

<p style="text-align: center;">Minogurab it Turu Koyuwan Miobponee</p> <p style="text-align: center;">Tinangon di Ruminting Jailin Kg. Sinogindai Pitas, 2012.04.27 Tinulis di Rosnah Nain</p>	<p style="text-align: center;">Tujuh Orang Adik-Beradik Pergi Berburu</p> <p style="text-align: center;">Diceritakan oleh Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.27 Terjemahan Melayu: Rosnah Nain 2013</p>	<p style="text-align: center;">Seven Brothers Go Blowgun Hunting</p> <p style="text-align: center;">Told by Ruminting Jailin Sinoginday Village 2012-04-27 English: James Johansson 2013</p>
<p>Warooo no ka ka ilo... pogurab no ah kusay. Pogurab kabarasan ilo, om pabpanaw, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka maapânaw no. Moyo po da kotûuru om nakalaga do kotud do kokowuton no beeno kotud. Om pogigintong kabarasan nga kiwaro o nunuk ka dot agaâagayo. Om ponitingaa kabarasan sid tuntu di nunuk, nga soromoon-i do koogumu do dudupot, mad-i-ko sosorupon-i it tuntu di nunuk ka do manapi di tuwa di nunuk.</p> <p>Adi, na ka di kusay, “Beenoy ki-towit, nga kada po, momili oku po dat kasadâangan ah kalawot,” ka di ginawo di kusay. Pomili di kasadaangan it amu alanut. Sopuko iri, insan-insan sopuko, naratu. Ongôoyo no di kusay. Noongoy-i, poomurâakit no do tapuy. Tumimpuun nogi do modsudu, amu po nakarakit i tapuy om waro no norongow dit kusay do minonguni dot, “Koy, koy, alalasu no iti,” ka. “Ay diitatay, rogon maatalang,” ka di kusay, om panangkus nga nokuro ong wasay, tuunon. Nokuro ong tuan, wunsudon. Soromoon-i kabarasan</p>	<p>Pada zaman dahulu, ada seorang lelaki pergi berburu. Ketika lelaki itu pergi berburu, dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan sehinggalah pada hari keenam ia berjalan. Setelah genap tujuh hari ia berjalan maka sampailah ia pada sebuah bukit yang diliputi dengan kabus tebal. Setelah berada di sana, si lelaki mulalah melihat-lihat di sekelilingnya dan terlihat seponon pokok ara yang sangat besar. Dan ketika si lelaki memandang ke atas pokok itu maka ia mendapati bahawa dahan-dahan pokok itu bagaikan ditiup angin kerana banyaknya haiwan yang bergayut pada dahan pokok itu dan memakan buah pohon ara itu.</p> <p>Lalu, kata si lelaki, “Hari ini saya mesti membawa pulang hasil buruan saya, tapi saya memilih dahulu mana dia ungka yang sederhana,” kata si lelaki dalam hatinya. Kemudian ia memilih ungka yang sederhana dan tidak liat. Sesudah itu, diapun menyempitnya. Apabila ungka itu sudah jatuh ke tanah, dia segera mengutipnya dan kemudian memasang unggun api. Akan tetapi, belum pun api itu sempat menyala, si lelaki telah mendengar sesuatu bunyi yang aneh. “Aduh, aduh panasnya ini,” bunyi suara itu. “Ehh, hantu nyata,” kata si lelaki, dan terus melarikan diri sehingga walaupun</p>	<p>One upon a time, a man went hunting with a blowgun. He walked on the first, second third, fourth, fifth and sixth day. When it got to the seventh day, he arrived at a hill that was enshrouded with clouds. Then he looked and saw that there was a huge banyan tree on the hill. He looked closely and it was as if the branches were being blown by the wind because they were full of animals eating the fruit.</p> <p>So the man said to himself, “Today I’m going to have something to bring home. I’ll choose a gibbon of medium size – one whose meat is not yet tough. He shot his blowgun just once and a gibbon fell. He went and fetched it, and then lit a fire. As he was just lighting it and it had not yet caught fire, he heard, “Ouch, ouch, this is very hot.” “This is a demon manifesting in this realm,” he said and ran. Even tho he came across a waterfall he just jumped in. When he met with a landslide he just jumped down.</p>

