped up a third time, and cleared the well. When Jinali's finger emerged, Mogundali saw the ring, and grabbed a hold of him. "Wow, you must be my son," he said. And he felt his whole body and asked him if he was hurt. But the boy said,</p>
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<p>Nakakaa dino, i Muamad Majirun om i Raja Majid, pogibangan dialo. I Muamad Ali Napiya, pawananon dialo. Ka di sawo dialo di sid Silam, “Iti nogi bees nu,” ka. (Bees om i masam-ko, manantam nopo bong bees, okon-ko sinawo.) “Do Momogun-i,” ka, “maan nu nogi pokoyo dino,” ka dit sawo. “Iti nogi dito do tanak maan nu pokoyo dino,” ka, “do pogibangon nu,” ka, “monongburuk.”</p> <p>Oleed no ðiri bala, “Mumuli oku poy ama sid taki ku tu, lumangaad oku no di aki,” ka di Jinali. “Gumuli oku-i wagu,” ka di Muamad Ali Napiya. “Oð,” ka di Mogundali. I Muamad Ali Napiya dino, ngaran dialo diri sid Islam. Dadi, “Oð awasi-i benoh,” ka di Mogundali.</p> <p>Nokooli yalo, sumukod no ðiri bo i koyuwan. Agayo no i koyuwan obo, napangayan no dot sinuruton. Om maay nopo di tongondu duato no i Mogundali ong siongo po lawang dot aa otogu do pisow. Ka di dialo, “Iti po pusod ku om iti pokilok ku nga nokuro ong iti pokilok om iti pusod ku ong okon-ko ilo pisow ku dot oowiton ku moguru nga aaku-i otogu,” ka. Maay nopo di tongondu om upakato no i tongo Silam.</p> <p>Mingodop yalo, onuwo no i pisow di Mogundali om sungkaday siti (sid pokilok), om i siti (sid pusod). Nokuro tu aa</p>	<p>mendukung anaknya, Jinali dan membawanya pulang dan hal itu terhenti di situ.</p> <p>Sementara itu, anaknya Muhammad Majirun dan Raja Majid, dia letakkan di sebelah kirinya, sedangkan Muhammad Ali Napiya, ia letakkan di sebelah kanannya. “Baiklah,” kata isterinya di sebelah Muslim, “anak gundik kau, kau layan seperti itu, sedangkan anak kita ini, kau layan sedemikian. Kau letakkan di sebelah kiri. Buruk sekali,” katanya.</p> <p>Setelah begitu lama, “Ayah, saya nak pulang dahulu kepada datuk saya, kerana saya sudah rindukan dia,” kata Jinali. “Saya pasti akan kembali semula,” kata Muhammad Ali Napiya. “Baiklah,” kata Mogundali. “Sangat baiklah tu,” kata Mogundali lagi.</p> <p>Selepas Muhammad Ali Napiya pulang, badannya pun sudah agak besar dan meningkat dewasa. Lalu, perempuan itu menanyakan pada Mogundali, bahagian mana sahaja lagi dalam tubuhnya yang boleh ditembusi pisau. Kata Mogundali, “Bahagian pusat dan ketiak saya sahaja yang boleh ditembusi pisau. Tetapi, walaupun begitu, kalau bukan pisau saya yang digunakan, iaitu pisau yang selalu saya bawa untuk beramal ilmu hitam, saya tidak akan tembus,” katanya. Dengan tidak semena-mena, perempuan itu iaitu isterinya, membincangkan seluruh orang Muslim.</p> <p>Ketika Mogundali sedang nyenyak tidur, perempuan itu mengambil pisaunya dan terus menikamkan ke bahagian pusat dan ketiak Mogundali,</p>	<p>“No.” He took Jinali home, holding him in his arms. That ends that episode.</p> <p>After that, he put his sons Muhammad Majirun and Raja Majid on his left but he put Muhammad Ali Napiya on his right. “So,” said his Muslim wife, “you show favor to this one.” (She didn’t expect him to favor him.) “He’s a Dusun and you treat him like the best one. Whereas our own children you treat as less important, putting them on your left, showing derision.”</p> <p>After a long time Jinali said, “I’m going home, dad, to Grandpa, I miss grandpa. I’ll come back again.” “All right,” said Mogundali. Muhammad Ali Napiya was his Muslim name. “All right, that’s fine,” said Mogundali.</p> <p>After he had come home, his body became full grown. He had a large body and was now done growing. One day his wife asked Mogundali where his ‘Achilles heel’ in his body was that a knife could penetrate. He said, “In my navel and in my armpits but even at those points I cannot be penetrated except with my knife that I brought to learn magic.” Then the woman got together with her fellow Muslims to make a plan.</p> <p>As Mogundali was sleeping, she took his knife and stabbed him in the armpits and the naval. How</p>
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<p>minatay do minurilong-i, tu i doo do pisow it oowiton moguru ot pinonobok; minatay-i. Korongow d̄iri di Muamad Ali Napiya di napatay i tama yo. “Ay, Aki,” ka, “masti do iimon ku dati i bangkay di tama ku,” ka, “norongow ku dot do pinatay do Silam,” ka. “Ay... kokoyon-i boyobo, aa-koh dati kooli,” ka di Gampa. “Ay amu,” ka di Muamad Napiya. “Oõ, na owito pogi iti siya-siya ku ong osusugul kono,” ka di Gampa. Siya-siya bo i dialo do parang, miabal do roon do kadaw ka. Kiro'o, kaalaab di roon di punti diri.</p> <p>Na, saako no yalo di kuda Sambarani, marayap sid paparangan obo. Korikot yalo id pomogunan di Sama. Mongintalow no yalo, “Isay nopo minatamay dit tama ku,” ka, “poompugon ku siti. Aaku eengin dot minangan patayo, nunu ot sabab?” ka. Ay, nunu ong it kodori tu okon-i-ko sindata api po; dangol om tandus. Irad silo i tulun ka nga, eewor nopo kaa dino i tandus, dot ribu-ribu do tulun rumikot id dialo. Om daaganay dino yalo diri do monokon kaa dino, dot okon-ko boroson po i Muamad Ali Napiya om otogu, i kuda nga aa-i otogu. Om daagano no dialo i sindata potibas, sampay tumoyog i kuda do raa ka.</p>	<p>sehingga Mogundali mati dengan serta-merta kerana pisau itu menembusi tubuh Mogundali sehingga ke dalam. Lalu, Mogundali mendengar bahawa ayahnya sudah meninggal dunia, “Kakee, saya mesti mencari mayat ayah saya,” kata Jinali, “sebab, saya dengar ia telah dibunuh oleh orang Islam,” katanya. “Ah, tidak perlulah tu, nanti kau tak dapat pulang,” kata Gampa. “Ahh, tidak,” kata Muhammad Ali Napiya. “Kalau begitu, kau bawalah pedang siya-siya saya ni,” kata Gampa, dan menyerahkan pedangnya kepada Muhammad Ali Napiya, yang lebarnya sama dengan sehelai daun pisang. Bayangkan betapa lebarnya daun pisang itu.</p> <p>Kemudian, diapun lalu menunggang kudanya Sambarani, yang pandai merayap dalam peperangan. Dan, apabila sahaja Muhammad Ali Napiya sampai ke perkampungan orang-orang Islam, dia terus memekik, “Siapa saja yang telah membunuh ayah saya,” katanya, “saya mahu semuanya berkumpul di sini. Saya tidak puas hati dengan pembunuhan ini; saya mahu tahu apa sebabnya!” katanya. Sebab pada zaman dahulu bukan senjata api yang digunakan dalam peperangan melainkan parang dan lembing sahaja. Maka semua yang datang hanya membawa parang dan lembing. Beribu-ribu orang yang datang kepada Muhammad Ali Napiya, dan semuanya membalikkan lembing kepadanya. Namun, jangankan Muhammad Ali Napiya, sedangkan kudanya saja pun tidak dapat di tembusi. Kemudian, Muhammad Ali Napiya pula yang memotong dengan pedangnya, sehingga kudanya</p>	<p>could he survive that since it was his knife that he had brought for learning magic that was used to stab him? So he died. Then Muhammad Ali Napiya heard that his father had died. “Oh, grandpa, grandpa,” he said, “I must look for the corpse of my father. He heard that he had been killed by the Muslims. “I’m warning you, don’t do it; you may not return home,” said Gampa. “Yes, I must,” said Muhammad Napiya. “If you are determined, then take my ‘siya-siya’ bushknife,” said Gampa. His bushknife was the size of a large banana leaf.</p> <p>He mounted his horse Sambarani, which could run low to the ground in war. He arrived in the Bajau village. He flung accusations in their face, “Who killed my father? I will gather you all and find out the reason.” In the past there were no guns. He had a bushknife and a spear, like those people, and the place was crawling with people, thousands of people came to him. And because of him going on and on stabbing people, not only did Muhammad Ali Napiya not get injured, even his horse wasn’t injured. Then he continued on slashing people to the point that his horse was supposedly swimming in blood.</p>
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<p>Koogumu do tulun di napatay, iri pun rumalad po yalo. Boros di Kinoringan, “Muamad Ali Napiya tingkod,” ka, “tu songkuro poma dino balun dit tama nu,” ka. “Aaku tumingkod,” ka, “owion ku oh pomogunan do Sama mamatay,” ka. “Ay, okon-ko aa miboboyo mangan tiago,” ka di Kinoringan ka. Kakal-i yalo. Om potongkuso dialo i kuda om loloposo do Kinoringan i tana, om pigiang i tana om laguy i kuda om katapos siri nga “tep” ka, nontipan (norintupan). “Sisino kopo,” ka di Kinoringan ka, “Orikot po kiamat om mimbulay koh nogi,” ka. Kiro'o ka koleed. Na, iri no dñiri gisom dialo, nokentoron tu minangan tiago di Kinoringan. Gisom siti no.</p>	<p>bagaikan berenang di lautan darah.</p> <p>Sudah begitu banyak sekali orang yang mati, namun dia masih belum puas hati lagi. Lalu, Allah berkata kepadanya, “Berhentilah kau Muhammad Ali Napiya, sebab berapalah sangat kesia-siaan ayahmu itu,” kata Allah. “Saya tidak mahu berhenti, saya mahu bunuh seluruh perkampungan Bajau ini sehingga habis!” kata Muhammad Ali Napiya. “Aik, kau jangan keras kepala,” kata Allah. Muhammad Ali Napiya masih juga tidak mahu berhenti. Sedang ia melarikan kudanya, Allah memukul tanah itu sehingga terbelah dua. Lalu, apabila kuda itu melompat dan terjatuh ke dalam gaung yang terbuka luas, dan terus bertaut semula dengan serta-merta maka kuda itu dan Muhammad Ali Napiya terus terbenam di dalamnya. “Biarlah dahulu kau di sana,” kata Allah. “Bila tiba hari kiamat nanti, barulah kau keluar,” kata Allah. Bayangkan betapa lamanya ia berada dalam tanah. Jadi, sampai di situlah saja peperangan Muhammad Ali Napiya sebab Allah melarangnya untuk meneruskan peperangan itu. Tamat.</p>	<p>So many people were killed; nevertheless he wanted to take on another group of people. God said, “Muhammad Ali Napiya, stop! How many people does it take to make up for your father?” “I won’t stop,” he said, “I will finish off this whole Bajau village,” he said. “Hey, don’t go against what I forbid,” said God. But he still went on. While he was on his horse galloping, God hit the earth, and the earth opened up and his horse jumped, but he fell into the crack. Then the crack closed back up and he and the horse were trapped in the crack of the earth. “You can just stay down there,” said God. “Only when the Day of Judgment arrives will you be extracted.” You consider how long that is! So that was when he finally quit, because God forbade him to go on.</p> <p>The End.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain & Janama Lontubon</p>		
<p> Creative Commons Attribution 3.0: Kimarangang.net 2013</p>		

