

<p>I Sumonsong Siwot Tinangon di Jupilin Mositun Kg. Batition, 2012.04.12 Tinulis di: Rosnah Nain 2012</p>	<p>Gadis Bersumbat Selasih Diceritakan oleh Jupilin Mositun Kg. Batition, 2012.04.12 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Death by Basil Told by Jupilin Mositun Batition Village 2012-04-12 English: James Johansson 2012</p>
<p>Waro no ka ka iri. Waro kabarasan ilo ot onom koyuwan ot tongondu song-ambabaya ka, koturu dit tanak dit momoleeng. Adi warot isot tadlaw, miniupakat it onom koyuwan diri kabarasan dot mamanaw tu mongoy dot monompogunan, dot tomodon nopo dot monompogunan nga mongoy sid wawayoy. Na ii nopo it tongondu di koturu, amu-i maya dara nga minangan pajalo mangangat.</p> <p>“Ay,” ka di koturu it tongondu, “maalan oku toõ dara diti,” ka. Nga, “Kayo-i kay ondig,” ka dit onom koyuwan. “Miwaya tokow-i,” ka. Amu tiningkadan mangangat it tongondu koturu ong okon-ko nakawaya. Dot ilo nopot tomodon do monompogunan kabarasan dilo, mongoy sidi wawayoy. Nga, korikot nogi sid tanga do ralan, norongow no do minatay it wawayoy.</p> <p>Na, kelaay nopo do minatay i wawayoy, “Ades,” ka dit onom koyuwan, “kumukuro tokow nõono diti dot minatay bala ino wawayoy?” ka. Tu iri no kokoliyuon dit onom koyuwan, i wawayoy tu oligkang. Dot it pomogunan dit wawayoy dino, okon-ko sosomok do pomogunan.</p> <p>Madaada it koturu i tongondu. “Ay, kodung ino-no,” ka, “pagka om lumombus tokow nga aso no jalan tu minatay no yaka, gaam pot</p>	<p>Pada suatu masa dahulu, kononnya ada enam orang gadis bersahabat, ketujuh kepada anak seorang makcik tua. Jadi kononnya, keenam-enam gadis yang bersahabat itu telah merancang untuk pergi mengembara, dengan maksud mahu pergi kepada si jejaka. Sedangkan, gadis yang ketujuh pula tidak mahu ikut, tapi ia telah dipaksa oleh keenam-enam orang gadis itu.</p> <p>“Alah,” kata gadis yang ketujuh, “Saya agak malaslah ni,” katanya. “Marilah kawan,” ajak mereka. “Kita pergi bersama-sama,” kata mereka. Keenam-enam orang gadis itu tidak sedikitpun beralah sebelum gadis yang ketujuh itu setuju untuk mengikutinya mereka. Padahal, tujuan mereka mengembara adalah untuk pergi kepada si jejaka. Akan tetapi, ketika dalam perjalanan, mereka telah mendengar berita bahawa jejaka itu telah meninggal dunia.</p> <p>Jadi, apabila mereka tahu bahawa jejaka itu telah meninggal dunia, “Alamak,” kata keenam-enam orang gadis itu. “Bagaimanalah dengan kita ni, jika jejaka telah meninggal dunia?” kata mereka. Sebab jejaka itulah yang diintip-intip oleh keenam-enam gadis itu, sebab jejaka itu tampan. Padahal jarak kampung jejaka itu bukannya dekat.</p> <p>Gadis yang ketujuh pula diam sahaja. “Kalau demikian,” kata yang lain. “Tidak ada gunanya kita teruskan niat kita datang ke sana</p>	<p>Once upon a time there were six girls who were friends, and the seventh was the daughter of an old woman. One day the six of them met to discuss going walking around the land with the purpose of going to a young hunk. The seventh girl was not planning to come along but they pressured her into coming.</p> <p>“No, I just don’t feel like going,” said the seventh girl. But they said, “Come on along, friend, we’ll all be going together.” They wouldn’t stop bugging her until she agreed to come along. They were going to see a young man, but part way there they got news that the young man had died.</p> <p>When they found out the young man had died, the six girls said, “Oh no, now what are we going to do since he has died?” It was that young man whom they had been planning on spying on because he was handsome. And that young man’s village was far away from their village.</p> <p>So the seven girls sat and contemplated. “Well, given the situation, since we have nowhere to go to with the</p>

