

<p style="text-align: center;">Sinumiliw i Laki dot Buayo</p> <p style="text-align: center;">Tinangon di Ruminting Jailin Kg. Sinogindai, 10.09.2014</p> <p style="text-align: center;">Tinulis di Rosnah Nain, 2014</p>	<p style="text-align: center;">Si Laki Telah Menjadi Buaya</p> <p style="text-align: center;">Diceritakan oleh Ruminting Jailin Kg. Sinogindai, 10.09.2014</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2018</p>	<p style="text-align: center;">Laki Becomes a Crocodile</p> <p style="text-align: center;">Told by Ruminting Jailin Sinoginday Village 2014-04</p> <p style="text-align: center;">English: James Johansson 2020</p>
<p>Waro no kaka ilo. Pisasawo no di Oduw om i Laki. Adi, yotilo diri ki-tanak no bo d̄fino iri duwo koyuwan, sompi tongondu. Ngaran nopo dit tanak di Laki om Yoduw, i Ginggiriyok om i Ginggiritay.</p> <p>Adi, insan masa dot aso rinapa, kikiwa nopo di Oduw om poniyud no. Om poniyud, nokosisiyud no do tontolu dot amu elaan ong nunu dot tontolu. Adi, owito no do muli. Kooli peeri, ansako no, akano no.</p> <p>Om kaakan dotilo iri nga m̄ilo po tu sinumimban it bubuatan di Laki om Yoduw. M̄ilo om susuway i kangkaram, m̄ilom jinumadi dot kangkaram do buayo. Timpuun po, “Ay, naar oy Laki,” ka di Oduw, tu i Laki nga uguugu, “Nokuro meeti? Okukuro no dikaw dot opurimanan?” ka. “Nunga naar oy Oduw, yoku nga susuway bat opurimanan ku dilo,” ka di Laki. “O, yoku. Intangay ka at takod ku, nokuro ilo tu m̄ilom suuway no d̄fino ah kulit ku? At kangkaram dat takod ku nga suuway no,” ka di Oduw.</p> <p>Adi, pupuun po, i kangkaram no, leed nopo mindakod sid tongo takod, sid bulud, sid po’o. Leed nopo sid koyuwan no d̄fino. Leed nopo, naawi nee koyuwan dot okon-no-ko koyuwan po dot tulun, koyuwan no d̄fino do buayo. Om it walay dotilo dino nga m̄ilo pom ki-warō sungoy d̄fino sid susut. Om i sungoy dino nga kinam nopo do rumalom, sampay nokosunggu</p>	<p>Pada suatu masa dahulu, berkahwinlah Oduw dan Laki. Selepas berkahwin, mereka telah dikurniakan dua orang cahayamata, yang mana kedua-duanya adalah perempuan. Anak mereka itu telah diberi nama Ginggiriyok dan Ginggiritay.</p> <p>Suatu hari mereka tidak mempunyai lauk, oleh itu pergilah Oduw meniuat. Apabila Oduw pergi meniuat, dia telah tersiut sebiji telur, yang entah telur apa. Lalu, Oduw pun membawa telur itu pulang. Sesampainya di rumah, telur itu ditanak lalu dimakan.</p> <p>Sejurus selepas memakan telur itu, tiba-tiba Laki dan Oduw berubah sifat. Jari kaki mereka berdua tiba-tiba berubah menjadi jari kaki buaya. Pada mulanya, “Eh, Laki,” kata Oduw, sebab Laki pun sama, “kenapa agaknya ini? Bagaimana yang abang rasa?” tanya Oduw. “Alamak, Oduw, abang pun merasa lain juga ini,” jawab Laki. “Ya, saya pun demikian. Abang tengoklah kaki saya ini, kenapa kulitnya tiba-tiba berubah lain? Jari kaki saya pun sama, lain sudah,” kata Oduw.</p> <p>Pada mulanya, hanya jari kaki yang berbentuk lain, lama-lama naik pula sampai di betis dan peha. Lama kelamaan lagi, naik pula pada badan. Lama kelamaan pula, sudah habis seluruh badan yang berubah bentuk, dan bukan lagi badan manusia tapi ia sudah berubah menjadi badan buaya. Di bawah kolong rumah mereka juga tiba-tiba digenangi air. Air itu semakin dalam sehingga sudah</p>	<p>Once upon a time, Laki and Oduw got married. They had two daughters. Their children were named Ginggiriyok and Ginggiritay.</p> <p>Once when they had no meat, Oduw went scooping [with a scooping basket in the creek]. She scooped and scooped up an egg, not knowing what kind of egg it was. So she brought it home. She cooked it and ate it.</p> <p>When they had eaten it suddenly the nature of Laki and Oduw changed. Their fingernails and toenails changed and became crocodile claws. At first Oduw said, “Oh my Laki,” because Laki was also like that. “Why is this? How do you feel?” “Oh my, Oduw, I feel different,” said Laki. “I do too. Look at my feet. Why is my skin suddenly different? My toenails are also different,” said Oduw.</p> <p>At the first it was their toenails, later it climbed up to the feet, the calves, and the thighs. Eventually it went to their body. After that it was the whole body which wasn’t a human body, it was now a crocodile’s body. And as for their house, out of nowhere there was a stream running under it. The stream kept</p>

no sid rinantay.

Adi, ka di Laki, “Na iti oy Oduw, ara'at d̄fino naajangan kito diti,” ka. Om minomoros d̄fino sid tanak dot, “Ino nopo oy akang, mogidu kow, okon-no-ko siti kopow tid walay, tu aso koruang duyu. Tu ontok-ko yokoy diti di idi nu okon-no-ko sinaring-ulun okoy po, dudupot okoy no,” ka. “Nga, ino nopo, ong sompoori, ongo-gagayo om ki-anak kow, mangan dikowu no abaray it tongo tanganak dot ong tumupak kow dot tolung, momoros kow no dot, ‘Aki, aki, Oduw, Oduw, osoluwan okoy dikowu,’ ka do boroson duyu,” ka di Laki. “O,” ka dit tanak do Laki.

