

<p style="text-align: center;">Yatip-Atip</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;">Si Atip-Atip</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;">Atip-Atip</p> <p style="text-align: center;">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, aa-ku yoku dino, aa-ku kobulun,” ka dit kotûuru. “Ng, woy ka bo ambaya, mongoy tokopow,” ka. Nga ino, okon-ko minanamot, soro-iseeso.</p> <p>Ongoy nôono kabarasan 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 kabarasan 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>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 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>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 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>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 kabarasan i kumoduwo nga îrad-i-ko iri, tu orumaton po, 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 nōono i sondulu, maan nōono i kusay, nga tad lumees-i, matay. Pasala'on no di Atip-atip, na maasalaw nōono.</p> <p>Na iri no sampay kumeentolu, keenggapat, kolimo, koonom nga irad-i-ko iri. Na eraranan dîiri i tongo moleeng nokuro tu aa nokooli. “Ki-owit nōono 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.</p> <p>Jadi, i kusay di kotûuru diri,</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 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.</p> <p>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.</p> <p>Berkenaan dengan lelaki yang</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 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.</p> <p>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.</p> <p>The seventh young man</p>
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amu daraay sumusuut nga suon 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 aa-ku 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 no i kusay do mooy mogurab, sumusuut dit onom koyuwan. Adi, om pamanaw nôono kabaran 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 sinangkal dit minindakod, nga ino dino kusay tatalow ino.

Jadi amu po leled, “Ay pangangan po,” ka di Atip-atip. Om, “Ay, aa-ku 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.

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 masakkan 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 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

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 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

“Ay, mangakan oku nogi nga subay mangakan koh doyikaw,” ka dit kusay. Ay misosorili 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 giginaray 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, aa-ku-i mangakan,” ka. “Ay, pangakan-i,” ka. O nga, susuway dñiri Yatip-atip, tad-om minturug dñiri sid solot do monuu babanar paakan. Ay, amu-i i kusay, nga amu minindoo. “Kadung ong ikaw nga aa-koh-i mangakan, yoku nga aa-ku-i mangakan,” ka dit kusay. Momurineet dñiri Yatip-atip.

“Ay, kada no maay oku yoku tu elaan toõ 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, aa-ku-i,” ka. “Ay, mangay nogi tu mimang

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. “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

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 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

patayon teeka!” ka di kusay. Turus mangay silingo dara, nga miniwang Yatip-atip. “Oõ, ino nogi,” ka di Atip-atip, “ong engin koh dogon,” ka. “Ng, aa-ku elalaan ikaw dino, ikaw nopo nga suway-ko kotulun,” ka di kusay. “Tu yoku diti okon-po-ko nosukup oku banar do sinuruton, aa-ku po engin do manansawo, sampod ikaw om engin oku,” ka di kusay.

“Oõ, kadaay oku-i patayo tu taakon toõ ikaw dot kuwo,” ka di Atip-atip, tu patayon di kusay. “Taakan toõ ikaw dot tongo popoowon,” ka. “Ng, amu oku keelo dino ong nunu ino reetan do popoowon dino,” ka di kusay. “Popoowon nopo nga, ‘Popoow ku-i ong waro,’ nga sino kikiawi,” ka di Atip-atip. “Ay, aa-ku-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, aa-ku-i tu 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-

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 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-

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 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

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 nôono 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 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 kabaranan, nga tumungag om mamangkis. Oh, tumungag om mamangkis, nongoposiyan 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

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,” sambungnya.

“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 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 berlengah, 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

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 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

tongo popoowon n̄ono diri, it tongo totodok, tongo kikiyop. Om ūuli no i kusay.

Ba, nokooli bala sid walay it onom koyuwan diri, osodu po, “Siongo no yakang?” ka dit tidi di kotūuru. 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 n̄ono it tidi. Om kooli n̄ono it kusay dit kotūuru diri nga, osodūu po impapaon no dit tidi. “Doy, minatay ka dikoo dot alo-i,” ka dit tongo sandad di wookon. Madaada it onom koyuwan, tu kakal-i dot ara'at obo i pugiginawo.