<p>om kînam-i do manangkus nga nâakalaga sid tukad, naadan, daagan do koorosi. Soromoon-i nga nongo-papas ti tolingo do nasawit do lalaw, aa-i opurimanan. “Ay,” ka dit tobponee, tu turu koyuwan beeno miobponee, kusay kiawi. Adi, i keeso, i gulu o minogurab insan-i. “Ay, nokuro yaka?” ka.</p> <p>Noposiyan no om maay nogi duato, “Nokuro koh dino oy aka, nu o nokitanan nu?” ka. “Naar, babanar po ino do nokorosi oku. Nakaajang oku dot ogumu dara dudupot nga, pagka tu wilton oku, pomili oku po di keenginginan ku do monopuk i kalawot, om ponopuk oku dîino om kapatay, maay ku dîino tunuway. Nga, aaku po notunuwan, momurakit oku nogi do tapuy om, mîilom waro norongow ku do minomoros dot, “‘Koy koy, alalasu neeno’, ka di norongow ku,” ka. “Do, ondos ku no. Elaan nong yoku, mogkoroontan, nunu ma sîino koorosiyon, sampay nga matay do manangkus,” ka kabarasan. “Ay bo kada-i bo kosususun,” ka dit kusay. “Aaku tobo rumosi ong yoku dino,” ka.</p> <p>Na, sowôoli no, pamanaw. Ugu om irad bo diri, asal-ko nakalaga siri, minonopuk, pomurakit do tapuy. Na mogot po iri tu nokosikit</p>	<p>berjumpa dengan air terjun tapi dia terjuni sahaja. Berjumpa dengan curam pun dia turuni sahaja. Malah, bila dia sudah terlalu berlari maka apabila sahaja sampai di perkarangan rumahnya ia terus jatuh pingsan, akibat terlalu takut. Bahkan telinganya juga terkoyak akibat tersangkut pada duri rotan, tapi dia tidak rasa sakit. “Aik,” kata adik-beradiknya. Sebab mereka semua seramai tujuh orang adik-beradik dan kesemuanya adalah lelaki. Dan anak yang paling tualah yang pertama kali pergi berburu. “Aik, kenapa dengan abang ni?” kata mereka.</p> <p>Setelah si lelaki sadar dari pingsan barulah ia ditanya. “Apa yang berlaku dengan abang ni, apa yang abang nampak?” tanya mereka. “Aduh, saya betul-betul merasa takut. Saya telah bertemu dengan haiwan yang begitu banyak, dan oleh kerana saya terasa lapar maka saya telah memilih ungka yang saya suka dan kemudian menyumpitnya. Setelah saya menyumpitnya, saya kira hendak memanggangnya, namun belumpun sempat saya nyalakan unggun api, tiba-tiba saya mendengar satu suara yang berkata, ‘Aduh, aduh panasnya ini,’ kata suara itu,” terang si lelaki. “Oh, ingatkan apa. Tak tahulah jika saya yang berada di sana, benda itu bukannya boleh menakutkan pun, sehingga separuh mati berlari,” kata lelaki yang kedua. “Jangan mudah mengomen,” kata si lelaki pertama. “Saya tak akan takutlah dengan itu,” kata lelaki kedua.</p> <p>Lalu lelaki yang kedua pula pergi berburu. Sama halnya juga sebab, sebaik sahaja dia sampai di tempat itu, ia segera menyumpit dan</p>	<p>He ran and eventually got to his own house steps and fainted there from fear. His ears were torn up from running into thorny rattan, but he didn’t even feel it. They were seven brothers in all. One brother said to him, “Oldest brother, what’s the matter?”</p> <p>When he came out of his faint they asked, “What’s the matter? What did you see?” He answered, “Wow, it really scared me. I came across lots of game, but being hungry I chose one gibbon that I wanted and shot it. When it died I was going to burn off its fur. Before I could burn off its fur, when I was just lighting a fire, suddenly I heard something saying, ‘Ouch, ouch, that’s very hot.’ I wondered what it was. Then I did something stupid. What was there that frightened me to the point that I went into a dead run? Don’t be giving me lots of remarks.” “If it were me I wouldn’t have been frightened,” said the second brother.</p> <p>So the second brother went off hunting to the place of the first. Things took the same course, because when he got</p>
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<p>no om waro nogi o norongow do monguni dot, “Koy, koy, alalasu neeti,” ka. “Ay dii tatay,” ka. Minanangkus no, ugu om irad diri, ototombirang-i. Adi, kooli, duato no di kotolu, “Nokuro kow ka dino’y aka? Nunu ot ororongow duyu?” ka. “Kada ka bo kosususun sino, sampod ikaw,” ka di duwo koyuwan.</p> <p>Sowoli no i kotolu, ugu om ĩrad diri. Nga iri, na nakarakit no i tapuy, agaba no om waro nogi o norongow do minonguni, nga p̄anangkus-i.</p> <p>I kaapat, i kolimo, i koonom, ugu-i diri. Nga mogot po i koonom tu nopuliyān no do monunu it kalawot om waro nogi o norongow, nga iri tu nopuliyān no do monunu nga minangan-i poogolo. Soromoon-i kabarsan do koowutong tu neempug siri it dudupot dot nongo-patay no nga aa-i noowit do muli.</p> <p>Adi, waro it kotūuru ka i tinoori nga orūurukung, kakagonalon no. “Ay, naar oy aka dikowu diti, oleed o kaakaan diti do rinapa. Soromoon-i iidi sowolokon no, monuu iidi do mongimpoori nga, mabpanaw do mabpanaw kow nga aso-i o tatāantu, aso-i towit duyu,” ka di Kakagonalon.</p> <p>“Nn, kada-i ka bo boboros</p>	<p>kemudian menyalakan unggun api. Bahkan ia ada kelebihan sedikit sebab api sudah menyala ketika dia mendengar suara yang berkata, “Aduh, aduh, panasnya ini,” kata suara itu. “Eyy,” kata si lelaki kedua dan segera berlari. Sebaik sahaja sampai di rumah, lelaki yang ketiga pula bertanya, “Apa kena dengan abang berdua ni? Apa yang kamu dengar?” tanyanya. “Jangan mudah mengomenlah, lebih-lebih lagi kalau kau,” jawab mereka berdua.</p> <p>Kemudian lelaki yang ketiga pula pergi berburu seperti mereka. Lelaki yang ketiga itu pula sudah menyalakan unggun api yang besar ketika ia terdengar bunyi dan segera berlari.</p> <p>Lelaki yang keempat, kelima dan keenam juga mengalami hal yang sama. Namun, lelaki yang keenam itu sudahpun selesai memanggang satu ekor ungka ketika mendengar bunyi yang pelik itu. Akan tetapi, lelaki itu meninggalkan sahaja haiwan itu dan segera berlari. Manakala haiwan-haiwan yang ditinggalkan itu pula berbau busuk kerana memburuk di situ.</p> <p>Jadi kononnya ada seorang lagi adik daripada lelaki-lelaki itu yang paling lemah dan berpenyakit kusta. “Alamak, abang-abang semua, lama lagi sangatlah kita dapat makan lauk. Lebih-lebih lagi dengan ibu, dia sudah teringin sangat menikmati lauk, padahal ibu sudah menyuruh abang-abang semua untuk berburu tapi kamu semua balik dengan tangan kosong dan tidak membawa pulang apa-apa,” kata di lelaki yang berpenyakit kusta.</p> <p>“Ahh, tak payah cakap apa-apa,</p>	<p>there he shot a gibbon and then started a fire. He got a bit farther along with the fire actually having started when he heard, “Ouch, ouch, this is very hot.” “Oh my,” he said, and then he ran just the same way. So much for his bragging. When he got home the third brother asked, “What’s the matter brother? What did you hear?” The two oldest said, “Don’t say anything; you would be even worse.”</p> <p>The third one followed in their footsteps, and one again the events followed the same course. This one however got the fire started and the fire grew big before he heard the voice, and then he also ran away.</p> <p>For the fourth, fifth and sixth brothers things went the same way. The sixth brother got a bit farther along. He got finished burning the fur off the gibbon when he heard the voice. So he also left it behind and ran. That place became very stinky because of all the game left behind to rot.</p> <p>So there was a seventh brother, the baby, but he was very weak, and he had leprosy. Leper said, “Brothers, it’s been a very long time since we’ve had any meat to eat. It’s worse for mother; she tells you to go get game and you do go out, but you don’t do it properly, and you bring nothing back home.”</p> <p>“Don’t you be saying</p>
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doyikaw, sampôod ikaw tu kaakagaalon no, baabalangon, boobongunon kono sino,” ka dit onom koyuwan. (Lunggunon.) “Ay okon-i-ko monunusun oku toõ dino oy aka, mimang-ko seera ma dot kobulun oku, sampôod yoku tu insan ah sosogoon nga aaku-i kalaga do koorukung. Nga, ikowu no tu ongo-wawa'a, aa boyobo apapatut dot aso towit duy songinan dot nokuro poma ong bobosing po,” ka dit tobponee.

Adi, “Dii poy Idi om monorimo ka do minsasarap suuwab,” ka bala di sodoy. “Nn, siongo pakaayan nu oy Oto?” “Ay, aso-i bo sîilo modsu oku. Maalan oku no dot ugu diti, madaada sitid walay, insan kopodsu nga amu,” ka di Kakagalan. “O nga, ino nopo bo ong mabpanaw koh okon-i-ko minsodu,” ka bo dogima di tindi. Amu-i koyuu, nokuro mang arâaraat. “Ay sera ka dot osodu, sîilo oku-i ad sosogoon,” ka. Mantu-i, ogumu po boo sopuk tu notikid do sopuk.

Adi, orikot i susuwab, nakaakan po iri, onuwo no dîino i sopuk om i karaban, pabpânaw no. Ontod sid sosogoon kabasaran om monitingaa, mogigintong, ka di ginaawo di kusay, mooboros i ginawo, “Sombo ka kaa'ajangan do aka diti dot dudupot, aso-i ‘ti,” ka. Om pabpanaw kabasaran ilo, kanaaman maapânaw no, om nakalaga nogi do kotud. Om kalaga sid kotud om intangay nga, minîimpug-i ‘ti kalawot. “Ay dõo, siti toõ bala yo-aka kaalaga'on,”

lebih-lebih lagi jika kau yang berpenyakit kusta. Sudahlah menghidap penyakit kusta, tuli lagi pula tu,” jawab mereka. “Saya bukan bermaksud untuk mengomen kamu, sebab memanglah saya tidak berani. Sedangkan di tempat mengambil airpun saya tak mampu. Tapi, kamu semua tu sebagai lelaki yang gagah perkasa, memang tidak patut kamu tidak membawa pulang apa-apa walaupun hanya tupai sahaja,” kata si adik bongsu.

Jadi, “Ibu, esok nanti ibu tolong masak nasi ya,” kata si lelaki yang berpenyakit kusta. “Aik, kau mahu pergi ke mana?” tanya si ibu. “Tidak ke mana-mana, saya mahu pergi mandi. Saya malaslah asyik duduk di rumah saja, mandipun tidak dapat,” jawab si lelaki yang berpenyakit kusta. “Baiklah, tapi kalau kau mahu jalan jangan pergi jauh-jauh,” pesan si ibu. Si ibu tetap menyayangi anaknya itu walaupun keadaannya seperti itu. “Bukannya jauhpun, setakat di tempat mengambil air sahaja,” jawab si lelaki. Tambahan pula, mereka punya banyak sumpit, semuanya memiliki sumpit masing-masing.