Nôoboros iri, na nopusan no d̄fino yotilo dot nosiliw no babanar d̄fino do buayo, aso not rupa po dot tulun. Om i sungoy nga notowunan no d̄fine walay, rinumalom no babanar i sungoy. Na, minogidu nobo d̄fino it tanak do Laki diri duwo koyuwan. Nokeedu peeri, na yo Laki nga okon-no-ko sid walay po.

Minogidu neeri, pamaanaw no yotilo d̄fino, i duwo koyuwan it tanak. Keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman maapanaw, nasampot po di kumoturu om, “Dii po oy aka om, naar wilton oku diti,” ka di Ginggiritay. “Ay, dii oy adi, ong wilton koh, nunu ot akanon kito? Aso,” ka di Ginggiryok.

Adi, ingkoyod yotilo sid pun do kayu, om ponitingaa sid sawat nga ogumu ot tuwa di kayu. Pogium no d̄fino yotilo do lo'o diri, nga nokokito-i bo. Dot ngaran nopo di kayu diri nga tagawo. (Tagawo. Aakanon beeno nga subay-ko aa tolonon i linsow tu kolugon.) “Ay,” ka di Ginggiryok, “ino nopoy adi ong mangakan koh, koyo no tolonon at linsow tu

mencecah di lantai.

Oleh itu, berkatalah Laki, “Oduw, jahat sungguh apa yang kita alami ini,” katanya. Seterusnya dia berkata pula kepada anak-anaknya, “Wahai anak-anakku, kamu pergilah dari sini, jangan lagi kamu tinggal di rumah ini, sebab kamu tiada kawan. Berkenaan dengan kami ini, kami bukan lagi manusia, kami sudah menjadi haiwan,” katanya. “Kalau kamu sudah besar nanti, kamu beritahulah anak-anak kamu bahawa kalau sekiranya kamu menyeberang muara, katakanlah begini, ‘Aki, aki... Oduw, oduw... jangan keliru dengan kami,’ kamu kata,” kata Laki. “Baiklah,” jawab anak-anak Laki.

Sebaik sahaja mengatakan demikian, maka habislah badan Laki dan Oduw menjadi buaya sepenuhnya, tiada lagi rupa manusia. Bahkan airpun semakin dalam, dan rumah mereka kini sudah ditenggelami. Oleh itu, pergilah anak-anak mereka dari situ. Setelah anak-anak mereka tidak lagi berada di situ, maka Laki dan Oduw pun tidak lagi tinggal di rumah.

Kedua-dua anak itu pergi dan terus berjalan. Satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari lamanya mereka berjalan, dan bila genap hari yang ketujuh, “Oh, kakak, saya lapar,” kata Ginggiritai. “Oh, adikku, kalau kau lapar, apa yang akan kita makan? Tiada,” jawab Ginggiryok.

Lalu berhentilah mereka di bawah sepohon kayu, dan bila mereka mendongak ke atas, mereka mendapati kayu itu banyak buah. Oleh itu, pergilah mereka mencari buah yang sudah jatuh, dan mereka menjumpai juga. Nama pokok itu ialah ‘tagawo’. (Buah ‘tagawo’ itu boleh dimakan tapi bijinya jangan ditelan, sebab boleh menyebabkan tercekik.) “Adik,” kata Ginggiryok,

getting deeper till it reached the floor of the house.

So Laki said, “This which has happened to us is terrible.” He said to his children, “Listen children, get out, don’t stay here any longer in this house because you have no companions. Because as for me and your mother, we are no longer in human form, we are animals. However, in the future when you are grown and have children, inform them that if they cross the river mouth, they should say “Grandpa, Grandpa, Grandma, Grandma, [don’t] misidentify us.” “Alright,” said Laki’s children.

As soon as he had said that, they became crocodiles completely, with no human appearance remaining. Their house was now covered by the stream, as the stream got much deeper. So the two children of Laki left. When they had gone, Laki [and Oduw] no longer stayed in the house.

The two children having left, they walked on. First, second, third, fourth, fifth, sixth day walking. When it came to the seventh day, “Dear big sister, I am hungry,” said Ginggiritay. “Well, younger sister, if you are hungry, what can we eat? There is nothing,” said Ginggiryok.

So they stopped at the base of a tree, looked up and the tree had lots of fruit. They looked for fallen fruit, and they found some. The fruit is similar to plum. (The fruit is edible, but you must not swallow the pit because you will choke on it.) Ginggiryok said, “If you eat that, don’t swallow the pit because you will choke on it.”

oluganan koh,” ka. “Oo,” ka di Ginggiritay.

Adi, pangakan, insan-i amu po notolon. Keenduwo nga amu-i notolon. Moyo po di kotolu om nolingan it boros di Ginggiryok, tad toloono no. Om tolonobala iri nga babanar-i-ko noluganan. Aa-no d̄fino nokopomuobo. Om kokito di Ginggiryok nga, “Dii poy adi,” ka, “nokuro tu minangan nu tolonobala? Osisian koh no diti. Aso no d̄fino koruang ku,” ka di Ginggiryok. Na kikibiton d̄fineri di Ginggiryok it tobponee yo, niodop-odop sid po'o, om meed do mogiad. Kinabababaasan do mogiad om powilio nogi, loombus no mabpanaw.

Adi, aa-po osodu ot napanaw, waro not orongow ot tombolog do monguni dot, “Ginggiryok, indaday po yadi nu, tinindukan ku do lugon,” ka. “Ay, ara'at neeno tombolog dino, mongingiman om mongoruol da ginawo ku,” ka di Ginggiryok. Adi, ir̄i no mabpanaw no kabasaran. Na, makin di mabpanaw, makin dot asarak ot poonguni dit tombolog, dot leed nopo sumogulu nee tombolog, monong-“Ginggiryok, indaday po yadi nu, tu tinindukan ku do lugon,” ka. “Ay,” ka di Ginggiryok, “mingkoyod po ka diti, kalu ong babanar-i,” ka.

Adi, ingkoyod, ogom-ogom no d̄fino, madaada. Aapo leeled om waro not orongow di Ginggiryok ot bongut dot tulun do monginloow. Nga, madaada-i i Ginggiryok. Aapo leeled om

“kalau adik makan buah ini, jangan telan bijinya, nanti adik tercekik,” katanya. “Baiklah, ‘kak,” jawab Ginggiritai.