<p>mising-patay tokow,” ka dit onom koyuwan.</p> <p>“Ika oy ondig kukuro, mising-patay koh oy?” ka dit onom koyuwan. “Nn, aa-ku-i yoku,” ka di koturu. “Nn, kukuro-kukuro ino nga mising-patay tokow-i,” ka dit onom koyuwan.</p> <p>“Nga kukuro sara tokow do mising-patay?” ka di wookon om. “Mogiim tokow do siwot,” ka dit wookon. “Jadi, ong kokito po do siwot, kuoyon nōono?” kam. “Sumonsong siwot tokow,” ka. “Ay, aa-ku-i yoku,” ka dit koturu. “Ay, kodung amu yondig, maay tokow pususo,” ka. Nah, pamaānaw no kabarasan iri dot mogiim do siwot.</p> <p>Jadi, ngaangaam nakasambat do siwot toguūmu kabarasan id tanga do ralan. Jadi, kakawi-i om pongumpug do siwot, pionkolibangay nogi manabpo i koturu, maay no sonsongo do siwot it tongo todung, tongo kabang, tongo tolingo, tiningkadan nong minatay no. Ba, napatay i koturu, mininsan-insan nogi sumonsong do siwot it onom koyuwan. Jadi, ba, nokosonsong po do siwot, na minatay nōono bo kikiawi it turu koyuwan diri.</p> <p>Minatay po, minitatanud nōono it tatod mamanaw sid pongoluan, dot song-wiwiliw-i i koyuwan sirid ralan kabarasan. Minamanaw nōono dot aa elaan ong songot pamanaan, tu oluwas no o wayaan ong osupot no i wayaan nga wodsualan nopo.</p>	<p>sebab cik abang sudah meninggal dunia, lebih baik kita bunuh diri saja,” kata mereka.</p> <p>“Bagaimana pula dengan kau kawan, kau mahu bunuh diri ke?” tanya keenam-enam orang gadis itu. “Saya tak nak,” jawab gadis yang ketujuh. “Walau macamana pun, kita mesti bunuh diri,” kata keenam-enam gadis itu.</p> <p>“Tapi, macamana cara kita untuk bunuh diri?” tanya yang lain. “Kita cari selasih,” jawab yang lain. “Jadi, jika kita sudah bertemu dengan selasih, kita nak buat apa?” tanya yang lain lagi. “Kita bersumbat dengan selasih itu,” jawab yang lain pula. “Ahh, saya tidak mahu,” kata gadis yang ketujuh. “Ahh, kalau si kawan tidak mahu, kita tahannya,” kata mereka. Lalu pergilah mereka mencari selasih.</p> <p>Jadi, kebetulan pula mereka telah menjumpai selasih dengan kuantiti yang begitu banyak sekali di tengah jalan. Maka dengan itu, mereka lalu mengumpulkan selasih itu dan kemudian menahan gadis ketujuh itu lalu menyumbatkan hidung, mulut dan telinganya dengan selasih sehingga lemas dan akhirnya meninggal dunia. Setelah gadis yang ketujuh meninggal dunia, keenam-enam gadis itu pula dengan serentak bersumbat dengan selasih. Selepas semuanya bersumbat dengan selasih, maka semuanya pun meninggal dunia dengan serta-merta.</p> <p>Setelah meninggal dunia, maka roh-roh mereka pun kemudian pergi bersama-sama ke tempat orang mati pergi, sementara tubuh mereka pula bergelimpangan di tengah jalan. Roh keenam-enam orang gadis itu berjalan entah ke mana. Roh-roh itu berjalan terus menempuh padang</p>	<p>young man dead, we may as well commit suicide,” said the six.</p> <p>“What is your opinion, friend, should we commit suicide?” the six asked. “I’m not going to do that,” said the seventh. But the six said, “No matter what, we must commit suicide.”</p> <p>The others asked, “How should we kill ourselves?” “We will look for some basil,” another said. Some asked, “And when we find some basil, then what?” “We plug up our orifices with basil,” she answered. The seventh said, “I’m not going to do that.” “If she’s not going to do it, let’s restrain her,” they said. So then they set off to find some basil.</p> <p>They came across a huge amount of basil along the path. So they straightaway gathered basil. Then they caught the seventh girl and stuffed basil in her nose, mouth and ears, and when they were done she died. The seventh girl died as all six stuffed basil in her orifices. Then the other six stuffed basil in their orifices and all of them died.</p> <p>When they had all died their spirits traveled together to go to the place of the dead, while their bodies were all lying there on the path. They walked on not knowing where they should go, just pressing on whether thru open country or thru brush.</p>
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<p>Aa-po leled kabiasaan iri, nakasambat no dot pomogunan dot anawaw. Nakasambat po do pomogunan dot anawaw, nokobontol no do bawang dot okon-ko kokodok do bawang dot ki-tulun-i kabiasaan sid piras di bawang dino.</p> <p>Ba, ka dit tulun siri, “Siongo kow dino?” kam. “Ay, mogiim okoy di aka,” ka dit onom koyuwan. “Nokuro?” kam. “Ba, iimon ya no bo tu keinginan ya,” ka dit onom koyuwan. “Aaay, kuoyon dikoo mogiim dot i nopo wawayoy diri nga silo nod tupak, nokorikot no ad pomogunan ad sampaping,” ka. Pomogunan dit sid tupak di bawang obo. Pomogunan nogi it sid kinorikoton dit anawaw, nga waro po pomogunan no sid tupak.</p> <p>“Ay,” ka dit tulun sirid pomogunan tobontol, “aa-kow-i kadapat dino lumombus ong konoko waro-i ot mamabat dikoo do wayaan moy silo,” ka. “Kukuro gama?” ka di keeso. Om, “Ba, ong keelo kow dot mamabat,” ka dit tulun. “Om nunu ino ‘mamabat?’” ka dit onom koyuwan. Om, “Om mamabat nobo,” ka dit tulun siri.