

<p style="text-align: center;"><b>Masod</b></p> <p style="text-align: center;">Tinuturan di <b>Agingging Nunung</b> <b>Kg. Salimandut 1988</b></p>	<p style="text-align: center;"><b>Masod</b></p> <p style="text-align: center;">Dikisahkan oleh <b>Agingging Nunung</b> <b>Kg. Salimandut 1988</b> Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;"><b>Masod</b></p> <p style="text-align: center;">Told by <b>Agingging Nunung</b> <b>Salimandut Village 1988</b> English: James Johansson 2012</p>
<p>Taki ku i Masod dino, nga aa-i kuoyon mokianu di kudarat dialo tu okon-ko yalo po sanganu diri, dang rogon. I tanak dialo kondiri nga ongo-kuuguy. Yo i Iyan, Yawas, okukuguy ino. It kabasaagan dialo diri montod id rogon, okon-ko montod po sid Kinoringan. Yalo dino tulun dot asawat ino, tu okon-ko id pampang ot oodopon dialo dino, sid tambalay do kayu. Minaan dialo rinantayay ot apat ot torigi dot opod neenan ot kayu dot pinitatalad. Om maay nogi waalay do tontom om abpayay nogi do kayu sid sawat. Nga inot minaan dialo porinantayo dino, aso-i taantu ot taap, minangan no rundungay nga ong dumarun oyopos-i, nga ong taddaw, amu-i osidangan.</p> <p>Dadi, iri no dñiri owo iri. Pagka kinayayanan no dialo managad di leleed diri, tu ponopok o kayu dino owo, i kayu di salangan batu, tibaso dialo, montod di minsasarap om tibaso dialo, i-no it sampaping ot nopongo. Sumakay no it tdlaw om pangakan nogi yalo. Nopongo mangakan, indakod no yalo sid sawat. Nookendakod, nokoodop no yalo tu tingadlaw ino. Adi mogkurelo-i, “Nokuro koy Masod?” ka dit tulun ka, do maakabay id rinantay ino. Modop-odop yalo, polinggata sid rinantay. “Nokuro koh owoy Masod?” ka di tulun ka, dot orombung o wulu ka.</p> <p style="text-align: center;">Adi, momirod dñiri yalo,</p>	<p>Masod itu adalah datuk saya, tapi memang tak dapat meminta kekuatannya sebab kekuatan itu bukanlah miliknya, ia adalah milik syaitan. Anaknya sendiri pun lemah saja. Anak-anaknya Iyan dan Yawas, lemah saja. Keperkasannya itu berasal dari syaitan, bukannya dari Tuhan. Masod ini juga adalah orang yang tinggi lampai, dan ia tidak tidur di atas batu, tapi di atas pokok kayu balak. Dia membuat lantai di atas pokok kayu balak yang hanya mempunyai empat batang tiang sahaja dengan sepuluh batang kayu yang ia jadikan sebagai lantai. Kemudian ia pasang pula dengan rasuk dan seterusnya dipasang dengan gelegar. Tapi lantai yang dibuatnya itu tidak mempunyai atap yang baik, sebab ia hanya boleh digunakan sebagai tempat berlindung daripada terik matahari, dan jika hujan turun akan basah juga.</p> <p>Jadi, begitulah ceritanya. Oleh kerana ia sudah begitu letih sebab sudah begitu lama ia memotong batang kayu selangan batu itu, maka sejak pagi ia memotong kayu itu, namun hanya sebelah sahaja yang dapat diselesaikan. Dan ketika matahari sudah naik, barulah ia makan. Selesai sahaja ia makan, iapun naiklah ke atas. Sebaik sahaja ia naik, ia pun lalu tertidur, sebab sudah tengahari. Lalu, dengan tiba-tiba, “Kenapa kau, Masod?” tanya seseorang yang sedang bersandar pada lantai tempat tinggal Masod. Masod pula sedang tidur terlentang di atas lantai. “Kenapa dengan kau ini Masod?” ulang orang itu, dengan bulunya yang lebat.</p> <p style="text-align: center;">Jadi, Masod pun meregangkan</p>	<p>As for my grandfather Masod, he didn’t need to do a ritual to get supernatural strength because the strength he had was not his own but belonged to a demon/ demons. His own children were all physically weak. Iyan, Yawas and the others were physically weak. Where did his strength come from, after all? It wasn’t from God. Masod was a tall man. What I heard was that it wasn’t on a rock where he slept; rather it was on a wooden platform. It had four legs and a flat area. The platform was made of boards laid side by side. So, that’s where he slept. It had no roof. He had protection. He did get rained on, but during the day he didn’t get the sun on him.</p> <p>So then that was the situation. He had lived there a long time. One day he began chopping down a tree – an ironwood tree {Shorea isopectera}. He had not yet reached halfway thru. He began chopping it down in the morning, and when the sun got high in the sky, he was near halfway thru, and he went to have lunch. When he finished eating, he went up to his sleeping platform and took a nap. When he was asleep, suddenly a voice said, “What’s up with you, Masod?” The speaker was leaning on Masod’s platform. Masod was lying on his back. “What’s up with you, Masod?” said the person. He was very hairy. Then Masod tried to stretch</p>