Mereka pun makanlah buah itu. Kali pertama makan, belum tertelan lagi bijinya, kali kedua pun belum lagi. Tapi pada kali yang ketiga, Ginggiritai terlupa pesanan kakaknya, dan dia terus menelan biji buah itu. Hal itu menyebabkan Ginggiritai betul-betul tercekik dan tidak dapat bernafas. Apabila Ginggiryok melihatnya, “Oh, adikku, kenapa adik menelannya? Kasihannya adik ini. Tiada sudah kawan kakak,” kata Ginggiryok. Ginggiryok memangku adiknya dan membaringkan di atas ribanya sambil menangis. Sesudah puas menangis, barulah dia melepaskan adiknya lalu meneruskan perjalanan.

Akan tetapi, belum pun berapa jauh dia berjalan, kedengaranlah olehnya suara burung berbunyi, “Ginggiryok, tunggulah adikmu, saya sudah mematak cekiknya,” kata sang burung. “Eh, jahatlah burung itu, membuat saya kecewa dan sakit hati saja,” kata Ginggiryok. Oleh itu, Ginggiryok semakin mempercepat langkahnya. Tetapi, semakin Ginggiryok berjalan, semakinlah burung itu berbunyi dengan tidak putus-putus, dan lama-kelamaan burung itu mendahului Ginggiryok dan berkata, “Ginggiryok, kau tunggu dulu adik mu, saya sudah mematak cekiknya,” kata sang burung. “Ehh,” kata Ginggiryok, “saya berhenti dululah, mungkin betul juga apa yang dicakap oleh sang burung itu,” katanya.

Lalu berhentilah Ginggiryok dan berdiam diri. Tidak lama kemudian terdengarlah oleh Ginggiryok suara orang memanggil. Tapi, Ginggiryok diam sahaja. Tidak lama selepas itu, suara orang yang memanggil

“Alright,” said Ginggiritay.

They had one fruit, and did not yet swallow the pit. With the second fruit they didn't swallow the pit. When Ginggiritay got to the third fruit, she forgot what Ginggiriok said and she swallowed the pit. When she swallowed it she did indeed get it lodged in her throat. She could no longer breathe. Ginggiryok saw it and said, “Oh younger sister, why did you swallow? I pity you. Now I will no longer have a companion. She took her in her arms and laid her on her lap while crying. When she had cried herself out she put her down and walked on.

After not walking far she heard a bird say, “Ginggiryok, wait for your younger sister, I pecked out the obstruction.” “That bird is evil, disappointing me and hurting my feelings,” said Ginggiryok. So she walked on. The more she walked, the more the bird would speak, and eventually it went in front of her, saying, “Ginggiryok, wait for your younger sister because I pecked out the obstruction.” Ginggiryok said, “I'm going to stop, just in case it is true.”

So she stopped, sat down and remained still. After not too long Ginggiryok heard the voice of a person calling. Ginggiryok said nothing. After not long the person speaking

atalang no d̄ino it bongut dit tulun, om rongo'o no nga bongut di tobpone'e yo. Aapo leeled om nakalaga no kabarasan iri. Intangay nga it tobpone'e yo ot orukung no daagan do manangkus do gumusa babanar. Om korikot nga tad-om pananabpa'ay di Ginggiryok dot, "Dii oy adi, awasi pooma tu noposiyā koh," ka di Ginggiryok.

Adi, lôombus no d̄ino yotilo diri mabpanaw. Keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman, sumampot po di kumoturu om nokodugal no do wawalay dot arara'at kabarasan oh wawalay. Adi, osodu po ponginlo'ow no, "Oh ... minan, alagaan kow-i oy?!" ka. Aso-i. "Oh, aka!" ka, "alagaan kow-i oy?" ka. Aso. Adi, pagka tu sadang no do monginloow nga aso-i, rikot no d̄ino. Om kalaga yotilo, osomôok no sid walay om minonginloow no d̄ino keembagu, "Oh minan, alagaan koh-i oy?!" ka. "Ay dii oy Ugow, laga kow," ka dit sinumambut. Okon-i-ko isay, i Kopokuwan. I Kopokuwan oh ngaran di momoleeng.

Kodung nakalaga bogima yotilo, maay no angkatay mindakod, maay no d̄ino paakano. "Dii oy Ugow, awasi pooma tu nakalaga kow sitid dogon dino, ki-koruang oku nogi d̄ino," ka. "Oo," ka di Ginggiryok ka.

Adi, duato d̄ino ong songo pakaayan nga, "Yokoy nopo bo diti, kaa om kaa dino," ka. Minaan no d̄ino tuturano. (Tagal poma om osorusul ino, ogumu oh boroson.) "O na, awasi ino. Ontok-ko ikowu dino, aaku no mangakun do lumombus kopow. Sisiiti kow-i d̄ino'd dogon dot iyonon tu

semakin jelas pada pendengarannya, dan apabila Ginggiryok memastikan suara itu, ia adalah milik adiknya. Tidak lama kemudian, sampailah Ginggiritai kepada Ginggiryok, dan ketika Ginggiryok memandangnya, adiknya itu sudah begitu lemah kerana telah berlari mengejanya. Sebaik sahaja adiknya sampai, Ginggiryok terus menerpanya sambil berkata, "Oh adik ku, sangat baiklah kau telah hidup semula," kata Ginggiryok.

Setelah itu, mereka berdua pun meneruskan perjalanan. Satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari lamanya mereka berjalan, dan bila genap hari yang ketujuh, terserempaklah mereka dengan sebuah rumah yang sudah uzur. Ketika mereka masih jauh, memanggillah mereka, "Makcik, boleh datang jugakah?!" panggil mereka. Tiada sahutan. "Kakak!" panggil mereka lagi, "boleh datang jugakah?" Tiada sahutan. Oleh kerana mereka sudah puas memanggil tapi tiada sahutan juga, maka datanglah mereka mendekati rumah itu, dan memanggil semula. "Makcik, boleh datang jugakah?!" panggil mereka. "Oh, anak buah, silakan," jawab orang dari dalam. Apabila orang itu keluar, rupanya ia adalah Kopokuwan. Nama orang tua itu ialah Kopokuwan.