</p> <p>Om poonapo dit onom koyuwan i mato yo sid sampaping nga, kon-ko sala-sala do kooligkang do kusay ka dot moosondiw do tobon ka ka dot monguni do sundatang, dot urub-urubon nopo do tulun ka. Dot i kusay dino kabiasaan nga</p>	<p>dan semak.</p> <p>Beberapa lama kemudian, mereka telah bertemu dengan satu alam yang terang. Setelah bertemu dengan perkampungan yang terang-benderang, mereka bertemu pula dengan sebuah sungai yang sangat lebar, dan di tepinya pula ada orang.</p> <p>“Kamu nak ke mana tu?” tanya orang yang ada di tepi sungai itu. “Kami nak mencari cik abang,” jawab mereka dengan serentak. “Kenapa?” tanya orang itu. “Kami carilah sebab kami sangat menyukainya,” jawab mereka. “Alamak, macamana kamu menjejaknya, sedangkan jejak itu sudah berada di seberang sana, dia sudah sampai di alam sebelah sana,” kata orang itu. Perkampungan yang dimaksudkan oleh orang itu adalah perkampungan orang-orang yang sudah meninggal dunia.</p> <p>“Alahai,” kata orang itu lagi. “Kamu tak dapat meneruskan perjalanan kamu jika bukan ada di antara kamu yang pandai membukakan jalan menuju ke sana,” katanya. “Bagaimana caranya?” tanya gadis yang pertama. “Kalau kamu pandai membuka jalan?” jawab orang itu. “Apa maksudnya membuka jalan?” tanya keenam-enam orang gadis itu. “Untuk buka jalanlah,” jawab orang itu.</p> <p>Dan ketika keenam-enam orang gadis itu melemparkan pandangan mereka ke seberang, maka bukan calang-calang tampannya jejak yang sedang bersandar pada sebuah dinding dan sedang memetik gitar, dan dikerumuni pula oleh orang banyak. Padahal, jejak itu baru</p>	<p>After not too long they got to a bright land. In the bright land they were blocked by a river, and it was no small river. There were people along the banks of the river.</p> <p>The people there asked, “Where are you headed?” “We are looking for the young hunk,” they said. “Why?” the people asked. “We are looking for him because we are attracted to him,” said the six. “Oh my, how are you going to find him when he has already reached the other side, that is, he has reached the other world?” they said. They were referring to the world on the other side of the river. When you get to the bright land, there is yet another one on the other side of the river.</p> <p>“Oh my, said the people along the river, “you cannot go on unless you know how to clear a path to go over there.” “How do we do that?” one asked. “Well, you have to know how to clear a path,” they said. “What does ‘clear a path’ mean?” the six asked. “Like we said, to clear a path,” they answered.</p> <p>Then the six lifted their eyes and looked across the river and there was a strikingly handsome man leaning against a wall playing a zither, with people gathered all around him. That man had supposedly just crossed over into that realm,</p>
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<p>kootupak-i sirid pomogunan diri dit poongoluwan no babanar dati iri it kinotupakon. Adi, miikakaa i kusay, eempa-i di kusay it tongondu dit turu koyuwan soriifid sampaping po.</p> <p>Jadi, ontod di keeso nôono kabarasan iri om suuo di tulun siri mamabat sampay i koturu. “Kodung eengin kow-i do mongoy silo, mosti mamabat kow nga soro-iseeso kow,” ka dit tulun. (Irad-ko ong masam no ko siti, waro gaid obo tumupak siri.) Nga, subay otolunung o rineet dot, ‘<i>Baababat do nosuway, ngiang-ngiang do namatay</i>’, ka, na, mitirapus-i mitirapus. Na, ontod di keeso sampay koduwo, iri no rineet, “<i>Baababat do nosuway, ngiang-ngiang do namatay</i>,” ka. Na, kolombus ong iri ot boroson. Na sampay kolimo, sampay koonom iiri nopo rineet, monong- “<i>Baababat do nosuway, ngiang-ngiang do namatay</i>,” ka.</p> <p>“Ba oodiyo po,” ka dit tulun siri, i koturu. “Ay, aa-ku yoku keelo diti,” ka dit tongondu, i koturu. Dot kukuyutan-i ino tu, asal ong opupusan i rineet, ituur no, tad potuuron-i nga sori no id tupak. (Irad diti i bawang kokikiro obo, jadi mingkakat nôono siti tu it lumombus no mongolu. Na iri no iri, waro gaid doo.)</p> <p>Na, maay nôono i kooturu suuo</p>	<p>sahaja menyeberang ke alam itu, dan mungkin itulah tempat yang sebenar orang mati pergi. Dalam masa yang sama pula, ketika si jejaka memandang ke seberang, ia telah melihat akan ketujuh-tujuh orang gadis di seberang sungai itu.</p> <p>Jadi, bermula dari gadis pertama disuruh oleh orang itu untuk membacakan mantera pembuka jalan, sehinggalah gadis yang ketujuh. “Kalau kamu nak juga pergi ke sana, kamu haruslah seorang demi seorang,” kata orang itu. (Contohnya kalau di alam nyata, ada pemandu untuk menyeberang di situ.) Tapi ayat itu haruslah kena, iaitu, “<i>Potong untuk yang lain, cabut untuk hantu</i>,” dan jalan pun akan terbuka lurus. Nah, dari gadis yang pertama sehinggalah gadis yang kedua akan membacakan mantera yang berbunyi, “Bukakan jalan untuk menuju ke sana.” Dan setelah menghabiskan ayat itu maka iapun dapatlah menyeberang sungai itu. Hal itu berlaku sehinggalah gadis yang kelima dan keenam, itu saja ayat yang dibacakan, iaitu, “<i>Potong untuk yang lain, cabut untuk hantu</i>.” Dan ia terus sahaja dapat menyeberang.