“Momirod oku,” ka dialo owo, “nga aa-ku kobirod,” ka, “tu mad awagat i longon ku,” ka dialo. “Ay, okurang koh po bala oy Masod,” ka dit tulun ka. “Aso po,” ka. “Nga na ka, dulaay ku ino kabang nu,” ka di tulun kawo. Dadi dulaay dīri yalo, nodulaan po aso no sino i tulun. Om koposik yalo om tungag nga, aa oowit dialo mongoyangag i longon dialo. I koyuwan nga mad awagat kopurimanan dialo. It tulun diri, aa elaan ong montod siongo tu nokoodop yalo gima. It tiya dit minaan dulaay i kabang, modop po yalo. Kadung noposik yalo, mangay no onuwo i wasoy om ponibas di kayu, i salangan batu diri, nga anaru o tanom ka di wasoy. Adi, iri no, sikijap naaba dialo. Tolu noropo tumutuk ot kagayaan dino kayu salangan batu dino. (Okon-ko id pampang ot norongow ku kangku, nodopon. Ino-no.)

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Suway ko tadlaw, minongoy nōono yalo magasu. Nga aa-ku-i norongow ot naan angatay. Yalo kondiri o minagasu torongow ku, okon-ko naan angatay magasu. Nga waro-i bo koruang, i Masadin. Adi, korikot nopo silod Rasak om kasambat it baanan di kalasiw om tuod, toronongo dialo. Ay, tadpom aa-i agagaan tu iri no, babanar-i iri doyino, tu amamu kotutu kaa dino it sungu dit kalasiw ka di “tunggal”. Pakow obo, seelo ot opurak di pakow, kaagayo. Aji, pagka moolopok i Banjar, tu manganu do kilas ino, i kayu dit kumponi di gulu. I Banjar dino amu elaan dot tulun dot tongoh,

badannya, “Saya meregangkan badan saya,” katanya, “tapi saya tak dapat, sebab tangan saya ‘ni sepertinya berat diangkat,” katanya. “Aik, kau masih kurang lagi pula ini ya Masod,” kata orang itu. “Belum ada lagi,” katanya. “Tapi tak apa, mari saya ludahkan mulutmu,” kata orang itu lagi. Kemudian Masod pun diludahi oleh orang itu, dan sebaik sahaja selesai meludahi mulut Masod, orang itupun terus ghaib. Dan apabila Masod tersedar dari tidurnya dan bangun, dia tak dapat mengangkat lengannya. Anggota tubuhnya juga terasa sangat berat. Orang yang datang dengan tiba-tiba itu tidak tahu dari mana datangnya sebab Masod sedang tidur ketika ia datang. Dan sewaktu mulutnya diludahi juga ia sedang tertidur. Sebaik sahaja ia terjaga dari tidurnya, ia lantas mengambil beliungnya dan terus sahaja memotongkannya pada batang kayu selangan batu, dan ia mendapati bahawa makanan beliungnya panjang. Dan maka itulah, hanya sekejap sahaja dia memotong pokok kayu itu dan pokok kayu itu pun tumbang. Kayu selangan batu itu tiga depa lilitan. (‘Kan saya dah kata, yang saya dengar bukannya dia tidur di atas batu.)

