

<p style="text-align: center;">I Leeng om Yusak Kondoy</p> <p style="text-align: center;">Tinangon di Joyong Moroon Kg. Sinogindai, 2019-09-06</p> <p style="text-align: center;">Tinulis di Rosnah Nain, 2019</p>	<p style="text-align: center;">Leeng dan Yusak Kondoy</p> <p style="text-align: center;">Diceritakan oleh Joyong Moroon Kg. Sinogindai, 2019-09-06</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2020</p>	<p style="text-align: center;">Leeng & Yusak Kondoy</p> <p style="text-align: center;">Told by Joyong Moroon Sinoginday Village 2019</p> <p style="text-align: center;">English: James Johansson 2020</p>
<p>Waroo no ka. Pisasawo no di Leeng om Yusak Kondoy ka. Kopisasawo yoalo, sontoon keeri ot kinopisasawaan om liniyoton no i Usak Kondoy ka. Liniyoton po, sumpakon ka, sumpakon po liyaban tapi, liyaban tapi om agayaan no ka.</p> <p>Agayaan peeri, nakapayig nee Leeng do mogosun kabaranan. Dot minangadaw no i Leeng sid di Usak Kondoy dot, “Kodung ong kapayig oku oy raraan, kada no modsu silod sungoy, modsu koh sitid walay,” ka di Leeng ka. “O,” ka di Usak Kondoy ka.</p> <p>Dot nakapanaw i Leeng, siri no i Lintagu. “Songo i sawo nu oy Ondig?” ka di Lintagu. Om, “Ngg, nakapayig, mogosun,” ka di Usak Kondoy. “Akee losuan oy?” ka di Lintagu. Om, “Ngg amu-i. Om losuan oku poma nga minomoros i wawayoy dot, ‘Odung-ko modsu koh, kada no modsu silod sungoy, modsu koh sitid walay – waree gunsapow,’ ka di wawayoy,” ka di Usak Kondoy. “Naar oy Ondig, awasi ino,” ka di Lintagu ka. “O,” ka di Usak Kondoy kabaranan. “Nga ong modsu koh, peloon oku-i dikaw, maan ku-i ikaw koruangay ong modsu koh no ad sungoy,” ka di Lintagu ka. “O bo,” ka di Usak Kondoy kabaranan. Tu asee wookon oh koruang doalo, macam-ko tambaloy, i Lintagu no. Ba, minuli nee Lintagu ka.</p> <p>Kooli i Lintagu om losuan diino Yusak Kondoy. Ba minodsu nobo. Om podsu nga, iri no losuan</p>	<p>Pada suatu hari, berkahwinlah Leeng dan Yusak Kondoy. Selepas setahun mereka berkahwin maka mengandunglah Yusak Kondoy. Apabila Yusak Kondoy mengandung, tidak lama kemudian saratlah dia dengan kandungannya.</p> <p>Apabila kandungan Yusak Kondoy sudah besar maka pergilah Leeng mencari damar harum. Leeng telah berpesan kepada Yusak Kondoy, “Kalau abang tiada di rumah nanti, janganlah sayang mandi di sungai ya, sayang mandilah di rumah,” pesan Leeng. “Baiklah,” jawab Yusak Kondoy.</p> <p>Akan tetapi, sebaik sahaja Leeng pergi, datanglah Lintagu di situ, “Mana suami mu, kawan?” tanya Lintagu. “Tiada di rumah, dia telah pergi mencari damar harum,” jawab Yusak Kondoy. “Kau tidak rasa kepanasankah?” tanya Lintagu. “Mm, tidak juga. Kalau saya rasa kepanasan pun, abang sudah pesan, ‘Janganlah kau mandi di sungai, mandi saja di rumah, ada juga mambang air,’ pesan abang,” jawab Yusak Kondoy. “Eh, kawan, baguslah itu,” balas Lintagu. “Iya,” kata Yusak Kondoy. “Tapi kalau kau mahu mandi, beritahu saya, nanti saya temankan kau kalau kau mahu mandi di sungai,” kata Lintagu. “Baiklah,” balas Yusak Kondoy. Sebab Yusak Kondoy dan Leeng tidak mempunyai jiran selain daripada Lintagu. Lalu, pulanglah Lintagu.</p> <p>Setelah Lintagu pulang, tiba-tiba Yusak Kondoy rasa kepanasan. Oleh itu mandilah Yusak Kondoy. Akan</p>	<p>Once upon a time, Leeng and Yusak Kondoy got married. A year after they got married Yusak Kondoy became pregnant. She went thru the stages of pregnancy till her stomach was big.</p> <p>When her stomach was big, Leeng went looking for fragrant sap. Leeng told Yusak Kondoy, “While I am away dear, don’t bathe in the river, bathe here in the house.” “Alright,” said Yusak Kondoy.</p> <p>When Leeng had gone, Lintagu arrived and asked, “Where is your husband?” “He is out looking for fragrant sap,” said Yusak Kondoy. “Aren’t you hot?” asked Lintagu. “No, not really. Even if I was hot, warrior told me not to bathe in the river, rather in the house – there are water spirits.” “That sounds fine,” said Lintagu. “Yes,” said Yusak Kondoy. “But if you do go bathe at the river, let me know and I’ll accompany you,” said Lintagu. “Okay,” said Yusak Kondoy. She had no other companion; Lintagu was her neighbor. So then Lintagu went home.</p> <p>After Lintagu went home Yusak Kondoy got hot, so she bathed. After bathing she got</p>

no babanar. Pupuun po, tumos po, tumos kabaran i tumos, leed opo raa no tumos ka. Mm, losuan-i taatantu-i.

Adi ba, “O Ondig!” ka di Usak Kondoy ka. “Nokuro?” ka di Lintagu ka. “Des, losuan oku babanar. Modsu oku ad sungoy diti,” ka di Usak Kondoy ka. “Nunga, maay teekaw koruangay oy Ondig, kada kosusa,” ka di Lintagu ka. Adi, ongoy d̄fino kabaran yalo, pam̄anaw no.

Om podsu, asal ong nokopodsu no sid sungoy, na nolingos i losuan. Ba, nokotindal, manantapi no i Usak Kondoy, nga, “Kada po do manantapi oy Ondig,” ka di Lintagu ka, “ginit po siiti,” ka di Lintagu ka. “Nokuro tu guminit?” ka di Usak Kondoy ka. Om, “Aso-i bo, ginit po siiti,” kakaka.

Om polontoyido no i Usak Kondoy, minaan polongginito kaa dino, pinikuwo i longon, naan polongginito. Om poboobowongo di Lintagu, nga aa elaan ong songo po d̄fino pinakaayan di Usak Kondoy dot aso tataapi. Aa elaan ong songo kinososondoton.