</p> <p>“Nah, dia lagi,” kata orang itu kepada gadis yang ketujuh. “Saya tak pandai ni,” kata gadis yang ketujuh. “Dia lagi,” kata orang itu, sambil memegang tangannya kerana apabila ayat itu sudah habis dibaca maka ia akan ditolak terus untuk menyeberang sungai itu. (Contohnya; keadaan sungai itu begini, jadi roh orang yang sudah mati akan berdiri di tepinya untuk pergi ke dunia orang mati. Dan maka itulah ia ada gaid.)</p> <p>Dan bilamana gadis yang ketujuh</p>	<p>and maybe that realm was actually the destination of the spirits of the dead. So as the young man played, he looked across and saw the seven girls way across the river.</p> <p>Then one by one from the first to the seventh the people there instructed them how to clear the path. “If you want to go over to there, you have to clear the path one by one,” the people instructed. (They acted like guides do in this world.) But you have to know the mantra, which is, “<i>Cut down for one more, pull out for a ghost</i>”, and then you can penetrate to the other side. For the first and second girl, that is what they said, “Clear a different path, open the way for a ghost”. So they were able to get over, having said that. Right up thru the fifth and sixth girl, that is what they said; “<i>Cut down for one more, pull out for a ghost</i>”.</p> <p>“Now for her,” said the people there, referring to the seventh girl. “I don’t know how to do it,” said the seventh girl. They were holding onto her, because as soon as the mantra was finished, they would push her, and when they pushed she would suddenly be on the far side of the river. (For those crossing over, there were guides to get them to the other side.)</p> <p>So they told the seventh girl</p>
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<p>mamabat, ('mamabat' o pongoreetan dit rineet dit tumupak) nga aso rineet di tongondu koturu, "Ngiang-ngiang do nosuway, baababat do namatay," ka i koturu.</p> <p>"Ay, ay, eeh," ka dit kongo-namatayan ontod sid tobontol, om sampay sid tupak, "Poliado duyu, poliado duyu, tu aawi tokow matay, mamatay bala daaton ino," ka dit tulun tongo kongo-namatayan dit sid tupak om it siri. Poliadon do pogulion obo.</p> <p>Nga, "Ess," ka di kusay di sid tupak ponong sori, tu okito-i di kusay bala iri, ngaran-i dot osodu om osiwang i bawang. "Iliad duyu nogi ino, nga kakadaay po, potupako oku po!" ka di kusay, it muukuyut do sundatang, it oliñiligkang obo it sinuut dit onom koyuwan. Om kotupak nōono siri, "Oō, poliado duyu-i nōono," ka di kusay. Om poliado nōono balaay iti nga nokuro tu okon-i-ko poguguli id nontodon dot mikukuyut-i do longon.</p> <p>Ba, nōono bala dit onom koyuwan diri tu nasaah-i dot sid namatay, powoyoo-i i mato, dot sadangkan iri not minangangat matay, it onom koyuwan, tu it sumusuut di kusay.</p> <p>Powoyoo-i o mato, dot, "Ess," ka dit onom koyuwan, "ayayaya," ka, "minooy okoy nogi siti do</p>	<p>itu disuruh untuk membacakan ayat jampinya, maka jampinya berbunyi, "Cabut untuk yang lain, potong hantu," katanya.</p> <p>"Ala, ala, ala," kata roh-roh yang tinggal di kawasan itu dan juga yang tinggal di seberang, "Condongkannya ke belakang, condongkannya ke belakang, habis kita mati nanti. Rupanya dia mahu membunuh kita pula tu," kata mereka. Maksudnya, condongkan ke belakang untuk kembali ke alam nyata.</p> <p>Akan tetapi, "His," kata si jejak yang ada di seberang, sebab rupanya walaupun jaraknya begitu jauh, dan sungai itupun begitu lebar, tapi jejak itu dapat melihatnya juga dengan jelas. "Memang kamu nak condongkannya ke belakang, tapi jangan lakukannya dulu, biarlah saya menyeberang dahulu," kata si jejak yang sedang memegang gitar, jejak yang disusuli oleh keenam-enam orang gadis itu. Setelah menyeberang di situ, "Baiklah, kamu condongkanlah ia," kata si jejak. Dan apabila roh gadis itu dicondongkan ke belakang maka dengan tidak semena-mena si jejak dan si gadis tiba-tiba berada di alam nyata dengan tetap berpegangan tangan.</p> <p>Sementara enam orang gadis itupula telah tertinggal di dunia orang mati, padahal merekalah yang mengajak gadis yang ketujuh itu bunuh diri, kerana mahu menjejaki si jejak.</p> <p>Mereka hanya mampu melihatnya dari jauh. "Alamak," kata mereka. "Ala, ala, ala, kami</p>	<p>to open the path (open the path is what the chant to cross over is called), but what she actually chanted was, "Pull out for one more, cut down ghosts".</p> <p>"Oh no, oh no," said the group of ghosts on that side of the river and those across the river, "Lean her back, lean her back or we'll all be killed; she's trying to kill us all." They were going to lean her back to send her back to where she came from.</p> <p>But the young man on the far side of the river (who could see even tho the river was very broad) said, "Lean her back, but don't do it yet, I'm going to cross the river first." It was the young man holding the zither who was so handsome that the girls were after. After he had crossed he said, "Alright, now lean her back." The young man and the girl held hands as they leaned her back, and they found themselves back where they had come from.</p> <p>Now as for the six girls, they were confirmed to stay permanently in the ghost realm, watching what had happened, even tho it was they who took her along into death in order to pursue the man.</p> <p>They watch the seventh girl get out and the six girls said, "Oh no, oh no, we came here to</p>
