

<p style="text-align: center;">It Tootontog</p> <p style="text-align: center;">Tinangon di Konsia Moroon Kg. Sinogindai, 2019-09-10</p> <p style="text-align: center;">Tinulis di Rosnah Nain, 2019</p>	<p style="text-align: center;">Gendang</p> <p style="text-align: center;">Diceritakan oleh Konsia Moroon Kg. Sinogindai, 2019-09-10</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2020</p>	<p style="text-align: center;">Drum</p> <p style="text-align: center;">Told by Konsia Moroon Sinoginday Village 2019-09</p> <p style="text-align: center;">English: James Johansson 2020</p>
<p>Waroo no kaka dilo. Pamakul nee Laki kaka. Om pamakul kabarasan i Laki, pinitukod do kosilaon om kotonobon kakeelo. Adi, nopongo nopeeri kabarasan, ba minuli nobo dīinee Laki.</p> <p>Jadi, orikot di susuwab kembagu kabarasan, aawal-awal po minamanaw nee Laki do manga'as kaka. Om intangay kabarasan di Laki nga okon-ko boroson ot dudupot tagayo, nokurong dudupot tokoodok nga asee sulung dit pakul di Laki. “Ay, nokuro ka dīino ti paapakul ku diti tu aso sumulung?” ka di Laki. Na, minūuli nobee Laki dot asot tootowit tu asee sulung.</p> <p>Adi, kōorikot no di susuwab keembagu kabarasan, ugu om irad diri tu minangan-i intangay di Laki it pakul yo. Nga orugi nee Laki tu asee sulung, nabalun no.</p> <p>Adi, wooy po di kotolu i tadlaw kabarasan, om intangay di Laki kabarasan nga nokopiintaanga i Laki om, okitanan no di Laki kabarasan dot tad-opo nga miguguyu nopee logodon dit pakul. “Ba,” ka di Laki, “bang benoy ki-palanuk oku,” ka di Laki. Om rikoto balaay di Laki nga gogoorong oh sulung, tontog. “Hay,” ka di Laki, “nunu nōono guna ku diti?” ka di Laki, “dot tontog. Kon-ko palanuk; tontog,” ka di Laki. “Nga nunu-i-nunu beeno nga onuwon-i beeno. Sagay sinumulung, ki-guna,” ka di Laki.</p> <p>Adi, maangay no dīino di Laki uyado. O nga kuoyon-i-kuoyon di Laki kabarasan do monguyad nga aa-i ooyad tu moginuod i tontog. Adi, ka di Laki, “Tontog tingkod,</p>	<p>Pada suatu hari, Laki telah pergi membuat tanjul. Apabila Laki memasang tanjul, panjang tanjulnya adalah memenuhi ruang dari timur dan ke barat. Sesudah tanjul selesai dipasang maka pulanglah Laki.</p> <p>Jadi, apabila tiba pada keesokan harinya, kononnya awal pagi lagi pergilah Laki untuk memeriksa tanjulnya. Ketika Laki memeriksanya, jangankan binatang yang besar, sedangkan binatang yang kecil pun tiada yang terjerat pada tanjul Laki. “Hai, apa kena dengan tanjul saya ini tiada yang terjerat?” kata Laki. Lalu pulanglah Laki dengan tangan kosong sebab tanjulnya tiada hasil.</p> <p>Jadi, setibanya pada keesokan harinya lagi, seperti sebelumnya Laki pergi lagi memeriksa tanjulnya. Tapi hal itu hanya memenatkan Laki sebab tanjulnya tidak juga berhasil.</p> <p>Jadi, apabila tiba pada hari yang ketiga, dan Laki pergi memeriksanya, maka ketika Laki sampai di tengah-tengah tanjulnya, dia mendapati joran tanjulnya bergoyang dengan kuat. “Hah,” kata Laki, “hari ini saya ada pelanduk,” katanya. Lalu Laki mendatangi tanjulnya, tapi apa yang terjerat adalah gendang. “Hei,” kata Laki, “apalah guna saya ini? Sedangkan gendang,” katanya. “Tapi apapun dia, ambil sajalah. Oleh kerana dia masuk pada tanjul, maksudnya berguna,” katanya.</p> <p>Lalu, Laki pun membuka ikatan tanjulnya. Akan tetapi, walau bagaimana pun Laki membuka tanjulnya tidak juga dapat sebab gendang itu meronta. Jadi, kata Laki,</p>	<p>Once upon a time, Laki made a snare trap. He made the snare trap, he braced in on the east and west sides. When he was done he went back home.</p> <p>The next day Laki set off very early to check his trap. When he looked, not to speak of big animals, there was not so much as a small animal that had been caught in his snare trap. “What’s wrong with my snare trap that nothing goes into it?” said Laki. So he went home empty-handed because he had caught no animals.</p> <p>When the next day arrived, it was the same story. Laki went and checked his snare trap and nothing was in it so he felt let down.</p> <p>On the third day Laki checked his snare trap. He got near it and he saw that the spring-sapling was moving all over the place. “Okay,” said Laki, “today I’ve got myself a mouse deer.” When he got to it he had caught a drum (musical instrument). “Oh no,” said Laki, “what is the use of this. It’s not a mouse deer, it’s a drum. Still, no matter what I’m taking it. It got caught because it has a use.”</p> <p>So then Laki tried to untie it. But no matter how much Laki tried to untie it he couldn’t accomplish it because the drum was moving about. So Laki</p>

raa'on teekaw dot iso manuk," ka. Aa-i, iri no moginuod nee tontog. Adi, "Tontog tingkod, raa'on teeka dot turu oh manuk," ka. Aa-i, moginuod nogi ti tontog. "Tontog tingkod, raa'on teeka dot turu oh wuru," ka. Na, baru nogi dîino om mad-ko niontor-i ti tontog. Madaada dîino, mâangay no dîino di Laki uyado kabarasan iri.

Adi, nowuyad nopo di Laki, "Na nunu oh guna diti?" ka di Laki. Om maay koritiko di Laki kabarasan, nga baanan dot takanan kabarasan ot linumo'o mantad sid tontog. "Ay, mm ki-guna-i balaay iti," ka di Laki. Mâangay no koritiko keembagu di Laki nga baanan do rinapa; dot kokoorot nopo dot tawi ka. "Ay naa awasi. Bang benoy noontung oku. Waro ku mang palanuk oh sinumulung tit pakul ku aaku-i noontung," ka di Laki. "Kodung ong iti, noontung oku," ka di Laki. Na, pagka bo om wilton bee Laki, pangakan po dîinee Laki. Adi, nobobos nopee Laki do mangakan, minuli no dineeri.

Adi, nunu po ong Yoduw diti, osodu pee Laki kabarasan papataron no kaka. "Ay bang benoy, ki-towit i Laki," ka di Oduw. Tu ookud nee Laki do mamabo dit tontog. Om korikot nga okon-i-ko dudupot, tontog ti binabo di Laki. "Ngg, nar oy Laki, nunu oh guna nu do tontog?" ka di Oduw. "Ngg nar oy Oduw, awasi ti tontog diti," ka di Laki. "Waro ku ma ong palanuk ot sinumulung dat pakul ku, aa-kitee noontung," ka di Laki. "Kodung ong iti, noontung kito," ka. "Ngg ongko mogkoroontan dinoy Laki, nu ma guna dot tontog," ka di Oduw. "Ay, awasi tii," ka.

"Gendang, berhenti, saya buat upacara untuk kau dengan satu ekor ayam," katanya. Tapi makin kuat lagi rontaan si gendang. Lalu, "Gendang, berhenti, saya buat upacara untuk kau dengan tujuh ekor ayam," kata Laki. Tapi semakin bertambah kuat rontaan si gendang. "Gendang, berhenti, saya akan buat upacara untuk kau dengan tujuh ekor ayam putih," kata Laki. Maka berhentilah si gendang seolah-olah ditambah. Si gendang sudah diam, dan Laki pun membuka ikatan itu.

Jadi, selepas Laki melepaskan ikatan itu, "Apalah gunanya ini?" kata Laki. Lalu, ketika Laki mengetuk gendang itu, banyak nasi yang jatuh dari gendang itu. "Eh, ada guna juga pula ini," kata Laki. Lalu, ketika Laki mengetuknya semula, maka keluar pula lauk yang banyak; lauk itu terdiri daripada potongan sejenis ikan air tawar. "Eh, bagusnya. Hari ini saya beruntung. Adapun kalau pelanduk yang masuk dalam tanjul saya ini, saya tidak beruntung. Kalau gendang ini, saya beruntung," kata Laki. Nah, oleh kerana Laki kelaparan, maka makanlah dia. Apabila sudah puas makan, maka pulanglah Laki.

Jadi, apa lagi dengan Oduw ini, ketika Laki masih jauh, dia sudah memperhatikannya. "Kali ini Laki ada hasil," kata Oduw. Sebab Laki kelihatan terbongkok-bongkok membawa gendang di belakangnya. Akan tetapi, ketika Laki sampai, bukan pula binatang yang dibawanya tetapi gendang. "Hm, Laki, kau buat apa dengan gendang?" tanya Oduw. "Hmm, Oduw, gendang ini bagus," balas Laki. "Ada pun kalau pelanduk yang masuk dalam tanjul saya, kita tidak beruntung," kata Laki, "tapi kalau ini, kita beruntung," katanya. "Jangan merepeklah Laki, buat apalah dengan gendang," kata Oduw. "Eh, bagus ini," kata Laki.

said, "Stop drum, I'll sacrifice the blood of one chicken for you." It still wouldn't hold still; the drum kept thrashing about. So he said, "Stop drum, I will sacrifice the blood of seven white chickens for you." Only then did the drum settle down. It sat still and Laki untied it.

After he had untied it, Laki said, "What use is this?" Then he banged on it and a bunch of cooked rice fell from the drum. "Oh wow, this is useful," said Laki. He banged on it again, and lots of fish fell out. It was slices of a freshwater fish. "Wow, this is good. Today I've had good luck. Had a mouse deer gotten into my snare I would not have benefited like this. This thing is a real benefit," said Laki. Since Laki was hungry he ate the food. When he had had enough, he went back home.

