

<p>Minogium i Laki do Lias do Waalon do Bubu</p> <p>Tinangon di Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.26 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 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 English: James Johansson 2013</p>
<p>Warooo 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. Korikot sid gowuton, kaajang do lias, toronongo no, maay no guguay di gampa, “Koritik liliat, songkuro no sulung nu?” ka. “Ng, sopinggan no,” ka di Lias. “Ng dee, nunu o guna ku dino kokudik? Aa-ku-i manganu, okudik o sulung,” ka di Laki.</p> <p>Adi, lôombus no kabarasan iri. Kalaga sid koduwo, koritiko no, “Koritik liliat, songkuro no sulung nu?” ka. “Ng, sonlokow no,” ka. “Ng, okudik, aa-ku-i manganu,” ka di Laki. Loombus no.</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 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</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 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,”</p>

<p>Korikot sid puun kotolu, koritiko no, “Koritik lilias, songkuro no sulung nu?” ka. “Duwo nolokow no,” ka. “Ng, okudik. Amu po ino, aa-ku 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 onuwu tu ogumu no dara iri o sulung. “Tu osingkop nopo garaw,” ka. “Ng, aa-ku po dfinno 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 lilias, songkuro no sulung nu?” ka. “Ay, 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 di lilias. “Ay ba, iti balat maan ku tataso,” ka di Laki. Tataso no iri, owito no do muli.</p> <p>Kodung-ko nokooli, orusay no. Noorusan-i, ba bolito nobo. Nopongo-i do momolit, nopongo</p>	<p>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 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.</p> <p>Selepas pulang, dia terus membentuk batang bemban itu. Kemudian batang bemban itu</p>	<p>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 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 mouse deer. 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.</p> <p>When he got home he scraped and formed the reeds. Then he began weaving them</p>
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<p>no kiawi, na pataano no dino sid sungoy. Orikot i susuwab om intangay nga babanar-i-ko noponu do sada.</p> <p>Na, Yoduw balaay dīno diri monontiyān no. Na pagka tu nobobos no yotilo mangakan do sada, “Anaar oy Laki,” ka di Oduw, “aa-ku 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? Aa-ku-i doyoku insan korongow dot sid gowuton o pataan do bubu,” ka di Oduw. “Kadaada-i boy Oduw, indadan nu-i,” ka di Laki.</p> <p>Adi, susuwab iri, ongoyo no di Laki, tad paajaango-i pataan kabaran sid gowuton. Alaga i susuwab om intangay, ki-sulung do palanuk. “Nungay Laki, ontod songgo ka ino palanuk oō?” “Nn, i sulung nobo di bubu. Ino nobot aa-koh 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 doō, ugu bala dino ino,” ka di Oduw.</p>	<p>dianyannya 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.</p> <p>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.</p> <p>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,”</p>	<p>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.</p> <p>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 wood. 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.</p> <p>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 mouse deer in it. “Wow, where did that mouse deer 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.</p>
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<p>Adi, pagka tu aso walay do Laki, waro-i nga okôokodok, “Ay dess,” ka di Laki, “osusa bo iti oy Oduw, okodok ti walay toñ. 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.</p> <p>“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 aso, kiwaro kiawi o barang. Na, akaya dñino 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. Ikay totompokikiyu, ponong sitid kosila’on. Nokuro ong osook poma do tukob do tinggaton ot sungoy nga sulokon duyui tu, sagay ki-sungoy po ilo, waro po tulun,” ka</p>	<p>jawab Oduw.</p> <p>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.</p> <p>“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 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,</p>	<p>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.</p> <p>“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 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 butterflies fly to the west. You dragonflies go 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 there there will be people living.”</p>