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Pada suatu hari yang lain, dia pergi pula memburu. Tapi saya tak dengar pula bahawa ia telah diajak. Dia sendirilah yang pergi memburu, dan bukannya diajak. Tapi dia ada kawan juga, iaitu Encik Masadin. Sesampainya ia di kampung Rasak dan bertemu dengan sekumpulan seladang yang telah berehat, diapun pergilah mendekati seladang itu. Padahal seladang-seladang itu memang tidak boleh dikalahkan, sebab seladang yang paling gagah itu, tanduknya sahaja hampir bertemu hujungnya. Dan putih pada punggungnya pula besarnya begitu. Jadi, oleh sebab ia mendengar bunyi depak Banjar memotong kayu, sebab

out his arms, “But I couldn’t stretch out because my arms were heavy,” he said. “So, Masod, you can’t do it, you’re too weak,” said the person. The person said, “Open your mouth, I’m going to spit in your mouth.” So he spit normal spit into his mouth and after spitting, the person was no longer there, and Masod got up. We don’t know where that person came from because Masod had been asleep. So the person spit into Masod’s mouth and then left. When he awakened the person was no longer there, but he could not lift his arms. It felt to him like his arms were heavy, and when he really awakened his body also felt heavy. Masod was asleep when the person spit into his mouth. When he had woken up and began to chop down the same tree, the ironwood tree, he swung his adze and it was nearly completely sunk into the wood. And so he very quickly felled it. That ironwood tree was three arm spans around (~16 ft).

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On a different day Masod went hunting with dogs. No one brought him along hunting; Masod himself went hunting. He did however have a companion; Masadin. They arrived at Rasak and came across a herd of wild oxen and approached them. It was no small matter, as the horns were nearly touching one another [because of the large size and age of the ox]. That one was the alpha male. The butt was white, and the horns nearly touching. Men of the Banjar race were chopping away, cutting down “kilas” trees, working for the

Jawa ko nunu. Adi, pagka moolopok, rumosi dot elaan tu aa mongoo o porinta dot patayon i kalasiw diri. Dandaan, jiilon ong kadung-ko elaan. Aji, boboyo nopo dialo, rikoto i kalasiw it sumandak om paapasagay dialo kabarasan nga miiwiliw. Okon-ko tinokon penoh. Waro-i ot tandus nga aa-no tinokon dialo tu it osusa dot okoliyuw dati iri. Nunu-i, rorongoon, siri towo, ososomok it kuwo ka, i Banjar, momunso do kayu, soro-sisilo kaa dino, tolu kaki.

Adi iri no, ongoyo dit tongo tulun nga nopuut ot tikagang, pinasagan dialo. Om it ongo kalasiw wookon nga waro nongo-tipu o roo ka. Mangan dialo toronongo it mamaan di tasu, maan dit kalasiw sambato owo. Surukanon yalo nga aa-i momoduli, mamanaw nopo om mangalapis yalo. Iri not naanu dialo, aso pilat nga notipu i tikagang, noroom. Mm, nawi.

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Suuway no ot tuturan, it moginum, minoginakan. “Kada kow!” ka dialo, tu mi'uod no it tongo tulun, mi'uruntow it iso binatang. Kuyutay dialo it tajaw, om pomiropo yalo kaa dino do maapanaw. Notingkod dñiri. Maakalakak yalo mongirak owo. “Kada kow!” ka, monuntug di runggow, mirak-irak. Nunu ong it tongo tulun nga insan-insan muyung id somputul.

dia mahu ambil sejenis kayu milik syarikat suatu masa dulu. Banjar ini pula tidak tahu orang bangsa apa, bangsa Jawa atau apa. Jadi oleh kerana terdengar bunyi depakannya, ia takut akan diketahui sebab kerajaan tidak izinkan seladang itu dibunuh. Kalau sekiranya didapati, orang yang melakukan hal ini akan didenda dan dipenjarakan. Jadi, mahu tidak mahu, dia pergi mendekati seladang dara itu, lalu direntaknya dengan kakinya sehingga seladang itu rebah tersungkur. Seladang itu tidak ditikam, walaupun ia ada membawa lembing sebab takut kedapatan. Padahal, tempat Banjar memotong kayu yang saiznya lebih kurang tiga kaki, tidak berapa jauh dari tempat itu.