Naa, siri no gisom d̄fino. Minuli no d̄fino i Lintagu tu aso no sino Yusak Kondoy. Onuwo no dialo i pakayan di Usak Kondoy, pakayo no. Om panganu no dot bantal do nikuwo id tiyan do monontian kabaran. Asal ong nokooli, modoy-odoy n̄ono i Lintagu kabaran dot monongko-“Kooy diti, oruol neeti,” kakaka. O, i monontian, oh aa-no leed gima monusu.

Adi, ba Yusak Kondoy po kabaran, aso oh kinoririkoton, aaku elaan sombo dot sori; onom

tetapi, semakin Yusak Kondoy mandi semakin itulah dia kepanasan. Pada mulanya, peluh yang keluar dari badannya hanyalah peluh biasa, tapi lama kelamaan darahlah yang keluar dari badan Yusak Kondoy. Sangat kepanasan.

Lalu, “Kawan!” panggil Yusak Kondoy. “Kenapa?” tanya Lintagu. “Aduh, saya sangat kepanasan. Saya mahu mandi di sungai,” kata Yusak Kondoy. “Baiklah kawan, mari saya temankan kau, jangan risau,” kata Lintagu. Jadi, Yusak Kondoy pun pergilah ke sungai.

Selepas mandi di sungai maka hilanglah rasa panas yang dirasa oleh Yusak Kondoy. Jadi, sesudah Yusak Kondoy naik ke darat maka dia memakailah kain sarung, tapi, “Jangan dulu kau pakai kain sarung, kawan,” tegah Lintagu, “kau bergayut dulu di sini,” tambahnya. “Kenapa pula harus bergayut?” tanya Yusak Kondoy. “Tiada apa-apa, kau bergayut dulu di sini,” paksa Lintagu.

Kemudian, Lintagu pun menggantungkan Yusak Kondoy dengan tangan yang telah disilangkan. Lalu, apabila Lintagu mengayunkan Yusak Kondoy, maka tidak diketahui di manakah Yusak Kondoy pergi dengan tidak berkain sarung. Entah di mana dia sampai.

Sampai di situ saja, Lintagu pun pulanglah sebab Yusak Kondoy sudah tiada di situ. Lintagu mengambil pakaian Yusak Kondoy lalu memakainya. Sesudah itu, dia mengambil sebuah bantal dan memasangkan pada perutnya sebab kononnya dia mengandung. Sepulangnya di rumah, Lintagu mengerang sambil berkata, “Aduh, sakitnya ini,” erangnya. Sebab dia ini mengandung dan tidak lama lagi akan bersalin.

Nah, berkenaan dengan Yusak Kondoy pula, entah di mana dia sampai; dia telah melintasi enam

very hot. At first it was sweating – just sweating. Later her sweat turned to blood. She was really overheated.

So Yusak Kondoy called out, “Friend.” “What is it?” asked Lintagu. “I’m really overheated. I’m going to bathe at the river.” “Okay, I’ll go with you Friend, don’t be troubled,” said Lintagu. So they went together to the river.

She bathed, and as soon as she had bathed in the river she got over feeling hot. She came to shore, and began putting on her sarong. But Lintagu said, “Don’t put on your sarong yet, friend; hang from here. “Why should I hang?” asked Yusak Kondoy. “No reason, just hang here,” she said.

Then Lintagu crossed her arms and hung Yusak Kondoy with her hands. Then she swung her and let go, and Yusak Kondoy plunged into the river somewhere, having no sarong on. I don’t know where she came down.

So that was the end of that. Lintagu went home to Yusak Kondoy’s house, since she was no longer around. She took her clothing and put it on. Then she took a pillow and stuffed it under her clothing to feign pregnancy. When she got there she began moaning. She was saying, “Oh the pain, this hurts.” That was because she was supposedly near giving birth.

As for Yusak Kondoy, she floated past six villages and landed in the seventh. She had

oh pomogunan notoliban, koturu om nokosondot nogi. Ba, pakayan nga aso, walay nga aso.

Panganu nôpo i Usak Kondoy kabarasan dot piniabpay no ot kayu; sukur-i ot taataap. Minanganu dot sansarabon kabarasan om mangay no pataapo. Dot monongkoruol no dîino di tiyan. Monongkoruol po di tiyan i Usak Kondoy kabarasan, om minodop-odop no dit minaan nôpo pokuwoo i kayu ka'a, piniabpay noope kayu, it korumakal.

Om pogodoy kabarasan Yusak Kondoy diti nga, “Soy, soy, soy,” ka dit sarow ka dot it norongow it minogodoy i Usak Kondoy, tu adarakan-i oh koopuod bo dati do poogodoy. Adi, lapas diri nosusu no Yusak Kondoy. Kosusu nopo Yusak Kondoy, kusay ot tanak.

Na, nakaa po diri, nosusu kabarasan, tuungag no ka i Usak Kondoy om impusaday no it tanak. Neempusadan-i kabarasan, minangan no boyuko. Adi nabayuk nopo, ka dialo, “Naru ku pod susundu ong boyukon indongon ku nopo i akang, nga oposik om mokianu dot takano,” ka di Usak Kondoy ka.

Om boyuko nôono kabarasan om babaray dialo, om kopolik ti tanak nga, “Idi, taakay oku takano, maakan oku,” ka dit tanak ka, dot agayo no diinee tanak. O, kurang-lobi i tumur dit tanak sid limo toon.

Adi, naa, noogu po diri, i walay daalo nga awasi dîino i walay do Usak Kondoy. Awawasi no saabat laa. Om ki-soosokot no Yusak Kondoy. Aaki elaan ong mantad siongo soosokot nga ki-soosokot no.

Jadi, it nokorikot bala Yusak Kondoy diri, di samping minamaal

buah kampung dan pada kampung yang ketujuh barulah dia jatuh mencecah. Padahal pakaian pun tiada, rumah pun tiada.

Yusak Kondoy hanya mengambil beberapa batang kayu dan menindih-nindihkan; asal saja ada atap. Dia mengambil daun sejenis tumbuhan lalu diletakkan sebagai atap. Padahal perutnya sudah mulai sakit. Apabila perutnya mulai sakit maka berbaringlah dia di atas kayu yang ditindih-tindihkannya itu.

Lalu, ketika Yusak Kondoy mengerang, maka, “Soy! Soy! Soy!” kata serindai ketika mendengar erangan Yusak Kondoy, sebab mungkin erangan Yusak Kondoy terlalu kuat. Setelah itu, selamatlah Yusak Kondoy melahirkan. Yusak Kondoy telah mendapat seorang anak lelaki.

Kononnya selepas melahirkan, bangunlah Yusak Kondoy lalu memotong pusat anaknya. Selepas pusat anaknya dipotong, Yusak Kondoy pun mengayunkannya. Dan ketika Yusak Kondoy mengayunkan anaknya, berkatalah dia, “Wahai kuasa ajaibku, apabila saya ayunkan buaian anak ini maka bila dia terjaga nanti dia akan meminta nasi,” kata Yusak Kondoy.