<p>Kara om i Landang Tinangon di Ebal Agingging Kg. Salimandut 1988</p>	<p>Kera dan Kura-Kura Diceritakan oleh Ebal Agingging Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>The Monkey and the Turtle Told by Ebal Agingging Salimandut Village 1988 English: James Johansson 2013</p>
<p>Waro waro ka ka, pananom no i Landang do punti. Katanom nopo iri, minomoros dñiri i Landang dot, “Kakayay ku kakayay puun di unti-unti, tobu mongilong-kilong tunturugung,” ka. Om ampo lele'ed, mad-ko kikiyapan-i sumurut i punti. Tadlaw-tadlaw gamasan di Landang kabarasan i punti diri. Om ampo lele'ed, anaru no dñiri, tu piara'an babanar di Landang. Adi, amu songkuro koleed, minonguwa no it punti yo kabarasan. Nokoponguwa nopo i punti diri, aa songkuro kole'ed, nansak no dñiri kabarasan.</p> <p>I Landang nopo dino diri nga sumusa tu, pengkukuro manganu dit tuwa di punti.</p> <p>Soromo'on nopo i tuwa diri nga noruun no om osisilow no. Om ongoy no it Landang maamânaw sid gowuton. Boros yo nopo nga, “Kada po bala'ay, sumambat oku po di ambaya Kara,” ka.</p> <p>Pamanaw no it Landang kabarasan tu sumambat dit kara. Korikot it Landang sid Kara, pomoros no dot, “Ombaya Kara, obbuli oku mongolos do wasoy oy?” ka di Landang. “Kuoyon nu?” ka di Kara. “Ung, panagad ku do punti,” ka di Landang. “Amu obbuli!” ka di Kara, “Nga kada-i bo kosusa, tulungon ku ika mongindakod,” ka di Kara. “Oõ, awasi-i ino,” ka di Landang.</p>	<p>Pada suatu hari, si Kura-Kura menanam pisang. Bila pisang sudah ditanam, berkatalah dia, “Kais-kais ku, kais pokok si pisang-pisang, tebu berbengkok-bengkok, nun di atas,” katanya. Tidak lama kemudian, bagai dikipas-kipas pisang itu membesar. Hari-hari si Kura-Kura mencabut rumput di sekeliling pisangnya itu. Dan tidak lama kemudian, tinggilah sudah pisang, kerana dijaganya dengan baik sekali. Tidak lama kemudian, pisangnya itupun kini berbuah. Bila pisangnya itu sudah berbuah, maka tidak lama kemudian, pisang itupun masak.</p> <p>Si Kura-Kura pula ini sangat susah hati, kerana dia tidak tahu bagaimana caranya dia mengambil buah pisang itu.</p> <p>Sementara itu, buah pisang itu pula sudah ranum dan kuning lagi. Lalu pergilah si Kura-Kura itu berjalan-jalan di dalam hutan. Katanya, “Nanti dulu pula, saya pergi berjumpa dulu dengan si kawan,” katanya.</p> <p>Dan berjalanlah si Kura-Kura di dalam hutan, lalu berjumpa dengan si Kera. “Hai, Sahabat Kera, bolehkah saya meminjam beliung?” kata si Kura-Kura. “Kau mahu buat apa?” tanya si Kera. “Saya mahu tebang pokok pisang,” kata si Kura-Kura. “Tidak boleh!” kata si Kera. “Tapi, kau jangan susah hati, nanti saya tolong kau memanjatnya,” kata Si Kera. “Ya, baguslah itu,” kata si Kura-Kura.</p>	<p>Once upon a time, a Turtle planted a banana plant. After planting it, the Turtle uttered a growth mantra, “I scratch, I scratch a banana plant, sugarcane bending spinning above.” Not long thereafter, like a fanned flame the banana plant grew quickly. Every day the Turtle would weed around the banana. Very soon the banana plant was tall because of being well cared for by the Turtle. After not too long the plant bore fruit. Soon thereafter the bananas became ripe.</p> <p>The Turtle was troubled about how he might pick the bananas.</p> <p>The bananas were ripe and yellow. The Turtle set off walking in the forest. He said, “Now wait, I’ll go talk to my friend the Monkey.”</p> <p>The Turtle walked on to meet the Monkey. When he got to the Monkey, he said, “Oh friend Monkey, can I borrow your adze?” “For what?” asked the Monkey. “For cutting down a banana plant,” said the Turtle. “You can’t borrow it,” answered the Monkey, “but don’t be troubled, I’ll help you out by climbing the banana plant.”</p>

<p>Nunu po ong i Kara diti amu nopo elala'an i bubuatan yo, kerarakan nga waro, tu otomon banar tu it mongindakod dit punti dit Landang. I Landang diti nga otomon-i. Om piwaya no yoalo duwo koyuwan dot mongoy sid punti di Landang kabarasan.</p> <p>Amu songkuro kole'ed, nakalaga no i Kara sid punti di Landang. Kadung nakalaga, indakod no di punti. Nunu ong i Kara diti tu opinit, om andang-andang nga oobas mindakod sid tongo kayu, na alangkas tumabpas. I nopo Landang diri bala nga sori po id toori, tu ototood mamanaw. I Kara nopo diri nga monotos no mangakan di punti kabarasan.</p> <p>Nokorikot nopo i Landang sid punti yo, om tingaa sid sawat nga amu-i elala'an i Kara dot monotos mangakan di punti yo. Adi, boros di Kara, “Ombaya Landang!” ka, “ong ‘pug’ ka, ong-ko sopulan ki, nga ong ‘pis’ ka, sopulan nu nogi,” ka di Kara. Om sopulay diiri di Landang it ‘pis’ ka, nga asoso-i tonsi, kulit ko kulit bala iri. Sopulay no it ‘pug’ ka, nga ki-tonsi-i. Boboyo-i di Landang, “Kadaada po oy ambaya Kara, momodsu oku po,” ka. Om pamanaw no sid weeg, korikot siri, tuop no.</p> <p>Ampo lele'ed, nakasambat no</p>	<p>Apalagi si Kera ini, tidak tahu macamana lagi kelakuannya, melucukanpun ada, sebab terlalu gembira. Si Kura-Kurapun gembira. Lalu mereka berduapun berjalanlah.</p> <p>Tidak lama kemudian, sampailah si Kera di tempat pisang si Kura-Kura itu ditanam. Sesampainya ia di sana, memanjatlah dia pada pokok pisang itu. Oleh kerana dia adalah Kera, maka, soal panjat-memanjat memang tiada masalah baginya. Si Kura-Kura pula masih lagi berada di belakang, kerana dia ini lambat berjalan. Si Kera pula sudahpun berada di atas pokok pisang si Kura-Kura dan dengan lahapnya dia memakan buah pisang si Kura-Kura.</p> <p>Bila si Kura-Kura sudah sampai pada pokok pisangnya, dan melihat ke atas, dia tidak tahu pula yang ruparupanya si Kera itu memakan buah pisangnya. Lalu kata si Kera, “Sahabat Kura-Kura! kalau ia berdebap kau jangan ambil, tapi kalau ia jatuh dengan bunyi yang ringan, kau ambillah,” kata si Kera. Dan diambillah oleh si Kura-Kura yang berbunyi ringan, tapi tidak berisi, dan hanya kulit sahaja. Lalu, diambilnya lagi yang berdebap tapi berisi. Lalu si Kura-Kura dapat satu idea, “Tunggu sekejap ya sahabat Kera, saya mandi dulu,” katanya, lalu pergilah dia ke sungai. Setelah sampai di sungai, dia terus masuk ke dalam sungai.</p> <p>Tidak lama kemudian, berjumpalah</p>	<p>“That’s good,” said the Turtle. As for this Monkey, you never know what he might be up to. Doing something funny might be expected, because he was really happy to climb the Turtle’s banana plant. The Turtle was also happy. They set off together for the Turtle’s banana plant.</p> <p>After a while the Monkey arrived at the Turtle’s banana plant. Then the Monkey climbed the plant. Monkeys are good climbers and used to climbing trees, and can jump quickly from one tree to another. The Turtle was far behind because they walk slowly. The Monkey began gorging himself on the bananas.</p> <p>When the Turtle finally got to his banana plant and looked up, he wasn’t aware that the Monkey was gorging himself on his bananas. So the Monkey said, “Oh friend Turtle, if the bananas land with a thud, don’t gather them up, but if they land with a plunk sound, gather them up. So the Turtle pick up some bananas that landed with a plunk, and there was no banana inside. Then he picked up some that landed with a thud, and they had bananas inside. So the Turtle made a sudden decision and said, “I’ll be gone for a bit Friend Monkey, I’m going to bathe. He walked to the water and dove in.</p> <p>Soon thereafter the Turtle</p>
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i Landang do Tongkuyu om piboboros yoalo. Ka di Landang, “Ay ambaya Tongkuyu, awasi nogi bala dot nokopisambat kito tu waro pokitulungon ku dika,” ka di Landang. “Tongoh iri?” ka di Tongkuyu. “Kon-i to-i ambaya, tulungon oku mongiit dit tontoluw di Kara, tu owion ilot punti ku mangakan!” ka. “O, awasi-i beno,” ka di Tongkuyu.

Adi, nopupusan nopo yoalo diri miboboros kabarasan, piwaya no yoalo mongoy sid punti. Nakalaga siri, “Indakod, indakod onγκuyu, iitay toronining di ara!” ka dit Landang. Om indakod no it Tongkuyu, nga alalangkas no kabarasan.

Adi, korongow di Kara dot mooboros it Landang, “Ay, ambaya, tongoh ino boroson nu?” ka. “Ung, aso-i, ‘ponotos no mangakan’ kangku diri,” ka dit Landang. “Oõ,” ka dit Kara. Om pigugulian di Landang momoros i Tongkuyu.

Kadung nokorikot it Tongkuyu sid sawat, iitay no i tontoluw dit Kara kabarasan nga, “Kirag, kirag!” ka dit Kara, dot ponokotatabpas sid tongo kayu suway tu orualan dit tontoluw yo dit minaan iitay di tongkuyu, tu i nopo tanggip di Tongkuyu dit songinan nga nokoogol sid tontoluw di Kara kabarasan, adi apagon lumiong it oruol babanar.

Nunu pong i punti diri nga naawi nopo noloo sid tana ka. Adi, mangay puuwo dit Landang om it Tongkuyu, om piduwo'o no doalo. “Torimakasi ki, oy ambaya!” ka di Landang kumaa sid Tongkuyu. “Minong nopo,” ka di Tongkuyu.

dia dengan si Ketam. Kata si Kura-Kura, “Hai sahabat Ketam, baguslah kita berjumpa sebab ada satu hal yang saya mahu minta tolong dengan kau,” kata si Kura-Kura. “Apa itu?” tanya si Ketam. “Bukan apa sahabat, saya minta tolong kau menggigit buah zakar si Kera, sebab dia mahu menghabiskan buah pisang saya!” kata si Kura-Kura. “Baiklah,” kata si Ketam.

Setelah sudah selesai mereka bercakap, pergilah mereka pada pokok pisang yang dimaksudkan oleh si Kura-Kura itu. Setelah mereka sampai, “Naik, naik Ketam, gigit buah zakar si Kera!” kata si Kura-Kura. Lalu, naiklah si Ketam dengan lajunya.