Sebaik sahaja mereka sampai, orang tua itu mengajak mereka naik, lalu memberi mereka makan. "Hai, anak buah, baguslah kamu telah datang di sini, kini makcik sudah ada kawan," kata Kopokuwan. "Iya," jawab Ginggiryok.

Kemudian bertanyalah Kopokuwan kepada mereka tentang tujuan perjalanan mereka. "Keadaan kami adalah begini," tutur mereka, lalu menceritakan apa yang mereka alami. "Baiklah, bagus juga itu. Berkenaan dengan kamu itu, makcik tidak izinkan kamu meneruskan perjalanan. Kamu tinggallah di sini

became clear, and she recognized that it was her sister's voice. Not long thereafter she arrived. She looked and it was her sister who was weak from running to catch up to her. When she got there Ginggiryok hugged her, saying "Oh sister, how good that you came back to life."

So then they walked on. First, second, third, fourth, fifth, sixth, and coming to the seventh day they ran into a shabby house. So, while still far away they called, "O auntie, may we come to your house? No answer. "Oh older sister, may we come to your house?" Nothing. So, since they had called enough, they went to the house. When they got there, when very close to the house they called again, "Oh auntie, may we come to your house?" "Oh my, girls, come," came the reply. It was none other than Kopokuwan. Kopokuwan was the name of the old woman.

When they got there she invited them up, and then fed them. "Girls, it is good you came because now I have some companions," she said. "Right," said Ginggiryok.

Then she asked where they were headed and they said, "As for us, thus and so has happened." And she told the story. "Okay, that is good. As for you, I don't consent to you continuing on. Stay here now with me to live because I will take you in as my children,

onuwon ku nekoo dot tanak, tu aso tanak ku diti,” ka di Kopokuwan.

Na, iri nopo kineeyonon di walay diri sid tumbing do ralan ka. Adi, susuwab ka nopo nga ogumu no tulun do tumalib do kookusayan. Na, osodu po it tongo tulun do tumalib, suuon no di Kopokuwan do lumosok i duwo koyuwan tu mookoy-i dot okito dot tulun om maan sowoo. “Aso not koruang ku ong asawo kopow,” ka di Kopokuwan.

Adi, insan oh masa tinumalib i Leeng do mooy dot mangagang dot umo'on ka. Adi, osodu pee Leeng, osingud no ot naawi oh bansa do lonung-lonungan sid walay di Kopokuwan. Adi, pagka tu ugu diri, i leeled diri aso-i ot ugu diri ot osingud yo, moyo po dit tiya diri om ki-warow, kikiwa nopo di Leeng om ambay no.

“Dii po oy minan om, isay ot tulun siti?” ka. “Mm, di Oto, isay ka tulun? Aa-nu gaam okito ong waro tulun?” “Mm, kada kay minan momudut, waro teeti ot tulun.” “Nu oh keelelo nu?” “Amu, waro tulun diti siti dot nakalaga siti nga aa-nu-i boroson,” ka di Leeng. “Nokuro obo?” ka di Kopokuwan. “Mm, elaan ku bo, waro tulun. Warot osingud ku dot ongo-lonung-lonungan dot aangod,” ka di Leeng. “Hmm, seseeyok oy Oto, aa gaam-ko yoku iti, mongulit punti oku,” ka di Kopokuwan. “Ay, aaku mangasi,” ka di Leeng. “Ay babanar to oy Oto. Hmm, ong sookat-ko tongo momoleeng oy Oto om aa-no momimiara do koyuwan, adarkan po bânar, owodung, seseeyok,” ka di Kopokuwan. Dot i Ginggiriyok nopo om i Ginggiritay diri nga sid

bersama makcik, sebab makcik akan jadikan kamu sebagai anak angkat makcik, sebab makcik ini tidak mempunyai anak,” kata Kopokuwan.

Nah, berkenaan dengan tempat tinggal Kopokuwan ini adalah terletak di tepi jalan. Jadi, setiap hari ramai orang lelaki yang lalu-lalang di situ. Ketika orang yang lalu-lalang itu masih agak jauh, Kopokuwan akan menyuruh kedua beradik itu bersembunyi, sebab Kopokuwan takut orang akan melihat mereka dan mengahwini mereka. “Makcik tiada kawan sudah kalau kamu berdua sudah kahwin,” kata Kopokuwan.

Suatu hari, Leeng melalui jalan itu untuk pergi menanda tapak ladangnya. Ketika Leeng masih agak jauh, dia sudah terhidu wangi-wangian yang berbagai jenis dari rumah Kopokuwan. Oleh kerana demikian, sebab selama ini tidak pernah dia terhidu haruman yang seperti itu, dan pada hari itu tiba-tiba ada, maka dengan tidak semena-mena, singgahlah Leeng di situ.

“Makcik, siapa orang di sini?” tanyanya. “Mm, Oto. Siapa pula orangnya? Takkan kau tidak nampak kalau ada orang,” jawab Kopokuwan. “Jangan bohonglah, makcik, memang ada orang,” kata Leeng. “Macamana kau tahu?” tanya Kopokuwan. “Tidak, memang ada orang yang telah datang di sini, tapi makcik tidak mahu beritahu,” kata Leeng. “Kenapa pula?” tanya Kopokuwan. “Mm, saya tahulah, memang ada orang. Saya telah terhidu bau haruman yang wangi,” jawab Leeng. “Mm, Oto, hahahaha... itu adalah makcik, makcik mahu mengingat kembali masa remaja dulu,” kata Kopokuwan. “Ahh, saya tidak percaya,” kata Leeng. “Betullah, Oto. Mm, kalau mentang-mentanglah sudah tua, dan langsung tidak menjaga badan, keterlaluan sangat, bau hangit, hahahaha...” kata

since I have no children,” said Kopokuwan.

The house was located next to the path. The next day lots of men passed by. When they were yet far off, Kopokuwan told the two of them to hide because she was afraid that men would see them and marry them. “I won’t have any companions if you two get married,” said Kopokuwan.

One day Leeng passed by on his way to mark out his field. When he was still far off, he smelled various fragrances from the house of Kopokuwan. Because of that, since there had long been no such smells, and now there was, he stopped by.