Keesokan harinya, sesudah makan, dia mengambil sumpitnya dan kemudian bertolak. Bermula dari tempat mengambil air dia mula memandang ke atas sambil berkata, “Di mana agaknya tempat abang-abang berjumpa dengan binatang tu ya? Tak adapun,” katanya. Dan meneruskan perjalanannya sehingga enam hari lamanya ia berjalan, barulah ia sampai di sebuah bukit. Sesampainya ia di bukit itu dia mendapati bahawa banyak sekali ungka yang terkumpul di situ. “Oh,

anything. How much worse would it be with you, since you have leprosy and are stupid to boot,” said the six brothers. “Don’t be saying such things to me brothers; I’m not claiming to dare to go there. I can’t even go to fetch water because I’m so weak. But since you are all healthy and strong, it’s not fitting that you didn’t bring home so much as one game animal, even if it was just a squirrel.”

So that night the seventh brother said, “Mother, cook for me early tomorrow morning.” The mother asked, “Where are you going son?” “Oh, nowhere really, just over there to bathe. I’m tired of just staying at home all the time, and never even going to bathe,” said Leper. “All right then, but if you go out, don’t go far,” said his mother. She couldn’t bear to lose him, even tho he looked awful. “Oh I’m not going far, just over there to the water fetching spot,” he responded. They had lots of blowguns – one for each brother.

The next morning after eating the seventh brother took a blowgun and a dart quiver and set off. When he got to the water fetching place he looked up and asked himself, “Where did my older brothers come across game? There is none here.” So he walked on and on the sixth day came to a hill. There he looked and saw all the gibbons gathered. “Oh, I’ll bet this is where my brothers came to,” he said to himself. Their

<p>ka. Ii sopuk nga songsosondiw-i siri. Kodung-ko nakalaga, ponitingaa, ay ogumu bo duudupot. Iri no iri tu masam-ko sorupon i tuntu di nunuk do manapi do naawi o bansa do duudupot, kalawot, maragang, togorog no.</p> <p>Adi, ponopuk i kusay do kalawot, asal-ko nosopuk, om noloo, onuuwo no di kusay. “Hmm, momumurakit po do tapuy, owitil,” ka. Oh dot, i koyuwan yo d̄fino balaay diri, ontod sid sosogoon om kinam dot maatatak it kogom dit kagal, n̄akalaga sid kotud, olūulumis no i koyuwan, nolingasan.</p> <p>Pomurakit do tapuy, kopomurakit-i, tunuway no d̄fino. Nopuliyani-i, aso-i mongunguni. “Nu ka komoyon do aka, aso-i diti?” ka dit Kakagonal. Nopuliyani-i do monunu, mangay no kikisay, tobukay, maangay no onsoko. Moyo po ka di mangansak no om m̄ilom waro minonguni dot, “Kooy, alalasu neeti,” ka. Ng, madaada it kusay, iri no monunu no.</p> <p>N̄ansak-i, pangakan no, nga makin di mangakan ‘ti kusay,</p>	<p>di sini rupanya abang-abang semua tu sampai,” katanya. Sumpit-sumpit milik merkapun masih tersandar di situ. Sesampainya saja di situ, ia terus memandang ke atas dan mendapati banyak sekali binatang. Seperti sebelumnya juga iaitu pokok itu bagai ditiup angin kerana begitu banyaknya binatang yang bergayut di situ untuk memakan buah pohon ara itu. Binatang-binatang itu pula adalah ungka, sejenis kera dan monyet.</p> <p>Lalu si lelaki menyempit ungka. Sebaik sahaja disumpitnya dan jatuh ke tanah, ia terus mengutipnya. “Hm, saya nyalakan unggun api dahulu, lapar ni,” katanya. Sementara tubuhnya pula tu, sejak dari tempat mengambil air telah berjatuh kupasan kustanya sehinggalah ia sampai di bukit itu, dan telah menyebabkan tubuhnya kini menjadi halus kerana sembuh dari penyakit kustanya.</p> <p>Diapun menyalakan unggun api. Sesudah menyalakan unggun api, dia lalu membakar bulu binatang yang disumpitnya tadi. Sampai bulu binatang itu sudah terbakar, tiada apa-apa suara yang kedengaran. “Apakah yang abang-abang semua maksudkan tu, tak ada apa-apapun ni?” katanya seorang diri. Setelah selesai membakar bulu binatang itu, dia kemudian mengikis badan ungka itu sehingga bersih. Setelah itu dia kemudian membuang ususnya dan lalu memasaknya. Ketika ia sedang memasak, tiba-tiba terdengarlah olehnya suara yang berkata, “Aduh, panasnya ini.” Namun, si lelaki hanya diam sahaja, dia malah kian giat memanggang.</p> <p>Setelah binatang itu masak, si lelaki pun lalu makan, dan suara itu</p>	<p>blowguns were all sitting right there. When he got there and looked up there were lots of animals. It looked like the branches of the banyan tree were being blowing in the wind with the movement of every type of animal there. There were gibbons and other types of monkeys.</p> <p>So he shot a gibbon and as soon as it fell he went and got it. “I’m going to start a fire; I’m hungry,” he said. Oh, and as for his body, as he had walked on from the water fetching place his leprosy gradually fell off of him until his skin was entirely smooth and he was healed.</p> <p>He lit a fire and when it was burning he burned the fur off the gibbon. When the fur was all burnt off there was still no voice. “What was it that my brothers were referring to; I hear nothing,” said Leper. When all the fur was burned, he scraped the skin to clean it, gutted it and then cooked it. When it was being cooked suddenly there was a voice that said, “Ouch, this is very hot.” He didn’t react; he just kept roasting the monkey.</p> <p>When it was cooked he began eating it, and he kept</p>
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<p>makin dot asarok. “Hgg, ong tulun koh laga siti, miilang kito mangakan,” ka di kusay. “Ong rogon koh no nga kada po, opongo oku po mangakan,” ka.</p> <p>Nopongo no iri do mangakan, nga iri no bot opipit not ponong-‘kokooy’, madaada-i i kusay. Nopongo do mangakan kabarasan, poonopuk no dot aa elaan ong piro neenan o sinopuk tu it owiton do muli. Nosukup nopo i keenginan do piro neenan ot okikiro doo dot oowit, mangay yo impugo iri om maay no piongoso.</p> <p>Nokopiongkos-i iri, baru nogi om mangay dîino iumo i monguni. Minsolili dit sid pinomurokitan do tapuy do mogium, aso-i ot okito. Iri no nokito, waro ot muusuni o kayu dot odfidibak. Adi, rorongoon di kusay kakal po monong-“Kokooy, alalasu neeti,” ka.</p> <p>Rongoo no di kusay babanar nga iri not tontok, om intangay kabarasan dit tiya di mooboros nga miiguguyu. Wutûuso no di kusay iri – di kaakagalon – posuwâango no di karaban yo, ûuli no.</p> <p>Miboboros ka dit aa-po nokooli, opusow it tindi dot, “Siongo po Yoto diri?” ka. “Ay nunu po ka mangan nu oy idi, minatay no beeri. Posisinooon-i ino, awasi nogi ong minatay ad gowuton; maalan oku-i yoku dino do koowutong – adarakan o</p>	<p>pula semakin kerap berbunyi. “Hm, kalau kau manusia, mari kita makan bersama,” kata si lelaki. “Kalau kau hantu, tunggu saya selesai makan dahulu,” katanya.</p> <p>Selepas ia selesai makan, bunyi itupun semakin kerap pula ia mengadu, tapi si lelaki hanya diam sahaja. Setelah selesai makan, ia terus sahaja menyempit seberapa banyak binatang untuk ia bawa pulang. Setelah ia menyempit sebanyak mana jumlah yang ia mahu dan ia dapat bawanya, iapun lalu mengumpulkan binatang-binatang itu dan kemudian mengikatkannya antara satu sama lain. Setelah selesai mengikat binatang-binatang itu, iapun pergilah mencari arah bunyi itu. Dia berpusing-pusing dekat unggun api yang ia pasang untuk mencarinya namun ia tidak menjumpai apa-apa. Yang ia nampak hanyalah sepohon kayu yang begitu kecil sekali. Apabila melihat pohon kayu itu, si lelaki pun meneliti arah mana suara yang berkata, “Aduh, aduh, panasnya ini.” Dan apabila si lelaki menelitinya betul-betul maka tidak lain dan tidak bukan, kayu itulah rupanya yang berbunyi, dan tambahan pula sewaktu suara itu berkata, pohon kayu itupun juga ikut bergerak-gerak. Lalu si lelaki pun mencabut pohon kayu itu dan kemudian memasukkannya pada tembelah dan terus pulang.</p> <p>Sementara ibu dan abang-abang si lelaki yang berpenyakit kusta itu pula bercakap antara satu dengan yang lain ketika si lelaki berpenyakit kusta belum pulang. “Mana lagi si Oto ni?” kata si ibu. “Apa lagi yang ibu fikirkan tentang dia tu, dia sudah mati tu. Biarkanlah dia tu, sangat</p>	<p>hearing the voice. The man said, “If you are a human who has come here, let’s eat together. If you are a demon, just wait until I’m done eating.”</p> <p>When he had finished eating the voice was even more frequently saying, “Ouch”. He just contemplated it. When he was done eating he shot a number of animals to bring back home. When he had as many as he figured he could carry home, he gathered them and strung them together. Only after finishing that did he go looking for the voice. He looked around the fire and found nothing. All that he saw was a small plant beginning to grow. He listened and he could still hear the voice saying, “This is very hot.” He listened very carefully, and it seemed to be coming from that short plant, and when it would speak it would sway back and forth. So the Leper pulled out the plant, put it into his dart quiver and headed for home.</p> <p>When he had not yet returned home his mother and brothers were discussing him. “Where is my son?” asked the mother distressed. “Don’t worry about it mother; he has died. Just drop the matter. It’s actually good if he died in the</p>
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koowutong di balang yo,” ka. “Ay, kokoyo duyu-i boy Oto, osian. Songkuro karaat, tulun-i.” “Oō, maalan oku-i yoku dino do momiara do koowutong, om aso-i tootutūukan o karaja,” ka dit onom koyuwan. Madaada dīino bo it titindi.