Lalu, apabila Yusak Kondoy mengayunkan anaknya dan membacakan manteranya maka ketika anak itu terjaga, “Ibu, berikan saya nasi, saya mahu makan,” pinta anaknya. Kini anak itu sudah besar. Umurnya lebih kurang lima tahun.

Nah, sesudah demikian, rumah Yusak Kondoy pun kini sudah baik. Agak baiklah sedikit. Dan Yusak Kondoy pun sudah ada pakaian. Entah dari mana pakaiannya datang, tapi sudah ada pakaian.

Jadi, rupanya semenjak Yusak Kondoy sampai di situ, di samping

no clothing and no house.

She took some sticks and laid them across one another, making a roof of sorts. She put some leaves on top of it to make a roof. Then she started having birth pangs. Then she laid down on sticks she had laid across one another as a roof.

Then she began groaning. Meanwhile the water spirit said, “Ouch, ouch, ouch,” upon hearing Yusak Kondoy groaning because she was groaning so extremely loudly. Then Yusak Kondoy gave birth to a boy.

After he was born Yusak Kondoy sat up and looked at the child. She cut the umbilical cord. After that she cradled him. When he was in her arms, she said, “May my supernatural powers extend. When I cradle my son, when he awakens he will ask to eat rice.”

So she rocked him and spoke mantras to him, and when he awakened, he said, “Mother, give me rice, I want to eat.” He was already big, maybe the size of a five year old.

Sometime after that, Yusak Kondoy’s house was somewhat better. A bit improved. And she had clothing. I don’t know where she got it, but she had clothing.

Since the time Yusak Kondoy had arrived at that

dit iyonon yo om pinatanom do tobu. Jadi, it tobu dit tinanom nogi di Usak Kondoy dit aa-po nosusu om it agayo nee tanak, poongopian nee tobu ka. Song-yawo-yaw no ot wusak, bidaw; ki-bidaw nee tobu ka.

Adi, wawaro ot tumalib ot tulun, maangapi dit tobu ka, tu tuuwan dit mantad sid minogosun. Adi ngam-ngaam dot sirid tobu it tatanak om tinumalib i Leeng. Adi, mooponiw it tatanak di tobu. “Ay, anak,” ka di Leeng, “ki-tobu koh,” ka. “Oo,” ka dit tanak ka. “Kawasa-i gaam inong mokianu do song-langod?” ka di Leeng ka. “Ay, kawasa-i bo, nokuro ma tu amu. Ogumu-i ot tulun do monguus diti do tumalib,” ka di dit tanak ka.

“Adi, nunu oh ngaran no tobu dino?” ka di Leeng ka. “Iti nopoy maman oh ngaran ti tobu diti, tobu toliban lopusan, podtoliban mangayow, podlopusan manangkoy, tobu di Wonito,” ka di tanak ka. “Ay,” ka di Leeng ka, “nar, awawasi neeno obo ngaran do tobu. Aaku insan korongow dinoy anak-anak no ngaran do tobu,” ka di Leeng ka. “O, ino-no beeno ngaran oy maman,” ka dit tanak ka. Na, minanganu no bee Leeng, linumombus no.

Nunu oh mangan nu, osodu pee Leeng, orongow no di Leeng dot kokoruduon di Lintagu dot mogodoy. “Ay,” ka di Leeng, “norualan no i raraa do tiyan. Awasi tu nokosupan ku po dot monusu i raraa,” ka. Om minsosomok i Leeng, “Ngoy, ngoy, ngoy, ngoy, ngoy,” ka di Lintagu. Opuan no di Lintagu dot siri nee Leeng sid natad, iri no monotos no dot, “Ngoy, ngoy, ngoy diti, oruruol neeti!” kaaka.

dia membuat tempat tinggalnya, dia juga telah menanam tebu. Tebu yang ditanam oleh Yusak Kondoy sebelum dia bersalin dahulu dan kini anaknya sudah besar, tebu itu sudah boleh dituai. Bahkan bunga tebu itu pun sudah berliuk-liuk; tebu itu sudah berbunga.

Jadi, setiap kali ada orang yang lalu di sana, akan singgah mengambil tebu itu, sebab mereka kehausan semasa pergi mencari damar harum. Nah, kebetulan pada masa itu anak itu berada di tebu dan Leeng lalu di sana. Anak itu sedang mengupas tebu. “Hai, anak,” sapa Leeng, “kau ada tebu,” pujiannya. “Iya,” jawab si anak. “Bolehkah minta seruas tebu itu?” tanya Leeng. “Boleh bah, kenapa pula tidak. Ramai juga orang yang makan tebu ini ketika mereka lalu di sini,” jawab si anak.

“Apa nama tebu itu?” tanya Leeng. “Nama tebu ini adalah, tebu laluan tembusan, tempat melalui ketika pergi mengembara, tempat tembusan manangkoy, tebu si Wonito, pakcik,” balas si anak. “Eh,” kata Leeng, “baik sekali nama tebu itu. Pakcik tidak pernah mendengar nama tebu itu, anak-anak,” katanya. “Iya, itulah nama tebu ini, pakcik,” balas si anak. Oleh itu, Leeng pun mengambil tebu itu lalu meneruskan perjalanan.

Nah, ketika Leeng masih jauh, erangan Lintagu yang berupa ratapan sudah kedengaran. “Alamak,” kata Leeng, “perut sayang sudah sakit. Nasib baik saya sempat pulang semasa sayang mahu bersalin,” katanya. Lalu, ketika Leeng sudah hampir sampai, “Aduh, aduh, aduh, aduh, aduh,” erang Lintagu. Makin lagi bila Lintagu tahu bahawa Leeng sudah berada di perkarangan rumah, semakin itulah dia mengerang, “Aduh, aduh, aduh, sakitnya ini!” erangnya.

place, she had built a dwelling and planted sugarcane. The sugarcane which she had planted from before giving birth till the time her son was bigger could now be harvested. The sugarcane had flowers that swayed in the wind.

There were people who would pass by, being thirsty from searching fragrant sap. Her sugarcane was precisely there where people passed by, children and also Leeng. Yusak Kondoy’s son was chewing the sugarcane. “Hey kid,” said Leeng, “do you have sugarcane?” “Yes,” said the boy. “May I ask for one section of sugarcane?” said Leeng. “Sure, why not? Lots of people who pass by chew this sugarcane,” said the boy.

“What is the name of that sugarcane?” asked Leeng. “Uncle, the name of this sugarcane is ‘passage-pass-thru, penetration-passageway Wonito sugarcane’,” said the boy. Leeng said, “Wow, that’s a great name for sugarcane. I’ve never heard that name for sugarcane.” “Yes, that’s the name, uncle,” said the child. Leeng took a piece and walked on.