Lalu si Kera terdengar si Kura-Kura berkata-kata, “Hai, sahabat, apa yang kau cakap itu?” tanya si Kera. “Hmm, tidak ada, makanlah kau puas-puas di sana,” jawab si Kura-Kura. “Baiklah,” kata si Kera. Dan si Kura-Kura tidak henti-henti berkata untuk mengingatkan si Ketam.

Bila si Ketam sudah sampai di atas, dia terus sahaja menggigit buah zakar si Kera, lalu, “Kerih, kerih!” jerit si Kera sambil melompat dari pokok kayu ke pokok kayu yang lain kerana terasa sakit yang amat sangat pada buah zakarnya, sebab sepit ketam yang sebelah tertinggal pada buah zakar si Kera.

Apalagi, buah pisang itupun jatuh semuanya. Lalu si Ketam dan si Kura-Kura memungut buah-buah pisang itu lalu si Kura-Kura membahagikannya kepada dua bahagian iaitu untuk si Ketam dan si Kura-Kura. “Terima kasih ya sahabat!” kata si Kura-Kura

met a Crab and they talked. The Turtle said, “Oh friend Crab, it’s good that we’ve met because I have a favor to ask of you.” “What’s that?” asked the Crab. “Nothing much friend, just help me to pinch the balls of the Monkey because he’s eating up all my bananas.” “Okay, that’s fine,” said the Crab.


After finishing talking, they walked together back to the banana plant. When they got there, the Turtle said, “Climb, climb, Crab, pinch the Monkey’s balls.” The Crab climbed up quickly they say.

The Monkey heard the Turtle talking and said, “Friend, what are you talking about?” “Uh, nothing, I just said ‘eat away’,” said the Turtle. “Oh,” said the Monkey. And the Turtle went back to speaking with the Crab.

When the Crab had climbed up, he pinched the Monkey. The monkey let out a scream as he jumped to other trees because his balls hurt because of being pinched by the Crab. One of the crab’s claws came off and stuck to the Monkey’s balls so that the pain continued on.

As for the bananas, they all fell to the ground. So the Turtle and the Crab gathered them together and divided them up. “Thank you friend!” said the Turtle. “Same to you,” said the Crab. Then

<p>Om minitongkiyad nôono yoalo.</p> <p style="text-align: center;">~~~~~</p> <p>Osorow ku nôono i Kara diri nga linumonit it tontoluw yo. Dot sodoy-adlaw no mosil-osil tu orualan-i bala'ay iri. Adi, kororongow no di Kara dot oguriyok nopo i tongo tulun kabarasan. Om timpano nga, ogugumu bala iri tulun do mongomot do paray kaka, neya'an nogi dot alasu ot tadlaw om aso weeg. Adi, momodtuuwan it tongo tulun kabarasan tu aso o weeg.</p> <p>Toronong no i Kara siri om pomoros no kumaa sid tongo tulun diri dot, “Ombaya, akow-i tuuwan oy? Waro weeg ku,” ka di Kara. “Tuuwan! Taakay okoy do weeg,” ka di tongo tulun. “Awasi ino,” ka di Kara, “nga subay-ko owitan oku po do buduy, sangup, batad om tobu,” ka di Kara. “Aawi po mongowit sid dogon om taakan ku nogi ikoo do weeg,” ka di Kara. “Oõ,” ka di tulun.</p> <p>Adi, mangay no di tongo tulun owitay i Kara dit nunu it pinokianu yo. Noowit nopo it kikiawi it pinokianu dit Kara diri sid komoyon yo, pataako no dñiri dit Kara i weeg dit nisuwang yo sid tangga kumaa sid tongo tulun. Adi om inumo kabarasan nôono di tongo tulun it weeg dit nitaak dit Kara diri nga, nongo-keelob tu olonsi.</p> <p>Om orongow dñiri di tongo tulun dot, “Inum-inum nana di ara, inum karara'an, uwe, uwe,” ka dit Kara. Dot i nopo weeg dit nitaak</p>	<p>kepada si Ketam. “Sama-sama,” kata si Ketam. Dan berpisahlah mereka.</p> <p style="text-align: center;">~~~~~</p> <p>Sementara si Kera pula, buah zakarnya membengkak. Siang malam dia berdesis kesakitan. Tiba-tiba, terdengarlah oleh si Kera bahawa ada suara orang bising. Lalu, pergilah dia melihatnya; rupa-rupanya orang-orang itu sedang mengetam padi. Pada masa itu hari sangat panas dan tiada air, maka orang-orang itu kehausan.</p> <p>Lalu pergilah si Kera kepada mereka dan berkata, “Kawan-kawan, kamu tidak hausakah? Saya ada air,” katanya. “Haus! Berikan kami air,” kata orang-orang itu. “Baiklah,” kata si Kera, “Tapi kamu mesti bawakan saya tembikai, timun, kundur dan tebu,” katanya. “Bila kamu sudah bawa semua itu barulah saya akan berikan kamu air,” kata si Kera. “Baiklah,” kata orang-orang.</p> <p>Lalu, datanglah orang-orang itu membawakan apa yang diminta oleh si Kera. Bila semua yang dia minta itu sudah ada, maka diberinya mereka air yang dia masukkan ke dalam bekas menyimpan air yang dibuat daripada bambu. Lalu, orang-orang itupun meminum air yang diberikan oleh si Kera kepada mereka. Akan tetapi, orang-orang yang meminum air yang diberikan oleh si Kera itu habis semua muntah-muntah sebab air itu hanyur.</p> <p>Lalu terdengarlah oleh mereka suara si Kera berkata-kata, “Minum-minum nanah si Kera, minum darah-darah, jeluak, jeluak,” kata si Kera.</p>	<p>they parted.</p> <p style="text-align: center;">~~~~~</p> <p>As for the Monkey, his balls got infected. Night and day he was wincing at the pain. The Monkey heard the chatter of humans nearby. He looked down and saw lots of people harvesting rice at the hot time of day and without water. So everyone was thirsty since there was no water.</p> <p>The Monkey approached them and said to the people, “Friends, aren’t you thirsty? I have water.” “We’re thirsty! Give us some water,” answered the people. “Alright,” said the Monkey, “but you must bring me watermelon, cucumbers, wax gourds and sugarcane.” When you’ve brought it all to me, I’ll give you water. “Okay,” the people agreed.</p> <p>So the people brought the Monkey everything he asked for, and they handed it over to him. Then the Monkey gave liquid to the people inside a bamboo water container. They all drank the liquid the Monkey gave them, but they all vomited because it had a raunchy odor.</p> <p>Then the people heard the Monkey saying, “Drink, drink, monkey puss, drink monkey blood, retch, retch.”</p>
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<p>diri bala'ay nga it nana-i dit tontoluw yo. Adi, pagka tu oruol i ginawo di tongo tulun kabarasan, mangay pingtagaday dñiri i tongo kayu dit sinoko'on di Kara. Nga nabalun nopo tu, amu-i minatay i Kara.</p> <p>Soromo'on nopo i tulun dit nongo-keenum di nana dit tontoluw dit Kara nga sinumakit kikiawi kabarasan om waro-i o gongukon. I tontoluw nopo di Kara nga nolingos no dñiri. Ino-no o gisom do tuturan ku.</p>	<p>Padahal air yang diberi itu adalah nanah buah zakarnya. Lalu, orang-orang yang diberinya air itu sangat sakit hati, lalu mereka menebang kayu tempat si Kera bergayut. Tapi sia-sia saja, sebab si Kera tidak mati.</p> <p>Sementara itu, semua orang yang terminum nanah buah zakar si Kera diserang demam dan ada juga yang diserang batuk kering. Buah zakar si Kera pula telah sembuh. Itulah hujung cerita saya.</p>	<p>The liquid which the monkey had given them was puss from his balls. So, since the people were offended, they all went to chop down the trees that the Monkey lived in. It was all for nothing, because the Monkey was not killed.</p> <p>As for the people who drank the puss from the Monkey's balls, all of them became ill and some got tuberculosis. Eventually the Monkey's balls healed up. That's the end of my story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaraqang Editors / <i>Penyunting Bahasa Kimaraqang</i>: Rosnah Nain & Janama Lontubon</p>		
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<p>Gayo Ontoluw Tinangon di Ebal Agingging Kg. Salimandut 1988</p>	<p>Anak Hutan Diceritakan oleh Ebal Agingging Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>Jungle Baby Told by Ebal Agingging Salimandut Village 1988 English: James Johansson 2013</p>
<p>Warooo waro ka ka, pisasawo no di Laki om Moduw. Ole'ed no kinopisasawaan, nga aso-i ot tanak. Tumangkangaw no dñiri i Laki om i Moduw tu aso ot tanak.</p> <p>Boboyo'o-i di Laki, minamanaw dñiri id gowuton mogiim dot tanak kabarasan. Nokorikot yalo id gowuton, nokokito dñiri dot tanak sid pialatan dot tolidus moososop dit tuwa dot tolidus ka. "Dii-i tanak ku peeti," ka di Laki om tabpaay no.</p> <p>Kadung natabpaan dialo, kandayo no om owito no dñiri muli. Intangay bala iri nga duwo mipantod no i nipon. Korikot id</p>	<p>Pada suatu hari, berkahwinlah Laki dengan Moduw. Sudah lama mereka berkahwin tapi masih belum dikurniakan cahaya mata. Laki dan Moduw sangat susah hati. Lalu Laki pergi ke hutan kononnya, untuk mencari anak. Bila Laki sampai di hutan, dengan tiba-tiba dia terjumpa seorang bayi di celah-celah batang pokok nenas hutan dan sedang menyusu pada buah nenas hutan itu. "Wau, sekarang saya sudah punya anak," katanya.</p> <p>Lalu, Lakipun mendukung anak itu dan membawanya pulang. Namun, bila dia lihat bayi itu hanya mempunyai dua batang gigi. Sampai</p>	<p>Once upon a time Laki and Moduw got married. They were married a long time but had no children. They became worried about having no children. Laki decided to go off into the jungle to look for a child. When he got into the jungle, he saw a child among the wild pineapples sucking on the fruit. "Alright, this is my child!" said Laki, and he went and grabbed him.</p> <p>After picking him up he held him in his arms and brought him home. He looked at his mouth and discovered</p>