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<p>sumuut di aka om, yondig nogi inot noontung sino balaay,” ka dit onom koyuwan.</p> <p>Na, nunu po ka dot powoyoo i mato dot aso no sirid tupak. Tu asal ong noboros dot, “Poliado duy-i,” ka di kusay, om maay poliado di tongo namatay nga turus nokoguli sid nontodon. Tu asal nokuyutan di kusay it tongondu, nakawaya i kusay dit tongondu.</p> <p>Na, nakawaya po i kusay do nokoguli, om kooli nōono kabarasan iri, “Ay,” ka, “okukuro oy adi tu milom nakawaya koh dit tongo koruang nu?” ka dit kusay. Om, “Ino om ino toñ iri, aso-i dogo do niniat dot mooy sori diti nga, minaan oku do ondig pajalo, naan oku sonsongo do siwot,” ka dit tongondu. “Oñ,” ka dit kusay, “kada-i bo korosi, sagay nakaa dino, yito dati o popijuduon do Tuhan,” ka di kusay.</p> <p>Jadi, maapânaw iri mongoduat i kusay dit tongondu dot, “Siongo i dika do nontodon?” ka. “Siloo,” ka dit tongondu. Om piwaya nōono om intangay nga ki-lobong-i. (Taw, aa elaan ong kukuro tu nongo-lobong-i dīino it tongo tongondu. Kalu waro dati o minongolobong o tulun diri, do walaupun okon-ko sid walay yo kokikiro nga nasambat sid ralan. Adi linobong-i dīino dati do tulun sid tongo ralan.)</p>	<p>datang ke mari adalah untuk menyusuli si abang, tapi si kawan pula yang beruntung di sana,” kata mereka.</p> <p>Sebab mereka hanya tinggal berputih mata lagi memandang kepergian si jejaka. Sebab sebaik sahaja si jejaka mengatakan demikian, “Condongkan ia.” Dan ketika para roh mencondongkan roh si gadis ke belakang, maka dengan serentak roh gadis itu dan roh si jejakapun terus terbang kembali ke alam nyata, setelah tangannya dipegang oleh si jejaka.</p> <p>Nah, setelah si jejaka dan si gadis berada di alam nyata, “Hai,” tegur si jejaka, “bagaimana ceritanya, tiba-tiba pula cik adik ada bersama-sama dengan kawan-kawanmu?” tanya si jejaka. “Ceritanya begini. Memang pada mulanya saya tidak berniat untuk pergi ke sana tapi mereka telah memaksa saya. Mereka telah menyumbat saya dengan daun selasih,” jawab di gadis. “O ya..,” kata si jejaka. “Cik adik tak usah takut sebab, setiap kejadian itu ada hikmahnya. Mungkin kitalah yang telah dijodohkan oleh Tuhan,” sambung si jejaka.</p> <p>Sambil berjalan, si jejaka bertanya kepada si gadis. “Di mana tempat asalmu?” tanya si jejaka. “Di sana,” jawab si gadis. Dan kemudian merekapun pergilah bersama-sama untuk melihat ke arah yang ditunjukkan oleh si gadis. Akan tetapi apabila mereka melihatnya, rupanya si gadis pun memiliki kubur seperti si lelaki. (Entah siapa yang telah menguburkan jasad si gadis. Mungkin ada orang yang lalu di tempat si gadis meninggal, dan telah menguburkan jasadnya walaupun tempat itu jauh dari rumahnya.)</p>	<p>follow that young man, and that other girl got the benefit on the other side.”</p> <p>So all they could do was watch, since they were on the far side. For as soon as the young man said, “Lean her back,” the ghosts all leaned her back, the two of them went back to their original place. By taking the girl’s hand the young man also went back with her.</p> <p>So after they came back to this world the young man said, “Young lady, why did you go with those other girls?” “Well you see, I had no intension of going over to the far side, but they forced me by plugging my orifices with basil,” answered the girl. “I see,” said the young man, “but don’t be frightened, it may have happened that way so that God could make us a couple.”</p> <p>So then they went on a walk and the man asked the girl, “Where did you come from?” “Over that way,” said the girl. And they walk along together and saw that there was a grave there where she had been buried. (I don’t know how the girls ended up getting buried. Maybe the people there buried them, even tho they were not from there, maybe having come across the bodies on the path. So maybe they just buried the bodies they found on the road.)</p>
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Jadi, “Siongo i dika no do nontodon?” ka di kusay. Om, “Ay, uudi,” ka dit tongondu. Kadung nelaan di kusay dot siongo, ñid lalangkasay di kusay dot mongungkud om, asal noongkud, “Oõ, poongkodomino ino mato nu,” ka di kusay. Nam, asal nokoongkodom i tongondu, potuuro di kusay nga nu ka dot popupukor do ginawo dit tongondu, noposiyon.