Maka itulah, ketika orang-orang datang mengambil seladang itu, seladang itu didapati patah tulang rusuk sebab terkena hentaman kakinya. Dan seladang yang lain juga ada yang didapati patah tulang dagu. Dia akan mendekati seladang yang sedang dikejar oleh anjing, namun seladang itu akan menemui dia. Dia akan dikerumuni oleh seladang-seladang itu, tapi dia tidak peduli dan dia terus sahaja berjalan dan menampar seladang-seladang itu. Itulah yang dia dapat, tidak ada luka tapi tulang rusuk patah habis.

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Cerita lain mengenai Masod yang mengisahkan pesta keramaian makan-makan. “Jangan kamu!” kata Masod, sebab orang-orang di rumah panjang itu sudah mula beramukan dan berusuhan antara satu dengan yang lain. Lalu dia mengangkat tajau itu kemudian dia mengangkat tangannya setinggi sembilan puluh darjah, lalu berjalan. Orang-orang yang saling beramukan itupun berhenti. Dan dia pula ketawa terbahak-bahak. “Jangan kamu!” pekiknya dan menumpahkan tajau itu sambil ketawa. Apalagi, orang-orang di rumah panjang itupun

company. So, since someone was chopping nearby, Masod was afraid he would be caught because the government forbid killing wild oxen. They would fine you and jail you if they found out. So he decided to go to a young female cow and he kicked it with the sole of his foot and it dropped down dead. He didn't spear it. He had a spear with him but he may have been afraid of someone spying on him. He could hear very near him the Banjar men chopping down all the trees. They used three-foot axes.

So some people came to get the ox, whose ribs had been broken by his kick. Other wild oxen had broken jaws. He would approach wild oxen, the dogs would give chase, and the oxen would come towards him. They came at him in a herd, but he didn't care. He would walk among them and slap them. That's how he got ones with all the ribs broken. The story of those cutting trees and the dogs I gratuitously put together. That's the end of that story.

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This is another story about Masod, concerning partying. When people in one longhouse were drinking, they were becoming very unruly and had begun fighting. Masod said, “Stop it now!” He grabbed two big clay jars full of rice wine, holding them up with his arms fully extended and walked holding them by the lips of the jars. So then they stopped their fighting. He let out a guffaw. “Stop it now!” he said, pouring from the clay jar. The people moved all at once to the other

Nga amu yalo obuburuwak dino. Okon-ko ugu da wookon tu ong ongo-babasag no nga otombirang diino. Nga yalo aso-i o boroson dot obuburuwak, tu otulid koolun.

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Suway nôono ot tuturan diti, i Toguban. Yalo dino tulun tabasag. Rontob nokosupan ku kokikiro nga aa-ku nokitanan. Nga, ka di Idom, “Yalo not abasag,” ka di Idom, sitid Toginggis. “Tongoh keleelo nu?” kan-ya. Om, “Ng, sori oku,” ka dialo, “moki’usaa. Nga iri ot eemayaan oku dialo,” ka di Idom, “it moongoy okoy do wakaw id timbaan,” ka. “Adi, waro kayu,” ka dialo, “naaba. Yokoy nopo doyokoy kinumabus okoy di watang,” ka, “id puun. Yalo nopo jinumaranjang-i sid tuntu kaa, sid kosupatan. Pogulu kow-i, sîilo oku yoku wayaan,” ka dialo ka.

Aji, “Pamanaw okoy no,” ka di Idom. “Aa-ku elaan minamanaw no ko nunu yalo, nga korikot okoy id puun,” ka dialo, “ingkoyod okoy,” ka, “monigup. Milo ‘koy po om mad-ko ‘ay’, ka do norongow ya, ka, om irad-ko oguronot i watang,” ka dialo, sid puun. “Muguronot,” ka dialo, “om oled no om pamanaw no yalo,” ka, “sirid dagay,” ka, “nga lumaab it tolingo,” ka dialo obo, i Idom. “Om ongo-kokosig i wulu,” ka.