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<p>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 dîino bo iri it tompokikiyu om it kolubambang sid komoyon di Laki. Na, orikot dîino kabarasan it janji do Laki dirih, i sid kotûuru tadlaw, waro no dîino o linumaga o tulun. Ontod di minsasaâarap kabarasan 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>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 neeas i linigow, oodop no yo-Laki duwo di Oduw. Nokoodop kabarasan yotilo om milom</p>	<p>bahkan hanya boleh diveduk dengan tutup tempurung pinang sekalipun, kamu harus mendatangnya kerana dengan air yang sececek 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 orang-orang biasa sahaja, dari golongan raja-raja dan saudagar-saudagar pun banyak yang datang.</p> <p>Setelah itu, Lakipun 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,</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> <p>They partied for six day 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</p>
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<p>minituwong ka, do nokuro ong mitinsuk poma do mato nga aa-i kopikito do kootuwong. Aa-po leleed om minunawaw diino kabarasan, om tootongus o sarup om ambayay i bubu nga minomipiri peensawat, notilib.</p> <p>Noposikan yo-Laki dit ologod i sarup. Om koposik, om tungag diino om tinga'o i bubu nga omumuyaw no siri, aso no. "Ayiis oy Oduw," ka di Laki, "orurubat no iri bubu," ka. Dot Yoduw diino 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 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 iuumon ku-i," ka di Laki.</p> <p>Na, otutuwoong 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 linumbidanan. Posuwango no di basung.</p>	<p>maka Laki dan Oduw pun terus tertidur. Sebaik sahaja Laki dan Oduw meleapkan 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, sediakan bekalan untuk saya, saya mahu pergi mencari bubu itu," kata Laki. "Ala, bagaimana 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</p>	<p>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 struck 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 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>
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<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 osisilôow no, kooli oku poma nga oleled om kooli oku nogi,” ka di Laki. “Adi, atagon nu ino, tandayan no. Ong osusu koh, tandayan no momiara,” ka di Laki. “Oõ,” ka di Oduw.</p> <p>Adi, na minobpanaw d̄fino 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 d̄fino iri om kosusu nga minitilombus-i kabarasan sid tana dot asot taap do tontok di tanak, nosorob dit tompiling. (Kon-i-ko ki-mumuta no tanak.)</p> <p>Adi, oõ, oguli ku po d̄fino om i Laki dit minamanaw do mogium di bubu yo. Om pabpanaw balaay d̄fino iri, keesaan, koduwaan, kotoluan, kaapatan, kolimaan, kaanaman ka do maap̄anaw no. Dot iso kotud dot orikot, mingkoyod, mangakan, monginggat, sampay turu o kotud.</p> <p>Adi moyo po di kot̄uru 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 ton̄onoruwo o</p>	<p>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 begitu comel dan ajaib. Bak kata pepatah orang Kimaragang, ‘Tempat di mana anak itu lahir telah terbakar hangus dengan kuasa ajaibnya.</p> <p>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.</p> <p>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,</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. When 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 him because the boy’s glory burned away the floor and the roof over him. (This is a figurative expression.)</p> <p>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.</p> <p>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 and extremely long longhouse. Laki said to</p>
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<p>binatang. “Ay,” ka di ginawo di Laki, “okon-i-ko tinanganan om tinunudan 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.</p> <p>Om pabpanaw i Laki nga kaanaman po maapânaw, 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, 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>maka terpdanglah 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 bawaha 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.</p> <p>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 bawaha tempat itu telah dipenuhi dengan gigi yang banyaknya tidak ubah seperti pasir dan tulang manusia yang sebanyak kayu hanyut, kerana Timbunan Tulang ini 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</p>	<p>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.</p> <p>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 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>
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Kodung-ko norongow iri dit katanganakan, mangay no piongkolibangay nga, songkuro no ka koleed om natabpaan. Mâangay no tongkongo, minaan dîino poogoto sid susut. Dot mangalaas nopo do gangot, siri kabarasan o paandatan, sid di Laki. Modsubo nga siri o potimpakan. It toolu dîino bala diri om toliday nga oruûrukung, osisiloôow no. Amu no noruyow.