As for Oduw, when Laki was still afar off she saw him. "Today Laki has gotten something," said Oduw, because Laki was bent over carrying the drum on his back. When he got there it wasn't an animal, it was a drum that he was carrying. "Laki, what use is that drum?" asked Oduw. "Oduw, this drum is good," said Laki. "Had a mouse deer been caught in my snare I would not have benefited. As for this, we will benefit." "Don't speak nonsense Laki! What good is that drum?" said Oduw. "This is good," said Laki.

“Onuwo pogiay ah saab,” ka di Laki. Onuwo, “Nunu oh guna do saab oy Laki?” ka di Oduw. “Ay onuwo po bo,” ka. Onuwo di Oduw ti saab kabarasan, naanu-i powilio no sid lunas. Adi, nokowiliw-i, potimpako no di Laki it tontog. Om tontogo keembagu kabarasan, om pomurubuy balaay iri nga labaan-ko nopurunan do wagas dot paray tit saab. “Nggngngg nar oy Laki do kaawasi ti tontog,” ka di Oduw. “Ino no boy Oduw, awasi kangku dikaw,” ka di Laki.

Adi, na nu po d̄ino do kaasanang di Oduw om i Laki diti, aso ong aso rinapa dara nga owiyaw dot takanon. Nunu-i-nunu bo mangan, ong aso rinapa nu, om tontogon nu it tontog nga waro-i ot rinapa do mimbulay. Adi, na asananang no d̄ino yo-Laki diri.

Kikiwa nopo d̄ino di Laki iri, notontog nopo sid saab om waro ot tongo wagas do minimbulay. Owito no sid lamin ka bo ong i muula. Adi maay n̄ono tontogo di Laki kabarasan dot mintutuk dit lamin, o nga nokopinlikow kabarasan do barang. Tu ong i muula gima ino no ot arta kakayaan – i tongo barang.

Adi, ñindoo no kabarasan i Laki, owito sid sosoko'on di manuk ka tu asee tongo kandang di muula, sala-ko tinongkiw ot sosoko'on do manuk. Maay tontogo sid tinongkiw kabarasan nga nokosurung i walay do koogumu do manuk. Adi, “Amu peeti,” ka di Laki, “aa-po osukup,” ka. Maay tontogo sid natad kabarasan nga songogot-ogot oh karabaw, sapi no. O adi komoyon dot kinumaya i Laki. T̄ontogo no sid susut nga baanan do minisosondiw ot booli baday no do wogok. Adi kinumaya bo komoyon ku i Laki.

“Cuba ambil nyiru itu,” pinta Laki. Oduw pun mengambilnya, “Buat apa dengan nyiru, Laki?” tanyanya. “Ambilkan dulu,” kata Laki. Setelah Oduw mengambil nyiru itu, dia pun meletakkannya di atas lantai. Selepas nyiru itu diletakkan, Laki pun meletakkan gendang itu di atasnya. Lalu, apabila Laki mengetuknya semula maka bertaburanlah beras keluar dari gendang itu sehingga nyiru itu penuh. “Hishishis, bagusnya gendang ini, Laki,” kata Oduw. “Kan saya sudah kata, bagus, Oduw,” kata Laki.

Nah, alangkah senangnya kini Laki dan Oduw, walau pun tiada lauk tapi mereka kenyang dengan nasi. Apa sahajalah yang diingini; kalau kau tiada lauk, dan kau ketuk gendang itu, maka ada juga lauk yang keluar. Jadi, kini senanglah hidup Laki dan Oduw.

Lalu, dengan tidak semena-mena, sesudah Laki mengetuknya di atas nyiru dan ada beras yang keluar, dibawanyalah gendang itu di dalam bilik. Kemudian diketuknya di sekeliling bilik, maka penuhlah bilik itu dengan barang-barang. Sebab kalau zaman dahulu, barang-barang itulah harta kekayaan.

Lalu turunlah Laki dan membawa gendang itu di tempat tenggekan ayam, sebab kalau zaman dulu tidak ada kandang selain daripada hujung kayu lantai yang dijadikan sebagai tenggekan ayam. Apabila Laki mengetuknya di hujung kayu lantai rumah, maka rumah itu seakan-akan tersorong kerana banyaknya ayam. “Belum lagi ini,” kata Laki, “belum cukup lagi,” katanya, lalu mengetuk gendang itu di halaman rumah pula, maka bertambahanlah kerbau dan sapi. Kemudian Laki mengetuknya pula di bawah kolong rumah, maka terdapatlah babi jantan dan mandul di situ. Jadi, maksudnya Laki telah

“Get a winnowing basket.” She got it. “What is the winnowing basket for, Laki?” asked Oduw. “Just get it,” he said. Oduw picked up the winnowing basket and put it on the floor. When it was on the floor, Laki put the drum on top of it. He banged it again, and out came lots of uncooked rice to fill it up. “Oh my goodness, Laki, this is a good drum,” said Oduw. “That what I told you – it’s good,” said Laki.

From then on they lived high on the hog. They did not lack meat and they were sated with rice. Whatever they wanted they got. If they had no meat, and they beat on the drum meat would appear. So they lived well from then on.

Laki decided to beat on the drum on a winnowing basket and unhusked rice came out. It was brought to the bedroom because this was the old days. Laki beat it again around the room, and it was filled with various items. For in the past all your goods were your wealth.

So then Laki went down out of the house, and brought it to the chicken roost, since there were no chicken coops in the old days. Only the protruding floor boards of the house were used as a place for the chickens to roost. He beat on the drum above the protruding floor boards and the house was encircled with many chickens. So then Laki said, “That’s not enough.” He beat it in the yard and there were buffalo and cows tied up in the yard. In other words Laki became rich. He beat the drum under the house and there were lots of

Naa, ka di Laki, “Iti diti oy Oduw,” ka, “asanang kito no d̄ino diti oy Oduw,” ka di Laki. “Asanang kito d̄ino diti oy Oduw,” ka di Laki, “nga monununggor kito po do toolu,” ka. (Komoyon nopo do monununggor dot toolu ka dino moginum, o muraramay bo. Berpesta ong Malayu oh monunggor dot toolu.)

Om kinam mongoligow kabarasan n̄oneeri, asot aa nosuu kiawi oh kolubambang om tompokikiyu. Na ii nopo i kolubambang, sitid tatana'on kabarasan ot pinonuuan do mongoligow. Na ii nopo it tompokikiyu sid sawat kaka. It tulun do kayangan oh minangan loowo. Adi, ii nopo it kolubambang diri nokurong oso'ok-i dot tukob dot tinggaton oh paluw, asot aa nosunsuy kiawi do mongoligow dot tulun.

Adi susuwab di pinongoliga'an kabarasan diri, minomurubuy no oh baanan dot tulun, it tulun di sitid tatana'on. Om kinam do rumikot ot tulun kabarasan do momurubuy, duwo tadlaw kaka om naawi nogi ot ringkuy dot tulun. Tu maay nopo bo kolubambang oh mongoligow. O nokurong it tongo kootuka kabarasan it tongo rogon nga nologow kiawi.

Adi, ka dit tongo kootuka kabarasan, “Na, impi-iimpi tokow tu, ‘Notukaan okoy,’ ka mari,” ka. Adi, soromoon nopo nga sid tongo pipipit ot iyonon di kootuka kabarasan.

Naa, norikot po balaay d̄ino diri dit tadlaw kotolu, m̄ילו po kabarasan om minituwong, moogonit om moogo'ong ot tinggorud kaka. Salapas iri m̄ילו po om pananawaw po kabarasan,

menjadi kaya-raya.

Nah, kata Laki, “Berkenaan dengan ini, Oduw, hidup kita sudah senang,” katanya. “Oduw, kini hidup kita sudah senang, tapi kita menegakkan dahulu kayu penumbuk padi,” katanya. (Maksud menegakkan kayu penumbuk padi ialah berpesta ria atau mengadakan majlis keramaian.)

Lalu, apabila mereka terus memanggil jemputan, tiada rama-rama dan sibur-sibur yang tidak kena suruh. Nah, berkenaan dengan rama-rama kononnya, dia telah disuruh untuk menjemput seluruh penduduk bumi. Manakala sibur-sibur pula, telah disuruh di atas langit. Dia telah disuruh menjemput orang kayangan. Manakala sang rama-rama pula, walaupun anak sungai yang hanya sebesar tutup pinang pun tiada yang tidak dimasukinya untuk menjemput orang.

Jadi kononnya, apabila tiba pada keesokan harinya selepas jemputan dijalankan maka datanglah orang ramai berpusu-pusu, orang di bumi. Lalu, apabila orang datang berpusu-pusu maka dua hari lamanya barulah habis barisan orang yang datang itu. Sebab, bayangkan sajalah kalau rama-rama yang menjalankan tugas untuk menjemput. Ya, sebab para makhluk halus dan para syaitan pun semuanya turut dijemput sama.

Lalu kononnya, kata para makhluk halus, “Mari kita ke tepi, sebab selalu dikatakan, ‘Kami kena sampuk,’” kata mereka. Maka, di tepi-tepilah para makhluk halus itu duduk.

Nah, apabila tiba pada hari yang ketiga, tiba-tiba bumi menjadi gelap beserta dengan kilat sabung-menyalang dan dentuman guruh. Selepas itu, dengan tiba-tiba langit menjadi cerah, dan apabila Laki

pigs. So Laki grew rich.

So one day Laki said, “Here’s the thing Oduw, now we have life easy. We have life easy, but let’s stand the rice pestle upright. (The term means to have a big drinking party and feast).

They went on inviting, there were none that were not sent out to give invitations from among the butterflies and dragonflies. As for the butterflies, they were sent to bring invitations to those on land. As for the dragonflies, they were sent to bring invitations to those in the sky. Those in the abode of the gods are whom he invited. So, as for the butterflies, they went along all the streams inviting, even if the stream was only as wide as a betelnut.

So then on the next day from the invitations going out hordes of people began showing up – the people living on the earth. As hordes of people continued to arrive, after two days all the people had finally gotten there, because they had been invited by the butterflies. Even the spirits and the demons were invited.

So then the spirits said, “Let’s go to the edges because people always say ‘we are imposed upon’”. So the spirits were around the edges of the gathering.