When Leeng was still far from his house, he heard Lintagu’s mourning groans. “Hey?” said Leeng, “my wife is having birth pangs. It’s fortunate that I got back for the birth. When he got near, he heard Lintagu saying, “Oh, oh, oh, oh, oh, oh.” She did it all the more when she realized Leeng was there in the yard, saying, “This hurts so much!”

Indakod i Leeng kabaran, om sumuaw it tongo tasu dit paaganu, i londuk, om kinaman di Leeng kabaran do mingtandang, pingtiban. O tu gumagaw. “Kada kow-i song-susuaw,” ka di Leeng ka. “Nokuro koh dino oy raraa?” ka di Leeng ka, Om, “Ades, ongualan oku babanar do tiyan. Nga aaku elaan iti oy wawayoy oh kooruol ti tiyan ku diti tu susuway oh kooruol ti tiyan ku diti. Indarama aa-i monusu, indarama oruol. Nga usaasaa'oku poy wawayoy,” ka. Modop-odop kabaran; aa-i tumungag.

Adi, waro kabaran it tiiso it numbur duwa it sopol di Leeng om i Usak Kondoy. Maay no kabaran tinongo iri, pongongoy do bobolijan. “Mm,” ka di Lintagu ka, “amu-i muuru boy wawayoy om monginloow do bobolijan, yoku-i-yoku ot momurineet,” ka di Lintagu ka. “Ay naa,” ka di Leeng, “om kukuoyon nu obo do momurineet ong orualan koh babanar oy raraa?” ka di Leeng ka. “Ngg, logooton ku-i,” ka di Lintagu kabaran.

Ba, mangay no loowo i wogok, mangay no kabaran poontoro. (Aku elaan ong nunu ot rineet di Lintagu, aso-i oh rineet di Lintagu.) “O, toboko-i nōono pogi oy wawayoy tu nopupusan ku no,” ka di Lintagu ka.

Boyo po om Yusak Kondoy om i Wonito diri, (i Wonito oh ngaran dit tanak, tu it “tobu di Wonito,” ka gima, na i Wonito oh ngaran dit tanak.) sinumusuut yoalo di Leeng. Ka dit tanak, “Idi, idi,” ka, “sumusuut kito dit di maman.” “Nunu maan oy Oto do sumusuut?” ka dit tidi. Ka dit tanak, “Mm, sumusuut kito-i bāanar. Tay, aa-nu po gaam nelaan? Patayon di amo i sopol duyu di amo diri. Yaamo beeri tinumalib di beenoy diri,” ka di Wonito. “Ngg, na aakii dino

Lalu, naiklah Leeng ke rumah, dan ketika anjing-anjing pemburunya datang menemuinya, Leeng akan menendang dan memotong. Sebab dia susah hati. “Jangan kamu suka-suka menemui saya,” kata Leeng. “Kenapa dengan kau itu sayang?” kata Leeng. “Aduh, perut saya sangat sakit. Tapi ‘bang, saya tidak tahu kenapa jadi begini, lain sangatlah rasa sakit perut saya ini. Tidak pula saya mahu bersalin, tapi sakit pula. Tapi ‘bang, tolong buat upacara penyembuhan untuk saya,” kata Lintagu. Dia berbaring saja, tidak mahu bangun.

Jadi, kononnya ada seekor babi nombor dua yang sebaya dengan (umur pekahwinan) Leeng dan Yusak Kondoy. Leeng memanggil babi itu dan memanggil bomoh. “Mm,” kata Lintagu, “tidak perlulah panggil bomoh ‘bang, saya sendiri saja yang membacakan mantera,” katanya. “Eh, sayang,” kata Leeng, “bagaimana sayang mahu membacakan mantera kalau sayang sangat kesakitan?” kata Leeng. “Biarlah saya usahakan juga,” kata Lintagu.

Lalu, dipanggillah babi itu kemudian diikatkan. (Saya tidak tahu apa ayat mantera Lintagu. Tiada ayat manteranya.) “Baiklah, abang sembelihlah, saya sudah selesai bacakan mantera,” kata Lintagu.

Berkenaan dengan Yusak Kondoy dan Wonito pula, (nama anak itu ialah Wonito, sebab, “Tebu si Wonito,” dia kata, nah nama anak itu ialah Wonito.) mereka telah menyusuli Leeng. “Ibu, ibu, mari kita menyusuli pakcik,” kata si anak. “Oto, untuk apa pergi menyusuli?” tanya si ibu. “Kita menyusul saja. Tengok, ibu belum tahu lagikah? Ayah akan menyembelih babi milik ibu dengan ayah. Ayahlah yang lalu di sini tadi ‘tu,” kata Wonito. “Mm, tidak mahulah, bikin malu,” kata Yusak Kondoy, “tidak perlulah. Ibu

Leeng went up into the house and his hunting dogs greeted him, but Leeng kicked them and slashed them, being so worried. “Don’t come up to me,” said Leeng. “What’s the matter dear?” Lintagu said, “Oh my, my stomach really hurts; it is a different sort of pain. I don’t know what my stomach pain is because it’s a different sort of pain. Strangely I’m not giving birth and yet my stomach hurts. Do a healing ceremony for me, warrior.” She laid down and did not get up.

They had a pig that was born about the time of Leeng and Yusak Kondoy’s marriage. He called it, and called the witchdoctor. Lintagu said, “Warrior, there is no need to call the witchdoctor, I’ll just do the chanting myself.” Leeng said, “How are you going to do the chant when you are hurting badly dear?” She answered, “I’ll just slowly work thru it.”

He called the pig and tied it up. (I don’t know what chant Lintagu did – she didn’t do a chant.) “Warrior, stab the pig, because I have finished,” said Lintagu.

As for Yusak Kondoy and her son named Wonito, they followed Leeng home. (Wonito was her son’s name.) The boy said, “Mother, mother, let’s follow the uncle.” “Why should we follow him son?” asked his mother. “Let’s just follow him for no reason. Don’t you know yet? Father is going to kill your pig. It was father who passed by,” said Wonito. “Uh, I don’t want to do that because it is embarrassing. Let’s not. I know it was him, but let’s not go,”

kamaamalu,” ka di Usak Kondoy, “koyon-i bo,” ka., “Yoku nga nelaan ku no nga kokooyon-i ino,” ka di Usak Kondoy. “Ay amu, maya kito. Orubat iri ong aa-kito koompit di wogok,” ka di tanak.

Naa, susuut no diino iri. Korikot sid pintangaan di ralan, pongupu yalo do korong. O minongupu i Usak Kondoy om i tanak doo i Wonito do korong, kulat, it oh sosoklat diri, i sumukot id watang. Naa, noponu i pataan ka. Asal ong nokorikot sid walay yo-Yusak Kondoy om i Wonito, minindakod no id tindud. Nowit it kulat.