<p>walay, mangay d̄iri podsuo om paakano no d̄iri. Ototomon no d̄iri i Laki om Moduw tu waro no d̄iri tanak. Sombulan no kolele'ed mantad dit kinokitanan di Laki dit tanak om monontiyān no d̄iri i Moduw. It tanak diri it nokito, puranganay nopo nga i Gayo Ontoluw o ngaran.</p> <p>Kadung nela'an di Gayo Ontoluw dot monontiyān i Moduw, otomon babanar i ginawo yo. Minomoros d̄iri i Gayo Ontoluw sid di Moduw dot “Osusu po longgidi, tanggaman ku langgadi,” ka.</p> <p>Ampo lele'ed om kosusu no i Moduw, tongondu ot tanak. Nunu po d̄iri nga otomon i Laki tu duwo no d̄iri ot tanak doalo. Minomoros d̄iri i Gayo Ontoluw ka dot “Sera koh modsu oy idi oy?” ka. “Amu po, modsu oku suwab n̄ono,” ka di Moduw.</p> <p>Om korikot d̄iri susuwab, minongoy d̄iri modsu i Moduw. Nakapapanaw i Moduw, akano no di Gayo Ontoluw it tanak nga insan-insan bobulay kabarasan. Om kooli d̄iri i Moduw, intangay d̄iri it tanak nga aso sino. “Siombo no it tanak oy akang?” ka di Moduw. “Aaku ela'an tu nokototolikud oku, intangay ku po nga asono sino,” ka di Gayo Ontoluw. “Ino-no bo oy akang, minaan nu iri iduay,” ka di Moduw. “Okon-ko naan ku po iduay dot tosodu nga nototolikudan ku om intangay ku po nga aso no sino,” ka di Gayo Ontoluw. Sampay nokooli no d̄iri i Laki nga osodu po orongow no ot mogiad. “Nokuro iri?” ka di Laki. “It tanak</p>	<p>di rumah, dia terus memandikan anak itu dan memberinya makan. Kini bayi itu sudah berusia satu bulan dan Moduw pun sudah hamil. Anak yang Laki jumpa itu, mereka beri nama si Besar Buah Zakar.</p> <p>Bila si Besar Buah Zakar mengetahui bahawa Moduw sudah hamil, hatinya sangat gembira. Lalu dia berkata, “Bila ibu sudah bersalin, saya akan menjaga si adik,” katanya.</p> <p>Tidak lama kemudian bersalinlah si Moduw dan mendapat bayi perempuan. Laki sangat gembira kerana kini mereka sudah mempunyai dua orang anak. Lalu berkatalah si Besar Buah Zakar, “Bila kau mahu mandi, ibu?” katanya. “Belum lagi nak, esok baru ibu pergi mandi,” jawab Moduw.</p> <p>Keesokan harinya, pergilah Moduw ke sungai untuk mandi. Selepas saja Moduw pergi mandi, si Besar Buah Zakar terus memakan bayi Moduw dengan sekali saja dia memasukkan ke dalam mulutnya. Bila Moduw pulang dari mandi, dia mendapati bayinya sudah tidak ada di sana. “Mana bayi itu anak?” tanya Moduw. “Saya tidak tahu, sekejap saja saya membelakang dari dia dan bila saya tengok, sudah tidak ada di sana,” jawab si Besar Buah Zakar. “Nah, itulah kau tinggalkan dia,” kata Moduw. “Bukan saya tinggalkan, tapi saya membelakang saja, dan bila saya tengok, dia sudah tidak ada di sana,” kata si Besar Buah Zakar. Lalu si Lakipun pulang dan dia terdengar suara orang menangis. “Kenapa itu?”</p>	<p>he only had two front teeth. When he got home he bathed the child and fed him. Laki and Moduw were very happy then because they had a child. One month after Laki found the child Moduw became pregnant. The child they found they named “Big Balls.”</p> <p>Big Balls was very happy when he found out Moduw was pregnant. He said to Moduw, “When Mother gives birth, I will care for my younger sibling.”</p> <p>After not too long Moduw gave birth to a baby girl. Then Laki was quite happy because they had two children. Big Balls said, “Mother, when are you going to bathe?” “Not yet,” she answered, “I’ll bathe tomorrow.”</p> <p>On the next day Moduw went to bathe. When she had gone away, Big Balls ate their child with one gulp. When Moduw got back she looked around but her baby was gone. Where is the baby, son?” she asked. “I don’t know; I looked away, and when I looked back, he wasn’t there anymore,” he answered. “What do you expect; you left her unattended,” said Moduw. “I didn’t go far away and leave her unattended. I just turned away, and when I looked back she wasn’t there,” he said. When Laki got back home he could hear crying from afar. “What’s</p>
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aso no sino,” ka di Moduw. “Ino no gima niduan nu-i,” ka di Laki. “Oõ tu alo-i Yakang mananggom,” ka di Moduw. “Oõ poma nga amu minangan oku po dika indaday,” ka di Laki. “Simoyo'on-i bo, maganak oku po dino. Kuoyon poma dino oy akang, nga ototomon okuno dara dot warono tambabaya nu,” ka di Moduw. “Milo om aso-i dñiri,” ka.

Ampo lele'ed, minonontiyon no dñiri kembagu i Moduw ka. Monontiyon po om soro-kosusuwo no om nosusu no dñiri ka i Moduw. Nga ototomon no dñiri i Gayo Ontoluw tu nokitanan no dot nosusu no i Moduw. “Tanggaman ku nõono Yadi dino,” ka di Gayo Ontoluw. Susuwab kinosusuwan, minomoros no i Gayo Ontoluw “Aa-koh-i modsu oy Idi oy?” ka. Minomoros dñiri i Laki, “Koyo'o no iduay ong aso oku sino,” ka di Laki. Amu dñiri minodsu i Moduw ka sampay opod tadlaw no kinosusuwan. Ami iduan di Moduw ong aso no sino i Laki.

Om wooy nopo dit nakasampay no, minomoros dñiri kembagu i Gayo Ontoluw, “Aa-koh-i modsu ka-i Idi?” ka di Gayo Ontoluw. Om minodsu dñiri i Moduw. Nakapanaw kabarasan iri i Moduw do modsu, magaago-i i Gayo Ontoluw mangakan dit tanak. Nopongo mangakan, siri no Moduw. Tad om miad-iad no i Gayo Ontoluw ka dot opupuod no it dolow. Na, nunu pong i Moduw dit montod minodsu nga maatangkus nopo. “Nokuro ko dino, oy akang?” ka di Moduw. “Aso no sino i adi, oy idi,” ka di Gayo Ontoluw. Om kendakod no

tanya Laki. “Anak kita hilang,” kata Moduw. “Nah, itulah kau tinggalkan,” kata Laki. “Ya, tapi ada juga ini si anak menjaganya,” kata Moduw. “Walaupun begitu, sepatutnya kau tunggu dulu saya pulang,” kata si Laki. “Biarlah, saya akan mengandung lagi ini, apa boleh buatlah nak, tapi saya sebenarnya gembira kerana kau sudah ada kawan,” kata Moduw. “Tiba-tiba saja tiada,” kata Moduw lagi.

Tidak lama kemudian, Moduwpun hamil semula. Bila sudah hamil, tak lama lagi dia akan bersalin, lalu Moduwpun bersalin. Si Besar Buah Zakar sangat gembira bila dia ternampak bahawa Moduw sudah bersalin. “Saya akan menjaga si adik itu,” katanya. Keesokan harinya, berkatalah si Besar Buah Zakar, “Ibu tak mahu mandi?” katanya. Lalu Laki berkata, “Kau jangan tinggalkan anak itu kalau saya tidak ada di sini,” katanya. Moduwpun membatalkan niatnya untuk mandi sehingga hari yang kesepuluh sejak dia bersalin, dia tidak tinggalkan anak itu jika Laki tidak ada di rumah.

Bila genap sebulan, berkata lagi si Besar Buah Zakar, “Ibu tak mahu mandikah?” katanya. Lalu Moduwpun pergilah ke sungai untuk mandi. Cepat-cepatlah si Besar Buah Zakar memakan bayi itu. Selesai makan Moduwpun pulang dari mandi. Si Besar Buah Zakar buat-buat menangis dan sengaja dia kuatkan suaranya. Sementara si Moduw pula, bila dia terdengar si Besar Buah Zakar menangis, dia terus berlari pulang ke rumah, “Kau kenapa, anak?” tanya Moduw. “Adik sudah hilang, bu,” kata si Besar Buah Zakar. Mendengar apa yang dikatakan oleh Besar Buah Zakar, Moduw terus naik ke rumahnya

wrong?” he asked. “Our child isn't here anymore,” said Moduw. “There you go; you left her unattended,” said Laki. “Yes, because our son was watching her,” she said. “Yes, but you didn't wait for me to return,” said Laki. “Never mind, I'll have another child, but I was happy that you had a friend to play with,” said Moduw. “Suddenly you have no one.”

After not too long Moduw got pregnant again. She was pregnant and then gave birth. Big Balls was happy when he saw she had given birth again. “I'll take care of my younger sibling,” he said. The next day after she gave birth, Big Balls said, “Mother, aren't you going to bathe?” Laki said, “Don't leave the child if I'm not at home.” So Moduw didn't bathe until ten days after giving birth. She wouldn't leave the baby if Laki wasn't there.


After one month, Big Balls once again said, “Aren't you going to bathe, Mother?” Then Moduw went to bathe. No sooner had Moduw set off to bathe than Big Balls rushed to eat the child. As soon as he had eaten it, Moduw got back. Big Balls cried furiously and with a loud voice. Moduw ran back from bathing and said, “What's wrong, son?” “My younger sibling isn't here anymore, Mother,” he said. Moduw came up into the house and looked for the child