Na, oguli ku po dîino om yoduw diri balaay, i tanak diri mad-i-ko kikiyapan-i kabarasan i koyuwan dot sumurut, amu-i oled om agagayo no. Mungkawad tokodok no, kawantay no do sopuk. (Mungkawad tokodok ka, masam-ko at monimpun no do bujang obo. Ong ongo-totongondu no, lompupukan no.) Adi, moyo po kabarasan dit kawantay 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 dîino oy oto, kiwaro-i o tama nu,” ka.

dia,” arahnya.

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.

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 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.

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.

Now as for Goduw, her child 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, 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.”

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 aa-ku-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, oō ... 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 di tanak. Om intangay di Oduw nga lolongiluton no i tulang, norugus. Dot ngaran di tanak, i Leeng. Leed diri om muutuku Yoduw, momikir. Maay no d̄ino impugo i tulang dot, “Dii poy oto om, psik no tu kiwaro-i tama nu,” ka. Oō, impugon i tulang om mias, impugon om mias. “Ay, psik 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

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 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,

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 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

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, aa-ku po nosusu dikaw dit minabpanaw Yamo nu,” ka di Oduw. Na minaan nobo dîno tuturano do, “Kaa om kaa dino,” ka. “Minonusuut di bubu,” ka. “Ay doo,” ka di Leeng. “Oõ, 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. “Oõ,” ka di Oduw.

Na, ososopung po di susuwab iri noposik no Yoduw, minonorimo no. Nokoponorimo, paakano no it tanak om, minongolopot no do lutu. “Iti oy Idi, nu o keleelo ong otuwangan oku, nga mongingimamang tu aa-ku dati diti kooli beenoy,” ka di Leeng. “O nga, ong mabpanaw koh no boy Oto, atatagon, kaajang dot tongo tempuraraat,” 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 dîno bo iri.

Pabpanaw i Leeng, keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka do maapânaw no. Om nokotimpak no di kotud dit asawat. Om

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. “Oõ, 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 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.

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.

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. “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.

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

ponutudlung kabarasan nga, waro walay do notudlungan dot sid suriba. Aa elaan ong songkuro koosodu. Na, minangakan po d̄ino, 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 leled 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.

Kodung ong nokosondot sid 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 maap̄anaw. Pabpanaw d̄ino dot mongoy sid walay, om kokito di katanganakan, “Ay, Maman, maman,” ka. Nokopibabala nopo do manangkus do mindakod do mangabar dot, “Maman, maman, des

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, bertiuilah 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 Timbunan Tulang, ia terus menjatuhkan dirinya sehingga mencecah pada tempat Timbunan Tulang mengambil air.

Setelah berada di tempat 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

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.

When he landed at the water 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

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 aa-ku insan kokito,” ka di katanganakan. “Nokuro iti tu ugu 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.

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,

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 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.

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.

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 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.

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

<p>om podsu no. Om kopongo modsu, pisingsiliw do tongondu. Baru nogi om minongoy waagu sid walay do soromoon-i bo do kaaparu. Soromoon-i kabarsan 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 aparu o tongondu,” ka di tongo gowuton kabarsan. “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 kabarsan sid walay do minsosodoy. Na, nookito no di katanganakan. Kokitanay, insan-insan do mindakod dot, “Maman, maman,” ka, “kiwaro tongondu sîilod soliwana, nga ilo 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 kabarsan, ka di Bumbun Tulang. “Peendokodo duyuu,” ka.</p> <p>Ongoy dîino 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 dîino</p>	<p>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. “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.</p> <p>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</p>	<p>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 woman over there. She is a perfect match for you.” Bone Pile asked, “Where is she? Have her come in!”</p> <p>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</p>
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<p>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).</p> <p>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.</p> <p>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 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 miililit-i kabarasan o woluu do mingkaso. Om kiinam-i dñino do mingkaso, dot aa-i nokoodop; kaanaman kabarasan dot aa nokoodop. Moyo po di</p>	<p>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.</p> <p>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.</p> <p>Ketika Leeng (si gadis) terpandang akan Laki di bawah kolong, airmatanya jatuh bercucuran. “Apa terjadi dengan cik adik ni?” tanya Timbunan Tulang. “Minta maaf bang sebab barupun sampai di sini tapi sudah banyak teguran, aduh mata saya ‘ni terkena asap,” jawab Leeng. “Kan saya dah cakap, 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</p>	<p>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.”</p> <p>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.</p> <p>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 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 climbing vine that wraps itself around a tree. As they went on with their intimacies they never slept. They went on for six days</p>
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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.