Jadi, nokorikot d̄iri 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

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 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

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 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

<p>di kusay di kotûuru.</p> <p>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 piowowolijan migit. Dot it tongondu nga aa-i engin dit kusay dit onom koyuwan.</p> <p>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-ko nokopongumo oku yoku. Ongko aa-nu po nelaan dot okon-ko kootuk oku yoku,” ka di kotûuru.</p> <p>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.</p> <p>Na, ilo dilo kabarasan, nakawaal do walay, misosolod dîiri migit di tongondu. Na, iiso it migit om monulung do nambaraw, nga aso tiiso o kosuwang. Tu i nambaraw ka nopo diti, i pondulung. Ontod di keeso om monulung dit tongondu</p>	<p>saya ‘ni kawan, yang tidak bermaya ini,” sahut si lelaki ketujuh.</p> <p>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.</p> <p>Nah, ketika tiba waktu menuai hasil, “Hai kawan, mana sudah ladang mu? Bila kau menuai?” kata mereka dengan nada mengejek. “Apalah yang saya nak tuai, sedangkan saya tidak punya ladang. Bukannya kamu tak tahu yang saya ini lemah orangnya,” jawab lelaki ketujuh.</p> <p>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.</p> <p>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</p>	<p>strength to cut down trees?”</p> <p>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.</p> <p>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 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.”</p> <p>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?”</p> <p>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,</p>
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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 migit dat tongondu, ikaw po,” ka. “Dii oy idi, sampod po yoku om kangangaam po dino. Naay yo-ambaya do migaganti migit 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 dogon oy idi nga, naa ka pootodo ‘ti nambaraw ku,” ka di kusay. Potoodo no dit tidi.

Om korikot, om mangay duato ong monguro nga, “Migit,” ka. “Peegit 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 aa-ku-i kajamin do ginawo di akang,” ka di woyoon. Om onuwo nõono i nambaraw di kusay, nga keran-iran-i tu i kusay nopo dino nga arara'at, om sunduy dot i nopo nambaraw doo nga

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 dulu, anak,” paksa si ibu. “Baiklah, kalau ibu memaksa juga, hantarkan cincin ini,” kata si lelaki. Ibu si lelaki pun segeralah menghantar cincin anaknya.

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

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 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.

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.

oligkang. Om posulungo nôono sid tunturu dit tongondu nga, nunu ka maan do minitirapus-i, aa no needu, miinsolot no. Ba, notorima.

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 nôono balaay diri nga okon-i-ko paray om waro, ino-i nga walay nga 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 kabarsan diri nga, nu ka mangan dot nidumpaw do sodoy kabarsan nga pokukudarak po diti tawan dot minongudilop ka kabarsan di tangon, om kowungkiyasay nga nu ka maan dot pososoroondok po do walay dot okon-ko sasala

disarungkan di jari si gadis, maka cincin itu terus sahaja masuk di jarinya tanpa boleh ditanggal-tanggal lagi. Pinangan si lelaki ketujuh diterima.

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 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

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 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 lightning 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.

dot kooligkang. Om i kusay dino dit araraat om kakalakaon no nga, milom oligkang, linumigkang-i dñiri.

Ba, orikot nōono it anawaw dñino, 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 nōono diti? Intaay po nga milom ki-walay do raja?” ka dit onom neenan. “Taw, aa elaan ong disay dino?” ka dit sumimbar. Om maay nōono iimo ong disay om disay do walay, nga kon-ko disay, i dang tatanak-i, Na, songtotongong nōono it onom koyuwan. Dot it tidi di kusay nga 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 dñino ino?” ka. “Ay, okon-ko irad kow dino pogi, intaay po dñino,” ka dit awawasi i ginawo. “Intaay nōopo yambaya dilo nga, awasi dñiri 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 nōono it limo koyuwan.


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 akan pemilik rumah itu, maka ruparupanya 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 dirobohkan 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

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 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

<p>Ba waro it eelo dit omomoluan, songiad-iad d̄iri.</p> <p>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, (aa-ku elaan ong nunu o reetan do kalaka, mungkin gorigit dati sid koyuwan) aso no d̄iri, nongotanans 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 d̄iri it onom koyuwan dit kusay. Tu minisasawo-i d̄iri babanar, tu it tongondu nga babanar-i-ko rinumee-i dit kusay di minansawo, i kotûuru.</p> <p>Ba, nasawo iri, om naawi i karamayan, angâatay 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>sedikit baik hati. Sementara lelaki yang lima orang pula berdiam diri sahaja. Bahkan di antara mereka ada yang menangis kerana merasa malu.</p> <p>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 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 lelaki pun 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>shame then cried.</p> <p>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 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>Kimragang Editors / <i>Penyunting Bahasa Kimragang</i>: Janama Lontubon & Rosnah Nain</p>		
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