Aa-po leeled om nokooli no. Kooli nga ookud no do binabo. “Nunga, o kio,” ka dit onom koyuwan dīino. “O kio, nokooli-i. Nga naar gaam nogi yalo, kiwaro towit,” ka, miiboboros.

Adi keendakod, “Na oy aka ponunu kow dīino, tunuway duyu. Anaa, napanat oku no yoku,” ka. Adi, neempurasan, “Nunga dikaw, nokuro ino ‘bo tu milo pom aso no gindal nu?’” ka. “Ng, daagan beeti do nakasawit, nolungkab it kogom di gindal ku di nongo-kasawit di gowuton,” ka di Kakagonal. Na, i sakot nopo nōono bala diri dit minangan onuwo di kusay, minangan yo tonomo sid saaw dit oodopon yo. Naan rinantayay sid saaw yo modop, siri no pinatanaman.

Adi iri diri balaay, mamangagang no it tulun, it tiya di minomogurab. Adi na, mamasing nobo dīino do mangagang. Na it kakagonal diri, awaa no dīino, okon-no-ko kagonal po. Na, miitatabang do lumilik ka, nga aa-i iri tinumabang. Adi, sodoy po minomoros no dot, “Dii poy Idi om, kodung ong suuwab

baiklah kalau dia sudah mati, saya malaslah dengan bau busuknya tu, kustanya terlalu busuk,” kata mereka. “Ah, jangan kamu hinakan dia, kasihan. Walaupun ia sehodoh itu, tapi dia tetap manusia juga,” kata si ibu. “Ahh, malaslah saya membelanya tu, busuk sangat. Lagi pula tiada satupun kerja yang dia dapat buat,” kata keenam-enam abangnya. Si ibupun hanya berdiam diri sahaja.

Tidak lama kemudian, si lelaki berpenyakit kusta pun pulang. Ketika si lelaki berpenyakit kusta itu sudah pulang, ia didapati oleh abang-abangnya sangat keberatan dengan hasil buruannya. “Aik, wah dia dapat pulang juga. Dia pula dapat membawa hasil buruannya,” kata abang-abangnya.

Setelah ia naik, “Abang, nah silakan kamu bakarnya, saya sudah letih,” kata si lelaki yang berpenyakit kusta. Sementara itu pula, ketika kesemua abang-abangnya mengamati anggota tubuhnya, “Aik, kenapa pula tiba-tiba saja kau tidak berkudis lagi?” tanya mereka. “Hmm, gara-gara tersangkut pada hutan maka kulit kering pada kudis saya tertanggal,” jawab si lelaki yang berpenyakit kusta. Sementara rumput yang ia ambil pula ia tanamkannya di atas tempat tidurnya.

Sementara itu pula, pada waktu mereka pergi berburu, orang lain pula sudah mula menanda tempat masing-masing untuk membuka ladang. Dan semuanya pun masing-masing membuat tanda. Berkenaan dengan si lelaki yang berpenyakit kusta pula kini sudah sihat, dan tidak lagi berkudis. Semua orang bergotong-royong, tapi si lelaki yang

forest; I’m sick of his slinkiness – his leprosy is extremely stinky,” said one of the brothers. “Hey don’t speak about your brother that way,” said his mother. “No matter how pitiful someone is you shouldn’t speak like that.” The six of them said, “We’re sick of caring for that stinky thing who can’t do a lick of work.” The mother said nothing in reply.

Not long thereafter he returned home laden with game. “Wow,” said the six brothers, “he has returned. And he has done better than us because he brought home some game.”

When he had come into the house he said, “Here, you can burn the fur off these. I’m tired out. When they got a look at him they said, “What in the world; how come you don’t have leprosy anymore?” He answered, “Because I kept getting caught on the brush and it all got pulled off.” As for the plant he brought back he planted it in the longhouse right above where he slept – he made a planter there.

After that it was the season when people began marking the places to be used for their fields when they went hunting. As for Leper, from then on he was healthy and had no leprosy. When they had work-groups to clear the brush, he didn’t join a work-group. That night he said, “Mother, cook for me early