When it was the third day from the invitations going out, suddenly it became dark, lightning began, and thundering. After that suddenly it became light again, and Laki

om intangay kabarasan di Laki nga turu-turu koyuwan ot tulun dot mantad sid kayangan ka. Adi, naa tad nopo nga minangan somungo kabarasan di Laki do peendakod.

Na asal ong nokendakod beeri, titinantu di Laki dot mangalayan. Kakaray po diino di Laki dot tikam, om kakaray nogi dot tilam, kakaray po do barakit ka, pinaagaman dit tulun di kayangan. Om surungay nogi dot kaakanan dot turu noopod om turu oh jinis do masakan do nipaakan.

Adi, na ii nopo diino it tulun di kayangan diri, kodung ong nakaakan na minuli no. Na, ii nopo it tongo tulun sitid riniba-i kokiikiro, onom tadlaw, sitid tatana'on. Onom tadlaw do minraramay kabarasan, koturu om notontod nogi it raaramay di Laki. "Ades oy Laki," ka di Oduw, "losuan oku diti," ka, "lolosuan oku no diti, oy Laki," ka.

Om pongungkuriyab kabarasan i Oduw nga insan-insan-i dot mindoo tit tongo notusan kabarasan. "Tupoy, tupoy," ka dit tongo totompo'o, "aa po kaakan ot tulun, sunsubon no," ka. Dot it aa po nongo-susu dit taantad nga song-angkap-angkap o dot tanak. Adi, kon-i-ko turu tadlaw no bala iri. Na, "Des oy Oduw," ka di Laki, "osian bogima at tongo koruang dot aa-po tiuli om napaksa," ka di Laki. Adi, popuwoso di Laki tit linopot, nga song-uuk-uuk po tit notusan dot nongo-wagatan dot linopot. Oo, uagaay po diineeri do mangakan sid tanga di ralan. Ong aa-po naawi it takanon, aa-po minuli.

Naa, nee'as no bo diinee linigow diri, "Ades oy Oduw," ka di Laki, "tiodop oku," ka. Onuwo

memperhatikan maka dia mendapati ada tujuh orang bidadari yang turun dari kayangan. Oleh itu, Laki terus menyambutnya untuk mempersilakan naik ke rumah.

Sebaik sahaja para bidadari itu naik, maka mereka telah dilayan oleh Laki dengan sebaik yang mungkin. Laki telah membentangkan tikar dan dilapisi dengan tilam dan permaidani untuk tempat duduknya para bidadari itu. Sesudah itu, para bidadari itu dihidangkan pula dengan makanan yang terdiri daripada tujuh puluh tujuh jenis masakan.

Nah, berkenaan dengan orang kayangan itu, selepas sahaja makan maka pulanglah mereka. Manakala orang bumi pula, enam hari. Enam hari lamanya mereka berpesta-ria, dan pada hari yang ketujuh barulah majlis Laki selesai. "Aduh, Laki," kata Oduw, "saya kepanasanlah," katanya. "Saya kepanasanlah, Laki," kata Oduw.

Lalu, ketika Oduw mengibas-ngibas sesuatu, dengan serentaklah [para lelaki](#) itu turun, sambil berkata, "Pui, pui, sudahlah orang tidak diberi makan, malah diusir lagi," tempik mereka. Padahal, orang yang belum bersalin ketika datang di majlis itu, kini sudah menggendong bayi. Jadi, rupanya bukan tujuh hari saja lamanya majlis itu. Nah, kata Laki, "Kasihlah dengan orang-orang itu, mereka belum mahu pulang tapi kena paksa," katanya. Jadi, Laki membalingkan bungkusan nasi kepada mereka, dan akhirnya terlaung-launglah [para lelaki](#) itu kerana keberatan dengan nasi bungkus. Oleh itu, para lelaki itu memakan dahulu nasi bungkus itu di tengah jalan. Selagi nasi itu belum habis, mereka belum lagi meneruskan perjalanan.

Nah, setelah para jemputan sudah bersurai, "Aduh, Oduw," kata Laki, "saya mengantuk," katanya. Lalu,

looked and saw seven beings from the abode of the gods. So then Laki greeted them with great deference and invited them into the house.

As soon as they were in the house, Laki served them splendidly. He rolled out a mat for them, and then mattresses on top, and a rug on top of that. That was for the heavenly being to sit on. Then he served them seventy seven types of food to eat.

As for the heavenly people, as soon as they had eaten they returned home. As for the people from this earth, they were there for six days on the ground. Six days of feasting and drinking, and on the seventh day the feast ended. "Oh my, Laki," said Oduw, "I'm hot."

Oduw fanned herself, and all at once the men-folk went down out of the house. "Phooey," they said, "people haven't even eaten yet and you chase them away!" Whereas women who had not yet given birth when they arrived were now cradling a child. So apparently the feast was not going to last for just seven days. Laki said, "Oh my Oduw, "I pity my friends who don't yet want to go home and are forced to leave." So Laki threw rice packets at them until they cried out under the weight of the rice packets. They ate that rice on the journey. They would not go home until the rice was finished off.

When all the guests had gone, Laki said, "Oh my Oduw, I'm sleepy." Laki picked up the

no di Laki it tontog diri kabarasan om maay poginito sid tinungusan. Niogot sid tinungusan. Ataatantu ot minaan porokuto di Laki silo ad tinungusan, om odop nogi. Nga ka di Laki, "Iti diti oy Oduw, modop oku," ka di Laki. "Nga, jaga'o no babanar at tontog, nu keleelo ong sumarup do leed ku dot modop nga posikan oku," ka di Laki. "O bo," ka di Oduw. Adi, odop d̄ino i Laki.

Dee wudut balaay iri, nokoodop-odop i Laki, om kikinam po do mituwongon kabarasan ino nga mitinsuk poma do mato nga aa-i kopikito do kootuwong. Adi, om kinamay d̄ino di Oduw do momosik i Laki bala diti, oo nga kon-ko boroson ot guyu'on nee Laki om oposik, nokurong pupuguon po di Oduw om idumpaw nogi aa-i mosik. Oo, nokoolong taatantu do modop.

Adi, balaay dineeti om totongus ti sarup kabarasan, ambayo no tit tontog di Laki. O nga nokuro tu kon-ko minomiipiri sorid sawat, mad-po-ko laalalatu ot okito di Oduw dit tontog. "Boyoo dat tontog di Laki," ka di Oduw, "asoo no," ka.

Adi, n̄otilib pee tontog diri, noposik i Laki; baru noposik. "Oduw, songo nee tontog ku?" ka di Laki. "Songo po ka tontog nu dot notilib no," ka di Oduw. "Nokuro tu aaku pinosikan dikaw?" ka. "Okon-i-ko it guyuon ku-i ikaw, insan-ko idumpaw ku neekaw dot poomosik ku, akee mosik," ka di Oduw. "Adi, kadaada n̄ono," ka di Oduw. "Ay ayees," ka di Laki, "orubat it tontog ku diri, nga kukuree-kukuro, kapatay do kowiyaw, maan ku-i susuuto iri," ka di Laki. "Ino nopo," ka di Laki, "suwab," ka, "ososopung po monorimo koh no, om mangan oku no lutuay tu monusuut oku dit tontog ku," ka di Laki.

Laki mengambil gendangnya kemudian menggantungkan pada bumbung. Diikatkan pada bumbung. Laki telah mengikat seketat-ketatnya pada bumbung, kemudian pergi tidur. Tapi kata Laki, "Begini, Oduw, saya mahu tidur," katanya. "Tapi, kau jagalah gendang saya itu, manalah tahu kalau angin bertiup semasa saya tidur makakejutkan saya," kata Laki. "Baiklah," jawab Oduw. Lalu, tidurlah Laki.

Tidak syak lagi sebab sebaik sahaja Laki tertidur maka menjadi gelaplah bumi sehingga walaupun saling bercucuk mata tapi tidak dapat saling melihat. Lalu, Oduw pun mengejutkan Laki dengan semahu-mahunya tapi, jangankan hanya digerakkan maka Laki akan bangun, walaupun digumpalkan dahulu baru di hempaskan tapi Laki tidak juga mahu bangun. Dia tidur dengan sangat lena.

Lalu, apabila angin bertiup, maka tertiuilah gendang Laki, dan kenapa tidak gendang itu terbang berpusing-pusing di udara bagaikan anak api pada penglihatan Oduw. "Alamak, gendang Laki," kata Oduw, "tiada sudah," katanya.

Nah, sebaik sahaja gendang itu diterbangkan angin maka terjagalah Laki. "Oduw, mana gendang saya?" tanya Laki. "Mana ada lagi gendang mu, sudah diterbangkan angin," jawab Oduw. "Kenapa kau tidakkejutkan saya," tanya Laki. "Jangankan saya hanya menggerakkan kau, walaupun saya gumpalkan kau kemudian saya hempaskan, tapi kau tidak juga terjaga," balas Oduw. "Jadi, diamlah kau," kata Oduw lagi. "Aduhai," kata Laki, "sayangnya gendang saya itu. Tapi walau bagaimana pun, sama-ada hidup ataupun mati, saya tetap akan menyusulinya," kata Laki. "Oleh itu, esok, masaklah nasi seawal yang mungkin, dan sediakan bekalan saya sebab saya mahu

drum and hung it from the rafters. He tied it to the rafters. He tied it very securely and went to sleep. Laki said, "I'm going to sleep Oduw. Watch over that drum, because who knows if the wind blows for a long time while I'm asleep, then wake me." "Alright," said Oduw. So Laki went to sleep.

He was not kidding because when Laki laid down he went to sleep, and it got so dark that even if you were poked in the eyes you wouldn't see it coming. So then Oduw was trying to awaken Laki. Not to speak of awakening him by shaking him, even if you balled him up and dashed him to the ground he wouldn't awaken. He was sleeping very soundly.

So then a wind began to blow, blowing on Laki's drum. It flew up into the sky spinning, looking like a spark from a fire to Oduw. "So much for Laki's drum," said Oduw, "it's gone."