Asal-ko nokeendoo, onuwo no i Laki, maay no podsuo, om popilâayo no sid di Oduw nga miitimbang di Oduw mogomogom. “Nungay Laki, sera koh ka kooli õo?” ka di Oduw, nokotigog no. Nga, “Taaw, miilom mogomogom oku diti siti. Aa-ku-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 Oduw, madaada-i bo dñino tu mimang-ko nopikiran no dot it tanak yo ot minongongoy.

Oh, asal-ko nokopilay di Leeng i Laki, guli no wâagu sid walay di Bumbun Tulang. Dot i Bumbun Tulang bala diri, asal nokeendoo i Leeng, noposik no. Om koposik nga, aa-ku 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.

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.

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. “Entah pula, tiba-tiba saja kau cakap Oto, sedangkan bukannya saya kenalpun walaupun saya ada berjumpa dengannya,” jawab Laki. “Baiklah,” kata Oduw, dan segera mendinginkan 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

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.

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 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

<p>Na, i Leeng diri guli d'fino sid walay, indakod. "Oy ambaya, isay ka iumon nu òo?" 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. "Apapalâad koh no dino tu minaan oku akalay dikaw," ka. "Ong aa-ku 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 patakom dat tongo tulu da kara o rondogunon ka.) "Nn, òo, 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. "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</p>	<p>kepada anak-anak, "Di mana sudah gadis itu pergi?" tanyanya. "Entah pula, kami tidak melihat dia turun," jawab anak-anak itu.</p> <p>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 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</p>	<p>house," they answered.</p> <p>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 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, "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</p>
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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.

“Adi, okukuro oy ambaya, sumuli oku gaam?” ka di Leeng. “Ay ba, sumuli nobo. Sera ma dot 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 dadalamas. Om polimpupuay nogi di mad-i yo nga, nopituru. (It padang bo.) Turu ong turu o ninggatan nga oposi no kabarasan. Om mangay ungkuriyabay dit tagkos yo nga noposiyon.


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.

“Jadi, bagaimana ‘ni kawan, saya membalaskah?” tanya Leeng. “Ya mesti membalas. Mana boleh tidak 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

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 plateau. Then he struck a plateau 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.

“Alright then friend, can I take my turn now?” asked Leeng. “Go ahead, have your 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 plateau 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

<p>“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 manankus, rumosi. (Oh, ulito po i masa ka, i bubuatan obo di mûula tu sosonginan.)</p> <p>Adi mâangay no dîino 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 Tulang. “O na bang kaa dino, mokimaap-i dikaw do neeman-iman koh. Nga yoku diti mumuli oku po dîino,” ka di Leeng. Na minuli nobo dîino-ri.</p> <p>Kooli, “Nunga oy Oto, na oloed 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, aa-nu-i gaam andaman it tâantad nu mamanaw do monontian oku? Na iti nobo iri it tanak kito,” ka di Oduw. “Ay na oloed oku-i balaay diri. Diiy oboy Oto, awasi poma tu noopud koh-i dot asot minomiara</p>	<p>Leeng kibaskan pula dengan tali pinggang kainnya maka Timbunan Tulang hidup semula.</p> <p>“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.</p> <p>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 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>Leeng fanned them with his waist cloth and they came back to life.</p> <p>“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.</p> <p>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 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</p>
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<p>dikaw,” ka bo dogima di Laki.</p> <p>Nga na nakaa 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>Sesudah demikian, maka berakhirlah kisah Laki yang mencari bemban untuk dibuat bubu. Tamat.</p>	<p>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>
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