<p>susumopung do monorimo tu kapayig oku,” ka dit kakagalon. “Oõ,” ka dit tindi.</p> <p>Adi, ososopung po tungag no i tindi, kungguo ti tangga, nolimpakan nogi dot sungoy i mato. “Nunga’y Oto, waro no iti o sungoy,” ka. “Oõ, ponorimo boy Idi ong waro no sungoy,” ka di Kakagalon. Ongoy sid ropuan, sukabay i lanjang, “Nga ki-tinorimo no iti oy Oto,” ka. “Heheyok oy Minan,” ka di tongo totompoo, “aa gaam ko yokoy do Ondig o’o ino o minonorimo. Mamasing okoy do karaja, waro managow, waro monorimo tu, (it tambaloy, it tongondu dit ongososongow. Ino no komoyon tongo totompoo, it ososongow.) norongow dagay dot kapayig Yaka, na iri no ko sinumopung okoy-i do Ondig monorimo,” ka. “Ay doo, na awasi pooma, nga na napaya kow bo dino,” ka dit momoleeng. “Nn, aa-i bo mongunguro ino,” ka. “Oh adi, nakaakan kow no gaam dino?” ka. “Nn, naar amu po.” “Doo, o naa siti kow nobo,” ka di Momoleeng. Oh, om tumawun dîino kabarasan it tongo totompoo dino. O nga, sompi insan no mamabut dit kakagalon om it momoleeng, naawi it takanon. Na, minabpânaw no ino, susuwab ka nopo nga ugu no diri o rarata.</p>	<p>berpenyakit kusta pula tidak ikut bergotong-royong. Ketika pada waktu malam, berkatalah si lelaki berpenyakit kusta kepada ibunya, “Wahai ibu, esok pagi nanti ibu tolong bangun awal sedikit, dan tolong sediakan nasi sebab saya mahu pergi,” katanya. “Baiklah nak,” jawab si ibu.</p> <p>Keesokan harinya, ketika hari masih subuh lagi, bangunlah si ibu dan kemudian digoncangnya bekas air yang diperbuat daripada bambu, akan tetapi matanya dilimpahi dengan air dari bekas itu. “Oto, sudah ada air ni,” kata si ibu. “Baiklah, jika sudah ada air, ibu masaklah nasi,” jawab si lelaki. Kemudian, si ibu pergi pula ke dapur dan membuka periuk nasi, “Aik, Oto, nasi sudah ada ni,” kata si ibu lagi. “Haahaahaahaa, Makcik,” kata gadis-gadis miskin, “kamilah dengan kawan-kawan yang memasak nasi tu. Kami telah membahagi kerja kami. Ada yang masak nasi, dan ada yang mengambil air sebab kami telah mendengar bahawa cik abang akan berpergian, maka itulah kami dengan kawan-kawan masak nasi dengan seawal yang mungkin,” kata mereka. “O ya, baguslah tu, tapi menyusahkan kamu pula,” jawab si ibu. “Tidak apa-apa,” jawab gadis-gadis itu. “Baiklah, jadi, kamu sudah makankah tu?” tanya si ibu. “Belum lagi,” jawab gadis-gadis itu. “O yakah? Datanglah kamu ke sini,” kata si ibu. Dan apabila gadis-gadis itu datang berkumpul maka si ibu dan si lelaki kusta hanya sekali sahaja mengaut nasi, dan nasi itupun habis. Setelah itu, bertolaklah si lelaki kusta. Begitulah kebiasaannya setiap hari.</p>	<p>tomorrow morning because I am going out.” “Alright,” said his mother.</p> <p>So the mother got up very early, shook the bamboo water container and some water splashed into her eyes. “Son, we already have some water here,” she said. “Okay, cook rice then if we have water,” said Leper. She went to the kitchen and took the lid off the kettle and said, “There is already some cooked rice here son.” Upon overhearing her, some very forward girls in the same longhouse laughed and said, “Auntie, we cooked that rice for your son. Each of us did a different job, fetching water and cooking because we heard that he was going out. So we got up very early to cook for him.” His mother said, “While that’s good you really didn’t need to do that for him.” “Oh, it was no problem,” they answered. “Have you young ladies eaten yet?” “Not yet.” “Eat here then,” said the mother. So then all the girls piled in to eat. They ate together with the mother and son and finished off all the rice. So he set off, and the next day the same scene played itself out.</p>
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Adi pagka tu oleleed no iri nga aso-i ot ugu diri, leed nopo momoros no diino i kakagalon dot, “Ino nopo oy Idi, ong suuwab ong kokito koh do tinorimo, maadaada-i tu anaar aa-i awasi at aa-i owiyaan da mangakan,” ka di kusay. “Oõ,” ka di Momoleeng. Adi, ninikid suuwab nopo iri nga ugu dino ot rarata, ki-tinorimo nopo. Dot ong i leleed diri nga aso-i ot ugu dino.

Adi, lumilik, managad, sampay nopongo no do managad. Pagka tu eraranan i kusay, dot aso-i di leleed diri om milom ugu diri dit tiya diri, warot insan masa dot kikiwa nopo di kusay om ongoy no sid sungoy. Om podsu, ontod di minsasaarap om obur, taadi ko tinumindal nga sosodoy no. Uli sid walay nga tinumogom no diino. Soromoon-i sid tana po bo sogiton no, ontod po bo di sid sungoy po sogiton no leed. Kooli nga sid tana po modoy-odoy kabarasan, “Nunga dii Oto, nokuro koh dino?” ka dit tindi. “Dees oy idi, tumogom oku, enggolow at tulu ku,” ka dit kusay. “Ino no dogima, siongo pinakaayan nu tu linumiyot koh-i, minisingtuwangan koh,” ka. “Nn, bo siilo oku-i diri oy idi nga aaku kadapat dot mabpanaw, linûumogot oku-i diti, iti no sampay notuwangan oku,” ka di kusay. “Doo,” ka di tindi. Adi, asal ko nokeendakod bo iri, minodop-odop no. Dot indarama om minodop-odop nga aa-i koodop tu i tumogom.

Jadi, oleh kerana sudah lama tapi tidak pernah ada kejadian seperti itu, lama-lama si lelaki kusta pun lalu berkata, “Ibu, esok nanti, jika ibu ternampak nasi sudah ada, ibu jangan bising ya. Tak baik tau kalau makan tak kenyang,” kata si lelaki kusta. “Baiklah,” jawab si ibu. Setiap hari akan ada kejadian seperti itu, iaitu nasi sudah ada setiap pagi. Padahal sebelum ini, tiadapun kejadian seperti itu.

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

Since such happenings had never occurred before, the Leper said, “Mother, if tomorrow you see that there is cooked rice, don’t say anything, because the neighbor girls will come over and eat it all; it’s not nice to not eat until you are full. “Alright,” said his mother. So then every day the same thing happened, with cooked rice ready when they got up, whereas that had never happened earlier.

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

Adi, mooyo po kabarasan di tanga soodoy om warot orongow di kusay dot, “Naaru ku pod susundu ong poodopon poturuwon ku nopo yo-aka, yo-minan, om kiawi ti suwang ti binatang, nga monginggoruk kiawi ah togot do ginorukan,” ka. Adi madaada i kusay, rongoo no i tontok di mooboros siri. “Ay, kada po, ikaw bala ino,” ka di kusay. Oh, soromoon-i noboros po iri nga aso tirorongoo kabarasan dot olombow otongik no monginggoruk. Asal-ko noboros om minomonginggoruk d̄ino it tulun, (I kusay? Aa-i nokoodop tu tumogom.) pongumporog kabarasan it lolontigi nga, ong aa minangan topopo do bukala it tompiling, aawus i binatang ka. I kusay nga inturu mongontio. Asal-ko nokopongumporog, om nokosiliw do tulun, kama'o no ti tulu ti kusay. “Hngg, tumogom oku ka di aka, kodtuwaday-i iti,” ka. Om minongoy no d̄ino sid ropuan, guronggumo no it tangga do manaan, sondot no sid sosogoon managow. Kapanaggow-i, podsu no. Om toyog kabarasan nga, piawor-awor at tuud om olung dat tindaaton ka. Miompus-ompus, kalaga sid tolung om sid tuud dit sungoy, miompus-ompus tumoyog. (Taaw, elaan nobo tangon.)

Adi, i kusay d̄ino bala diri, nokokikibus i tongondu, tungag ti kusay, wutuso i tinanom yo, p̄ongkarabo sid ongo sosokoon di manuk sid ongo tobon kabarasan

Jadi, ketika pada waktu tengah malam, tiba-tiba si lelaki mendengar satu suara dan berkata, “Wahai kuasa ajaib ku, bila saya tidurkan cik abang, si makcik, dan semua orang dalam rumah panjang ni, maka semua pengikat rumah ini akan berdengkur sama,” kata suara itu. Si lelaki kusta pula diam sahaja, dan dengan teliti ia mendengar arah mana suara itu datang. “Aik, nanti kau, kau rupanya itu ya,” kata si lelaki dalam hati. Sementara itu pula, tiada suara lain yang kedengaran selain daripada suara dengkur itu. Sebaik sahaja kata-kata itu diucapkan, dan semua orangpun sudah berdengkur, maka si rumput pun lalu menggeletar, namun jika cahaya ajaibnya tidak ditutup dengan sejenis siput laut, maka rumah panjang itu akan hangus terbakar. Si lelaki juga tujuh kali bersin. Sebaik sahaja rumput itu menggeletar dan menjelma menjadi manusia, iapun menjamah dahi si lelaki. “Hmm, abang kata dia demam, tapi tiada apa-apa juga ni,” katanya. Dan kemudian pergi ke dapur, lalu mengangkat kesemua bekas air yang diperbuat daripada bambu, dan terus sahaja pergi ke tempat mengambil air. Selepas mengisikan bekas-bekas itu dengan air, iapun mandi. Dan ketika ia berenang, ia berulang-alik dari hulu dan hilir sungai itu.