After the drum had been blown away Laki finally awakened. "Oduw, where is my drum?" asked Laki. "Your drum is no more because it was blown away," said Oduw. "Why didn't you wake me up?" asked Laki. "Not to speak of shaking you, even if I dashed you to the ground to awaken you, you still would not wake up," said Oduw. "Oh my oh my," said Laki, "what a waste that is to lose my drum. However, live or die I'm going to chase after it. So then, tomorrow, cook rice very early and give me some to take along to chase after the drum."

Na, boborosan po ka gima, aa poma nga otutuwong po, pipiidon po di Oduw ti mato yo kabarasan, minangansak no dot lutuon di Laki. Naansak iri, pongolopot no Yoduw, turu neenan oh linopot, om turu-i ot laalangod dot tobu do rugading ka, om turu oh nopugan, turu oh linumbidanan. Adi, posuwaango no do basung dñineeri.

Adi, waro toolu di Laki om Yoduw, onuwo di Laki it toolu om maay no powonsuko. Ka di Laki, “Iti diti oy Oduw,” ka, “ong iwansuk ku ti toolu diti om tolidan, dot ololonug not tolid, na amu oleed kooli oku,” ka di Laki. “Kodung ong iwansuk ku nopeeti om tolidan poma nga orûurukung ot tolid, osisilow no, kooli oku poma diti nga oleed om kooli oku,” ka di Laki. “O,” ka di Oduw. Dot it tiya dino, kamasan no di Oduw do monontiyen. Adi, pamâanaw no kabarasan dinee Laki diri.

Kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman kakeelo do maapanaw no. Sumampot po dat kumoturu om nokorikot no do kotud dot adarakan oh kaasawat. Paaling asawat i kotud di kinorikoton di Laki ka. Adi, minogom po dñinee Laki siri. Minangakan, nakaakan-i minonguus po dit tobu, minonginggat, minonigup.

Adi, nokeenggat nopom nokosigup, ponginloow no do sarup ka. Ponginloow di sarup kabarasan, “Omboy sarup dit ologod,” ka, “omboy ribut dot o'uwor,” ka, “minomulu do tonggilan, minomuak do rodokon,” ka, “minonguntiwak do sapang,”

menyusuli gendang saya,” kata Laki lagi.

Maka dengan itu, jangankan sudah diberi pesan, walau tidak pun tapi Oduw tetap bangun awal, dan dengan masih mengesat mata dia memasak untuk bekal Laki. Apabila nasi susah masak maka Oduw pun membungkus nasi sebanyak tujuh bungkus, tujuh ruas tebu berjalur, tujuh bungkus sirih kapur dan tujuh helai kirai tembakau. Sesudah itu, bekal itu pun dimasukkan ke dalam sekutan.

Kononnya Laki dan Oduw mempunyai kayu penumbuk padi. Oleh itu, Laki mengambil kayu penumbuk padi itu lalu memacaknya. Kata Laki, “Berkenaan dengan kayu penumbuk padi ini, Oduw, saya pacakkannya dan kalau ianya bertunas dengan tunas yang subur maka tidak lama juga saya akan pulang,” kata Laki. “Tapi kalau saya pacakkan ini dan ianya bertunas dengan tunas yang tidak subur bahkan kekuningan, maka walaupun saya dapat pulang tapi mungkin agak lama baru saya dapat pulang,” kata Laki. “Baiklah,” balas Oduw. Sedangkan pada waktu itu, Oduw sedang sarat mengandung. Sesudah itu, pergilah Laki.

Satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya Laki mengharungi perjalanan. Dan setibanya pada hari yang ketujuh maka tibalah dia di satu gunung yang sangat tinggi. Gunung di mana Laki sampai itu adalah gunung yang paling tinggi. Jadi, Laki berehatlah dahulu di situ. Dia telah makan nasi, makan tebu, makan pinang dan merokok.

Jadi, selepas makan pinang dan menghisap kirai tembakau, maka Laki pun memanggil angin. Laki memanggil angin dengan berkata, “Wahai angin yang kuat, wahai taufan yang kencang, yang telah menerbangkan pokok, yang telah mencabut tumbuhan, yang telah

Haven been spoken to – she would have done the same if not – Oduw woke up while yet dark, wiped out her eyes, cooked Laki’s provisions. When they were cooked, Oduw wrapped them up, seven bundles of rice, and seven sticks of sugarcane, and seven betelnut fixings and seven cigarettes. She put them in a backpack basket.

Laki and Oduw had a rice pestle. He picked up the pestle and slammed it down into the ground, saying, “This here, if I plant it in the ground, if it sprouts with a healthy sprout, I will be home soon. If I plant it in the ground and it sprouts but the sprout is very weak and yellow, even if I return home it will be after a long time.” “Alright,” said Oduw. At that time Oduw was pregnant. So then Laki set off.

First day, second, third, fourth, fifth and sixth he walked. On the seventh day he got to a mountain that was extremely high. It was the highest mountain that he got to they say. So he sat down there. He ate, and after eating chewed sugarcane, chewed betelnut and smoked.

After having chewed betelnut and smoked, he summoned the wind. He did it by saying, “Oh strong wind, oh strong hurricane, which blew away trees, which pulled up plants, pulled out tall trees, which blew in the middle,

ka. "Tinumongus milintanga, tinumoor milinsunod," ka. "Nga ambayo oku noy sarup," ka di Laki.

Ka, podboros kabaran di Laki dilo om, mîilo po kabaran ilo tu minomituwongon, masam-ko sodoy kabaran. Om intangay di Laki kabaran nga turu-turu ot mad-ko sarangan oh mato do sarup sid kotonobon dot okito di Laki. Om tootongus kabaran ah sarup dilo, om ambayo banar-i i Laki, oh nga mad-po-ko laalalatu i Laki sed sawat. Aso kinosondoton kabaran di Laki dilo, ad buluntung kaka. Miitiimpak i Laki ad buluntung.

Adi, nokorikot silo, mîinangakan nee Laki. Minangakan, nakaakan, minonguus dit tobu, nokoous dit tobu, minonigup, minonginggat. Adi, nokeenggat nopom nokosigup ilo, minamanaw nee Laki, dot aso kinorikoton balaay di Laki diri, sid pomogunan di Timpusod do Wonuwo. Adi, ba minumpitak dîino bo i Laki sid sosogoon di Timpusod do Wonuwo kaka. (Minumpitak nopo it kalu ong sinumondot gaam rinumikot.)

Adi, nokorikot siri nga minonginakan-i i Laki. Nakaakan, nokeenggat, nokosigup, minamanaw no kabaran dot mooy sid kaawalayan tu ilo binatang bala iri kinorikoton di Laki. Adi, korikot siri kabaran, waro ot tongo tanganak dot momomintubaw. Kokitanay dit tongo katanganakan kabaran i Laki, minanangkus do muli dot minongoy sid di Timpusod do Wonuwo kaka. Ka dit tongo katanganakan, "Maman, maman," ka, "waro ot tulun soolo ad natad," ka di katanganakan kakaka. "Mm, oo tulun ka duyu pogiay dot aa-gaam-ko yambaya Laki beelo

mengumbutkan sejenis pokok tinggi, yang telah bertiup ke tengah, yang telah berhenti di milinsunod, singgahilah saya wahai angin," kata Laki.

Sebaik sahaja Laki selesai mengucapkan demikian maka datanglah kegelapan menyelimuti bumi seakan-akan pada malam hari. Dan ketika dilihat oleh Laki maka ada terdapat tujuh buah mata angin yang sama terangnya dengan terik matahari di sebelah. Apabila angin itu bertiup maka disinggahilah Laki oleh angin itu sehingga Laki kelihatan seakan-akan anak api yang diterbangkan di udara. Tiada tempat lain Laki mencecah adalah di atas pelangi. Laki kini berada di atas pelangi.

Sesampainya di sana, Laki makan lagi. Selepas makan nasi, Laki memakan tebu. Selepas makan tebu, Laki pun menghisap kirai tembakau dan makan pinang. Selepas semuanya itu, Laki meneruskan perjalanannya semula, dan tiada lain yang didatangi oleh Laki adalah di perkampungan si Akar Tunjang Dunia. Sesampainya di sana, Laki pun pergilah dengan perlahan di tempat si Akar Tunjang Dunia mengambil air.

Sebaik sahaja sampai di situ, Laki pun makanlah. Selesai makan nasi, makan pinang, menghisap kirai tembakau, maka berjalanlah Laki menuju ke perumahan sebab tempat di mana Laki sampai itu adalah rumah panjang. Jadi kononnya, ketika Laki tiba di situ, ada terdapat kanak-kanak yang bermain gasing. Ketika para kanak-kanak itu ternampak Laki maka berlarianlah mereka pulang untuk pergi ke rumah si Akar Tunjang Dunia. Kata para kanak-kanak itu, "Pakcik, pakcik, ada orang di perkarangan rumah," lapor mereka. "Hmm, 'Orang,' kamu kata, padahal itu adalah si kawan Laki yang menyusuli

which stopped at ***, blow on me oh wind."

No sooner had Laki spoken than it became dark like night. Laki looked and saw what looked like seven whirlwinds in the west. Then that wind blew, and came upon Laki and he was like a spark from a fire carried up. He landed in none other place than on a rainbow. Laki was on top of a rainbow.

When he got there, Laki ate. Having eaten, he chewed sugarcane, smoked and chewed betelnut. Having chewed betelnut and smoked, Laki set off. He arrived at none other than the Taproot of the world. Then he went to the water fetching spot of Taproot of the world.

When Laki got there he ate. He ate, chewed betelnut, smoked, and walked on to go to the housing area because he had arrived at a longhouse. When he got there, there were some children playing with spinning tops. The children there saw Laki and ran to go home to Taproot of the world. The children said, "Uncle, uncle, there is a person over there in the yard." "Oh, you called him a person, whereas that is our friend Laki chasing after his drum," said Taproot. "Bring him here."

modsinuut dat tontog,” ka di Timpusod. “Nga, owito duyu siti,” ka.