Jadi, pamaânaw no yoalo miduduwo. “Ikaw ka dino siongo no nontodon nu?” ka dit tongondu. “Siloo,” ka di kusay. “Oõ,” ka dit tongondu. “Soolo dogon diti nga,” ka, rumosi i kusay di lobong yo. Oh, masam-ko rumosi obo i kusay. Masam-ko it tongondu no tu moorosi. Oh, asal ong nokorikot i tongondu, toroso no di tongondu mongungkud. Asal ong noogkud di tongondu it lobong di kusay, na maay no potolikudo dit tongondu i kusay om, “Ba, lontopo ino mato nu oy aka,” ka dit tongondu. Asal nolontop di kusay i mato yo, maamaad om potuuro dit tongondu i kusay. Nga, nu ka dot popupukor do ginawo di kusay, noposiyon.

Jadi, noposiyon po iri, uli no ðiri yoalo sid moleeng doalo. “Om siongo gulu kito oy adi, sid dogon do moleeng ko id dikaw?” ka dit kusay om, “Sisiongo-i,” ka dit tongondu, “maawâaya oku,” ka. “Oõ, muli kito id moleeng nu,” ka di kusay.

Na, minuli nônio iri, om kooli nga nunu ka mangan dot osodu po,

“Tempat asalmu di mana?” tanya si jejaka lagi. “Yang itu,” jawab si gadis. Apabila si jejaka mengetahuinya, dengan cepat dia terus menggali kuburan itu. Setelah siap menggantinya, “Pejamkan matamu,” arah si jejaka kepada si gadis. Apabila si gadis memejamkan matanya, si jejaka terus menolaknya ke belakang sehingga roh si gadis terjatuh ke dalam liang kubur, dan dengan tiba-tiba mayat si gadis bernyawa, dan hidup semula seperti sediakala.

Setelah itu, merekapun meneruskan perjalanan. “Engkau pula, di mana asalmu?” tanya si gadis kepada si jejaka. “Nun di sana,” jawab si jejaka. “Baiklah,” kata si gadis. “Saya berasal nun di sana tapi,” kata si jejaka, dengan nada yang seakan-akan ketakutan. Seperti juga si gadis yang ada rasa ketakutan. Apabila mereka sampai, si gadis terus saja menggali kubur si jejaka. Setelah siap menggantinya, si gadis pun mengarahkan si jejaka supaya membelakangi kuburan itu dan, “Pejamkan matamu, cik abang,” kata si gadis. Asal sahaja mata si lelaki terpejam, si gadis terus menolaknya ke belakang sehingga dengan tiba-tiba mayat si jejaka bernyawa dan hidup semula.

Apabila kedua-duanya sudah hidup semula, maka merekapun pulanglah kepada orang tua mereka. “Kepada siapa kita pulang dahulu, kepada orangtua saya atau kepada orangtuamu?” tanya si jejaka. “Mana-mana saja,” jawab si gadis. “Saya ikut sahaja,” sambungnya. “Kita pulang kepada orangtuamu,” kata si jejaka.

Lalu, mereka berduapun pulanglah ke rumah orangtua si

So the man said, “Which is the body you come out of?” and she said, “That one.” When the man knew where they body she was from was, he very quickly dug up her body. When it was exposed, he said, “Alright, close your eyes.” As soon as she had closed her eyes the young man gave her a shove into the grave and suddenly her soul was back and she came alive.

Then they walked on together again. “And you, where is the body you came from?” asked the girl. “Over there,” said the man. “Oh,” said the girl. The man said, “Over there,” but with a note of fear of his own grave. He was just like the girl because she also feared her grave. When the girl got there she dug with all her might. When she had exposed his corpse, she had him put his back to the grave and said, “Okay darling, close your eyes.” As soon as his eyes were closed she pushed him backwards into the grave. Suddenly the body of the man came back to life.

After he had been brought back to life, they went back to their parents. “Where should we go first, darling, to my parents or to yours?” asked the man. “Wherever,” said the girl, “I go with you.” “Alright, then we’ll go to your parents first,” said the man.