Sementara si lelaki pula, sebaik sahaja si gadis pergi, bangkitlah ia dari pembaringannya dan kemudian dicabutnya rumput yang ia tanam, dan kemudian mengibaskannya pada

In the middle of the night the man heard a voice say, “May my powers be expanded when I put to sleep older brother, auntie, and everyone who is in this longhouse. Everyone in this longhouse will snore together – even the rope ties that hold it together.” The man stayed still, listening for where the voice was coming from. “Oh, so it’s you,” said the man to himself. No sooner had he said that to himself than you couldn’t hear anything over the snoring of both deep and high voices. As soon as the voice had spoken and people started snoring, the little plant (which was a “lontigi” tree) shook itself, and if it hadn’t covered its glory with a clam shell the longhouse would have been burned up by the glory. The man himself sneezed seven times from the glory. As soon as it had shaken itself, it became a woman and laid a hand on the head of the man. “Older brother said he had a fever but it will be all right now,” she said. Then she went into the kitchen, took up the bamboo water containers on her back and went to fetch water. After filling them with water she bathed. She swam to the headwaters and down to the mouth of the river and then back to the place of origin. (That’s the sort of thing they say in folktales.)

As for the man, as soon as woman had gone off, he got up, pulled out the small plant, fanned it at where the chickens were roosting and on the walls

nga notutuk do barang song-tatakom. Sid ongo sosokoon di manuk nga minongook i susut do noponu do manuk. Pôo'ungkarabo no kabarasan sid tindud nga turu o lingkut do wagas. Om maay nogi poongkarabo sid ropuan nga, turu misondiw o londuk ka. Nopongo iri, maay no posuboo sid tapuy.

Adi, pintangaan di tongondu modsu, nosingud no, “Ay,” ka, “naa, mad-i-ko i tawaw di baju ku ino,” ka. Asal-ko naawus iri, sansabay no di kusay i tapuy, pigogoromod no waagu muudukut. Adi, kopongo i tongondu modsu, om tindal om ompuguso ti tokobuk nga neekot nopo do taawi ka, sada. (Ino nopo taawi dino, sada nga aso-i o siti, subay-ko ad bongkuka o kiwaro, masam-ko tajaan. Ugu dino ino.) Lopôoto no dot roroon do kobu, om posisipo no sid tinimbuku yo, pangâanu no do pamangun om uuli no. (Tubat).

Kodung ong nokooli, ponorimo, rapao i sada. Nga, eraranan i tongondu tu, podsudu dîino om maan wunduso i song-wiwiliw, okon-i-ko domburan, bulud nogi do tasu. “Nunga, nokuro ka iti tu aso-i dîiri o tasu di tâantad ku om milom ki-tasu,” ka dit tongondu. Na, naansak-i, pangakan no. “Ng, siti koh kangku daraay aka oy minan ong oposik kow, nga pagka tu nokoodop kow

tempat tidur ayam dan juga pada dinding, maka dengan tiba-tiba sahaja dinding itu sesak dengan barangan yang melekat. Di tempat tidur ayam pula telah sesak dengan banyaknya ayam. Kemudian si lelaki mengibaskannya pula ke tempat menyimpan barang-barang, maka tempat itu juga telah penuh sesak dengan beras sebanyak tujuh buah lingkaran kulit kayu. Dan kemudian dikibaskannya pula dalam dapur, maka tujuh ekor anjing gagah ada di sana. Setelah semuanya selesai, si lelaki kemudian melemparkannya ke dalam api.

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

Sesudah pulang, ia terus masak nasi dan kemudian merebus ikan yang dibawanya. Akan tetapi, si gadis merasa hairan sebab, ketika dia menarik kayu api untuk membuat unggun api, kaki anjing pula yang ditariknya. “Aik, kenapa pula ni? Padahal sebelum saya bertolak tadi, tak ada anjingpun di sini. Tapi kenapa tiba-tiba pula ada anjing ni?” kata si gadis. Setelah semuanya selesai dimasak, iapun

and they were all suddenly covered with things hanging from them. Where the chickens were roosting got filled with chickens. He fanned the ceiling storage area and seven rice bins full of rice appeared. Then he fanned the kitchen and seven hunting dogs appeared. After finishing all that he threw it into the fire.

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

When she got home she cooked rice and roasted the fish. But she was startled because when she went to grab a log laying there it wasn't a partially burnt log but rather a dog's leg. “Oh my, why is it that when I left there was no dog here and now there is a dog?” she wondered to herself. When the rice was cooked she ate. She stood near the man's feet and

bo dino, koobungimuk no bo iti nga mangakangan po tu ala neeti do koowitil,” ka, do sid takod di kusay. Soromoon-i ong iti kusay diti nga, titungâaag no tu yino nga wilton-i, aa-i nakaakan tu i tinumogom. Adi, iri no, madaada dîino i kusay, mising-odop-odop.

Kodung ong nopongo do mangakan, tu minaan po poguluono monorimo tu it mookoy-i tokosupan, onuwo no i pamangun om potuntugo no sid tulu di kusay, nga sumalalom kabarasan sid tulang ot atamis di nokotuntug i sungoy sid tulu yo. Nopongo nopo, ponurud no kabarasan sid takod di kusay.

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

makanlah. “Hm, saya kira nak panggil cik abang dan makcik andainya kamu sadar, tapi oleh sebab kamu tidur maka saya seorang sajarah yang makan ni, sebab saya sangat kelaparan ni,” katanya. Sementara si lelaki pula, ia terasa hendak bangun sebab diapun kelaparan juga sebab dia tak ada makan nasi kerana ia demam. Akan tetapi, si lelaki diam sahaja. Malah dia buat-buat tidur pula.

Setelah selesai makan, sebab dia dahulukan masak nasi kerana takut kedapatan, iapun lalu mengambil ubat itu dan kemudian disiramkannya pada kepala si lelaki. Akan tetapi si lelaki terasa sangat sejuk sekali menusuk ke tulangnya ketika air ubat itu disiramkan oleh si gadis di kepalanya. Setelah selesai menyiramkan di kepala si lelaki, si gadis pun kemudian menyikat rambutnya dekat dengan kaki si lelaki.

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

said, “I would like to have called you older brother and auntie to eat with me if you were awake but since you are asleep, I will eat alone since I am so hungry.” Actually the man wanted to get up and eat too because he was hungry since he hadn’t eaten the night before because of his fever. But he just went on pretending to be asleep.

She had cooked first because she was afraid someone would find out about her. When she had finished eating, she took the medicine she got by the river and poured it on the man’s head, and the coolness of the liquid went inside his bones of his head. After that she combed her hair standing near his feet.