“Oh auntie, who are the people here?” Leeng asked. “Young man, what people? Wouldn’t you have seen them if there were people here?” “Don’t lie auntie, there are people here,” said Leeng. “How do you know?” “There are people here who have come but you don’t want to say it,” said Leeng. “Why do you think that?” asked Kopokuwan. “I know there are people. I smelled various fragrant smells,” said Leeng. Kopokuwan said, “Young man, I’m just trying to remember my youth. “I don’t believe it,” said Leeng. “It’s really true. If it’s just an old person who has not cared for their body, it will be extreme, they will stink,” said Kopokuwan. Meanwhile

tinungusan, linumosok.

Aapo leleed iri, pagka tu saadang-i mogigintong nga asee tokito, na lôombus nobo dîino. Adi, nakataliib no i Leeng om minimbulay nogi yotilo, linumukan nogi dîino. Adi keenduwo tumalib, keentolu mâambay nopo. Adi moyo po ka di keentolu om minomoros no i Leeng dot, “Ino nopo oy minan, mongoy do suuwab sorid dagay, tu ki-warô ot raramay, monunggor okoy do toolu,” ka di Leeng. “O, awasi-i beeno oy Oto, mooy oku-i bo,” ka di Kopokuwan. “Nga ino poy Oto, akii koongoy dot tadlaw ki, tu tama oy Oto, aso koruang da lalanog ku, oliong. Mongurung oku po da lalanog ku,” ka di Kopokuwan, do sosonginan oh mamanuk yo.

Adi, norikot i susuwab, “Ino nopo oy Ugow, miwaya tokow sumuung. Nga kada konow mimbulay,” ka di Kopokuwan, “mamanaw tokow-i dot otuwong, nga sombot iyonon ku, siri kow no miyon,” ka. “O,” ka di Ginggiryok om i Ginggiritay.

Adi, orikot i tumuwong, pabpanaw dîino. Otuwong no om minabpanaw nogi. (Ba, elaan nobee muula tu okon-ko masam-ko at tidino tu kiawi dot suwang do walay nga anawaw. Ii nopee muula, sabaat not anawaw tu politaan no lampu.) Adi, asal nokorikot, indakod no i Kopokuwan. Gaagayo di walay ko nogomon, sid pipipit oh nogomon. “Nunga, dii poy minan om, sitidiyo koh, suwang siti,” ka di Leeng om. “Mm, ii oy Oto, aaku-i,

Kopokuwan. Berkenaan dengan Ginggiryok dan Ginggiritai, mereka telah bersembunyi di bawah bumbung.

Beberapa lama kemudian, oleh kerana Leeng sudah jemu melihat-lihat tapi tiada juga yang dia nampak, maka pergilah dia meneruskan perjalanannya. Sesudah Leeng pergi, barulah Ginggiryok dan Ginggiritai keluar. Kali yang kedua dan ketiga Leeng melalui tempat itu, dia tetap akan menyinggah di situ. Ketika Leeng menyinggah pada kali yang ketiga, berkatalah dia kepada Kopokuwan, “Makcik, jemputlah datang di rumah kami esok, sebab kami akan mengadakan majlis makan-makan,” kata Leeng. “Baiklah, Oto, makcik akan datang juga,” jawab Kopokuwan. “Tapi, Oto, makcik tidak dapat datang pada waktu siang, sebab anak ayam makcik tiada kawan, nanti hilang pula. Makcik akan mengurungnya terlebih dahulu,” kata Kopokuwan lagi. Padahal dia hanya mempunyai seekor ayam.

Keesokan harinya, “Anak-anak, kita pergi ke majlis ya. Tapi, kamu jangan menampakkan diri,” kata Kopokuwan, “nanti kita bertolak jika hari sudah hampir gelap. Tapi di mana makcik akan duduk nanti, di situlah kamu duduk, ya,” kata Kopokuwan lagi. “Baiklah,” jawab Ginggiryok dan Ginggiritai.

Nah, sebaik sahaja hari sudah hampir gelap, bertolaklah mereka. Hari sudah gelap barulah mereka bertolak. (Maklumlah kalau dulu-dulu, keadaannya bukan seperti sekarang yang seluruh ruangan dalam rumah diterangi cahaya. Kalau dulu-dulu, sedikit sahaja ruangan yang terang sebab hanya menggunakan lampu minyak.) Jadi, sebaik sahaja mereka sampai, naiklah Kopokuwan. Begitu luasnya ruangan rumah itu, tapi Kopokuwan mengambil tempat duduk di sebelah

Ginggiryok and Ginggiritay were hiding in the rafters.

Not long thereafter, since Leeng had had enough of looking and had seen nothing, he continued on. When Leeng had passed by they came out – they emerged. When Leeng passed by a second time and third time he stopped by. When the third time came around, Leeng said, “Come to our place tomorrow because there is a party, we will be having a feast.” Kopokuwan said, “That sounds good young man, I will come. But I can’t come during the day, because my chickens will have no companion and will get lost. I will confine them.” In fact she only had one chicken.

When the next day arrived, Kopokuwan said, “We will go together to the party. Don’t show yourselves. We will go while it’s still dark, and wherever I am, you be there too [and my powers will make you invisible].” “Alright,” said Ginggiryok and Ginggiritay.

So, when it got dark, they headed out. They only went after dark. (You know how in the past; it wasn’t like now where the entire inside of the house is lighted. In the old days it was only slightly light because of using an oil lantern.) So, when they got there, Kopokuwan went up into the house. The house was big with lots of places to sit, but she sat in a corner. Leeng said, “Oh my goodness auntie, you come

siiti oku. Tu ong lupuon oku no mogom-ogom nga modop-odop oku. Adi ong sid tanga oku dot miyon, ara'at," ka di Kopokuwan.

O, orikot d̄iino it minangkalan, minonurung no d̄iino do takanon. "Hm oy Oto, kosoromo amu oku nobo diti momoros tu kamamalu. Nga kuoyon po ka, ara'at nogi ot aadan do wilton," ka di Kopokuwan. "Ay, nunu iri oy minan?" ka di Leeng. "Kon-i, ong manaak kow dogon dot takanon, tolu oh mangkuk, tolu oh pinggan," ka di Kopokuwan, "tu aaku owiya'an ong iseso no," ka. "Ay o-bo," ka di Leeng.