“Nokuro koh ka dino owo?”

dengan serentak berpindah ke hujung rumah panjang itu.

Namun orang yang kuat itu tidak mudah menunjukkan kekuatannya. Bukan seperti orang lain yang apabila tahu bahawa dirinya kuat maka ia akan mudah bersikap temberang. Tapi untuk dia ini, tiadalah yang boleh dikatakan temberang sebab, ia adalah orang yang lurus bendul.

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Cerita ini mengisahkan seorang yang bernama Toguban pula. Toguban ini adalah orang kuat. Namun saya hanya dapat mengejarinya (berkenaan dgn hayat), tapi saya tidak ada melihatnya. Tapi, cerita Idom kepada saya, “Dia adalah orang yang kuat,” kata Idom, yang tinggal di kampung Toginggis. “Bagaimana kau tahu?” kami bertanya padanya. “Sebab saya ada di sana,” katanya, “Minta ubat kampung. Tapi hal yang menghairankan saya,” cerita Idom, “ialah sewaktu kami pergi mengambil rotan di hutan,” katanya. “Jadi, ada sebatang kayu yang rebah,” katanya. “Kami semua ikut jalan dekat dengan pangkal batang kayu itu. Dia pula ikut jalan di sebelah hujung pokok kayu yang semak itu.” “Kamu jalanlah dulu, saya akan jalan di sana’, katanya,” kata Idom.

Jadi, “Kamipun jalanlah,” terang Idom. “Saya tak tahu pula sama ada dia sudah jalan atau tidak, tapi ketika kami sampai di pangkal batang kayu itu,” katanya, “Kami pun berhenti untuk merokok,” ceritanya. “Tiba-tiba pula sepertinya, ‘aik’, kata suara yang kami dengar,” ceritanya, “dan batang kayu itu seperti bergerenyet,” katanya. “Bergerenyet,” katanya, “dan beberapa lama kemudian berjalanlah dia, menuju ke arah kami,” katanya. “Tapi, telinganya seperti melebar,” cerita Idom. “Dan bulunya tegang,” katanya.

“Apa yang berlaku dengan kau?”

end of the longhouse.

However, he was not a show-off with his strength. He wasn’t like other strong people who would then become show-offs. He didn’t brag at all because he wasn’t a twisted person.

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This is another story altogether, about a man named Toguban. He was also a strong man. I was already alive at the same time he was still living but I never actually saw him. Idom in Toginggis said, “He is the strongest person around.” We asked, “How do you know?” He said, “I was over there having a ritual performed. This is what impressed me about him, when we went to get rattan in the primary jungle. There was a fallen tree. We all went around the tree at the root end. He went thru the top of the fallen tree, where all the branches were. ‘Go on ahead,’ he said, ‘I’m going to walk over there.’”

“So we went our way,” said Idom. “I don’t know if he walked on or what, but when we got to the root end of the tree, we stopped to smoke. Then suddenly we heard a ‘Hey!’ and then the tree truck seemed to start moving a bit. It was moving, and after a long time he walked over to us, and his ears seemed to have gotten bigger. And his body hair had become stiff.”

“So I said to him, ‘What has

kangku ka dialo. Om, ‘Ng, taaw. Nokuro ka owo? Bo, susuway it seelo obo ad tuntu ‘ti kayu. Mogot nogi ot amu oku minaway silo diri. Bo, nosolung oku dot tangaw,’ ka dialo,” ka. “‘Nga, aa-ku elaan tongoh do tangaw iri. Intangay duyu ka wo seelo,’ ka dialo,” ka.

“Om intangay ya,” ka di Idom, “nga amu-amu kotolu narangaw ot lopung,” ka. Amu-amu kotolu narangaw ot kagayaan ka bo dot minaan titipuo it toruntud, minaan tipuo di Toguban. Minaan yalo sambato mongorilit. Minoginuod yalo, nga aa keedu ong aa-no minaan toyuso it tongo toruntud. Oogot o lopung.

Aji iri no, abasag ka yalo. It talud dit oponu do weeg, tad kuutan-i dialo obo, itanggar kabarasan. Ng, abasag i Toguban ka.