Om korikot balaay nga okon-i-ko minangan orumato di Timpusod, naa minilawan nōono yoalo. Om pilawan kabarasan di Laki om i Timpusod, nunu ong i Timpusod dino nga sagay-ko ingaranan di Timpusod do Wonuwo ka pogi, pahlawan. Ka di Timpusod do Wonuwo, “Ikaw dino oy ambaya, nunu oh mangan nu dino?” ka di Timpusod. “Aso-i,” ka di Laki. “‘Aso-i,’ kanu dot, elaan ku-i not tomodon nu dino; modsinuut koh dat tontog nu,” ka di Timpusod, “nga, okon-ko aaku po itaak dikaw, itaak ku-i dikaw at tontog nu nga milawan kito po,” ka di Timpusod. Ba, “Amu,” ka di Laki, nga mimang-ko iri no tomodon yo. Tu aa-yo-i adapat do manganu ong kon-i-ko milawan. Na terpaksa minilawan.

Na ka di Timpusod, “Ba ambaya Laki, isay oh gulu dito?” ka. “Ay, ikaw no bo,” ka di Laki. “Ay amu, ikaw neeno tu ikaw ot ara'at oh ginawo, tu mongongoy koh dat tontog nu,” ka di Timpusod.

Om songgolo kabarasan di Laki ti tawak di Timpusod do Wonuwo nga inturu mikorowolis sid tawak di Timpusod do Wonuwo. Om poloposo kabarasan di Laki sid kotud nga sinumiliw do gana ka. Pooloposo no sid gana nga sinumiliw do kotud. Poloposo sid dalamas nga sinumiliw do weeg kaka.

Adi, ka di Timpusod, “Kukuro oy ambaya, sumuli oku ko amu?” ka di Timpusod. “Ay, adat do kusay,” ka di Laki, “nokuro tu aa sumuli?” ka. Naa, mamangay balaay songgolo di Timpusod do Wonuwo ti tawak di Laki diti, nga

gendangnya,” kata si Akar Tunjang Dunia. “Tapi, kamu ajaklah dia ke sini,” katanya lagi.

Akan tetapi, ketika Laki sampai di situ, si Akar Tunjang bukannya menyambut dia dengan hormat, malah mereka berlawanan pula. Apabila Laki dan Akar Tunjang berlawanan maka kalau Akar Tunjang ini, itulah sebabnya dia dinamakan Akar Tunjang Dunia sebab dia adalah pahlawan. Kata Akar Tunjang Dunia, “Kau itu, kawan, kau mahu buat apa itu?” tanyanya. “Tiada juga,” jawab Laki. “Kau kata, ‘Tiada juga,’ tapi saya tahu juga apa tujuanmu itu, kau mahu menyusuli gendang mu. Tapi bukannya saya tidak mahu bagi dengan kau, saya akan bagi juga gendangmu itu, tapi kita berlawanan dulu,” katanya. “Tidak,” jawab Laki, tapi memang itulah tujuannya. Sebab dia tidak dapat mengambil gendang itu kalau bukan berlawanan. Nah, terpaksa berlawanan.

Jadi, kata Akar Tunjang, “Hah, Laki, siapa di antara kita yang duluan?” tanyanya. “Kaulah,” jawab Laki. “Eh, tidak, kaulah itu sebab kau yang jahat hati, sebab kau mahu mengambil gendangmu,” kata Akar Tunjang.

Lalu Laki pun mencekak pinggang si Akar Tunjang Dunia, maka tujuh kali jarinya berkeliling pada pinggang si Akar Tunjang Dunia. Kemudian Laki menghempaskannya pada bukit maka bukit itu telah menjadi rata. Dihempaskan pada tanah rata, maka tanah rata itu telah menjadi bukit. Lalu dihempaskan pula pada batu dinding maka batu dinding itu telah menjadi air.

Lalu, kata si Akar Tunjang, “Bagaimana, kawan, saya membalas atau tidak?” tanyanya. “Eh, adat bagi lelaki, kenapa tidak membalas?” jawab Laki. Lalu, ketika si Akar Tunjang Dunia mencekak pinggang Laki maka

So Laki came to the Taproot, but he did not honor him, rather they fought. Laki and Taproot fought. He was named Taproot of the world because he was a champion. Taproot of the world said, “You friend, what are you doing?” “Nothing,” said Laki. “You say ‘nothing’ whereas I know your purpose was to chase that drum, but I’m not giving it to you,” said Taproot. “I’ll give it to you but we must fight.” “No that’s not what I was after,” said Laki when in fact it was. For he couldn’t get it without fighting. So he was forced to fight.

So then Taproot said, “Alright friend Laki, who goes first?” “You go first,” said Laki. “No, you first because you are the one who is offended, because you are trying to get your drum,” said Taproot.

Then Laki grabbed Taproot of the world’s waist and squeezed, and his fingers wrapped around his waist seven times. Then Laki slammed him into a hill and it became flat land. He slammed him into flat land and it became a hill. He slammed him into a rock face and it turned to water.

So then Taproot said, “Should I now take a turn, friend?” “That’s the custom of men,” said Laki, “why would you not take a turn?” So Taproot grabbed his waist, and he his fingers nearly wrapped

sabaat no nokopintutuk dit tawak di Laki ti tunturu di Timpusod. Om poloposo di Timpusod i Laki sid kotud nga sabaat no sinumiliw do gana ka. Poloposo sid gana nga sabaat no sinumiliw do kotud kabarasan. Om poloposo sid dalamas kabarasan nga sabaat no sinumiliw do weeg i dalamas. Na om polimpupuay kabarasan di Timpusod dit madi ka, ilot karis, o nga nopituru i Laki. Om ungkuriabay di Timpusod dit sigar yo nga turu-turu neenan nōono reetan di Laki.

Adi ka di Timpusod, “Iti diti oy ambaya,” ka, “ogumu koh no,” ka, “na mīlawan kito no tu ogumu no koruang nu,” ka di Timpusod. “Ay amu,” ka di Laki, “kuoyon poma dīinoy ambaya, dikaw no at tontog,” ka di Laki, “nga ino po, ulito pee masa ku,” ka, “tu aakii engin diti dot ugu diti oh koogumu ku,” ka di Laki. Naa mângay no bo kembagu ungkuriabay di Timpusod di sigar yo, nokuro tu ongko songinginan po dīinee Laki, dot orukūung nee Laki.

Mângay no dīino tongkongo di Timpusod iri; it takod nga nagatan, i longon nga nagatan. Ong tadlaw, paangalaasan do gangot, sodoy nopo podsubaan do salong. Tu ino salong ka dino, ong i muula tu ongo minyak tana nga aaso po, apalagi ong karon nga aso-i. It ingaranan do salong ka it pulut dot kayu ot onuwon dot lampu. Adi, siri no ot poodsubaan it solot di Laki. Naa nunu po dīino ong i Laki diti nga ugu-po-ko pinuobo do rokot ti pinuobo di Laki. Napatay pot amu do koorukung.

Na oguli ku po dīino om Yoduw, leleed di Laki balaay diri do maapanaw, nosusu nōono Yoduw. Om ponusu balaay Yoduw diri nga minitilombus-i sid susut

sedikit sahaja jarinya dapat mengelilingi pinggang Laki. Kemudian, ketika si Akar Tunjang menghempasnya pada bukit, maka sedikit saja yang menjadi rata. Dihempaskan pada tanah rata, tapi sedikit saja yang menjadi bukit. Lalu dihempaskan pula pada batu dinding, tapi batu dinding itu sedikit saja yang menjadi air. Kemudian si Akar Tunjang memotongnya pula dengan kerisnya, maka Laki terpotong tujuh keratan. Dan apabila si Akar Tunjang mengibasnya dengan sigarnya maka kini tujuh orang yang bernama Laki.

Lalu, kata si Akar Tunjang, “Sekarang ini, kawan, kau ramai sudah, jadi kita berlawan lagi sebab ramai sudah kawan kau,” katanya. “Ah, tidak,” kata Laki, “apa boleh buatlah, kawan, kau punyalah gendang itu. Cuma, kembalikan saya pada yang asal sebab saya tidak suka keadaan saya begini ramai,” kata Laki. Oleh itu, si Akar Tunjang pun mengibasnya semula dengan sigarnya, maka kini Laki tinggal seorang lagi, dengan keadaanya yang sudah sangat lemah.

Lalu, si Akar Tunjang pun mengikat Laki; kaki diikat, tangan pun diikat. Kalau waktu siang, Laki digunakan sebagai tempat memotong kayu api, waktu malam pula, Laki digunakan sebagai tempat menyalakan damar. Sebab damar itu, kalau zaman dulu belum ada minyak tanah, jauh sekali dengan letrik, memang tiada, maka damarlah yang digunakan sebagai pelita. Jadi, di belakang Lakilah tempat menyalakan. Nah, apalagi dengan Laki ini, nafasnya hanya tinggal seperti nafas sejenis ikan sungai. Mati saja tidak dengan keadaannya yang lemah.

Nah, berkenaan dengan Oduw pula, beberapa lama selepas pemergian Laki, bersalinlah Oduw. Apabila Oduw bersalin, maka bayinya terjatuh terus ke bawah

around his waist. Then he slammed Laki into a hill, but it only partly became flat land. He slammed him into flat land and it only partly turned into a hill. He slammed him into a rock face and only a bit became water. Then Taproot chopped him up with his kris and he was in seven pieces. Then Taproot fanned him with his headcloth there were seven people called Laki.

So Taproot said, “Now the situation is that you are lots of people. Let’s fight now because you have lots of companions.” “No thank you,” said Laki, “you can have the drum, just restore me, because I don’t like being multiple people.” So Taproot fanned him again with his headcloth, and he became one person again, but very weak.

Then Taproot tied Laki up, with his hands tied together and his feet tied together. In the daytime he used Laki as a chopping block for firewood, and at night as a place to burn torch material. For in the past they had torches, not yet having kerosene, how much more electricity. What was called a torch used tree sap as a lamp. So they lit it on fire on Laki’s back. As for Laki his breathing became intermittent like a Borneo sucker. He was all but dead with his great weakness.

Let’s go back to Oduw. When Laki was gone travelling a long time, Oduw gave birth. And when the boy was born he fell down to under the house,

ka it tanak tu aso taap dit tontok, nosorob. Antad sid taap om nosorob sampay it kinowilion yo. O nosorob dit tanak kabarasan. Adi, ongôoyo no dîino di Oduw kabarasan iri om maay no impusaday kaka. Adi, ii nopo it tanak, kusay ka.