<p>dġiri i Moduw, intangay it tanak, nga babanar-ko aso sino. Iri nga minogiad-i i Moduw om i Gayo Ontoluw. Adi, nokooli no dġiri i Laki, “Nunu tikeead duyu?” ka dialo. “Aso no sino it tanak,” ka di Moduw dot miad-iad. “Ino-no bo, naan nu-i iduay dot aso oku sino!” ka di Laki. “Ođ, tu alo-i i yakang mananggom,” ka di Moduw. “Ođ poma, okon-ko iduan ong aso oku siti, kangku diri,” ka di Laki. Tinumingkod dġiri mogiad i Moduw.</p> <p>Jadi, ampo lele'ed, minonontiyān no dġiri kembagu i Moduw. Om keela'ay di Gayo Ontoluw dot monontiyān kembagu i Moduw, minomoros no dot, “Osusu po longgidi, tanggaman ku langgadi,” ka.</p> <p>Ampo lele'ed, nosusu no i Moduw kembagu, nga tongondu ot tanak. I Laki nga amu no dġiri mamanaw tu, rumosi dot oliong it tanak yo. Adi sampay nosukup ot sombulan nga amu-i minayig i Laki. Nunu po ong i Gayo Ontoluw, mongoduat nopo dot modsu ko tongoh, nga modsu poma i Moduw nga siri-i i Laki.</p> <p>Adi mogidu nōono i Gayo Ontoluw tu nobobos no mongindad dot kapayig i Laki om i Moduw nga amu-i mamayig. “Nokuro koh dino oy akang?” ka di Laki. Nga “Ti'ilob oku,” ka di Gayo Ontoluw dot tiakan-i di tanak. Om sampay mongirak no it tanak nga, amu-i iduan di Laki.</p>	<p>dan melihat anaknya sudah hilang. Lalu Moduwpun menangis bersama-sama dengan si Besar Buah Zakar. Tidak lama kemudian Laki pun pulang. “Kenapa kamu menangis?” tanya Laki. “Anak kita hilang,” kata Moduw. “Itulah, kau tinggalkan sewaktu saya tiada di sini,” kata Laki. “Sebab ada juga si anak ini menjaganya,” kata Moduw. “Meskipun demikian, tapi kan saya sudah cakap, jangan tinggalkan anak itu kalau saya tidak ada di sini,” kata Laki. Kemudian Moduwpun berhenti menangis.</p> <p>Tidak berapa lama kemudian, Moduw hamil lagi. Bila si Besar Buah Zakar mengetahui bahawa Moduw hamil lagi, diapun berkata, “Bila ibu sudah bersalin nanti, saya akan menjaga si adik,” katanya.</p> <p>Tidak lama kemudian, Moduw pun bersalin dan mendapat bayi perempuan. Si Lakipun tidak lagi pergi ke mana-mana kerana dia takut akan hilang lagi anaknya itu. Hingga genap satu bulan, apalagi si Besar Buah Zakar selalu bertanya samaada Moduw mahu mandi atau tidak, tapi walaupun Moduw pergi mandi, tapi Laki tetap ada di sana.</p> <p>Si Besar Buah Zakar mahu pergi dari sana, kerana dia sudah bosan menunggu. “Kau kenapa anak?” tanya Laki. “Saya mahu muntah,” jawab si Besar Buah Zakar, padahal dia ingin sangat memakan bayi itu. Bayi itupun kini sudah pandai senyum, tapi Laki langsung tidak mahu meninggalkannya.</p>	<p>and indeed it wasn't there. Then both Moduw and Big Balls cried. Then Laki came home. “Why are you crying?” he asked. “The child is no longer here,” answered Moduw weeping. “Now there you go, you left the child when I wasn't around,” said Laki. “Yes, because he was going to care for the baby,” said Moduw. “Even so, I told you not to leave the baby when I wasn't around,” said Laki. Then Moduw stopped crying.</p> <p>Not long afterwards Moduw became pregnant once again. When Big Balls found out, he said, “When Mother gives birth, I'll care for my younger sibling.”</p> <p>After not too long Moduw gave birth once again to a baby girl. After that Laki would not go anywhere because he was afraid of losing his child. Up till the child was a month old Laki didn't go anywhere. As for Big Balls, he would ask if Moduw was going to bathe, but even when she went to bathe Laki was present.</p> <p>So Big Balls wanted to leave because he got tired of waiting for Laki and Moduw to be out when they never where. “What's wrong, son?” asked Laki. “I'm nauseous,” said Big Balls – something he felt because he wanted to eat the child. Even when the child was smiling Laki wouldn't leave it.</p>
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<p>Mooy nopo dit mogom no it tanak sambato no i Laki dot tinipi, dot ii nopo tinipi di Laki, waro tulun minomoros ka dot, “Mogidu kow nogi tu akanon kow kikiawi dino, tu it tanak duyu nopo diri nga okon-i-ko noliong po nga ilo ot minangkalan diri,” ka dit tulun kabarasan. “Siombo pogiduan ya?” ka di Laki. “Mangan nu rinantayay it tuntu dot pangi, silo tiyonon duyu,” ka di tulun sid tinipi. “Waro tuwa di pangi dot turu nenan no. Kadung opongong koh mangatag silod sawat, maliw konow, nga okon-ko tadlaw kow maliw, sodoy kow nôono, nga, koodop po i Gayo Ontoluw,” ka dit tinipi.</p> <p>Adi om koposik i Laki kabarasan diri, turus minomoros dñiri i Laki sid di Moduw dot, “Maliw kito silod sawat tu waro tinipi ku,” ka di Laki. Om naan dñiri tuturano di Laki id di Moduw it tinipi yo. Adi, pamaal no kabarasan I Laki dot rinantay sid sawat dit pangi diri. Kadung nopongong iri mamaal, om korikot nôono it tanga sodoy, om i Gayo Ontoluw nga nokodop no dino, magaago-i dñiri yoalo mongoy id sawat di pangi kabarasan.</p> <p>Adi om koposik kabarasan i Gayo Ontoluw, om kela'ay dot aso sino yo Laki, nga magaago-i mongoy modsu ka dot mogiim-i do Laki balaay iri ot babanar no om osima nopo lolo'ow ka dot, “Oh ama oy idi,” ka, nga amu-i sumimbar yo-Laki.</p> <p>Ole'ed no i Gayo Ontoluw mongilo'ow, nga amu-i sumimbar</p>	<p>Bila bayi itu sudah pandai duduk, tiba-tiba Laki mendapat satu mimpi. Dalam mimpi Laki, dia terjumpa seseorang yang berkata, “Kamu mesti pergi dari sana sebab dia mahu makan kamu semua, sebab anak kamu yang hilang itu sebenarnya dia yang makan,” kata orang itu. “Nak lari ke mana?” tanya Laki. “Kau buat lantai pada pokok jering, kamu tinggal di sana,” kata orang itu. Pokok jering itu mempunyai buah sebanyak tujuh biji. “Bila kau sudah selesai buat lantai atas pokok itu kamu terus berpindah ke sana, tapi jangan kamu pindah pada waktu siang, kamu mesti pindah pada waktu malam. Tapi, kamu harus tunggu si Besar Buah Zakar tertidur dulu,” kata orang itu dalam mimpinya.</p> <p>Setelah bangun dari tidurnya, Laki terus mendapatkan Moduw dan berkata, “Kita harus pindah ke atas pokok, sebab saya ada mimpi,” kata Laki. Kemudian Laki menceritakan kepada Moduw apa yang dialaminya dalam mimpinya. Lalu pergilah Laki menyiapkan lantai atas pokok jering itu. Bila sudah selesai semuanya dan malam pun sudah tiba, si Besar Buah Zakarpun sudah terlena, bersiap-siaplah mereka untuk berpindah di atas pokok jering.</p> <p>Sementara itu, setelah si Besar Buah Zakar terjaga dari tidur dan mendapati bahawa mereka tidak ada dalam rumah itu, dia terus pergi ke sungai untuk mandi dan memanggil-manggil Laki dan Moduw. “Ayah! Ibu! Kamu di mana?” panggilnya tapi Laki dan Moduw tidak menyahut.</p> <p>Sudah agak lama si Besar Buah Zakar memanggil, tapi mereka tetap</p>	<p>When the child had become old enough to sit up, Laki had a dream. In his dream, a person said, “Get away from here, because you will all be eaten, because those children of yours did not disappear but he ate them.” “Where should we go to?” asked Laki. “Make a platform in the top of a dogfruit (jengkol) tree {<i>Pithecellobium jiringa</i>}; there is where you will stay,” said the man in the dream. “There are seven dogfruits in that tree. When you have finished building a platform, move to there. But move at night after Big Balls has fallen asleep, not in the daytime.”</p> <p>As soon as Laki had awakened, he said to Moduw, “We are moving to on top of a tree because I’ve had a dream.” Then Laki told Moduw all about his dream. So Laki built a platform on the top of a dogfruit tree. When it was finished, in the middle of the night, while Big Balls was asleep, they hurriedly moved to on top of the dogfruit tree.</p> <p>When Big Balls awakened and saw that Laki wasn’t there, he quickly went to the bathing place to look for Laki, calling out to them: “Oh Father, oh Mother,” but neither of them answered.</p> <p>Big Balls called for a long time, but Laki did not answer.</p>
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<p>yo Laki. “Kada kow-i dot amu kow sumimbar pogi tu okitanan ku-i ikoo. Odiyo kow,” ka di Gayo Ontoluw. Adi, sinumimbar d̄iri i Laki. “Kinumukuro kow mindakod dino?” ka di Gayo Ontoluw. “Pinotuntuwadan mindakod,” ka di Laki. Om indakod no i Gayo Ontoluw dot pinotuntuwadan kabarasan nga, “gok gok” ka di tuni di busul di Gayo Ontoluw. Om mooy nopo dit osomok no i Gayo Ontoluw sid niyonon do Laki om mangay no pupuwo di Laki it tuwa di pangi, om pilayo no i Gayo Ontoluw nga minitilombus noloo om orongow do Laki dot, “Tiyuk tibol,” ka dit orongow do Laki.</p> <p>Amu po lele'ed, orongow no do Laki kembagu dot, “Kinumukuro kow minindakod dino?” ka di Gayo Ontoluw. “Potuntuwadan mindakod,” ka di Laki. Om indakod no kembagu i Gayo Ontoluw dot pinotuntuwadan nga, monguni it busul “gok gok” ka. Adi, wooy nopo dit osomok no sid niyonon do Laki om pupuwo no di Laki it tuwa di pangi dit koduwo om pilayo i Gayo Ontoluw nga minitilombus noloo. Om orongow no do Laki dot, “Tiyuk tibol,” ka di Gayo Ontoluw.</p> <p>Amu po lele'ed, orongow no do Laki kembagu dot, “Kinumukuro kow minindakod dino?” ka di Gayo Ontoluw. “Potuntuwadan mindakod,” ka di Laki. Om minindakod no i Gayo Ontoluw nga monguni i busul “gok gok” ka. Om maay nopo dit osomok no sid niyonon do Laki om pupuwo nopo di Laki it tuwa di pangi dit kotolu</p>	<p>juga tidak mahu menyahut. “Jangan kamu tidak menyahut sebab saya sudah nampak, kamu ada di sana,” kata si Besar Buah Zakar. Lalu si Lakipun menyahut. “Macamana kamu memanjat sana?” tanya si Besar Buah Zakar. “Kami menterbalikkan badan,” kata Laki. Lalu si Besar Buah Zakarpun mulalah memanjat pokok itu dengan menterbalikkan badannya, tapi “gok gok” duburnya berbunyi. Bila si Besar Buah Zakar sudah hampir pada mereka, Laki memetik buah jering dan melemparkan kepada si Besar Buah Zakar sehingga terjatuh ke tanah. Kemudian Laki mendengar bunyi mencungkil buah itu dari dubur.</p> <p>Tidak lama kemudian, mereka terdengar lagi, “Bagaimana kamu memanjat di sana?” kata si Besar Buah Zakar. “Kami menterbalikkan badan,” jawab si Laki. Lalu si Besar Buah Zakarpun memanjat semula untuk yang kedua kali, tapi duburnya berbunyi lagi “gok gok.” Laki memetik lagi buah jering yang kedua dan menghumban si Besar Buah Zakar sehingga jatuh. Kemudian Laki mendengar bunyi mencungkil buah itu dari dubur. Bertanya lagi si Besar Buah Zakar untuk yang ketiga kali.</p> <p>Tidak lama kemudian, mereka terdengar lagi, “Bagaimana kamu memanjat di sana?” kata si Besar Buah Zakar. “Kami menterbalikkan badan,” jawab si Laki. Lalu si Besar Buah Zakarpun memanjat semula tapi duburnya berbunyi lagi “gok gok.” Apabila ia sudah dekat tempat Laki, dia memetik lagi buah jering yang ketiga dan yang yang keempat dan</p>	<p>“Please don’t avoid answering me, because I see you. There you are,” said Big Balls. So then Laki responded. “How did you climb up there?” asked Big Balls. “We climbed up upside-down,” said Laki. So Big Balls began climbing the tree upside down. His butt was making a “glug-glug” sound. When Big Balls got close to the platform where Laki was, Laki picked one of the poisonous dogfruits and threw it at him, and Big Balls was knocked off the tree and fell to the ground. And Laki heard a sound like a cork popping out of a bottle which was him pulling the dogfruit out of his butt.</p> <p>After not too long, Laki once again heard the question from Big Balls, “How did you climb up there?” “Climb up upside-down,” said Laki. Big Balls once again climbed the tree upside-down, and his butt made a “glug-glug” sound. When he got close to the platform where Laki was, Laki picked the second dogfruit and threw it at Big Balls, and down he fell. Then Laki heard the sound like a cork popping out of a bottle.</p> <p>After not too long, Laki once again heard the question from Big Balls, “How did you climb up there?” “Climb up upside-down,” said Laki. Big Balls climbed up and his butt was making a “glug-glug” sound. When he got near the platform Laki picked the third dogfruit and the fourth, and</p>
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<p>sampay it kaapat, om pilayo no i Gayo Ontoluw nga minitilombus-i noloo. Om orongow do Laki dot, “Tiyuk tibol,” ka torongow do Laki.</p> <p>Ampo lele'ed, orongow no dot, “Kinumukuro kow mindakod dino?” ka di Gayo Ontoluw. “Potuntuwadan mindakod,” ka di Laki. Om mindakod nôono i Gayo Ontoluw nga monguni i busul “gok gok” ka. Om maay nopo dit osomok no sid niyonon do Laki om pupuwo nopo it tuwa di pangi dit kolimo, om pilayo no i Gayo Ontoluw nga minitilombus-i noloo. Om orongow do Laki dot, “Tiyuk tibol,” ka.</p> <p>Ampo lele'ed, orongow no do Laki dot “Kinumukuro kow mindakod dino?” ka di Gayo Ontoluw. “Potuntuwadan mindakod,” ka. Nga monguni it busul di Gayo Ontoluw “gok gok” ka dit mindakod. Om maay nopo dit osomok no sid niyonon do Laki om pupuwo no it tuwa di pangi dit koonom. Om pilayo no i Gayo Ontoluw nga minitilombus-i noloo. Om orongow do Laki dot, “Tiyuk tibol!” ka.</p> <p>Ampo lele'ed, orongow no do Laki dot, “Kinumukuro kow mindakod?” ka. “Pinotuntuwadan,” ka di Laki. Mindakod no dñiri i Gayo Ontoluw, nga rumosi no dñiri yo Laki tu songinan po it tuwa di pangi. Ii nopo pangi dit koturu nga agagayo no. Om wooy nopo dit osomok no, maay no di Laki om pupuwo no it tuwa dit pangi di koturu. Om pipilayo i Gayo Ontoluw nga minitilombus-i noloo ka. Om aso no dñiri torongow do Laki dot mongoduat ka. Adi, amu</p>	<p>menghumban si Besar Buah Zakar sehingga jatuh. Kemudian Laki mendengar bunyi mencungkil buah itu dari dubur.</p> <p>Tidak lama kemudian, mereka terdengar lagi, “Bagaimana kamu memanjat di sana?” kata si Besar Buah Zakar. “Kami menterbalikkan badan,” jawab si Laki. Lalu si Besar Buah Zakarpun memanjat semula tapi duburnya berbunyi lagi “gok gok.” Apabila ia sudah dekat tempat Laki, dia memetik lagi buah jering yang kelima dan menghumban si Besar Buah Zakar sehingga jatuh. Kemudian Laki mendengar bunyi mencungkil buah itu dari dubur.</p> <p>Tidak lama kemudian, mereka terdengar lagi, “Bagaimana kamu memanjat di sana?” kata si Besar Buah Zakar. “Kami menterbalikkan badan,” jawab si Laki. Lalu si Besar Buah Zakarpun memanjat semula tapi duburnya berbunyi lagi “gok gok.” Apabila ia sudah dekat tempat Laki, dia memetik lagi buah jering yang keenam dan menghumban si Besar Buah Zakar sehingga jatuh. Kemudian Laki mendengar bunyi mencungkil buah itu dari dubur.</p> <p>Tidak lama kemudian, mereka terdengar lagi, “Bagaimana kamu memanjat di sana?” kata si Besar Buah Zakar. “Kami menterbalikkan badan,” jawab si Laki. Lalu si Besar Buah Zakarpun mula memanjat, tetapi Laki takut sebab tinggal sebiji buah jering lagi saja. Apabila ia sudah dekat tempat Laki, dia memetik lagi buah jering yang ketujuh. Dia menghumban si Besar Buah Zakar sehingga jatuh. Kemudian, mereka sudah tidak mendengar lagi apa-apa bunyi daripada si Besar Buah Zakar. Tidak lama kemudian haripun siang.</p>	<p>threw them at Big Balls and he fell down. Laki once again heard a cork-popping-out-of-a-bottle sound.</p> <p>Not too long later he heard Big Balls saying, “How do you climb up?” “Climb up upside-down,” said Laki. Big Balls climbed up and his butt was making a “glug-glug” sound. When he got close Laki picked the fifth dogfruit and threw it at Big Balls and he fell down. Then Laki heard a cork-popping-out-of-a-bottle sound.</p> <p>Not too long later he heard Big Balls saying, “How do you climb up?” “Climb up upside-down,” said Laki. Big Balls climbed up and his butt was making a “glug-glug” sound. When he got close Laki picked the sixth dogfruit and threw it at Big Balls and he fell down. Then Laki And Laki heard a cork-popping-out-of-a-bottle sound.</p> <p>Not too long later he heard Big Balls saying, “How do you climb up?” “Climb up upside-down,” said Laki. Big Balls climbed up and Laki started to get worried because there was just one dogfruit left. The final dogfruit was much bigger than the rest. When he got close Laki picked the seventh dogfruit and threw it at Big Balls and he fell down. This time Laki didn't hear anything from Big Balls. And not too long later it</p>
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<p>songkuro kole'ed iri om anawaw no dñiri ka.</p> <p>Kadung-ko nanawaw neeri, minindoo dñiri i Laki kabarasan om intay nga, tapako no ot miiwiliw. Adi, onuwo nopo di Laki om tutuday no kabarasan. Om koowusay kabarasan nga waro pudun. Maay nopo om onuwo no di Laki i pudun om owito no muli. Noowit po muli it pudun dñiri, asasanang no dñiri yo Laki, om sampay nga kinumaya dñiri kabarasan. Iti no gisom om noompus no dñiri.</p>	<p>Bila hari sudah siang, Lakipun turunlah ke bawah untuk melihat keadaan si Besar Buah Zakar, tapi dia tak nampak apa-apa kecuali serumpun bendalu. Lalu diambilnya bendalu itu dan dibakarnya. Bila bendalu itu sudah hangus terbakar Laki ternampak sebuah benda hitam yang seakan-akan batu. Lalu Laki mengambil benda itu dan membawanya pulang. Bila benda itu sudah dibawa pulang oleh Laki maka dengan serta-merta mereka menjadi kaya. Inilah hujung cerita ini.</p>	<p>became light out.</p> <p>When it was light, Laki climbed down and looked to see what had happened to Big Balls, and all that was there was a type of parasitic plant associated with demons. Laki took it and burned it up. After it was consumed there was a bezoar left over. He picked up the bezoar and brought it home. With the bezoar at his house as a charm, from then on Laki's life was good, and he became rich. 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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<p>Mogombol</p> <p>Tinangon di Agingging Nunung Kg. Salimandut 1989</p>	<p>Mogombol</p> <p>Diceritakan oleh Agingging Nunung Kg. Salimandut 1989 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>Mogombol</p> <p>Told by Agingging Nunung Salimandut Village 1989 English: James Johansson 2013</p>
<p>Waro neeri ka. Pisasawo no di Moduw om i Laki. Kopisasawo nopo, aa ole'ed kinopisasawaan, waro no tiyan di Moduw. Ki-tiyan po, agaya'an no. Agaya'an po, soro-kosusuwo no. Soro-kosusuwo po kaka om nosusu no. Om kosusu kabarasan nga, iso ot tanak do tulun om iso ot tanak do buayo. Adi, mangay nopo om pungaranay no doalo kabarasan it tanak diri. Ii nopo it tanak do tulun nga i Motombol ot ngaran. It tanak nopo dot buayo nga i Mogombol ot ngaran. Nga i nopo it buayo kabarasan nga, amu sumusu dit</p>	<p>Pada zaman dahulu, berkahwinlah si Moduw dan si Laki. Tidak lama selepas mereka berkahwin, Moduwpun mengandung. Setelah umur kandungan Moduw cukup bulan, Moduwpun lalu bersalin dan telah mendapat anak kembar, iaitu seorang bayi manusia dan seorang bayi buaya. Lalu, kedua-dua bayi itu mereka berikan nama. Bayi manusia bernama Motombol, dan bayi buaya pula bernama Mogombol. Bayi buaya ini kononnya tidak mahu menyusu susu ibu, dan hanya bayi manusia sahaja yang mahu menyusu susu ibu.</p>	<p>Once upon a time Moduw and Laki got married. Not long after their wedding Moduw became pregnant. Her belly swelled and then she gave birth. What came out was one human child and one baby crocodile. She named the two babies. The human she named Motombol, the baby crocodile she named Mogombol. The crocodile would not drink milk when Moduw tried to breastfeed it; only the human baby would.</p>