Yo-Kiniring kiawi, ongo-babasag. I Tasi diri owo, timbogoso-i ot jangkar. I jangkar dit karawun diri owo, i talud. Maan dialo timbogoso iri. I kirim nogi siombo-siombo, ipooyad. Pogintangan tabasag.

I Kusasing no, pinakaayan sid gowuton, minooy sid gowuton. Aa-ku elaan tongoh nongoy dialo. Om uli dñiri, aa-po nakasambat di ralan, waro no torongow monguuk. Simbaro dialo ka, makin di simbaron dialo makin do sumagayan monguuk. Yalo po nga makin di sumagayan it tulun monguuk, makin do sumagayan yalo monguuk. Simbaro, korikot yalo sid ralan, om ingkoyod, osomok nee tulun. Om keempatangay dialo, okitanan no it tulun dot ay, okon-ko tulun bñanar. Tulun tagaayo om arang ka, aa elaan songkuro kagayo.

saya bertanya kepadanya,” kata Idom. “Ng, entah. Kenapa pula? Lain sangatlah di hujung batang kayu itu, lebih baik saya tidak ikut jalan sana ‘tu. Saya telah digayuti dengan sejenis tumbuhan yang menjalar’, katanya,” kata Idom. “Tapi saya tidak tahu apa jenis tumbuhan menjalar itu. Cubalah kamu lihat di sana’, katanya,” cerita Idom.

“Kamipun pergilah melihatnya,” kata Idom, “tapi kami dapati bahawa ular sawanya lebih kurang tiga jengkal besarnya,” katanya. Hampir tiga jengkal besarnya ular sawa yang telah dipatah-patahkan tulang belakangnya oleh Toguban. Dia telah dibeliti oleh ular sawa. Dan dia telah meronta tapi tidak dapat melepaskan diri jika ia tidak mencantas tulang belakangnya. Ular sawa memang sangat kuat, ketat.

Maka itulah, kata orang dia kuat. Kononnya, perahu yang telah dipenuhi dengan airpun dapat diangkat dan diluncurkannya. Ya, memang Toguban ini kuat orangnya.

Si Kiniring juga adalah orang yang kuat. Si Tasi pun kuat juga, sebab bayangkan sauh kapal yang keras itu dia boleh gulungkan, kemudian ia kirimkan ke mana-mana untuk diluruskan. Untuk menguji kekuatan.

Si Kusasing pula, telah pergi ke hutan. Saya tak tahu pula apa yang dia ambil dalam hutan itu. Dan ketika dia pulang, sebelum dia berjumpa dengan jalan, dia telah terdengar suara orang memanggil. Lalu dia menyahut panggilan itu, dan semakin dia menyahut panggilan itu semakin pula panggilan itu bertambah. Disahutnya, dan ketika ia tiba pada sebatang jalan dan berhenti, orang itu semakin dekat. Dan apabila ia memastikannya, dia mendapati bahawa orang itu bukanlah orang biasa. Orang itu adalah orang besar dan berwarna merah. Tidak tahu

happened to you?’ He said, ‘I don’t know. Why? It’s a bit strange over there in the branches of this tree. I shouldn’t have gone over there. I got caught in some vine. I don’t know what type of vine it was. Take a look over there.’”

“We went over their to look,” said Idom, “and there was a python that was nearly three fingerspans [18 inches] around, and Toguban had broken its back. It had come on him and wrapped around him. He tried to struggle free but he couldn’t have gotten free if he hadn’t cut clean thru the snake with one stroke of his bushknife. The snake was gripping him too tightly.

So you can see from that how strong he was. Supposedly he could pick up a dug-out canoe full of water and throw it. Toguban was really strong.

Kiniring and the others were strong. Tasi could take the prongs of a three-pronged anchor and bend them in a curled up shape. He would curl them up and then he would sent to someone else to have them straighten it again as a test of their strength.

As for Kusasing, he went to the woods one day. I don’t know what he was after. He set off for home, and before coming to the path, he heard a person signaling him with a ‘kook’ sound. He responded. The more he answered, the more he heard the ‘kook’ sound. And it went on. When he got to the path, the person answering with a ‘kook’ was nearby. When he finally got a look, he saw that it wasn’t a normal person. It was a huge person who was red in color – I don’t know how big.