Ontok nopo dit toolu di niwansuk di Laki dit tâantad yo, tinolidan-i ong tinolidan nga orûuurukung oh tolid dot osisilow no kaka, meeruruyow no.

Na ii nopo tanak dineeri, kodung-ko neempusadan, boyuko no di Oduw. Adi, nabayuk-i, “Naru ku pod susundu, ong boyukon indongon ku nopo Yoto nga mosik om mokianu dot takanon,” ka di Oduw. “Mosik om mokianu do santut,” ka. Ka pod-boros kabarasan ilo om monginggoruk kiawi ot togot dat walay di Laki do koo'olong do modop.

Adi, om kuposik kabarasan ilo, “Idi, taakay oku takanon,” ka, “taakay oku dot santut,” ka. Santut ong i muula tu aso-i ot tongo soruway. Naa, mâangay no beeri paakano di Oduw. Nakaakan nopeelo, taakay no dot santut kabarasan. Na, ilo dilo agâagayo no dîino at tanak ka tu mad-ko kikiyapan kukutaban-i ah koyuwan do sumurut.

Adi, wooy opo kabarasan dit agâagayo no dinee tanak, tu aa-i oleed gumayo, kawantay no dîino do sopuk ka. (Komoyon do kawantay do sopuk ka, bujang no. Ong it tongo mananansawo no nga obbuli no manansawo.) Om minongoduat dîino it tanak ong isay ot tama. “Ay,” ka di Oduw, “asot tama nu dinoy Oto,” ka. “Ay, amu,” ka dit tanak, “isay ma tulun dot aso tama?” ka. “Ay aso tama nu dinoy Oto, linumoput koh sid pampang,” ka di Oduw. Nga

sebab tiada atap di atasnya, atapnya hangus. Hangus dari atap sehingga lantai tempat dia diletakkan. Hangus oleh si anak. Lalu, Oduw pun mengambil anak itu dan memotong tali pusatnya. Anak itu adalah lelaki.

Berkenaan dengan kayu penumbuk padi yang dipacakkan oleh Laki dahulu, bertunas tu bertunas juga tapi tidak subur dan tunasnya pun kuning, hampir-hampir mati.

Nah, berkenaan dengan anak itu, sebaik sahaja tali pusatnya dipotong maka Oduw pun menbuainya. Sesudah dibuainya, “Wahai kuasa ajaibku, kalau saya buaikan ayunkan si Oto ini maka apabila dia terjaga nanti, dia akan meminta nasi,” kata Oduw. “Terjaga dan meminta cawat,” katanya. Nah, sebaik sahaja mengatakan demikian maka berdengkurlah semua ikatan rumah Laki kerana nyenyaknya anak itu tidur.

Lalu, kononnya ketika anak itu terjaga, “Ibu, beri saya nasi, beri saya cawat,” pintanya. Kalau zaman dulu, cawatlah sebab bukannya ada seluar. Oleh itu, Oduw pun memberinya makan. Selepas makan, diberinya pula cawat. Nah, anak itu kini sudah besar sebab bagai dikipas-kipas badannya membesar.

Jadi, apabila anak itu sudah besar, sebab tidak lama juga dia membesar, sudah dapat mengangkat sumpit. (Maksud sudah dapat mengangkat sumpit ialah sudah bujang. Kalau mahu kahwin pun boleh kahwin sudah.) Maka bertanyalah anak itu siapa ayahnya. “Eh,” kata Oduw, “kau tiada ayah itu, Oto,” katanya. “Ah, tidak,” balas si anak, “siapakah orang yang tidak mempunyai ayah?” katanya. “Eh, kau tidak berayah itu, Oto, kau keluar dari batu,” kata Oduw. Tapi

because there was no roof over it, it burned up. Both the roof and the place the baby was laid burned up [from the glory coming from the child]. So Oduw went and got him, and cut the umbilical cord.

As for the pestle that Laki planted in the ground before leaving, it did sprout but the sprout was yellow and wilting.

When the child had had his umbilical cord cut, Oduw put him in a swing. While he was being swung, Oduw said, “May my supernatural powers extend, when I swing my son, may he wake up and ask for rice. May he wake up and ask for a loincloth.” When she had thus spoken everyone in Laki’s longhouse began snoring, because of their deep sleep.

Then the child awakened and said, “Mother, give me rice, and give me a loincloth.” In the old days they wore loincloths because there were no pants. Then she fed the baby. After feeding him she gave him a loincloth. Then the child got big, growing like a fanned fire.

So then the child grew big; he rapidly got big, able to shoot a blowgun. (The meaning of able to shoot a blowgun is that he was past puberty. As for matters of marriage, he could now marry.) The boy asked who was his father. “Oh, you have no father son,” said Oduw. “No,” said the boy, “what person has no father?” Oduw said, “You have no father, son, you exploded out of a stone.” Still the boy said, “Show me

mongoduat-i it tanak, “Potuduko dogon, isay ot tama ku,” ka. Na oleed kabaranan ilo do mongoduat om minangan nogi poboroso di Oduw, “Sabanar no toy Oto om ki-tama kee to dino, nga totomodon ku no dot aaku-i iboros dikaw tu aso siti,” ka di Oduw. “Songo yamo?” ka dit tanak om.

Ba tinuturan no bo dîino di Oduw iri antad dit timpu'un sampay it kojodian dit notilib it tontog, om it minodsiniut no dinee Laki, om i minangan powonsuko di Laki it toolu. “Tu yaamo nu nopo, waro ot tontog doo, maay nopo om paatago no ad tinungusan, notilib do sarup,” ka di Oduw, “adi minonusuut dit tontog,” ka. “Nga it tâantad di amo nu do minonusuut dot tontog, pinowansuk dot toolu. Ka nopo di boros di amo nu, ‘Ong iwansuk ku tit toolu diti om tolihan om olonug ot tolihan, na aa-i oleed om kooli oku no,’ ka di amo nu,” ka di Oduw. “‘Kodung ong iwansuk ku iti om tolihan nga osisilow no, na kooli oku poma nga oleled tōomod om kooli oku nogi,’ ka di amo nu,” ka di Oduw.

“Ay doo,” ka dit tanak, “nga ino nopo, awal-awal po do suuwab, mangansak, tu umbalay ku po do monusuut yamo,” ka. Dot ii nopo balaay i ngaran diri ong elaan no, i Leeng ot pinongingaranan di Oduw.

Adi, ba ososopung po bo di minsasarap iri, ponorimo no Yoduw. Asal ong nokopongo mangansak, pongolopot turu, panganu dot laalangod do rugading turu, om pongolombid om turu, pangapug om turu, posuwango nogi do basung kaka. Adi, pamâanaw no dineeri kabaranan i Leeng.

Iri nga kaanamaw do maapanaw

anak itu terus juga bertanya, “Tunjukkan pada saya, siapa ayah saya,” katanya. Nah, agak lama juga anak itu bertanya barulah Oduw mengatakan, “Sebenarnya, Oto, kau ada ayah juga, tapi ibu sengaja tidak mengatakan pada mu sebab dia tiada di sini,” kata Oduw. “Ayah di mana?” tanya anak itu.

Lalu, Oduw pun menceritakan dari mulanya sehinggalah pada peristiwa gendang itu diterbangkan, dan Laki telah pergi menyusuli, dan berkenaan dengan kayu penumbuk padi yang dipacakkan oleh Laki. “Sebab, ayah kau itu mempunyai gendang. Ayahmu telah menyimpan di bawah bumbung tapi telah diterbangkan oleh angin. Jadi ayahmu telah pergi menyusuli gendang itu,” cerita Oduw. “Tapi, sebelum ayahmu pergi menyusuli gendang itu, dia telah memacakkan kayu penumbuk padi. Kata ayahmu, ‘Kalau saya pacakkan kayu penumbuk ini dan bertunas dengan tunas yang subur, maka tidak juga lama saya dapat pulang. Tapi kalau saya pacakkan ini dan bertunas dengan tunas yang kekuningan maka walaupun saya dapat pulang tapi mungkin agak lama baru saya dapat pulang,’ kata ayahmu,” sambung Oduw.

“Oh ya,” kata si anak, “oleh yang demikian, awal pagi esok, ibu masaklah, sebab saya mahu cuba menyusuli ayah,” katanya. Padahal kalau diketahuilah, nama yang diberikan oleh Oduw kepada anak itu ialah Leeng.

Jadi, awal pagi lagi pada keesokan harinya, memasaklah Oduw. Sebaik sahaja selesai memasak, Oduw pun menyediakan nasi bungkus sebanyak tujuh bungkus, tebu berjalur tujuh ruas, kirai tembakau tujuh batang, sirih kapur tujuh, lalu memasukkan ke dalam sekutan. Sesudah itu, pergilah Leeng.

Itupun Leeng telah mengambil

who my father is.” He asked for a long time and finally Oduw said, “Actually son you have a father, but the reason I didn’t tell you is that he is not here.” “Where is my father?” asked the boy.

So then Oduw told the story from the beginning until the drum was blown away and Laki pursued it, and he planted the pestle. “For you father had a drum, and stored it in the rafters, and it was carried away by the wind. So he chased the drum. On the way out chasing the drum, he planted a pestle. You father said, ‘When I plant this pestle, if it sprouts and the sprout is healthy, I will return after not too long. If I plant this and sprouts and is yellow, even if I return it will be a long time probably,’ said your father.”

“Oh my,” said the boy, “so then, early tomorrow morning, cook, because I am going to try to follow after father.” The boy’s name was Leeng.

Very early the next morning Oduw cooked. As soon as she finished cooking, she wrapped seven rice packs, put in seven stalks of sugarcane, rolled seven cigarettes and made seven packs of betelnut chew. She put them in a backpack basket. Then Leeng set off.

After six days of walking,

kabarasan, sumampot po di kumoturu om nokorikot no do kotud kaka. Korikot siri, minogom po d̄ino i Leeng kabarasan diri minangakan. Nakaakan-i, minonginggat, minonigup no, om minonguus dit laalangod dit rugading. Na nopongo nopeeri minonginloow no d̄ino dot sarup i Leeng, “Omboy sarup dit ologod,” ka, “omboy ribut dit o'uwor,” ka, “minomulu do tonggilan, minomuak do rodokon, minonguntiwak dot sapang,” ka.