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

<p>Adi, pising-ulololos no ti kusay, powondoyo i bulud nga nokobontol. “Ay, sii kaa,” ka kabarasan di kusay. “Ay, ‘sii’ kanu oy aka dot, aa gaam ko yoku-i iti, piningkuritan nu i baju ku,” ka di tongondu. “O dogima tu, eniniiyo no modtibabal o sinundu oy adi, nga monongku-alib-alib koh po doyikaw,” ka di kusay. “Nga kada no ikum-ikum tu sawo ku no ikaw,” ka. “Ay, kinumaa po gaam diti ko, kon po ko mokisawo,” ka di tongondu. Na, do soromoon-i bo d̄ino kabarasan iri do kaapar. I kusay nga, soromoon-i do kooligkang kabarasan aso ot tungga om tingow, masam-ko pinikorib-i o luba ka, miinong babanar di kusay om i tongondu.</p> <p>Soromoon-i d̄ino bala iti om kokito dit onom koyuwan it tongondu, om k̄inam-i d̄ino do sumolon. “Nunga’y kakagalon, ontod siongo bo ino no sawo nu?” ka. “Ontod sombo ka duyu oy aka, aa gaam ko iti nobo iri i koorosiyon duyu. I raraan nobo iri koorosiyon duyu,” ka di Kakagalon. “Nunga obo, o kio da nanamatay,” ka.</p> <p>Adi, kikiwa nopo kabarasan om p̄iupakat no it onom koyuwan do mamatay tu monolod dit tongondu. Amu-i orongow dit kusay doyino nga i tongondu o keelo; nunu-i nunu it pibabarasan dit onom koyuwan nga elaan-i. Pupuun po araraat, leled kam ongo-wawasi d̄ino, wowosion i kusay i kakagalon. Kaanaman kabarasan, moyo po di kot̄uuru om</p>	<p>kemudian tidur berbongkok di sisi kaki si lelaki.</p> <p>Sementara si lelaki pula, ia berpura-pura membuat pergerakan semasa sedang tidur dan kemudian memanjangkan kakinya dan tersentuh akan si gadis. “Aik, nyah kau anjing,” katanya. “Nyah kau anjing, katamu cik abang padahal saya ini, kau memainkan baju saya,” kata si gadis. “Iyalah, sebab sudah sama-sama ada keajaiban tapi kau pula melebihi-lebih,” jawab si lelaki. “Tetapi, janganlah cik adik malu-malu sebab kau sudah jadi isteri saya,” kata si lelaki lagi. “Tak akan saya buat begini kalau tidak mahu diperisterikan,” jawab si gadis. Padahal kononnya si gadis ini cantik sekali. Si lelakipun tidak kurang tampannya, tidak dapat dibezakan antara perigi dan timba, bagaikan gabus dibelah dua, si lelaki dan si gadis sama cantik sama padan.</p> <p>Sementara itu pula, ketika keenam-enam abang si lelaki melihat akan si gadis maka bukan main lagi mereka dengki. “Aik, si lelaki kusta, dari mana datangnya isteri kau tu?” tanya mereka. “Kamu tanya dari mana, wahai abang-abang semua, inilah dia yang kamu takuti itu, si adiklah yang kamu takuti itu,” jawab si lelaki kusta. “Betulkah? Ala si hantu ni,” kata mereka.</p> <p>Dengan tidak semena-mena kononnya keenam-enam orang abang si lelaki kusta merancang untuk membunuh si lelaki kusta kerana mahu merebut isterinya. Si lelaki kusta tidak mengetahui rancangan mereka, tapi isterinya yang tahu. Apapun yang mereka percakapkanpun si gadis tetap mengetahuinya. Pada mulanya, mereka berkelakuan tidak baik, tapi</p>	<p>near the man’s feet.</p> <p>The man pretended to move in his sleep and stretched out his legs and his feet bumped into her. “Get out of here dog,” he said. “Old brother, you said, ‘Get out of here dog,’ whereas it is me, and you messed with my dress,” said the woman. “Right, I did that because we both have magical powers, but yours exceed mine,” he responded. “But don’t be shy because you are to be my wife,” he added. “Would I have come here if I didn’t want to be your wife?” she asked. And she was the most beautiful woman around. The man himself was very handsome; neither one of them outdid the other. They were perfectly matched.</p> <p>When his six brothers saw the woman they all wanted her. “Hey Leper, where did you get that wife?” they asked. “You ask where I got her? This here is the person who scared all of you; it was my wife.” “Oh really? So this is the ghost!” they said.</p> <p>So then the six brothers got together and discussed killing their brother to get his wife. The youngest brother didn’t know what they were discussing but his wife did; she knew whatever they said. At first they behaved badly towards him but eventually they treated him well. On the sixth day and going into the seventh they said,</p>
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<p>minomoros dot, “Adi, miwaya tokow po sôolo, mokikituntul tokow po,” ka dit onom koyuwan. “Obo. Awasi-i ino,” ka di kakagalan. Pabpanaw dîino kabarasan, om ongoy sid sungoy, pomili dot babanar-no-ko ogumu o buayo, Aa kosondot o roon do togop ka, tu asal-ko rumatu pisolodon di buayo.</p> <p>Adi, waro kabarasan o watang sid saaw di liwotung. Adi, waro o tuwa do kayu sid tupak ka. “Adi, ongoyo po ma ilo, sunsuy da watang,” ka dit onom koyuwan, nga miuboboyo bo i kakagalan. Sunsuy dîino iri, nokopiintang kabarasan om pupulido, nga asasawat po bo sisingkarawadon no di buayo. “Jajara, kalu ong mminatay koh nogi dino,” ka dit onom koyuwan. Om kiinam-i dîino iri dot aa-i kapapanaw do monong- “Dogo yadi, dogo yadi,” ka, kowiiyon-i o misusuntuk do misosolod, sampay notuwangan, sosodoy no om nakalaga nogi sid walay. Om kalaga kabarasan sid walay nga, ongo-monginginggat i kusay, miitotoning di sawo. Intangay sid natad i buayo nga song-duwalag, minatay. “Ades, amu-i minatay,” ka.</p>	<p>lama-kelamaan mereka sudah pandai sebaik-baik dengan si lelaki kusta. Selepas enam hari kononnya, dan tiba pula pada hari yang ketujuh, berkatalah mereka, “Adik, mari kita pergi mencari siput sungai,” ajak mereka. “Baiklah, bagus juga tu,” jawab si lelaki kusta. Setelah itu, merekapun bertolak ke sungai dan kemudian memilih tempat yang sangat dalam dan yang banyak sekali buaya, sehingga daun tarap pun tak akan selamat jika jatuh ke sungai itu kerana akan dimakan oleh buaya.</p> <p>Jadi kononnya, di atas tebing sungai itu ada sebatang pokok kayu yang melintang pada sungai itu dari tebing ke tebing, dan ada pula buah kayu di seberang. “Dik, tolong ambikkan buah kayu yang di seberang tu, kau ikut batang kayu yang melintang itu,” kata keenam-enam orang abang si lelaki kusta. Si lelaki kusta pula tidak membantah, dan terus sahaja pergi meniti batang kayu itu. Akan tetapi, baru sahaja separuh si lelaki meniti batang kayu itu, abang-abangnya bertindak menjatuhkannya ke sungai sehingga si lelaki kusta itu jatuh, bahkan ketika ia masih lagi berada di atas buaya-buaya itu sudah melompat-lompat untuk membahaminya. “Rasakanlah, memang pastilah tu kau sudah mati,” kata mereka. Setelah itu, merekapun lalu beredar dari situ, dan ketika dalam perjalanan, mereka berkata sesama sendiri, “Milik sayalah cik adik itu, milik sayalah cik adik itu,” kata mereka, sehingga jalanpun tidak tentu arah dan ketika mereka sampai di rumah, hari sudahpun petang. Sesampainya mereka di rumah, mereka mendapati bahawa si lelaki</p>	<p>“Brother, let’s go over there to look for snails.” “Alright, that sounds good,” said Leper. They went to a river and chose one with many crocodiles. Not even a leaf could fall into that river without the crocodiles vying for it.</p> <p>There was a log lying across and above the pool. On the other side of the river there was a tree with fruit. Go over and get the fruit – go across that log,” said the six. Leper agreed. He began crossing and his brothers rolled the log. As he began to fall and was still above the pool, the crocodiles began jumping out of the water snapping at him. “That’s what you get; you are a dead man,” said the six. They headed back arguing, each saying, “I get that woman, I get that woman.” They were all occupied with fist-fighting with each other to get the woman. They only got back to the house after dark. When they arrived, there sat the youngest brother chewing betelnut sitting next to his wife. When they looked in the yard, there were all the crocodiles laid out. “Oh my, he didn’t die,” they said.</p>
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<p>Adi, alaga i susuwab, “Adi, miwaya tokow po soori, mokikigangot tokow po,” ka. “Obo,” ka di kusay. Wâaya no. Korikot sid gowuton, waro kabarasan o monggis dot agagayo. Maay dîno iri piobpingay managad, mooyo ka dit aa-no leed do maba om suuo no it kakagalon sid saaw. “Pogidu sino tu ootungan koh,” ka. Taatad ot pinonuuan mogidu, sid abaon di monggis. Om kaaba kabarasan i monggis nga, ay intangay nga aso nobo sino naruta, noontunan. “Na, kalu mamatay koh no dino,” ka dit onom koyuwan. Ugu om mirad diri tu aa-i kapapanaw, kowiiyon-i o midadawa dot, “Dogo yadi, dogo yadi,” ka. Oh, om kalaga sid walay kabarasan nga, aa-po nakalaga, nabantalan no mogulu i kayu. Intangay nga ugu diri no tu mogom-ogom sid somok di sawo yo. “Ay, nunu po iti o pamatay om matay nogi yalo?” ka dit onom koyuwan.</p> <p>Kalaga i susuwab keembagu, naangatan no dot mokisalong. “Mokisalong tokow,” ka. Nga maya, aa-i tumulak. Adi, pabpanaw kabarasan sid timbaan, kalaga siri, waro ot ruyow ka dot agagayo. Om intangay nga ki-luwang do boluot – lalit. “Oh adi,</p>	<p>kusta sedang duduk di sebelah isterinya. Sementara buaya-buaya itu pula mati bergelimpangan di tanah. “Alamak, dia tidak mati juga,” kata mereka.</p> <p>Keesokan harinya, “Dik, jom kita pergi mencari kayu api,” ajak mereka. “Baiklah,” jawab si lelaki kusta. Dan kemudian pergi mengikuti mereka. Sesampainya di hutan, ada kononnya seponon manggis yang sangat besar. Lalu keenam-enam orang lelaki itu menebang kayu itu secara bersebelahan, dan ketika pokok kayu itu sudah hampir rebah, mereka telah menyuruh si lelaki kusta untuk pergi ke bawah arah pokok kayu itu akan rebah. “Pergi kau dari sana, nanti kau terhempap pokok ini,” kata mereka, dan arah yang mereka tunjukkan untuk melarikan diri adalah di mana pokok itu akan rebah. Dan apabila pokok manggis itu rebah, maka tubuh si lelaki kusta hancur kerana dihempap oleh pokok itu. “Nah, barulah kau mati kini,” kata keenam-enam mereka. Sama halnya juga sebab, ketika dalam perjalanan mereka asyik bertengkar dan berkata, “Milik sayalah cik adik tu,” kata mereka. Dan ketika mereka sampai di rumah, mereka mendapati bahawa si lelaki kusta sedang duduk di sebelah isterinya. “Aik, apa lagi cara untuk membunuhnya ni, barulah dia akan mati?” kata keenam-enam orang lelaki itu.</p> <p>Keesokan harinya lagi, mereka mengajak lagi si lelaki kusta untuk mencari damar. “Jom kita mencari damar,” ajak mereka. Si lelaki kusta tidak membantah, dia ikut saja. Kemudian merekapun bertolaklah ke dalam hutan. Apabila mereka sampai di dalam hutan, mereka</p>	<p>On the next day the six said, “Younger brother, let’s all go over there to collect firewood.” “Alright,” said the seventh. So off they went together. When they got into the woods, there was very large hardwood tree there. They started chopping the tree down from both sides, and when it got near to falling they told Leper to go to where they expected it to fall. “Get out of there because the tree will fall on you,” they said, telling him to go to where they actually expected it to fall. When the tree fell he was no longer there, apparently destroyed by the tree. “Now maybe you’ll finally die,” they said. The same thing happened on the way home with them all fighting over who was going to get the woman. Before they arrived home they came across the tree which they had felled. Once again they found the seventh brother sitting near his wife. “Hey, what do we need to use in order to kill him?” the six asked.</p> <p>The next day they asked him to come along looking for resin for torch-making. “Let’s go looking for resin,” they said. He went along; he didn’t refuse. So they walked along in the jungle and got to the place where there was a very large dead tree. They</p>
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suwang ma silo, naar ogumu ilo salong silo, onuwo po at salong ad salalom, ogumu ilo,” ka. Nga miuboboyo ti kukusay. Kosuwang kabarasan, maalagay po i takod, orongow no kabarasan ti luluapon ti boluot sid salalom do mongogogol di kusay nga aso not tingkod. “Oh, na kalu ong miminatay koh no dino, baru nogi om minatay koh dino,” ka dit onom koyuwan.