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| <p>Ay, kaagaray yalo tu, panantaman no dialo ong mongindara'at doo, mamatay. "Waro marang-palawan," ka dialo. (Miabal no diti). Om kuutay dialo ka wo, om kisuso dialo kaa, naan birudo, nga notook i puun. Om tipuo dialo. Om rikut i tulun bo, rumikot po om looloposo dialo kabarasan, nga linumunggaang-i ka. Om kinam i raa, lumiyud ka it kinoburuwidon, kinowilion.</p> <p>Om kooli yalo, aa-po nokooli yalo tinumogom no, sumakit. Nokooli po, aa nokotolu tadlaw, minatay no yalo dino. It tulun dit minonguuk bala diri, rogon dot okon-ko mimingkaso o rogon. Iri diri, tulun do timbaan, it reetan dot Korombuwaw.</p> <p>Ino-not ongo-babasag not tulun dino, i Masod no om i Saayun ot elaan ku tabasag. Mongoluwang sid tapuy, posuboon sid tapuy, poodungon, amu osorob. Iri not pisusumbalik yalo.</p> <p>I Masod, mad-ko agâagaan ot tolu narangaw ot pamabaron dino. Ombo ong i wookon nga ugu-ugu do wotis, piombuyungan no.</p> <p>(I Masod sid Morion. Otuo yalo di minatay no?) Otuo, laba-i ko otuo, opurak kiawi o bongit kangku. (Om i-po tulu, opurak i tulu?) Ng, it tokobuk opurak irad-ko gapas.</p> | <p>berapa besarnya pula.</p> <p>Dan itu membuatnya kela-kabut sebab, dia sangka orang itu akan berbuat jahat padanya, atau membunuh. "Ada sejenis pokok berduri," katanya. Lalu dia mencapai pokok itu, kemudian dipusingnya sehingga pangkalnya tercabut. Dan dipatahkannya. Dan ketika orang itu datang menghampirinya, ia terus memukulnya dengan batang kayu itu dan menyebabkan orang itu jatuh terlentang ke belakang. Lalu darahnya pun mengalir sehingga tempat di mana ia terguling telah banjir.</p> <p>Setelah ia pulang, belumpun ia sampai di rumah ia telah demam. Selepas pulang, tidak sampai tiga hari dia telah meninggal dunia. Orang yang dijumpainya dalam hutan itu rupanya bukan hantu sembarangan. Ia adalah orang hutan, yang iblis bernama Korombuwaw yang berbulu lebat.</p> <p>Itulah dia orang-orang yang kuat, hanya Masod dan Saayun sahaja yang saya tahu kuat. Ia membuat lubang di bawah unggun api, atau dibakar pada api, tidak akan terbakar walaupun ia selalu diterbalikkan.</p> <p>Si Masod pula, sejenis kayu besar bagaikan ringan sahaja diangkatnya. Sedangkan orang lain, batang kayu yang hanya sebatang betis sahaja pun akan diangkat beramai-ramai.</p> <p>(Si Masod di kampung Morion. Sudah tuakah ia ketika ia meninggal dunia?) Memang sudah tua, sebab janggutnya pun sudah putih. (Dan kepalanya putih jugakah?) Ya, rambutnya putih seperti kapas.</p> | <p>He began hurrying, thinking that this being was going to harm or kill him. "Here is a thorny tree," he said, and he grabbed it and twisted it till it came out of the ground. Then he broke it into pieces. When that being approached him, he whacked him with that thorny tree trunk and it fell backwards. The being bled to such an extent that it was like a flood where it fell and rolled.</p> <p>When Kusasaing went on his way home he got sick with a fever even before arriving. He had not been back home yet for three days when he died. The being that had called him was actually a demon, and no insignificant demon at that. That type of demon lives in the primary jungle and is called Korombuwaw (fury demon).</p> <p>So those are the strong men I know of, Masod and Saayun. They could dig in a fire or be put into a fire and not get burned.</p> <p>Masod would pick up an ironwood long three handspans (18 inches) around as if it were extremely light. For other people the same type of wood as big around as the calf of your leg would require many people to carry it.</p> <p>Masod was old when he died, with his beard completely white and his hair was white like cotton.</p> |
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