So they went to her home, and when she was still far off

<p>eempa no dit tongo sandad dit tongondu. “Ay, uudi no yondig oy Minan,” ka dit tongo sandad. Tu sadang no balaay monunsub dit tanak yo dit tongondu iri, miupakat no momongindoo, nga nokito nogi do maapânaw-i do mitatanud di kusay – i koyuwan.</p> <p>“Dii oy Minan, oodi yondig. Nunu po maan tokow?” kam. “Ee, kon-ko ogumu o boroson duyu, siongo po di akang, do sagay nokito-i dot tulun dot miiwiliw yakang om sampay nolobong, nga kono-ko miyaw po yakang,” ka di momoleeng. “Ay, uudi toy Minan yondig, nay mitatanud. Ay, mad-ko mititimbang ilo do wulan om tadlaw da kusay,” ka dit tongo tulun.</p> <p>Ayi, iri not moginsasayaw no it tidi do monotos mogiad. Om keendakod nôono, nga, “Dey, nunu kay idi o nike'ad nu, iti oku toõ diti,” ka di tanak. “Nn, siongo koh obo tu aa-koh nokooli di leled diri?” kam. “Ay, kaa om kaa dino,” ka dit tongondu.</p> <p>Nah, ii nopo nôono it pinonunsub diri, it pinonunsub ka di kapid, na okon-no-ko pinonunsub po, tad pinongusaa-i dit tanak.</p> <p>Jadi, aa elaan ong piro tadlaw nôono siri iri, tu, “Iti om iti okoy diti,” ka dîino dit tongondu. Om ka di kusay, “Ay, yokoy no dati oy Minan ot piniontok dot Tuhan diti,</p>	<p>gadis. Ketika mereka sampai dan berada agak jauh lagi dari halaman rumah, kawan-kawan sebaya si gadis melihatnya dari jauh. “Makcik, itu dia si kawan,” kata kawan-kawan sebaya si gadis. Sebab, rupa-rupanya pada waktu mereka sampai upacara mengusir roh sedang dijalankan di rumah si gadis, dan sudah merancang untuk turun, tapi terlihat pula susuk tubuh si gadis berjalan menuju ke rumah dengan ditemani oleh seorang jejaka.</p> <p>“Wahai makcik, tu dia si kawan. Kita nak buat apa lagi?” kata mereka. “Jangan kamu merepek, ‘kan mayat si anak sudah ditemui orang. Bererti dia bukannya hidup lagi,” jawab ibu si gadis. “Betullah makcik, itu dia si kawan bersama dengan seorang jejaka. Itulah pasangan yang secocok, bagaikan bulan dengan matahari,” kata kawan-kawan sebaya si gadis.</p> <p>Dan apabila si gadis sudah berada di atas rumah, “Kenapa ibu menangis? ‘Kan saya sudah di sini,” kata si gadis. “Di mana saja kau selama ini tidak pulang-pulang?” tanya si ibu. “Panjang ceritanya,” jawab si gadis.</p> <p>Nah, berkenaan dengan hal itu, benda-benda yang digunakan untuk menghalau roh, terus saja mereka gunakan untuk mengembalikan semangat si anak gadis, dan bukan lagi untuk menghalau roh.</p> <p>Entah berapa hari mereka berada di situ, sebab si gadis telah menceritakan kisah mereka. “Kisah kami seperti ini,” katanya. Dan kata si jejaka pula, “Mungkin kamilah</p>	<p>some of her peer saw her, “Hey, there is our friend, auntie,” said her peers. The children of the “auntie” were doing the ritual to drive out the girl’s spirit right at that time, and they were about to go out of the house to the grave when who should they see but the girl herself in bodily form accompanied by a young man.</p> <p>“Oh auntie, there is our friend,” they said, “why should we go thru with the ritual?” “Don’t speak such nonsense. That can’t be her because people saw her body lying there and saw her being buried, so she can’t be alive,” said the old woman. “But there she is auntie, walking with a man. The man and her look like as good a pair as the sun and the moon,” said the people there.</p> <p>The mother was swaying from crying so hard. When the girl had come up into the house she said, “What are you crying for? I am right here.” “Where have you been? You were gone for such a long time,” said the mother. So the girl explained everything to her.</p> <p>As for driving away her spirit, rather than driving away her spirit they did a ritual to restore her spirit from fright.</p> <p>I’m not sure how long it took for the girl to explain everything to her mother in detail. Then the man said, “It may be that God chose us for</p>
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tu iti om iti okoy diti. Yoku nga aa-i kooli iti ong kono-ko yadi,” ka di kusay. “Na, ong engin-engin kow po dogon nga, sowoon ku no yadi,” ka di kusay om. “Oō, aso-i o sala dino,” ka di momoleeng.

Jadi, nakaa no dino iri, miniwaya no dit tongondu om i kusay mamanaw mongoy sid moleeng di kusay. “Mamamanaw okoy po tu yoku diti nga aa-ku po nokooli id walay ya,” ka di kusay. “Nga, ino om ino om gumuli oku nogi siti, nga angatan ku bo yadi,” ka. “Oō,” ka di momoleeng.

Jadi, piwaya nōono dit tongondu muli om i kusay. Na, masam-ko iri no tu, osodu po kabarasan, oguriyok no dot tad-i-om pogkorudian tu, andaman di moleeng it kusay, it tanak yo, i wawayoy. Ba, ka di tongo tulun, “Nunu ka tiadan nu oy Minan, dot uudi at tanak nu?” ka. “Ay, kada konow, siongo poma diri dot oleed no do kapatay,” ka di moleeng, ka di tidi. “Ay,” ka di tulun, “Aa-koh bo gaam mimoyo oy Minan, oodi ilo,” ka.

Om keendakod nōono bala iri do mitatanud-i dit tongondu, nga nu ka dot tad-om ototomoōon no i momoleeng, dot amu-amu miguput no dot langow. Rumilit no bulot di

yang telah dijodohkan Tuhan, ya Makcik, sebab kisah kami seperti ini. Saya inipun jika bukan atas pertolongan si adik, saya memang tak dapat pulang,” terang si jejaka. “Jadi, seandainya kamu berkenan dengan saya, maka saya mahu memperisterikan si adik,” katanya. “Baiklah, itu tak jadi masalah bagi kami,” jawab orang-tua si gadis.

Sesudah itu, pergilah si gadis bersama dengan si jejaka ke rumah orangtua si jejaka. “Izinkan kami pulang ke rumah orang-tua saya, sebab sudah lama saya tidak pulang ke rumah kami,” pohon si jejaka. “Dan mungkin beberapa waktu dari sekarang ini, barulah saya kembali ke sini. Oleh itu, saya mahu mengajak si adik,” katanya. “Baiklah,” izin orangtua si gadis.