Adi kabarasan n̄oneelo om, m̄ilo po kabarasan om otuwong. Otuwong d̄ineeri kabarasan om mad-ko sodoy kaka. Om intangay kabarasan di Leeng sid kotonobon nga turu-turu ot mato do sarup kabarasan. Ba, om tootongus n̄ono bala iri om ambayo banar-i i Leeng nga mad-i-po-ko laalalatu sor̄id sawat kabarasan. Om kosondot nga sid buluntung kabarasan. Miitimpak i Leeng sid buluntung.

Naa, om ponutudlung d̄ino kabarasan i Leeng sitid tatana'on nga intatangan di Leeng i Laki dot iso duwo po pinuobo, mad-i-po-ko tondulungung i Laki. “Ay, osisian koh no dinoy amo,” ka di Leeng.

Adi, nokeenggat-i om nokosigup iri, nakaakan, minumpitak no sid sosogo'on di Timpusod do Wonuwo. Adi, korikot-i siri, waro ot songogom-ogom siri kabarasan ot kusubung, om pititilombuso do monginum kabarasan nga, ‘Tiloguk nogi om tagawo, alamow po polombusan’ naawi. Adi, om tuop kabarasan sid talaga, minisinsiliw dot kilaw. Nga kilaw iinsan-i kabarasan nga, mantad sid talaaga om kilaw sampay sid walay di Timpusod.

Adi, om kokitanay di

masa selama enam hari mengharungi perjalanan dan apabila tiba pada hari yang ketujuh maka sampailah dia pada sebuah bukit. Sesampainya di sana, Leeng telah duduk berehat dan makan. Selesai makan nasi, dia pun memakan pinang, menghisap kirai tembakau, dan memakan tebu berjalur itu. Nah, selesai semuanya itu, Leeng pun memanggil angin, “Wahai angin yang kuat, wahai taufan yang kencang, yang telah menerbangkan pokok, yang telah mencabut tumbuhan, yang telah mengumbutkan sejenis pokok tinggi,” kata Leeng.

Lalu kononnya tiba-tiba dunia menjadi gelap. Dunia menjadi gelap seakan-akan hari sudah malam. Ketika Leeng memandang di sebelah barat, maka dia mendapati bahawa ada tujuh buah mata angin. Nah, apabila angin bertiup maka disinggahilah Leeng dan Leeng kelihatan seakan-akan anak api di atas awan. Dan ketika Leeng tercecah, dia telah tercecah di atas pelangi. Leeng kini berada di atas pelangi.

Nah, ketika Leeng memandang ke bawah maka Leeng mendapati bahawa nafas Laki tinggal tercungap-cungap lagi, dan keadaannya seakan-akan sejenis haiwan yang lemah. “Hai, kesianlah dengan kau itu, ayah,” kata Leeng.

Jadi, selesai sahaja makan pinang dan menghisap kirai tembakau dan makan nasi, bergeraklah dia ke tempat si Akar Tunjang Dunia mengambil air. Sesampainya dia di sana, ada terdapat botol di situ, Leeng terus meneguk airnya maka, ‘Bunyi tegukan dengan biji sejenis kayu, masih licin lagi di terusan’, habis. Kemudian, dia masuk ke dalam perigi dan menjelma menjadi semut. Tapi semutnya bukan main banyak lagi sebab ia memenuhi kawasan perigi sehingga di rumah si Akar Tunjang.

Lalu, apabila para kanak-kanak

and on the seventh day he arrived at a mountain. Then Leeng sat down there and ate. Having eaten, he chewed betelnut, smoked, and chewed a stick of sugarcane. When that was done Leeng summoned the wind, saying, “Oh strong wind, oh strong hurricane, which blew away trees, which pulled up plants, pulled out tall trees, which blew in the middle, which stopped at *******, stop by me oh wind.”

Then it grew dark. When it was dark it was like night. Leeng looked to the west and saw seven whirlwinds. They blew and hit Leeng directly, and he was carried up like a spark from a fire. He landed on a rainbow. Leeng was on top of a rainbow.

So Leeng looked down to the ground and saw Laki barely breathing, like a *******. “Poor father,” said Leeng.

So he chewed betelnut, smoked, ate and went to the water fetching spot of Taproot of the world. When he got there, there was a bottle sitting there, and he went ahead and drank. Gulp gulp and it was gone. Then he jumped into the well, and became a lot of unique ants. From the well there were ants all the way to Taproot’s house.

When the children saw it,

katanganakan, “Maman, maman,” ka di katanganakan, “kilaw om kilaw. Nga ontod dit indongo oyuno oku di idi om yamo, aaku insan kokito do kilaw dot ugu dilo koogumu,” ka. Tu kapada tuturan, gisom sid totud oh kaakapal do kilaw kiawi. “Mm,” ka di Timpusod, “kilaw, ka duyu pogiyay dot aa-gaam-ko yambaya Leeng beelo modsinuut di ambaya Laki,” ka. Mm, nelaan-i. Adi, tonos ka-i dîino di kilaw, aso no. “Ay, elaan oku-i gaam diti?” ka di Leeng.

Pisingsiliw no kembagu, tangkalama'ay. Dot ay ongo-gagayo bo tangkalama'ay dot atâatantu oh koogumu, okon-i-ko iso no. Iri nga masam-kee kilaw no koogumu. Om kokitanay di katanganakan, minigugusa do muli sid walay kabarasan, minongoy sid di Timpusod. “Maman, maman,” ka, “tangkalama'ay iinsan-i ilo oy maman nga antad dit indongo oyuno oku di idi om yamo, aakii insan kokito dot ugu dilo koogumu do tangkalama'ay,” ka. “Mm, tangkalama'ay ka duyu pogiyay oy anak-anak dot yambaya Leeng tōo beelo modsinuut di aman Laki,” ka. “Ay, nu-i keeti ot silion ku dot aa elaan?” ka di Leeng. Adi, gûuli no kembagu.

Adi, pagka om kilaw nga elaan-i, tangkalama'ay nga elaan-i, kikiwa nopo di Leeng om pisingsiliw dot silong. Pisingsiliw do silong, aa-no minisasala tit silong dot sid lamin di Timpusod do Wonuwo ot niyonon. Om kokitanay di sawo di Timpusod, “Ades oy wawayoy,” ka, “kenginan ku ilot tombolog,” ka. “Onuwo po dogo ilo,” ka. Onuwo no di Timpusod, na waalay do pooiyanan sid saaw yo modop. Oo, tu aa koyuu di sawo. “Na, kalu ong aaku nelaan gaam dino,” ka di Leeng.

melihatnya, “Pakcik, pakcik,” kata mereka, “banyaknya semut. Tapi sejak saya diayun dibuai oleh ayah dan ibu, saya tidak pernah melihat semut yang sebanyak itu,” kata mereka. Sebab menurut cerita, banyaknya semut itu boleh mencecah sehingga ke paras lutut. “Hm,” kata si Akar Tunjang, “semut,’ kamu kata, padahal bukankah itu adalah sahabat Leeng yang mahu menyusuli sahabat Laki,” katanya. Hm, ketahuan juga. Jadi, lenyaplah semut-semut itu, tiada sudah. “Eh, saya ketahuan juga agaknya ini?” kata Leeng.

Kemudian Leeng menjelma lagi menjadi lipan. Lipan ini besar-besar belaka dan sangat banyak, bukan seekor saja. Ia sama banyak dengan jumlah semut. Lalu, apabila para kanak-kanak melihat lipan itu, mereka terus lari berkejaran pulang ke rumah dan pergi kepada si Akar Tunjang. “Pakcik, pakcik,” kata mereka, “lipannya banyak sangatlah. Tapi sejak saya diayun dibuai oleh ayah dan ibu, saya tidak pernah melihat lipan yang sebanyak itu,” katanya. “Hm, ‘lipan,’ kamu kata, padahal bukankah itu adalah sahabat Leeng yang mahu menyusuli pakcik Laki,” kata si Akar Tunjang. “Eh, saya mahu menjelma menjadi apa juga ini baru saya tidak ketahuan?” kata Leeng. Lalu berpatah balik.

Jadi, oleh kerana semut pun ketahuan juga, lipan pun ketahuan juga, maka dengan semena-mena Leeng telah menjelma menjadi burung nuri. Apabila Leeng menjelma menjadi burung nuri maka tidak salah-salah lagi, burung nuri itu terus masuk ke bilik tidur si Akar Tunjang Dunia. Ketika isteri si Akar Tunjang melihat burung nuri itu, “Aduh, abang, saya sukalah burung itu. Tolonglah ambilkan untuk saya,” katanya. Oleh itu, si Akar Tunjang pun mengambilnya dan membuatkan sangkar di atas tempat tidurnya. Sebab isterinya sayang

they said, “Uncle, uncle, nothing but ants. From the time I was cradled by my mother and father, I never saw that many ants.” According to the story, the ants reached as high as your knees. “Mm,” said Taproot, “you said they were ants, that is friend Leeng coming after Laki.” He knew. So then the ants disappeared and were no more. “Have I been found out?” asked Leeng.

He morphed once again and became centipedes. They were big centipedes, with huge numbers of them; not just one. They were like the numbers of ants. When the children saw them, they ran to their houses, and went to Taproot, saying, “There are centipedes that from the time of being cradled by my mother and father I have never seen so many centipedes.” Timpusod said, “You said ‘centipedes’ children whereas that is friend Leeng coming after his father.” Leeng said, “What can I morph into that he won’t know it is me?” So he turned back into himself.

So since he knew who the ants were, and he knew who the centipedes were, Leeng decided to turn into a parrot. The parrot went nowhere else but into Taproot’s bedroom. When Taproot’s wife saw it, she said, “Oh my warrior, I want that bird. Get that bird for me.” Taproot grabbed it and made a place for it above his bed, since his wife couldn’t bear to lose it. “Maybe I won’t be recognized,” said Leeng.