Adi, nagaras no kabarasan di Leeng i wogok. “Ino nopo oy wawayoy, ah poo gugulingan da poo ku sampaping, ah sampaping ah poo gugulingan da sampaping ah poo ku. Ah kulit tikam ku. Ah longon gugulingan da longon ku, ki-duduwo da longon. Paabpayan ku da longon ku dat orualan oku babanar dat tiyan ku. Khoy, khoy, khoy diti,” ka kabarasan. “At tulu bantal ku, inot koyuwan neenot maan rapao,” ka di Lintagu. Ba, “O,” ka di Leeng.

Minangan nobo di Leeng imoyo'o kikiawi iri. “Adi, sosodoy, maan no peekamo dogon inot kulit no solot, om pootodon no siti ino tongo po'o. Tu kodung ong aaku ino ogugulingan, paabpayan, oruol babanar ah tiyan ku,” ka di Lintagu ka. Adi, “O,” ka di Leeng.

Korikot nopo dit sodoy, maay no kakaro iri i kulit om paadadapay no. Na ii-nopo i sampaping i poo, i sampaping i poo di Lintagu, i tiiso sid sampaping, it tongo longon. Nawaya kiawi. It tulu nulunanan. “Ino no suul ku,” ka di Lintagu.

pun tahu juga tapi biarlah itu,” kata Yusak Kondoy. “Ah, tidak. Kita mesti ikut. Betapa sayangnya itu kalau kita tidak mendapat bahagian dari babi itu,” kata Wonito.

Oleh itu, pergilah mereka menyusul. Sesampainya di tengah jalan, mereka telah mengambil sejenis kulat. Yusak Kondoy dan Wonito telah memetik sejenis kulat yang berwarna coklat. Kulat itu melekat pada batang kayu mati. Nah, sekutan itu penuh dengan kulat. Sebaik sahaja sampai di rumah, naiklah mereka di atas loteng. Mereka telah membawa kulat itu.

Leeng sudah pun menyembelih babi itu. “Abang, paha babi itu jadikan tempat saya meletakkan paha saya sebelah menyebelah. Kulitnya adalah tikar saya. Lengannya kiri dan kanan adalah tempat saya meletakkan lengan saya. Tempat saya meletakkan lengan saya pada waktu perut saya sangat sakit. Aduh, aduh, aduh ini,” kata Lintagu. “Kepalanya adalah bantal saya, badannya saja yang akan dimasak,” kata Lintagu. “Baiklah,” balas Leeng.

Leeng menuruti semua permintaan Lintagu. “Jadi, malam nanti, abang letakkanlah kulit itu di tempat tidur saya dan hantarlah paha-paha itu di sini. Sebab kalau saya tidak buat semua itu, perut saya terlalu sakit,” kata Lintagu. “Baiklah,” kata Leeng.

Apabila tiba pada malam hari, Leeng pun membentangkan kulit itu untuk Lintagu meletakkan badannya. Berkenaan dengan paha kiri dan kanan, telah dijadikan tempat Lintagu meletakkan pahanya sebelah menyebelah. Begitu juga dengan lengan. Semuanya Leeng buat sesuai dengan permintaan Lintagu. Kepala babi itu juga telah dijadikan tempat Lintagu meletakkan kepalanya. “Itulah hadiah saya,” kata Lintagu.

said Yusak Kondoy. “Yes we must follow him. It would be a shame to not get in on the pig,” said the boy.

So in the end they followed him. When they got part way there she picked some mushrooms. Yusak Kondoy and her son picked brown mushrooms that were growing on a log. They filled their basket. When Yusak Kondoy and son arrived at the house, they went into the pigpen, bringing the mushrooms.

Leeng has already slain the pig. Lintagu said, “Warrior, here’s what I want. The thighs of the pig will be my thigh rest for each side. The hide will be my rug. The fore legs will be my arm rests for both arms. I will rest my arms there when my stomach really hurts. Oh, the pain, the pain.” “Yes,” said Leeng.

Leeng went along with everything she said. “Tonight, lay that hide from the body where I sleep, and put the thighs here. Because if all of that is not done, my stomach will be in great pain,” said Lintagu. “Alright,” said Leeng.

When night came, Leeng laid out the hide for Lintagu to lay on. One of the thighs was under Lintagu’s thigh, and the other under her other thigh. Everything was followed. The pig’s head was her pillow. “That is what is special for me,” said Lintagu.

Adi, “Naansak no it rinapa oy wawayoy?” ka di Lintagu ka, om moogodoy dot, “Khoy, khoy, khoy, khoy diti oy wawayoy, oruruol neeti. Naansak noy wawayoy i rinapa oy? Witilon oku,” ka. “Rupa ku nga nosimban, dolow ku nga nosimban. Susuway ti padsakit ku diti,” ka di Lintagu ka. Naa, “Ay amu po naansak,” ka di Leeng. “O, kodung ong aansak, sookon no sid bisin, om paawatón po ad tindud, pototomison po,” ka di Lintagu ka. “O,” ka di Leeng ka.

Ba, naansak nopeeri, minaan nobo suuto i boros di Lintagu. Adi, mangay neeri sooko di Leeng om posuwango no sid bisin. Gumu kudik di suwang di lonjong, nisuwang kiawi sid bisin, niatag sid tindud.

Na, nakaatag peeri, “Idi, idi,” ka di Wonito, “onuwó ki teelot rinapa, gontian diti kulat,” ka. “Ay, koyon-i,” ka di Usak Kondoy ka, “koyon-i oy akang,” ka. “Maayo no, orugi kito obo. Tay, at tongo kulit at tongo po’o, tongo longon, tulu nga silo kiawi. Oontung i Lintagu dot mangakan, iseeso mangakan,” ka., “Intangay ilo ong kosurung iitiyo diti nga aa-no koompit i amo,” ka.

Onuwó no di Wonito tit pata’an, tuntugo i kulat, posuwango kiawi sid pata’an it rinapa. Om posuwâango no it kulat sid bisin, noponu kawagu i bisin. Na, oleleed iri kabarasan, “Ng, oy wawayoy, onuwó nôono ka i rinapa diri, kalu ong atatamis nôoneeri. Witilon oku,” ka di Lintagu ka. Rawato no di Leeng.