Lalu pergilah si gadis bersama-sama dengan si jejaka untuk pulang kepada orang-tuanya. Si jejaka juga sama halnya dengan si gadis sebab, ketika masih beberapa jarak jauhnya dari perkarangan rumah, dia sudah terdengar suara orang menangis dengan syahdunya sebab orang-tua si jejaka sangat merindukan anak lelakinya iaitu si jejaka. Namun orang-orang di situ berkata, “Buat apa lagi makcik menangis, anak makcik sudahpun datang,” kata mereka. “Ala, janganlah kamu buat saya begitu, mana lagi anak saya dapat pulang tu, sudah begitu lama dia meninggal dunia,” kata ibu si jejaka. “Aik, makcik tak percayakah? ‘Kan dia dah sampai ni,” kata orang-orang.

Dan ketika si jejaka naik ke rumah bersama-sama dengan si gadis dan terlihat oleh ibunya, maka ibunya sangat gembira sekali. Padahal dia sudah hampir bergumul

one another, because of these circumstances. I would not have returned from the dead either if it weren’t for her. So if you like me, I’m going to marry her.” “Nothing wrong with that,” said her mother.

Those matters having been settled, the man and the girl set off to go to the man’s parents. “We are going now, because I still haven’t returned to our home,” said the man. “When things are taken care of we will return here, and I will bring my darling with me.” “Alright,” said the mother.

So they went together to the man’s house. It was similar because while they were still a long ways off, they were mourning remembering their son. Then some people said, “What are you crying about when there is your son?” “Don’t say that. It can’t be him, since he’s been dead a long time,” said his mother. “Don’t you believe us auntie? There he is,” they said.

Then he came up into the house with the girl. The parents were overjoyed, and he nearly got snot smeared all over him. Their snot was all piled up on

<p>momoleeng dot kaatangangaw dot pongoondom dit tanak. Na, ingko-totomon dġiri di nokito i maatanud it tongondu. “Awasi poma do nokooli koh oy akang, ondos ku-no ong aa-koh-no kooli,” ka dit moleeng. (Andang-andang ko minatay dot irad-ko panakit di kusay. Na ii nopot onom koyuwan diri, mimang-ko titinomod, tu elaan mâantad dit onom koyuwan dot oligkang ino kusay dino, it reetan do wawayoy.)</p> <p>Jadi, nakaa dino ino, om nokopi’ilo, “Ba, iti oy Idi,” ka, “aa-koy po bo nokopisawo di adi diti, nga miniwaya okoy tu, kaa om kaa dino o kinowowoyoon ya. Yoku diti nga aa-ku-i kooli ong kono-ko yadi. Na, sera tokow do rumikot sori?” ka dit kusay. “Oõ, mongoligow po bo,” ka dit tidi.</p> <p>Na, minuli nobo tit kusay om tongondu diri nōono. Jadi, minomod-susuut nōono ka ka it linigow dit minongoy di misasawo. Na, piramay-ramay dġiri dot tinumomon it tidi dit moleeng dit tongondu om moleeng di kusay, sampay kang i sid daaton om, bersadaka tu it otomon dit sosompi napasi, ong tidino, kesukuran kang tidino. Jadi, na ino-no gisom. Noompus.</p>	<p>dengan hingus. Bahkan hingusnya tidak lagi dapat dilapnya akibat terlalu mengingati anak lelakinya. Kini, kesedihannya telah bertukar dengan kegembiraan tatkala melihat anaknya pulang dengan seorang gadis. “Alangkah bagusnya kau dapat pulang juga ‘nak. Ibu fikir, kau tak dapat pulang lagi,” kata si ibu. (Si jejak ini meninggal dunia kerana sakit. Sedangkan gadis enam orang itu pula meninggal dengan sengaja, sebab mereka tahu bahawa si jejak itu sangat tampan.)</p> <p>Setelah beberapa waktu dan sudah saling memahami, “Begini, ‘Bu,” kata si jejak. “Kami berdua ‘ni belum berkahwin lagi, tapi kami saja datang bersama sebab kisah hidup kami adalah seperti ini. Saya memang tidak dapat pulang jika bukan pertolongan cik adik. Jadi, bila kita pergi ke sana untuk berkahwin?” kata si jejak. “Baiklah, kita akan menjemput dulu,” jawab si Ibu.</p> <p>Setela itu, si jejak dan si gadis pun segeralah pulang ke rumah orang-tua si gadis. Sementara para jemputan pula, mereka akan pergi menyusul untuk sama-sama meraikan majlis perkahwinan si jejak dan si gadis. Ibu si gadis dan si jejak mengadakan lagi kenduri kesyukuran, kerana terlalu gembira dengan kepulangan anak mereka masing-masing. Jadi, itulah pengakhiran cerita ini. Tamat.</p>	<p>their faces from their grief over their son. So they were all extremely happy seeing him with the girl accompanying him. His parents said, “It’s good that you have returned son, we did not expect you to ever return.” (The man had died from some sickness, whereas the six girls died intentionally, going after the handsome man.)</p> <p>After that they came to mutually understand the situation. The young man said, “Mother, it’s like this. We two haven’t gotten married yet, but we traveled together because of these various experiences together. I would not have returned to the land of the living if not for her. So when can we go there to get married?” “We will send out invitations first,” said his mother.</p> <p>Then the young man and the girl went back to her home. All the other people came along behind, the ones invited to the wedding. They had a grand party with the mother of the girl and the parents of the young man, and they held a special thanksgiving feast because both of them were alive. So that’s how the story ends. The End.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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