<p>mangan di Moduw posusuwo. Iri no it tanak dot tulun ot sumusu.</p> <p>Maay nopo om waalay no dot suntay. Kâawaalay dot suntay, tunguo no dot weeg it suntay kabarasan, om posuwango no dîiri i Mogombol siri. Oruay po ot kinosuwangan sirid suntay om, aa no dîiri kotiwakod dit suntay. Adi, minomoros dîiri i Mogombol dot mokiatod sid sosogo'on. Pagka tu irad diri, potodo no di Laki i Mogombol sid sosogo'on. Tadlaw-tadlaw nopo atadan di Laki i Mogombol dot takanon om tongo manuk, tongo kambing. Nunu po, ami oleed om agayo no dîiri babanar kabarasan i Mogombol. Leed nopo diri, aa no kotiwakod id sosogo'on. Asampit no dîiri i Mogombol, tu minong no dot walu mitalad ot papan kabarasan dot kagayo.</p> <p>Aji, ka di Mogombol, “Aaku no miyon sitid sosogo'on, sori oku'd tolung nôono,” ka. Na, ongoy no dîiri sid tolung. Iri diri nga atadan-atadan di Laki dot taakanon om tongo manuk, om tongo kambing. Tongo wogok nga iatod-i di Laki, nga akanon dit buayo sorid tolung.</p> <p>Aji, pagka tu ole'ed no sirid tolung, om agayo no dîiri banar, kobulun nôono yalo dot mipapanaw sirid minsorili dit niyonon yo.</p> <p>Aji, it tiya dit mipapanaw i Mogombol sid tolung, nakasambat dîiri yalo dit buayo tagayo siri. Om pigogol kabarasan yoalo nga aa nakalawan i Mogombol. Adi, panangkus yalo mogidu. Boros dialo, “Taka,</p>	<p>Oleh kerana demikian, si Laki membuat satu bekas untuk menyimpan bayi buaya itu. Setelah bekas itu siap, Lakipun mengisinya dengan air lalu memasukkan Mogombol di situ. Tidak berapa lama kemudian, Mogombolpun sudah besar dan tidak lagi muat di dalam bekas yang Laki sediakan. Lalu, Mogombol meminta supaya Laki menghantarnya ke sungai, yang mana sungai itu adalah tempat mereka mengambil air. Oleh kerana demikian, Lakipun lalu menghantarnya ke sungai. Setiap hari mereka menghantarkan makanan kepadanya, iaitu daging ayam, daging kambing dan sebagainya. Tidak lama kemudian, Mogombol tidak lagi muat di situ, kerana saiz badannya kini sudah sama seperti lapan keping papan.</p> <p>Lalu, Mogombol berkata, “Saya tidak mahu lagi tinggal di sungai ini, saya mahu tinggal di kuala,” kata Mogombol. Setelah itu, Mogombolpun lalu pegi ke kuala. Si Laki pula tidak putus-putus menghantarkan makanan kepada Mogombol. Tapi makanan yang si Laki hantar itu akan dimakan oleh buaya-buaya di kuala.</p> <p>Setelah beberapa lama berada di kuala, Mogombolpun sudah berani berjalan-jalan di sekitarnya.</p> <p>Lalu, pada suatu hari Mogombol berjumpa dengan seekor buaya yang sangat besar, lalu mereka berkelahi, tapi Mogombol tidak dapat melawan kekuatan buaya itu. Lalu, Mogombol melarikan diri dan berkata kepada kakaknya, “Kakak, mari ikut saya ke</p>	<p>Laki built a special container for the crocodile. When it was finished he put water in it and then put Mogombol inside. It was only a short time before the crocodile could no longer fit in its container. So Mogombol said that he wanted to be taken to the water-drawing spot in the river. Each day Laki would bring rice and chicken or goat to Mogombol. It wasn't too long before Mogombol was very big. Eventually he couldn't fit in the water-fetching spot. It was too small for him because it was only about as wide as eight boards.</p> <p>So Mogombol said, “I'm not going to live here in the water-fetching spot anymore; I'm going to the confluence. So he went to the confluence. When he was there Laki continued to bring him rice, chicken and goat. He also brought pigs, which the crocodile would eat at the confluence.</p> <p>After living at the confluence for a long while, he was really big, and he then dared to walk around his dwelling place.</p> <p>One day when Mogombol was walking around the confluence, he met a big crocodile. They fought and Mogombol was loosing, so he ran away to his brother. He said to him, “Brother, let's go</p>
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<p>miwaya kito po sori tu kalu ong agagalan oku dit buayo tagayo sori nga, matay oku dati dot aa duyuu ela'an," ka di Mogombol.</p> <p>Na, piwaya diiri it duwo miobpinee diri kabarsan. Kadung nokorikot sid tolung dot Kobiliyan, pomoros no i Mogombol dot, "Indakod silod nuluw, intatangay oku," ka. Adi, indakod diiri i Motombol sid nuluw, minimpuun dot kayu tagayo kaka.</p> <p>Aji, nokendakod i Motombol, ponguni no i Mogombol dot minonugalang. Om simbar i buayo siri monugalang, om pirikot yoalo om pigogol, om pigoogol no kabarsan nga, bang i po tumimpuun-i, togis po ot sumimburukow sid weeg. Leed nopo raa no sumimburukow sid weeg. "Iis..." ka di Mogombol. "Aka!" ka, "Osompitan oku no diti," ka. Om panangkus yalo om suwang sid tolung di sosogo'on do Laki. Gusa'a di buayo tagayo, om kotodtol it buayo tagayo sid liwotung dot asampit, om kasawit it miampaping dit kayab sid kurimbang, nga aa nokeedu.</p> <p>Aji, indoso'o di Mogombol dino i buayo diri mongogol siri nga minatay i buayo tagayo. Na, yalo nga, kadung-ko minatay i buayo tagayo, yalo nga minatay i tu, minibarawong i topos, it tundundu nga okitanan i di Motombol. Aa diiri nokooli i Mogombol tu minatay. I Motombol po ot nokooli sid di Laki, it tama doalo. Ino no gisom, aso no.</p>	<p>suatu tempat, sebab kalau saya kena serang dengan buaya yang besar di sana, saya akan mati tanpa kamu tahu," kata Mogombol.</p> <p>Lalu, pergilah Motombol dan Mogombol ke kuala Kobiliyan, setelah mereka sampai di sana, Mogombolpun berkata kepada kakaknya, "Kakak naik di atas gunung dan perhatikan kami," kata Mogombol. "Baiklah, tengok saya ya," kata Motombol, lalu naik ke atas gunung dan duduk dekat pokok kayu yang besar.</p> <p>Setelah itu Mogombol mengeluarkan bunyi, dan buaya yang besar itu juga berbunyi, lalu merekapun bertemu dan berlawan. Pada mulanya, hanya pasir yang keluar di atas permukaan air, lama-kelamaan darah pula yang keluar ke atas permukaan air. "Iis, kakak," kata Mogombol, "saya dalam kesulitan ini," katanya, lalu berlari ke kuala tempat Laki mengambil air. Sampai di sana, dia terus masuk. Namun buaya besar itu tetap mengejanya, sehingga buaya besar itu terpelesok masuk ke dalam dan tidak dapat melarikan diri kerana kedua-dua bahunya tersangkut pada tebing sungai itu.</p> <p>Lalu, Mogombol menerkamnya bertubi-tubi sehingga buaya yang besar itu mati di situ. Setelah buaya itu mati, Mogombol juga mati kerana paru-parunya hancur dan jantungnya juga kelihatan keluar oleh kakaknya Motombol. Mogombol tidak lagi dapat pulang ke rumah Laki, hanya Motombol sahaja lagi yang dapat pulang kepada Laki ayahnya. Itulah pengakhirannya, tiada sudah.</p>	<p>back there together, because I may get in a fight with a big crocodile over there and be killed and you won't know."</p> <p>So they went together back to the confluence which was called Kobiliyan. Mogombol said, "Climb that mountain and watch me." So Motombol climbed the mountain and sat at the base of a big tree.</p> <p>When Motombol was up there Mogombol let out a call. The other crocodile there responded with a call. They came together and began fighting. It went on a long time. At the beginning, only sand got mixed into the water. Eventually blood was mixed into the water. "Help, brother," said Mogombol, "I'm in dire straights." Then he ran to the water-fetching spot. The bigger crocodile followed him into the small hole, and his chest got pinned between both banks of the brook, and he couldn't get free.</p> <p>Mogombol attacked the bigger crocodile there repeatedly and he eventually died. Mogombol also died because his lungs were exposed, and Motombol could also see his heart. Mogombol never came home because he was dead. Only Motombol returned to his father Laki. So ends the story.</p>
<p>General Editor / Penyunting Umum: James Johansson</p>		