Om rawato kabarasan om pataako nga, “Ngg ngg, ngoy ngoy ngoy ngoy oy wawayoy, nokuro nôono iti rinapa diti tu kunamon ku moongorut, tolónon ku olongolow,” ka di Lintagu ka. Adi, “Ngg taw no,” ka di Leeng

“Abang, sudah masaklah lauk itu?” tanya Lintagu diiringi dengan erangan, “Aduh, aduh, aduh, aduh, sakitnya ini, ‘bang. Sudah masaklah lauk itu? Saya lapar,” katanya. “Muka saya pun berubah, suara saya pun berubah. Lain sangatlah cara saya sakit ini,” kata Lintagu. “Belum masak lagi,” balas Leeng. “Baiklah, kalau sudah masak nanti, abang masukkan dalam besin, dan simpan dulu di atas loteng, sejukkan dulu,” pesan Lintagu. “Baiklah,” balas Leeng.

Apabila lauk sudah masak maka Leeng pun menuruti pesan Lintagu. Leeng menyauk lauk itu lalu memasukkan ke dalam besin. Sedikit sebanyak isi periuk itu semuanya dimasukkan ke dalam besin, lalu disimpan di atas loteng.

Nah, sebaik sahaja lauk itu disimpan di atas loteng, “Ibu, ibu,” kata Wonito, “mari kita ambil lauk itu dan gantikan dengan kulat ini,” katanya. “Eh, jangan,” tegah Yusak Kondoy, “janganlah ‘nak,” tambahnya. “Marilah, nanti kita rugi. Tengok, kulit semua, paha, lengan dan kepala semuanya di sana. Untunglah Lintagu makan seorang saja,” kata Wonito, “tengoklah nanti kalau ayah hidangkan ini, ayah tidak dapat bahagian,” katanya.

Wonito mengambil sekutan dan ditumpahkannya kulat itu, lalu memasukkan semua lauk itu ke dalam sekutan. Sesudah itu dia memasukkan pula kulat itu dalam besin maka besin itu penuh semula. Nah, beberapa lama kemudian, “Ng, abang, abang ambillah lauk itu, mungkin sudah sejuk, saya lapar,” kata Lintagu. Lalu, Leeng pun mengambil lauk itu.

Selepas Leeng mengambil lauk itu dan diberikan kepada Lintagu, “Alamak, aduh, aduh, aduh, aduh, aduh abang, kenapa dengan lauk ini, saya kunyah pun berbunyi, saya telan pun berhingus?” kata Lintagu. “Entahlah,” balas Leeng. “Kau

“Is the meat cooked, warrior?” asked Lintagu. Then she moaned and groaned, saying “This really hurts, warrior. Is the meat cooked? I’m hungry. My face has changed, my voice has also changed. My disease is strange,” said Lintagu. “It’s not yet cooked said Leeng. “When it is cooked, scoop it into a basin and put it in the ceiling storage to cool.” “Alright,” said Leeng.

When it was cooked, he did as Lintagu requested. Leeng scooped it all into a basin, and put it in the ceiling storage.

When it was up there, Wonito said, “Mother, mother, take that meat and replace it with these mushrooms.” “No, let’s not do that,” said Yusak Kondoy. “Don’t do that.” “Let’s do it or we’ll miss out. Look at the skin from the thighs, and front legs. The head is also there. Lintagu is lucky, eating by herself. If father serves this later, he won’t have any for himself.”

Wonito took the basket, poured out the mushrooms, and put all the meat in the basket. Then he put the mushrooms in the basin. Some time thereafter Lintagu said, “Warrior, bring the meat to me, it may be cooled down by now. I’m hungry.” Leeng took it down.

He took it down and gave it to her. Lintagu said, “What is the matter with this meat, warrior? When I chew it it makes a sound, and I get snot when I swallow it?” “I don’t know,” said Leeng. “You are

ka. “Na sumakit koh babanar diti oy raraan,” ka. “Kodung ong ino oy raraan tu ugu koh no dino ino, na sumakit koh,” ka. “Ay tumogom oku nogi diti babanar oy wawayoy. Aaku elaan ong nokuro iti tu ugu diti oh kerasaan ku ti rinapa diti,” ka.

Adi, naa boboyo-i, potuntugo di Leeng. Na, Yusak Kondoy nopo om i Wonito diti, naan daalo owito muli i rinapa.

Na, adi korikot dit susuwab kabarasan, “Mangay oku no usa’o diti oy wawayoy tu tumogom oku diti babanar,” ka di Lintagu. “Sumagayan babanar ah rasa ku. Itit monontiyen oku nga kon-i-ko ginumayo, kumukus nogi, kumodok nogi,” ka di Lintagu.

Na, warot iso po ot sopol daalo kabarasan dot m̄ilalayuk oh rumbiyo sid solot ka. It kenduwo no rumandang oh tuwa, rumandang no tuwa di rumbiyo ka. Na, maay no loowo di Leeng iri kabarasan nga ino neeno kootiindal sid Indaaton kabarasan dot monginlolobuw ti wogok do rumandang no tuwa do rumbiyo ka sid solot.

Ba, kodung ong nokorikot, mangay no kabarasan agatay i wogok, om iri-iri tu i Lintagu-i i Lintagu oh momurineet. Na, boyo po dit apat neenan i kuku om songinan it tulu dit wogok keeso, naawi di Lintagu mangakan do nosuwaban.

Adi, m̄igogogol nopo i tasu kabarasan, na monotos no mogodoy i Lintagu, “Intaay pat tasu, naawi no maakan tit gugulingan ku,” ka di Lintagu ka. Ino neeno ot iso po ot tasu dot noogol, naawi di Leeng dot mamatay.

sangat sakitlah itu sayang,” kata Leeng. “Kalau sudah begitu, memang sayang sakitlah itu,” kata Leeng lagi. “Memang saya sakit sangat ini ‘bang. Saya tidak tahu kenapa lauk ini saya rasa begini,” kata Lintagu.

Oleh kerana demikian maka dengan tidak semena-mena Leeng membuang lauk-lauk itu. Nah, berkenaan dengan Yusak Kondoy dan Wonito pula, mereka telah membawa pulang lauk itu.

Apabila tiba pada keesokan harinya, “Buat lagi upacara penyembuhan untuk saya ‘bang, sebab saya sangat sakit ini,” pinta Lintagu, “rasa tidak baik saya ini makin berterusan. Kandungan saya ini pun bukannya membesar malah mengecil pula,” kata Lintagu.

Jadi kononnya, ada satu ekor lagi babi mereka yang sudah tumbuh pokok rumbia di belakangnya. Bahkan buah rumbia itu sudah dua kali gugur. Lalu, Leeng pun memanggil babi itu, dan babi itu pula baru sahaja keluar daripada mandi di sungai Tindaaton, dengan belakangnya yang sudah ditumbuhi dengan pokok rumbia yang sudah dua kali buahnya gugur.

Sebaik sahaja babi itu datang, Leeng pun mengikat babi itu, dan sama halnya juga sebab Lintagu sendiri yang membacakan mantera. Berkenaan dengan pasangan paha, lengan dan juga kepala babi yang pertama, sudah habis dimakan oleh Lintagu dalam masa satu malam sahaja.