Adi, ba minonurung nobo d̄iino dot takanon iri, minaan no surungay dot tolu oh pinggan om tolu oh mangkuk. Adi, kopongo do mangakan iri, "Dii poy minan om, ino nopo mingkaso tokow po," ka di Leeng. "Mm, nunu oy Oto pomingkasaan?" ka di Kopokuwan. "Mirunsay," ka di Leeng. "Naar, aaku eelo oy Oto," ka di Kopokuwan. "Ay, amu, mingkaso tokow-i," ka di Leeng. "O, ba ong eengin konow bo mangangat dogon mingkaso nga maya oku-i," ka di Kopokuwan. Ingkakat d̄iino. (Mirunsay nopo dino, manyanyi, nga okon-i-ko masam-ko at tidino. Masam-ko it misompoton, i mangatatang dit tanak, nga miikukuyut do longon, mintuurug-i).

Adi, mirunsay no d̄iineeri, m̄iisasambut. Om sambut kabarasan i Kopokuwan diri nga, kiawi dit tongo tulun nga pinongoluwayan kiawi dot tulang tu adarakan oh kaawasi di bongut ka.

sudut rumah itu. "Eh, makcik, makcik duduklah di sini, masuk di sini," tegur Leeng. "Alah, Oto, makcik tidak mahu. Biarlah makcik duduk di sini. Sebab kalau makcik penat duduk lama-lama, makcik akan berbaring. Jadi, kalau makcik duduk di tengah, itu tidak baik," jawab Kopokuwan.

Kini tibalah waktu makan, dan masanya untuk menghidangkan makanan. "Mm, Oto, antara berani dan tidak makcik mengatakannya, sebab ini adalah yang memalukan. Tapi, apa boleh buat, nanti pengsan pula akibat lapar," kata Kopokuwan. "Apa dia, makcik?" tanya Leeng. "Bukan apa, 'nak, kalau kamu menghidang makanan nanti, tolong beri makcik tiga buah mangkuk, tiga buah pinggan," kata Kopokuwan, "sebab makcik tidak akan kenyang kalau satu sahaja," kata Kopokuwan lagi. "Baiklah," jawab Leeng.

Jadi, kini tibalah masanya untuk menghidangkan makanan, dan Kopokuwan telah diberikan tiga buah pinggan dan tiga buah mangkuk. Setelah selesai makan, "Makcik, kita bermain dulu," kata Leeng. "Mm, apa jenis permainan, Oto?" tanya Kopokuwan. "Kita bernyanyi dulu," jawab Leeng. "Alah, Oto, makcik tidak pandailah," kata Kopokuwan. "Ah, kita mesti bermain," kata Leeng. "Ba, kalau kamu mahu mengajak makcik bermain, makcik ikut jugalah," kata Kopokuwan. (Berunsai atau bernyanyi itu bukan menyanyi macam zaman sekarang. Ia macam berbalas sompoton, yang menghiburkan anak, tapi berpegangan tangan kemudian berpusing).

Setelah itu, mulalah mereka bernyanyi bersahut-sahutan sambil berpegang tangan dan berpusing. Apabila Kopokuwan menjawab lagu itu, semua orang yang ada di sana menjadi lemas kerana suaranya sangat merdu.

here." "Um, I don't want to, I'll stay here. Because if I get tired sitting I can lay down. So if I'm in the middle, that's no good," said Kopokuwan.

The time came for eating, and they served the food. Kopokuwan said, "I'm not sure if I dare speak this or not because it is embarrassing. But what to do, it's no good to faint of hunger." "What is it auntie?" asked Leeng. "Just if you give me food, give me three plates and three bowls," said Kopokuwan, "because I won't be sated with one." "Oh alright," said Leeng.

So then they served the food, and they gave her three plates and three bowls. [The two girls were beside her eating.] After eating was done, Leeng said, "Auntie, lets play games." "What game?" asked Kopokuwan. "Antiphonal singing," he said. "I'm not good at that," said Kopokuwan. "Come on, let's play," said Leeng. "Alright, if you are going to drag me into it I'll do it." They all stood. (Antiphonal singing is singing but not like now. It is spontaneous singing back and forth while holding hands in a circle and circling around.)

So they began singing, and responding. When Kopokuwan gave her response everyone's hearts melted because of the beauty of her voice.

Adi, nopongo peeri, “O iti oy Oto, arara'at-i iti tu masam-ko ominsian do walay duyu nga mokimaap-i, aaku-i diti koodop. Muli oku-i beenoy tu ondodomon ku oy Oto i lalanog ku. Ong oliong peeri, aso koruang ku,” ka di Kopokuwan. “Mm, modop po tooy minan, amu-i teeri,” ka di Leeng. “Mm, naar oy Oto, ondodomon ku, mokimaap-i, muli oku no diti,” ka om, uuli no. (Maatanud-i beeri nga aa-i okito dotilo, aa-i okito dot tulun. It minirunsay nga sagay awasi i bongut karanga'an, i duwo koyuwan-i it tongondu oh sinumambut. Aa-i mimbulay, aa-i okitanan do tulun.)

Adi, kooli no dīino iri, miituturan kabarasan it tongo tulun dot neeraranan tu nokuro tu ugu diri oh bongut. “Asarok no dot kawaya sid suungan nga asee tugu diri,” ka. “Nga mimang-ko wareeri oh koruang,” ka di Leeng.

Na, iri tiya diri kabarasan, nongo-kopongo no do rumilik, nongo-kotutud no dīino. Adi, mamangasok no dīineeri tulun. Nga, it tongo tumo nopo dit tongo tulun diri nga eempa-i sid walay di Kopokuwan. Adi, tiya dit tangaari kabarasan, kikiwa nopo di Ginggiryok om i Ginggiritay om pingkurit no sid natad. Dot aa elaan ong nunu oh minangan waalo. O adi, nopongo iri winaal yo, boroso no dot, “Pok, pok woworunon, pasaya-saya'o po, pokinod-kinodo po. Pasaya'o sangadlaw, pokinodo sonrunat,” ka. (It tulun oh komoyon.) Om maay intangay kabarasan it tulun nga kiaawi nga songsusuak kiawi

Apabila mereka selesai menyanyi, berkatalah Kopokuwan. “Oto, makcik minta maaf sekiranya makcik seperti membenci rumah kamu, makcik tidak dapat tidur di sini, sebab makcik risaukan ayam makcik itu. Kalau ayam itu hilang, tiada sudah kawan makcik,” kata Kopokuwan. “Mm, makcik tidurlah dulu di sini. Tidak apa-apa juga ayam makcik itu,” jawab Leeng. “Tidaklah, Oto, makcik risau ini, minta maaf sahaja ya, makcik pulang dulu,” kata Kopokuwan, dan terus pulang. (Kedua-dua anak gadis itu mengikutinya dari belakang, tapi orang ramai tidak dapat melihatnya. Waktu menyanyi itu pun, itulah sebabnya suara Kopokuwan merdu sebab suara itu adalah suara gadis-gadis itu. Mereka yang menjawab lagu itu. Mereka tidak menampakkan diri dan orang tidak dapat melihat mereka.)