Adi, na siri no. O, pogigintong balaay d̄ino i Leeng diri nga maataayid ti tontog sid saaw di Timpusod. “Ino balaay oh suusuuton di amo,” ka di Leeng. “Ino balaay oh pineeyanan,” ka.

Adi, ba minodop d̄ino beeri, sodoy d̄ino. O nga, tanga sodoy nogi iri minusik nee Leeng. Minosik nee Leeng, minisingsiliw waagu dot tulun, onuuwo no it tontog om maay pataamo, om i Laki. Naa i Laki nga mogom-ogom sid toning di Oduw, it tontog nga mogom-ogom sid toning di Oduw. M̄angay no sosopo di Leeng ti timpurulu di Timpusod, om indo'o no. Adi nunu-i, awal-awal po waro no ot tongo tanganak dot mitubaw. Adi, ka di Leeng, “Dii poy katanganakan kow om, boroso duyu no dogon i ambaya Timpusod, peendo'o duyu no dogon tu magaago oku muli,” ka di Leeng.

Adi, minongoy no d̄inet katanganakan sid di Timpusod, maay no poboroso. Om kelaay di Timpusod, intangay tit tontog nga aso no siri. Intangay i Laki nga aso no siri. “Ades,” ka di Timpusod, “apapalad koh no dinoy ambaya tu minaan oku dikaw akalay,” ka. “Ong kon-no-ko nakalan oku dikaw, aa-po elaan,” ka. “Nga kukuro-i kukuro ino nga adat do kusay,” ka di Timpusod, “miumbal po,” ka.

Adi, kendoo d̄ino i Timpusod. “Ades,” ka di Timpusod, “apapalad noy ambaya tu minaan oku dikaw akalay,” ka. “Ong aaku no minaan akalay dikaw, aa-po elaan,” ka di Timpusod. “Ba, pagka om ara'at oh ginawo nu boy ambaya, sera po?” ka di Leeng. “Maay no,” ka, “ikaw no gulu tu

dengan burung nuri itu. “Nah, kali ini saya tidak ketahuan,” kata Leeng.

Jadi, kini Leeng sudah berada di situ. Lalu, apabila Leeng memandang di sekeliling maka dia mendapati bahawa gendang ayahnya tergantung di atas tempat tidur si Akar Tunjang. “Itu rupanya yang ayah mahu sangat,” kata Leeng. “Di situ rupanya ia disimpan,” katanya lagi.

Jadi, tidurlah mereka sebab hari sudah malam. Akan tetapi baru sahaja tengah malam, Leeng sudah bangun. Leeng telah bangun dan menjelma semula menjadi manusia, lalu mengambil gendang itu dan melemparkannya dan juga Laki. Nah, Laki kini duduk di samping Oduw, begitu juga dengan gendang itu terletak rapi di samping Oduw. Sesudah itu, Leeng menyedut pusar kepala si Akar Tunjang lalu turun ke tanah. Padahal, awal pagi lagi sudah ada kanak-kanak yang bermain gasing. Jadi, kata Leeng, “Wahai anak-anak sekalian, tolonglah katakan pada sahabat Akar Tunjang, suruhlah dia turun sebab saya mahu cepat pulang,” kata Leeng.

Jadi, para kanak-kanak itu pun pergilah kepada si Akar Tunjang dan menyampaikan pesan Leeng. Lalu, apabila si Akar Tunjang mengetahui, maka dilihatnyalah gendang itu, tapi sudah tidak ada di situ. Dilihatnya pula Laki, tapi Laki pun sudah tidak ada di situ. “Alamak,” kata si Akar Tunjang, “bertuah sekali kau kawan sebab kau telah menipu saya. Kalau bukan kerana kau tipu saya, belum tahu lagi. Tapi walau bagaimanapun adat lelaki, cuba dulu,” katanya lagi.

Jadi, sesudah si Akar Tunjang turun, “Cis, bertuahlah kau kawan sebab kau telah tipu saya. Kalau bukan sebab kau tipu saya, belum tahu lagi,” kata si Akar Tunjang. “Baiklah, kawan, oleh kerana kau jahat hati, bila lagi?” kata Leeng. “Lakukanlah. Kaulah yang duluan sebab hati kau jahat ‘kan kerana

So there he was. So then Leeng watched, and the drum was hanging over Taproot. “So that is what father was chasing after,” said Leeng. “That is where he keeps it.”

So it became night and he went to sleep. In the middle of the night Leeng awakened. He awakened and morphed back into a human. He grabbed the drum and threw it [all the way back home], and he also threw Laki. Laki was then sitting next to Oduw, and the drum was also next to her. Then Leeng sucked on Taproot’s fontanel and then went down out of the house. Early in the morning there were children playing spinning tops. Leeng said to them, “Children, tell my friend Taproot for me, come out quickly I’m in a hurry to leave.”

So then the children went to Taproot and told him. When Taproot knew about it, he looked for his drum and it wasn’t there. He looked for Laki and he was gone. “Oh my,” said Taproot, “how clever you are friend to have tricked me. Had you not tricked me, you would have found out what I’m made of. But no matter what, we are going to settle this like men. Let’s have it out.

Taproot came down out of the house. He said, “Oh my, you are clever to have tricked me. Had you not tricked me, you would have found out what I’m made of.” Leeng said, “Okay, since you have taken offense, when would you like to settle this? Let’s have at it. You

ara'at oh ginawo nu kon di naanu ku it tontog om yaamo,” ka di Leeng. “Ikaw no gulu,” ka di Timpusod. “Amu, ikaw oh gulu,” ka di Leeng. Om maay di Timpusod songgolo it tawak di Leeng, nga inturu mikorowolis kabarasan. Om poloposo sid kotud, sinumiliw do gana. Poloposo sid gana, sinumiliw do kotud. Om pooliay sid dalamas kabarasan nga sinumiliw do liwotung i dalamas.

Adi, “Ba ambaya, ikaw po,” ka di Timpusod. “Oo,” ka di Leeng. Om mangay kabarasan songgolo ti tawak di Timpusod nga sabaat no nokotutuk tit tunturu di Leeng. Om poloposo sid kotud kabarasan nga sabaat no sisinumiliw do gaagana. Poloposo sid gaagana nga sabaat no kikinumotud. Om pooliay sid dalamas kabarasan nga sabaat no ot weweeg di dalamas.

Adi, “Ba, ambaya,” ka di Leeng, “kukuro?” ka. “Ba, tidaapa no,” ka di Timpusod, “kuoyon poma naakalan oku dikaw,” ka. “Ong amu oku nogi naakalan dikaw, aa-po elaan dot oowit nu do muli yamo nu om it tontog ko nunu,” ka di Timpusod, “nga apa buli buat nakalan oku dikaw, tidaapa no,” ka.

Adi, na iri no beeri, nakala no dfino i Timpusod, nakamanang i Leeng. Naa, salapas iri nokopilawan yoalo, na i Leeng nga minuli no dfino. Adi, nokooli po dineeri nokopitotomung yoalo duwo koyuwan, om it tontog nga noongoy no. Na aaku no elaan dot ki-ompus po ko tombo, ino no norongow ku laa. Adi, nakaa nopom nakaa, noompus.

saya ambil gendang itu dan ayah saya,” kata Leeng lagi. “Kaulah yang duluan,” balas si Akar Tunjang. “Tidak, kaulah yang duluan,” kata Leeng. Lalu, apabila si Akar Tunjang mencekak pinggang Leeng maka tujuh kali jarinya berputar mengelilingi pinggang Leeng. Dan ketika dia menghempaskan Leeng pada bukit maka bukit itu telah menjadi rata. Dihempaskannya pada tanah rata maka tanah rata itu telah menjadi bukit. Kemudian dihempaskannya pula pada batu dinding maka batu dinding itu telah menjadi tasik.

Kemudian, “Hah, kawan, kau lagi,” kata si Akar Tunjang. “Baiklah,” balas Leeng. Lalu Leeng pun mencekak pinggang si Akar Tunjang, tapi sedikit sahaja jarinya dapat mengelilingi pinggang si Akar Tunjang. Kemudian dihempaskannya si Akar Tunjang pada bukit tapi sedikit sahaja yang menjadi rata. Dihempaskan pula pada tanah rata, tapi sedikit sahaja yang menjadi bukit. Kemudian dihempaskan pada batu dinding tapi sedikit sahaja yang menjadi air.

“Hah, kawan,” kata Leeng, “bagaimana?” tanyanya. “Tidak apalah,” jawab si Akar Tunjang, “apa boleh buat, kau telah tipu saya. Tapi kalau bukan kerana kau tipu saya, belum tahu lagi sama-ada kau dapat membawa pulang ayahmu dan gendang itu atau tidak. Tapi apa boleh buat kau telah tipu saya. Tidak apalah,” tambahnya.


Jadi, demikianlah ceritanya, si Akar Tunjang telah kalah dan Leeng telah menang. Nah selepas mereka berlawan, Leeng pun pulanglah. Jadi, sesudah Leeng pulang dan mereka berdua sudah berkumpul, dan gendang itu pun sudah berjaya diambil, maka saya tidak tahu lagi sama-ada masih ada sambungan atau bagaimana, itu saja yang saya dengar. Jadi begitulah ceritanya, tamat.

go first since you have taken offense that I got the drum and my father.” “You go first,” said Taproot. “No, you first,” said Leeng. Taproot grabbed Leeng’s waist and his fingers wrapped around it seven times. He slammed him into a hill and it became flat land. He slammed him into flat land and it became a hill. He slammed him into a rock wall and it became a pool of water.

Then Taproot said, “Okay friend, now it’s your turn.” “Alright,” said Leeng. Leeng grabbed his waist but could only get his fingers around it a little bit. He slammed him into a hill and it only became a bit flattened. He slammed him into flat land but it only became a bit of a hill. He slammed him into a rock wall but only a bit of the rock wall became water.

Then Leeng said, “Okay friend, what now?” Taproot said, “No problem. In any case I was tricked by you. Had I not been tricked by you, I’m not sure you could have brought your father and the drum back home. But what’s to be done, you did trick me. Leave it be.”

So then that was it, Taproot lost and Leeng won. After they had battled Leeng went home. When he got home the two of them met, and they had the drum back. I don’t know if there is any further ending to it, that is as much as I heard. So with that, The end.

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