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

Nu po ka sinombutan, aso, songkadaada dfino it onom koyuwan, aso no boboros. Baru nogi om pomoros it tongondu dot, “Dii po oy langu om, okukuro, waro po ot pamatay duyu gaam? Ong waro pot aandaman duyu dot pamatay duyu di wawayoy, patayo duyu no,” ka. “Nga kuukukûuro-i

mendapati bahawa di dalam hutan itu ada sebatang pokok yang sudah mati dan besar lagi. Dan ketika mereka melihat pada pokok itu mereka mendapati pula ada lubang beruang pada batang pokok itu. “Dik, cuba kau masuk ke dalam lubang tu, dan kau ambilkan damar dalam lubang tu, banyak damar tu di sana,” kata mereka. Si lelaki kusta pula ikut saja arahan mereka. Akan tetapi, ketika si lelaki kusta masuk ke dalam lubang dan belumpun ia masuk sepenuhnya, bahkan ketika kakinya masih kelihatan lagi, kedengaranlah dari dalam lubang pokok suara beruang yang begitu kuat menerkam si lelaki kusta.


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

Mereka terdiam tanpa sepatah kata pun. Sesudah itu, si gadis pun kemudian bertanya, “Wahai abang ipar semua, bagaimana? Masih ada lagikah cara kamu untuk membunuh suami saya?” tanyanya. “Tapi macamanapun cara kamu untuk membunuhnya, kamu tak akan dapat. Dan seandainya kamu

looked there and there was a hole where a bear lived – a den. “Brother, please go in there and collect resin; there’s lots there,” they said. He agreed. He went in, and with his foot still sticking out, they heard the bear growling as it attacked him, and it went on and on. “So now you have probably died; finally – we’ve been waiting for it,” said the six.

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

So what did they say? Nothing at all; they just remained silent. Finally his wife spoke up and said, “How about it, brothers-in-law? Do you still have another way to kill my husband? If you’ve still got another method to kill my champion, go ahead and kill

<p>o pamatay duyu, aa duyu-i apatay ino tu i wawayoy nobo ino ot tontok ku, sagay pogi om aaku-i minangan dikowu onuwo, minaan oku nogi dikowu iduay manangkus; na aa-kow-i engin dogon. Adi, kuukukûuro-i pamatay duyu, kada kow nogi, koyo duyu noogi patayo i wawayoy tu kukukuro poma pamatay nga aa duyu-i ino apatay, ong susugulan duyu, gaam nogi ikowu o matay dino,” ka dit tongondu. “Adi, tingkaday duyu neenot mamatay kow di wawayoy,” ka. Na, pagka tu aso nobot aandaman dit onom koyuwan do paamatay, aa nobo dîino minaan patayo.</p> <p>Na, ino no gisom dot aandaman ku. Aaku elaan do waro po ka iri ot tompus ko kukuro, nga aso no dîino ot andaman ku. Irîiri no, nobobos nopo mamatay om aa-i minatay, na aa nobo pinatay. Aso no dîino.</p>	<p>teruskan juga, kamu saja nanti yang akan mati,” kata si gadis. “Jadi, kamu hentikanlah niat kamu untuk membunuhnya,” katanya lagi. Nah, oleh kerana tiada lagi cara lain yang mereka ingat untuk membunuh, maka mereka tidak lagi meneruskan niat mereka itu.</p> <p>Nah, setakat ini saja yang saya ingat tentang cerita ini, saya tak tahu sama ada masih ada lagi sambungannya atau macamana, tapi ini saja yang saya ingat. Apabila mereka sudah puas membunuh dan masih juga tidak pandai mati, maka mereka tidak lagi membunuhnya. Tamat.</p>	<p>him. But whatever method you use you won’t be able to kill him because he is a champion. That’s why I didn’t choose any of you. You all ran away from me. That indicated to me that you didn’t want me. So whatever other methods you have of killing, stop it all now. Should you continue, it will be you who are killed. So stop trying to kill the champion. Since the six brothers couldn’t think of any other way to kill their youngest brother, they ceased from trying.</p> <p>So then, that’s as much of the story as I remember. I don’t know if there was more to the story, but that’s the extent of what I remember. So then they got tired of trying to kill him and stopped. So ends the story.</p>
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