Jadi, apabila anjing-anjing berkelahi, berhabislah Lintagu mengerang dan berkata, “Abang tengoklah anjing itu, mereka sudah habis makan tempat saya meletakkan lengan dan paha saya,” katanya. Maka itulah sebabnya tinggal satu ekor sahaja anjing yang ada sebab telah habis dibunuh oleh Leeng.

very sick, dear. That may be the reason, because you are so sick.” Lintagu said, “I’ve got a bad fever, warrior. I don’t know why it is that the meat makes me feel this way.”

Then Leeng decided to throw out the “meat”. Yusak Kondoy and Wonito brought the meat home.

On the next day Lintagu said, “Have a ritual healing done for me because I’m really sick. What I’m feeling is getting worse. My pregnancy is not getting bigger, but is shrinking instead.”

They had one more pig on whose back a sago tree had grown. The sago had already fruited two times, and fallen off two times. Leeng called that pig, but it had just come out of wallowing in the Tindaaton river, along with the sago tree on its back that had twice fruited and had the fruit fall.

When it got there, he tied up the pig, and it was going to be the same routine because Lintagu herself was going to do the ritual chanting [and not a witchdoctor]. As for the four legs and the head [of the first pig], Lintagu had eaten them all in one night.

The dogs were fighting, and Lintagu was going all-out groaning. She said, “Look at those dogs; they have eaten up my arm rests. That is why Leeng killed all the dogs but one.

Na, korikot no diino i koduwo, nga iri-i tu nelaan-i do-Yusak Kondoy, minongoy-i yo-Yusak Kondoy. Nga ino-i ino, tu maan-i di Lintagu pokisuulo it tongo longon, it tongo takod, it tongo tulu, tongo kulit dit solot.

Na, mîinongoy no kabarasan yo Usak Kondoy, iri nga minagajang-i yo-Yusak Kondoy do kulat, om minindakod no sid sawat. Ugu-i-ko-ugu diri tu rinapa i koyuwan. Adi, naa naansak nopeeri, minaan no paawato, gontiy di Usak Kondoy om i Wonito dot kulat.

Om akano di Lintagu kabarasan it rinapa nga, “Nokuro-i iti tu ugu diti? Titikid ti rinapa nga ugu diti nopo. Kunamon ku nga moongorut, tolonon ku nga olongolow,” ka di Lintagu ka. “Ay, nokuro keeno tu tirad keenot rinapa dino, titikid nga irad keeno,” ka di Leeng ka.

O, indakod i Leeng sid tindud mogintong. Nunu kineentangan di Leeng dot i Usak Kondoy om i Wonito siri. “Nay oy amo, sampay naawi nu no at sopol dikoo di idi dot mamatay, dot i Lintagu ah mangan nu usaa, uuti toobo iidi,” ka di Wonito ka. “Isay kee pinongonuwan nu do tobu diri? Yoku oh beeri. I Wonito oh ngaran ku,” ka.

“Ay, kada po dikaw siinoy Lilintagu, ikaw balaay ot ara’at,” ka di Leeng. “At tongo tasu nga naawi nu mamatay,” ka di Wonito ka. Tu i songinan po i tasu nga naawi di Leeng mamatay, tu it gumagaw babanar dit sumakit i Lintagu. “At songinan po sopol duyu di idi nga naawi nu kiawi do mamatay. Nokuro tu miuboboyo koh? Lowong koy amo,” ka di Wonito ka. “Daapo dikaw,” ka di

Nah, ketika tiba pada babi yang kedua pun diketahui juga oleh Yusak Kondoy dan Wonito, dan kali ini pun mereka datang juga, dan sama halnya juga sebab Lintagu mahukan juga lengan, paha, kepala dan kulit belakang.

Jadi, datanglah Yusak Kondoy dan anaknya, dan kali ini pun mereka telah mengambil sejenis kulat, kemudian naik ke atas loteng. Dan begitu juga halnya sebab badan babi itu telah dimasak. Jadi apabila lauk itu sudah masak, maka disimpanlah di atas loteng dan Yusak Kondoy dan Wonito telah gantikan dengan kulat.

Ketika Lintagu memakan lauk itu, “Kenapa juga ini begini? Semua lauk ini pun begini, saya kunyah pun berbunyi, saya telan pun berhingus,” kata Lintagu. “Eh, kenapa juga lauk itu begitu, setiap kali pun begitu?” kata Leeng.

Oleh kerana demikian maka naiklah Leeng ke loteng untuk melihat. Alangkah terkejutnya Leeng ketika mendapati bahawa Yusak Kondoy dan Wonito berada di situ. “Tengok ayah, sehingga habis ayah sembelih babi milik ayah dan ibu padahal Lintagu yang ayah buatkan upacara penyembuhan. Ibu di sinilah,” kata Wonito. “Dengan siapakah ayah meminta tebu dulu? Sayalah itu. Nama saya Wonito,” kata Wonito.

“Cis! Awas kau sana Lintagu, kau jahat rupanya,” kata Leeng. “Anjing-anjing pun sudah ayah bunuh semua,” kata Wonito lagi. Sebab anjing yang tinggal seekor lagi pun sudah habis dibunuh oleh Leeng kerana dia risaukan Lintagu yang sakit itu. “Babi milik ayah dan ibu yang tinggal seekor lagi pun sudah habis ayah sembelih. Kenapa ayah menurut saja? Ayah bodohlah,” kata Wonito lagi. “Nanti kau, saya

When it came to the second pig, Yusak Kondoy also knew about it, and she came there. It was the same story; Lintagu tried to get all the best parts of the pig, the legs, the head, and the hide from the body.

So Yusak Kondoy came there. They once again stopped on the way and picked mushrooms, and then went up into the ceiling storage area. It was done the same, cooking the pig’s body. When it was cooked it was put up into the storage area, and Yusak Kondoy and Wonito replaced it with mushrooms.

When Lintagu ate the meat, she said, “Why is this like this? Every time I eat meat it’s like this. When I chew it it makes noise, when I swallow it it is like snot.” Leeng said, “Why is that meat like that? Every time it’s like that.”

Then Leeng climbed up into the ceiling storage area to look. There he saw Yusak Kondoy and Wonito. Wonito said, “Look father, you have finished off your pigs, killing them all. And you do healing rituals for Lintagu, and here is mother. Who did you get that sugarcane from? That was me. My name is Wonito.”

Leeng said, “You watch it Lintagu; now I see that you are evil.” Wonito said, “You have even killed your dogs.” For Leeng had even killed the one dog he had left because of worrying about Lintagu being sick. “The one pig you had left, you killed that last one. Why did you go along with that? You are stupid, father,” said Wonita. “You’re gonna get it kid when I

Leeng, “kendoo oku po,” ka.