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<p>Palanuk om Kogiw Tinangon di Pangadap Intang Kg. Salimandut 1984 Tinulis di Rosnah Nain 2013</p>	<p>Sang Kancil dengan Orang Utan Diceritakan oleh Pangadap Intang Kg. Salimandut 1984 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>The Mousedeer and the Orangutan Told by Pangadap Intang Salimandut Village 1998 English: James Johansson 2013</p>
<p>Waroo no ka ka iri ka, kopisambat no dit palanuk om it kogiw. “Des ambaya, siombo koh?” ka dit Palanuk. Om, “Ay, maapânaw iti,” ka dit Kogiw. “Ba ika oy ambaya, siombo koh dino?” ka dit Kogiw. Om, “Ay yoku nga maapânaw-i bo diti,” ka dit Palanuk. “Ay ambaya, alambat koh tokito ku mamanaw sid tana, sid sawat ot dikaw dot paamanan om, nokuro beeno tu mîilom nakapanaw koh sitid tana?” ka dit Palanuk. Om, “Ay oo, tomodon ku no iti, mogiim dot aakanon sitid siba,” ka dit Kogiw. “O, yoku nga kaa-i bo dino. Nga ba ambaya, pagka nokopisambat kito siti, miumbal kito po milumba migusa sitid tana, isay langkas dito,” ka dit Palanuk. “Ay, aaku bo alangkas bâanar yoku sid tana nga awasi-i, miumbal kito-i bo,” ka dit Kogiw.</p> <p>Na, panangkus it Palanuk om gusaa dit Kogiw, nga aa-i okosupan dit Kogiw it Palanuk, tu alangkas it Palanuk. Ii nopo Kogiw nga amu noobas sid tana, sid sawat ot kinoobasan yo. Nga,</p>	<p>Pada suatu hari, berjumpalah sang Kancil dengan sang Orang utan. “Hai, kawan. Kamu mahu ke mana?” tanya sang Kancil. “Eh, jalan-jalan saja ni,” jawab sang Orang utan. “Kamu pula kawan, kamu mahu ke mana?” tanya sang Orang utan. “Saya pun saja mahu berjalan-jalan,” jawab sang Kancil. “Eh, kawan, jarang sekali saya melihat kamu jalan di tanah, sebab kamu biasanya bergayut di atas sahaja. Tapi, kenapa hari ini kamu berada di tanah?” tanya sang Kancil. “Saya sengaja buat begini, saya mahu mencari makanan di bawah ini,” jawab sang Orang utan. “Baiklah, saya pun demikian juga. Tapi kawan, oleh sebab kita sudah bertemu di sini, ada baiknya kita mencuba untuk berlumba lari atas tanah, siapa di antara kita yang laju,” kata sang Kancil. “Eh, saya memang tak berapa laju berlari di atas tanah, tapi baik juga, kita cuba sahaja,” jawab sang Orang utan.</p> <p>Maka, sang Kancil pun berlari dan dikejar oleh sang Orang utan, tapi sang Orang utan tidak dapat mengejar sang Kancil sebab sang Kancil laju berlari. Sang Orang utan ini tidak terbiasa di atas tanah, sebab dia</p>	<p>Once upon a time an Orangutan and a Mousedeer met. “Oh friend, where are you going?” the Mousedeer greeted him. “Oh just walking,” said the Orangutan. “And how about you, friend? Where are you going?” “I’m also just out walking,” said the Mousedeer. He continued, “Friend, you are seldom seen walking on the ground; you are usually travelling up above. How come today you are walking on the ground?” The Orangutan answered, “Oh, my intent is to look for food here on the ground.” The Mousedeer said, “I’m also doing the same. So friend, since we ran into each other here, let’s have a race on the ground and see who’s the fastest.” The Orangutan responded, “Well I’m not really too fast on the ground but still, let’s try it.”</p> <p>So the Mousedeer ran and the Orangutan chased him but he couldn’t catch up because the Mousedeer was faster. The Orangutan was not used to being on the ground; he was</p>