Sebaik sahaja Kopokuwan dan kedua-dua gadis itu pergi, berkatalah orang ramai bahawa mereka sungguh hairan mengapa suara itu seperti itu. “Sudah kerap dia datang ke majlis tapi tidak pernah ada yang seperti itu,” kata mereka. “Tapi memang dia ada kawan itu,” kata Leeng.

Nah, pada waktu itu kononnya orang ramai sudah selesai menebas, dan ladang mereka sudah dibakar. Kini mulalah orang ramai menugal padi. Tetapi, ladang orang ramai itu letaknya di tempat yang boleh dilihat dari rumah Kopokuwan. Jadi, suatu hari pada waktu tengahari, dengan semena-mena Ginggiryok dan Ginggiritai telah bermain di perkarangan rumah. Tidak tahu apa yang telah mereka buat. Apabila selesai membuatnya, berkatalah mereka, “Pok, pok, benda yang dibuat, buatlah mereka menari, buatlah mereka berjoget. Buat mereka menari sehari, dan buatlah mereka berjoget sehari,” kata mereka. (Mereka memaksudkan

When that was finished, Kopokuwan said, “It may seem bad like I hate your house, but forgive me, I won't be able to sleep. I'm going home now because I'm remembering my chickens. If I lose them, I'll have no companions.” Leeng responded, “Oh, just sleep here auntie, the chickens won't become a problem.” “I can't get it out of my head, son, I'm going home.” (The two girls accompanied her but they weren't visible to people. The reason the singing voice was so good to hear was that the two girls sang the response. They didn't appear, so people did not see them.)

So then when they got back, the people talked about why her voice was so good. “She often joins in at gatherings but [her voice] was never like that,” said the people. Leeng said, “She most certainly had companions.

At that time people had finished clearing fields and had burned off the brush. So the people were then planting rice with dibble sticks. But people's fields were visible from Kopokuwan's house. At midday. Ginggiryok and Ginggiritay played under the house. Who knows what they were playing at. When they were finished with what they were doing, they said, “Knock, knock, thing being made, have them dance, have them perform. Have them dance a day, perform for a day.” (They were referring to all the people in view.) And when they looked

sid pangasakan. (Osundu). Ontod di minsasarap om sonsusuak it tulun kabarasan saampay sosodoy. Orikot i minsosodoy, minomonguli no dñino. Kokito dit momonguli i tulun, lōosok no yotilo sid tinungusan. Adi, îiri nopo ninikid suwab.

Adi, pagka tu eraranan-i babanar i Leeng diri dot asee ot ugu diri di leeled, kikiwa nopo om mangay no solukuo. O, kaanaman kabarasan yotilo diri (i Leeng om i Kudingking) do migugûuli no suwab-suwab, nga natatad do lumosok. Adi, moyo po di koturu tadlaw om, pomoros no i Ginggiriyok, “Ino nopo oy minan, kada no modop tu tiodop okoy di adi diti. Maalan okoy no dot ninikid suwab nopo dot aa koodop, olupuw. Adi beeno yokoy po dñino modop. Kada no modop tu ong koodop koh, ong ki-warō tulun do lumaga, aa okitanan,” ka di Ginggiriyok. “O,” ka di Kopokuwan. Adi oodop no dñino i Ginggiriyok om i Ginggiritay.

Adi, pupuun po, aa-po tiodop i Kopokuwan doyo, leed nopo tiodop no. Monginlagup no nga tiodop-i. “Dess oy mamato, tiodop koh diti. Nga ino nopo oy lalanog, sisîiti koh-i tid tukad, momodop oku po. Kodung ong ki-warō ot tulun, mangan oku no posikay,” ka di Kopokuwan. Odop-odop. It duwo koyuwan diri it tongondu sid lamin oh nodopon, i Kopokuwan nopo om sid tamparon dit tukad, dininggaan it tukad.

orang ramai.) Ketika mereka melihat orang ramai yang berada di ladang itu, semuanya menari-nari di tempat menugal padi. (Sungguh menakjubkan). Sejak pagi orang ramai itu menari sehinggalah ke petang. Apabila hari sudah petang, pulanglah orang ramai itu. Ketika Ginggiriyok dan Ginggiritai melihat bahawa orang ramai itu hendak pulang, pergilah mereka ke bumbung untuk bersembunyi. Begitulah hal yang mereka lakukan setiap hari.

Jadi, oleh kerana Leeng merasa hairan dengan hal itu, sebab sebelum ini tidak pernah ada kejadian yang seumpama itu, dengan semena-mena Leeng pergi mengintipnya. Kononnya enam hari lamanya mereka (Leeng dan Kudingking) datang dan pergi mengintip setiap hari, tapi Ginggiriyok dan Ginggiritai tetap bersembunyi. Apabila genap hari yang ketujuh, berkatalah Ginggiriyok, “Makcik, makcik jangan tidur ya, sebab saya dan si adik ini mengantuk. Kami sudah malas bersembunyi setiap hari dan tidak dapat tidur; penat. Jadi, hari ini, kami lagi yang akan tidur, tapi makcik jangan tidur dulu. Sebab kalau kami tidur dan ada orang datang di sini, tidak diketahui,” kata mereka. “Baiklah,” jawab Kopokuwan. Selepas itu, tidurlah Ginggiriyok dan Ginggiritai.