Iri no, “Ngoy ngoy ngoy ngoy ngoy oy wawayoy, nokuro oku diino diti? Nunu ka mangan nu sino?” ka. “Mogintong oku nokuro tu ugu dino oh rinapa,” ka. “O, o,” ka di Lintagu ka, “elaan ku-i beeno, maan oku dika patayo. Tibason oku dikaw nga aaku-i matay.” O koolowong. “Tibason oku dikaw nga nokurong ah madi nu no oh ponibas nu dogon nga aaku-i matay. Ong got nogi ong polosuon nu at totobok, om isilong nu ad luwang da tolingo ku, nga insan ino no ong ‘rut’ ka, aaku-i matay,” ka di Lintagu. “Ong ‘nging,’ ka, matay oku,” ka di Lintagu. (Osumbang oh koolowong obo ong i Lintagu no.)

O, adi, “O, ino balaay oh kapatay dikaw,” ka di Leeng ka. “O, ino no kapatay dogon,” ka di Lintagu ka. “Aa mingaam dino bubuatan nu. Naawi nu nee sopol ya di raraa dot mangakan, asot taatantu nu, tasu nga nongo-patay ku,” ka di Leeng ka.

Ba, polosuo no di Leeng it totobok, dot osibarak bee tapuy tu i pinangarakanan di rinapa. Polosuo no kabarsan tit totobok, ombot oririnsak nee totobok om maay posilongo nga aaku elaan nokoontok di luwang ko nunu. “Akaa matay, akii matay,” ka di Lintagu. “Pololosuo po. Ong ‘nging,’ ka, matay oku,” ka.

Adi, polosuo di Leeng, “Ay nokuro koh dino tu aa-koh mamatay?” ka di Leeng ka. Om polosuo, om posisilongo kabarsan nga, “Matay oku! matay oku!” ka, om tinumanus-i, minatay.

turun dulu,” kata Leeng.

Lintagu pula, makin lagi tambah keras erangnya, “Aduh, aduh, aduh, aduh, aduh abang, kenapa dengan saya ini? Apa abang buat di sana itu?” erang Lintagu sambil berkata. “Saya mahu tengok kenapa lauk itu begitu,” balas Leeng. “Iyalah, saya tahu juga itu abang akan bunuh saya. Abang potong saya pun saya tidak akan mati,” kata Lintagu dengan kebodohnya. “Abang potong saya dengan menggunakan parang abang pun saya tidak akan mati juga. Tapi kalau abang panaskan dulu besi penyucuk dan abang tusukkan pada lubang telinga saya, tapi itupun kalau bunyinya ‘rut’, saya tidak akan mati juga,” kata Lintagu. “Tapi kalau bunyi ‘nging’, saya akan mati,” kata Lintagu. (Terlalu bodohlah kalau Lintagu ini.)

“Oh, benda itu rupanya yang dapat membunuh kau,” kata Leeng. “Ya, itulah yang dapat membunuh saya,” balas Lintagu. “Tidak sesuai dengan kelakuan kau. Kau telah habiskan babi milik saya dengan sayang, kau tiada guna, anjing pun telah saya bunuh semua,” kata Leeng.

Lalu, Leeng pun memanaskan besi penyucuk dengan api yang panas menyala sebab bekas tempat memasak lauk. Penyucuk pun dipanaskan dan apabila sudah terlalu merah, Leeng mengambilnya dan mencucukkannya tapi tidak tahu kena pada lubang telinga atau tidak. “Saya tidak akan mati, saya tidak akan mati,” kata Lintagu, “panaskan lagi. Kalau ia berbunyi ‘nging’, saya akan mati,” katanya.

Leeng memanaskan lagi, “Kenapa juga kau tidak mati-mati?” kata Leeng. Selepas penyucuk itu dipanaskan, Leeng pun menyucukkan ke lubang telinga Lintagu maka, “Saya akan mati! Saya akan mati!” jerit Lintagu, dan suaranya menghilang terus, dan


get down,” said Leeng.

Lintagu began groaning all the louder and said, “What is happening to me? What are you doing there, warrior?” Leeng answered, “I’m checking out what happened to the meat.” “I see,” said Lintagu, “I know what you are up to, you are going to kill me. Even if you slash me I won’t die.” She was so stupid. “Even if you use your best machete to slash me I won’t die. It would be better if you heat a poker and drive it into my ear, if I hear ‘rut’, I won’t die. If I hear ‘nging’ then I will die.” (Lintagu was absurdly stupid.)

“Oh, so that is what can kill you,” said Leeng. “Yes, that can kill me,” said Lintagu. Leeng said, “Your behavior is not right. You finished off all my pigs with you eating them. You behave recklessly. All my dogs have been killed too.”

So then Leeng heated up a poker with a raging fire, because it was where the meat had been cooked. So he heated up the poker, and when it was glowing red he drove it into Lintagu’s ear. (I don’t know if it went into the ear hole or what.) “I won’t die, I won’t die,” said Lintagu. “Heat it up more. If I hear ‘nging’ I will die,”

So Leeng heated the poker again. “What is it with you that you don’t die?” said Leeng. So he heated the poker more and pushed it into her ear, and she said, “I will die, I will die.” Then her voice faded out and she died.

<p>Napatay nopee Lintagu dīino dino, awawasi no yoalo sompisasawo songanak-anak. Oosay no yaalo dīino misasawo duwo di Usak Kondoy, om i Wonito nga osihat.</p> <p>Adi, iri no. Nokopisorumpung no yoalo ot gisom dot elaan ku. Minuli no dīino i Usak Kondoy. Nga iri po bo tu it napatay no it tongo pangayam daalo. Nga nousay no yoalo dot sompisasawo. Aa-no nokopitotongkiyad.</p> <p>Nakaa pom nakaa, noompus no.</p>	<p>matilah dia.</p> <p>Apabila Lintagu sudah mati, maka amanlah mereka suami-isteri, anak-beranak. Rumahtangga Leeng dan Yusak Kondoy sudah aman dan Wonito pun sihat.</p> <p>Jadi, itu saja. Setakat mereka dapat bersatu saja yang saya tahu. Yusak Kondoy pun pulanglah. Cuma saja, semua binatang peliharaan mereka telah habis dibunuh. Tapi rumahtangga mereka sudah aman. Tidak lagi berpisah-pisah.</p> <p>Begitu ceritanya. Tamat.</p>	<p>With Lintagu dead, their married life as a couple and their child was good. Yusak Kondoy and Wonito were also healthy.</p> <p>So that's how it was. When they had gotten back together that is as much as I know. Yusak Kondoy moved home. But their domestic animals had been killed. But they were at peace as a couple, and never split up again.</p> <p>So that's it. The End.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editor / <i>Penyunting Bahasa Kimarangang</i>: Rosnah Nain</p>		
<p> Creative Commons Attribution 4.0: Kimarangang.net 2020</p>		