<p>indadan-i dit Palanuk it Kogiw.</p> <p>Adi, maapânaw yoalo, kokito dîiri it Palanuk dot lopung, miigikol. Tad iyon-i it palanuk id pialatan dit kinogikalan dit lopung. Om kokitanay dit kogiw, “Ay ambaya, monguro koh sino?” ka dit Kogiw. Om, “Ay, kada koguriyok oy ambaya, iti no obo ot tagkos, it tagkos dit taki ya iti,” ka dit Palanuk. “Ba, ogkoso kay ambaya ino ong babanar-ko tagkos dit taki nu,” ka dit Kogiw kam. “Ay, aa-po keeleelo oy ambaya dot mangagkos oku, tu okon-po-ko koorikatan dot paangagkasan ku iti,” ka, “ombot waro ot pakaayan ku om mangagkos oku nogi,” ka dit Palanuk. “Ba, okukuro ong umbalan ku mangagkos oy ambaya ino?” ka dit Kogiw. Om, “Ba, umbalay-i bo, nga mogidu oku po sîilo ad sosodu, totondingon teeka ong aaluk po ko tongoh inot tagkos di aki,” ka dit Palanuk ka.</p> <p>Na, ongoy no dîiri it kogiw om kuutay no it tulu dit lopung om it ponong id tikuw. Ba, monguyut nogi it kogiw, singapo no dit wulanut. Aa kinapapayaan dit kogiw paagkos, tu modtuuy rinumilit it lopung dit koyuwan dit kogiw, id tawak. Nga, araat no ti kogiw tu noogot babanar it tawak, om gumiroi-i banar it lopung tu pokitalanan dit lopung it kogiw. Nga boboyo nopo dit kogiw dîiri, nakarasang it kogiw, wungkaya'o dit kogiw it nokorilit it wulanut om botigo dialo nga noputut it koyuwan dit lopung.</p>	<p>terbiasa di atas pokok. Tapi, sang Kancil menunggunya juga.</p> <p>Sedang mereka berjalan-jalan, sang Kancil terlihat seekor ular sawa sedang melingkar. Dengan gaya pantas, sang Kancil masuk ke dalam lingkaran ular sawa itu. Bila dilihat oleh sang Orang utan, “Eh, kawan, kamu buat apa di sana?” tanyanya. “Eh, kawan, kamu jangan bising. Ini adalah tali pinggang datuk kami,” jawab sang Kancil. “Baiklah, jika benar bahawa ia adalah tali pinggang datuk kamu, silalah kamu pakainya,” kata sang Orang utan. “Eh, saya belum boleh memakainya, kawan, sebab belum tiba masanya untuk saya memakainya,” jawab sang Kancil, “kalau saya mahu berpergian, barulah saya memakainya,” kata sang Kancil. “Bagaimana jika saya cuba pakainya, kawan?” tanya sang Orang utan. “Kamu cuba saja, tapi saya mahu pergi jauh sedikit dulu dari kamu, saya mahu mengamati sama-ada tali pinggang datuk ini masih boleh atau tidak,” jawab sang Kancil.</p> <p>Lalu, pergilah sang Orang utan pada ular itu, dan memegang kepala dan ekor ular itu. Akan tetapi, baru sahaja dia mahu memegangnya, ular itu menangkap tangan sang Orang utan dengan mulutnya. Maka, sang Orang utan itu tidak begitu payah memakainya, sebab ular itu sendiri yang melilit pada pinggangnya. Hal itu menyebabkan sang Orang utan merasa tidak selesa kerana pinggangnya dililiti oleh ular sawa, sebab ular sawa itu berniat mahu menelan sang Orang utan. Apabila sang Orang utan naik berang dengan tindakan ular sawa itu, dengan tidak</p>	<p>used to being up in the trees. But then the Mousedeer stopped and waited for him.</p> <p>So they walked along together and then the Mousedeer saw a python curled up. The Mousedeer just went right in among the coils of the snake. When the Orangutan saw that he said, “Mousedeer, why did you go there?” The Mousedeer responded, “Hey, don’t be making a fuss; this is my grandfather’s belt.” The Orangutan said, “If that’s really your father’s belt, wrap it around yourself.” Mousedeer responded, “Oh, I can’t wear it now; it’s not yet the proper time. When I have somewhere to go to then I’ll put it on.” “How about if I try putting it on?” suggested the Orangutan. “Go ahead and give it a try,” said the Mousedeer. “I’m going over there a little ways off so I can watch and see if grandfather’s belt fits you or what.”</p> <p>So then the Orangutan went and grabbed the python by the head and by the tail. As he was grabbing the head the snake latched onto his hand. So the Orangutan had a hard time putting it on as a belt because the python wrapped around his waist. The Orangutan didn’t feel good because the python was tightly wrapped around his waist, and the python was bound to him, wanting to swallow the Orangutan. Suddenly the Orangutan got angry and unwrapped the</p>
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(Abasag bo it kogiw.) Naa, “Ades,” ka dit Palanuk, “abasag koh bala oy ambaya,” ka. “Ay oo,” ka dit Kogiw, “nga noputut d̄iri it tagkos di aki nu,” ka dit Kogiw. “O, kuoyon po ka d̄ino oy ambaya dot noputut no, kinororobukan no,” ka dit Palanuk, “kuoyon po d̄ino ino,” ka.

Na, pamâanaw no d̄iri, miwawaya-i dit palanuk om it kogiw. Nga, “Des oy ambaya, eelo koh-i bala diri,” ka dit Kogiw, “sera dot tagkos di aki nu iri, lopung iri,” ka, “nga yoku nga maan ku bâanar poboyingoo tu iri not pogintangan dot kabasagan oboy ambaya,” ka dit Kogiw. “Ay babanar-i oboy ambaya dot abasag koh doyikaw,” ka dit Palanuk ka. “O nga, ong woyoon ku not ginawo ku oy ambaya, tipuon ku not takod nu nga lalaba ko otipu ku tu okodok,” ka dit Kogiw, “nga amu-i, osianan oku dikaw tu tambabaya ku ikaw,” ka dit Kogiw ka. Pamâanaw no yoalo.

Na, leed dot maapânaw yoalo, m̄ilom nokopogulu it papalanuk. Kokiikito no it palanuk dot kawad dot osisiba sinumokot sid nunuk. Adi, saaw it palanuk sid saaw dit kinosokoton dit kawad. “Ades, ambaya,” ka dit Kogiw, “monguro koh sino?” ka. “Ay, oy ambaya,” ka dit Palanuk, “iti nopo, sagay siti oku, minogintong oku bo tit tagung lombow, tu iti nobot tagung lombow di aki,” ka

semena-mena sang Orang utan telah bertindak kasar terhadap ular sawa dengan menegangkan badan ular sawa sehingga terputus. (‘Kan Orang utan itu kuat.) “Seh,” kata sang Kancil, “kamu kuat pula, ya kawan,” katanya. “Eh, iya,” jawab sang Orang utan, “tapi tali pinggang datuk kamu sudah terputus,” katanya. “Nak buat macamana lagi kalau sudah terputus, sudah masanya ia reput,” jawab sang Kancil, “apa boleh buat,” sambungnya.

Setelah itu, mereka pun meneruskan perjalanan. Tapi, “Seh, kawan, kamu pandai juga pula ya,” kata sang Orang utan, “benda itu bukannya tali pinggang datuk kamu, ia adalah ular sawa,” katanya, “tapi saya sengaja buat bodoh, sebab itulah caranya menguji kekuatan, ‘kan kawan,” sambung sang Orang utan. “Eh, memang benar juga bahawa kamu kuat,” jawab sang Kancil. “Ya, tapi, jika saya ikutkan hati saya ni kawan, saya akan patahkan kaki kamu, dan memang saya dapat patahkannya juga sebab kaki kamu itu kecil sahaja,” kata sang Orang utan, “tapi, saya tak akan lakukannya sebab saya merasa kasihan dengan kamu, kerana kamu adalah kawan saya,” katanya. Lalu, mereka pun meneruskan perjalanan.

Nah, selama mereka berjalan, tiba-tiba sang Kancil berada di hadapan. Sang Kancil terlihat sarang tebuan yang melekat rendah pada pokok ara. Lalu, sang Kancil pergi di bawah pokok tempat tebuan itu melekat. “Eh, kawan,” tegur sang Orang utan, “kamu buat apa di sana?” tanyanya. “Eh, kawan,” jawab sang Kancil, “sebabnya saya di sini ialah, saya mahu melihat gong ini, sebab gong ini adalah milik datuk saya,” jawab sang

python from his body and stretched it taut till the body of the python snapped in two. (This Orangutan was very strong.) “Wow, you are really strong,” said the Mousedeer. “Yes but now your father’s belt is broken,” he responded. “Oh well, that’s how it goes,” said the Mousedeer, “it was rotten by now. Nothing to be done about it.”

So they set off walking together again. Then the Orangutan said, “Friend, you are really clever. That was not your grandfather’s belt; it was a python. But I just decided to amaze you by showing you my strength.” The Mousedeer responded, “Friend it’s really true that you are very strong.” The Orangutan said, “If I were to follow my impulses and break your legs, I could easily do it because you are so small. But I haven’t done that because I pity you and you are my friend.” So they walked on.

After walking together for quite some time, all at once the Mousedeer ran on ahead. The Mousedeer saw a beehive attached to a banyan tree near the ground. He went right underneath it. The Orangutan asked, “Friend, why are you standing there?” The Mousedeer responded, “Friend, as for this, I’m here to look at this gong. You see, this

dit Palanuk. “Nga, susuway ot tuni diti ong tuntungon, ongorod,” ka dit Palanuk ka. “Ay, okukuro oy ambaya ino? Pokirangaan ku ot tuni dinot tagung lombow di aki nu,” ka dit Kogiw ka. “Ay, o nga, amu koh obbuli dot songkotutuntung-i ong kono-ko boros ku. Ombo rila ku dot tuntungo kangku om, obbuli koh nogi monuntung,” ka dit Palanuk. “Nga bang pokiporisaan nu dot monuntung ino dot mokirorongow koh dot tuni, daapo minsodu oku po sîilo, tu mananding oku dikaw dot monuntung om mokinongow oku dot okukuro ot tuni dot sîilod sodu,” ka dit Palanuk ka.


Na, ponipu no dîiri it kokogiw dot kayu dot miuma dot ponuntung dit tagung dot kabarasan. Na, nakapanganu nopo dot kayu iri, “Ba, tuntungo no pogi ambaya inot tagung, maan ku-i kinongoo sîiti,” ka dit Palanuk ka. Om maay kabarasan nôono tuntungo dit kogiw iri nga, minias dot nongoratu it winalay dit kawad. Om kinam babanar moningot it kawad dit kogiw, nga minimburuwid it kogiw id tana, mingkaso-i id tidong. Aa tiningkadan dit kawad ong kono-ko nokotuop it kogiw sid weeg, dot aralom ot weeg dino. Om kosondot it kogiw id weeg, om kinamay nopo dot buayo mongiit itit kogiw nga, tad-pom nasawak dot pilat. Naa, minatay dîiri it kogiw.

Kancil. “Tapi, bunyi gong ini agak lain sedikit bila dipalu, ia menderum,” kata sang Kancil. “Eh, macamana bunyinya itu, kawan? Saya hendak mendengar bunyi gong datuk kamu itu,” jawab sang Orang utan. “Eh, tapi, kamu tak boleh sembarang saja memalunya kalau bukan izin saya. Kalau saya izinkan kamu memalunya, barulah kamu boleh memalunya,” jawab sang Kancil. “Tapi, jika kamu hendak cuba memalunya, untuk kamu mendengar bunyinya, saya akan pergi jauh sedikit, sebab saya mahu melihat kamu memalunya dan saya mahu mendengar bagaimana bunyinya dari jarak jauh,” kata sang Kancil lagi.

Lalu, sang Orang utan itu pun mematahkan sebatang kayu yang kononnya sesuai untuk memalu gong. Sebaik sahaja dia mengambil kayu itu, “Kamu palulah gong itu, kawan, nanti saya dengarkannya dari sini,” kata sang Kancil. Kemudian, sang Orang utan pun kononnya memalu tebulan itu, dan menyebabkan sarang tebulan itu jatuh bertempieran. Lalu, tebulan-tebulan itu pun berhabislah menyengat sang Orang utan, sehingga sang Orang utan berguling-guling di atas tanah, seperti berguling di tanah yang tinggi. Tebulan itu tidak berhenti menyengatnya sebelum sang Orang utan masuk ke dalam sungai yang dalam. Akan tetapi, bila sang Orang utan masuk ke dalam sungai itu, buaya-buaya pula datang menggigitnya, sehingga badannya koyak-rabak. Maka, matilah sang Orang utan.

is my grandfather’s gong. But it’s got a different sort of tune when you strike it; it makes sort of a buzzing sound.” “What does it sound like, friend?” asked the Orangutan. “I’d like to hear what your grandfather’s gong sounds like.” The Mousedeer answered, “Yes but you can’t just hit this gong as you please if I haven’t given you permission. Only after I give permission can you strike it. But if you would like to try striking it to hear how it sounds you can strike it. But if you are going to try it, just give me a minute to get farther away over there because I want to see you strike it and hear what it sounds like from a little ways away.”

So the Orangutan broke off a tree branch of the right size for striking the gong. The Mousedeer said, “Alright, now strike the gong and I’ll listen from right over here.” So the Orangutan struck it and the beehive fell down and the bees scattered. The bees started stinging the Orangutan so he started rolling on the ground and rolling down a hill. They would not have stopped except for the Orangutan having dived into the water. It was a deep water hole. When he got into the water the crocodiles began biting him till he was covered with cuts. So then the Orangutan died.

<p>Na, ino-no gisom norongow ku dot tuturan, om aso not wookon ot tuturan dot norongow ku, om nopupusan no diino ino. Na, noompus no.</p>	<p>Nah, itulah pengakhiran cerita yang saya dengar, dan tiada lain lagi cerita yang saya dengar. Tamat.</p>	<p>That is as far as the story goes that I heard. So that ends the story. The End.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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