Pada mulanya, Kopokuwan belum mengantuk lagi, tapi lama kelamaan mengantuklah pula dia. Dia sudah membasuh mukanya tapi masih juga mengantuk. “Aduhai mata, mengantuk benar kau ini,” katanya. “Wahai ayam, kau duduklah di tangga ini, saya tidur dulu. Kalau ada orang datang,kejutkan saya,” kata Kopokuwan, lalu tidur. Kedua-dua orang gadis itu tidur di dalam bilik, dan Kopokuwan pula tidur dekat tangga, dengan mengangkangkan pehanya depan tangga.

all the people danced in their fields. (It was supernatural power of their song.) From morning they danced until night. When night came, then they went home. When they saw the people headed home, they hid in the rafters. It was like that every day.

So, Leeng was amazed at what was happening, given that it had not happened in the past. So he went to spy on them. Leeng and Kudingking went for six days, but the girls continued to hide. When the seventh day came along, Ginggiriyok said, “Auntie, don’t go to sleep because my sister and I are sleepy. We are tired of not sleeping day by day; it wears us out. So today it will be us who are going to sleep. Don’t you sleep because if you sleep, if someone comes here we won’t know it,” said Ginggiriyok. “Alright,” said Kopokuwan. So then Ginggiriyok and Ginggiritay went to sleep.

At first Kopokuwan was not sleepy, but later she became sleepy. She washed her face but was still sleepy. She said, “Oh eyes, you are sleepy. As for you chicken, stay here by the steps, I’m going to sleep. If someone comes, wake me up.” She laid down. In the bedroom was where the two girls slept, and Kopokuwan slept by the threshold, legs spread in front of the steps.

O, amu-i oowudut tu, nokoodop i Kopokuwan, linumaga no siri i Leeng. Tuyanay di Leeng do lumaga. Osodu pee Leeng, nokito nobo dit lalanog. Om kinamay do magkakay i Kopokuwan nga nokuro ong tutukan kiawi i mato, amu-i oposik.

Asal nakalaga i Leeng, indakod. Om suwang kabarasan, nunu oh kineentangan dot midududun i duwo koyuwan dot masam-ko kambang do gapas ka bo niwiliw. I Leeng om i Kudingking oh minitanud.

Asal nokosuwang yotilo sid lamin, agamay it pompod di lapoy, piikiday mogom i pompod di lapoy nga masam-ko tinungag dot aatus i Ginggiriyo om i Ginggiritay kabarasan. O, nokoogom yo Kudingking, koposik i Kopokuwan. Om keelaay do kiwaro tulun nga, “Diis obo dika oy lalanog, nokuro tu aaku dikaw minangan posikay?” ka. Puruto nopo ti manuk om popilayo no, “Ikaw not arara'at po, aa-koh mimoyo,” ka. Dot sadang no ti lalanog magkakay, tutukan no ti mato nga aa-i oposikan.

“Dii po oy adi,” ka di Leeng om i Kudingking om, “kada no ikum-ikum tu sawo ya no ikaw,” ka. “Ay, kinumaa po ka diti oy aka, ko kon-po-ko mokisawo,” ka di Ginggiriyo om i Ginggiritay.

Adi, na nokopisasawo nobo dīneeri. Nokopisasawo po beeri, na ino not gisom dot aandaman ku. Noompus.

Memang tidak dapat dinafikan sebab sebaik sahaja Kopokuwan terlelap, datanglah Leeng di situ. Leeng datang secara senyap-senyap. Tetapi ketika Leeng masih agak jauh, ayam itu telah melihatnya. Oleh itu ayam itu pun berhabis mencakar Kopokuwan, tapi walaupun mata Kopokuwan dipatuk oleh sang ayam, Kopokuwan tidak juga bangun-bangun.

Sesampainya Leeng di situ, ia terus naik, lalu masuk ke dalam, dan apa yang dilihatnya adalah dua orang gadis yang bagaikan kembang kapas yang diletakkan. Orang yang datang itu adalah Leeng dan Kudingking.

Sebaik sahaja Leeng dan Kudingking masuk ke bilik, duduklah mereka berdua di hujung selendang Ginggiriyo dan Ginggiritai dan menyebabkan kedua-dua gadis itu bangun seperti diangkat oleh seratus orang. Sebaik sahaja Kudingking dan Leeng duduk di hujung selendang kedua orang gadis itu, bangunlah Kopokuwan. Apabila Kopokuwan mengetahui bahawa ada orang datang, “Cis! Jahatnya kau, ayam. Kenapa kau tidak kejutkan saya?” kata Kopokuwan, lantas mencapai ayam itu lalu membuangnya, “Kau sangat jahat, kau tidak ikut perintah saya!” kata Kopokuwan. Padahal, ayam itu sudah berhabis mencakarnya, bahkan matanya pun dipatuk juga tetapi dia tidak pandai bangun.

“Wahai cik adik,” kata Leeng dan Kudingking, “janganlah kamu malu-malu, sebab kami mahu memperisterikan kamu berdua,” kata mereka. “Baiklah, kalau sudah demikian, terpaksalah menerima sahaja,” jawab Ginggiriyo dan Ginggiritai.

Nah, selepas itu berkahwinlah mereka. Selepas mereka berkahwin, itu sahaja yang saya ingat. Tamat.

It was just as they feared, Kopokuwan slept and Leeng came to the house. He came quietly. While still far away, the chicken saw him. It went and scratched Kopokuran, but even tho it went as far as pecking at her eyes, she wouldn't wake up.

When Leeng got to the house he came in. Having entered, he saw two girls sleeping together who were [white] like cotton balls laying there. Kudingking came along with Leeng.

They didn't enter the bedroom, they sat on the end of the girls' shawls, and they arose as if awakened by a hundred people. When Kudingking sat down Kopokuwan also awakened. When she realized there were people there, she said, “Oh my, chicken, why didn't you awaken me?” She grabbed the chicken and threw it. “You are bad; you didn't obey,” Whereas the chicken was scratching her, and pecking her eyes and she did not awaken.

“Oh my dear,” said Leeng and Kudingking, “don't be shy, because we are going to marry you two.” “This situation having arisen, we have no choice but to accept, even if not yet ready,” said Ginggiriyo and Ginggiritay.

So then they got married. When they were married, that is as much as I remember. The end.

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