

LOLITA MPATURU I LALU BASA NAPU
CERITERA RAKYAT DALAM BAHASA NAPU
FOLK TALES IN NAPU



Name

Date Due

479.2242Na88/G1

4558 Pal.

INDONESIAN - LANGUAGES - SULAWESI - NAPY
FOLKTALES -- INDONESIA

SIL LIBRARY
DAVAO

PUBLIKASI UNHAS - SIL

Kesusasteraan Rakyat Dalam Bahasa Daerah

Edisi pertama

REDAKTUR:

Prof. Dr. Husen Abas, MA, UNHAS
David Andersen, M.Lit.Studs.,SIL

S E R I C

J I L I D 4

ISBN 979 - 8132 - 30 - 0

LOLITA MPATURU I LALU BASA NAPU

CERITERA RAKYAT DALAM BAHASA NAPU

FOLK TALES IN NAPU

Tim Penyusun

: Pr. Sampali
S. Limba
Charles Kareba
Ntaroi Kabi
Mama Pondi

Bahasa Napu

Diperiksa Oleh

: Tr. Mondolu
Pl. Kabi
Y. Boka
H. Tebo
Kr. Nelloh
N.P. Tokari

Penerjemah

Bahasa Indonesia

: Kr. Nelloh

Bahasa Indonesia

Diperiksa Oleh

: Hendrich Seo

Penerjemah

Bahasa Inggeris

: Roger Hanna, MA
Leanne Hanna

Gambar-gambar Oleh : Kr. Nelloh

1990

Universitas Hasanuddin - Universitas Tadulako
Summer Institute of Linguistics
Palu, Sulawesi Tengah

KATA PENGANTAR

Dalam upaya mengungkapkan kekayaan budaya melalui pengembangan bahasa daerah, maka salah satu usaha di Wilayah Lore Utara khususnya daerah Napu adalah menyediakan bahan bacaan dalam bahasa Napu. Penulisan ceritera-ceritera rakyat ini adalah melalui kesepakatan dan langkah-langkah yang telah ditempuh oleh satu tim penyusun dan atas partisipasi masyarakat setempat telah berhasil menampilkan sekumpulan ceritera yang dapat menarik minat pembaca karena mengandung nilai-nilai moral yang tinggi dan sejarah budaya.

Adanya buku ceritera ini sekaligus pula telah menjembatani bahasa ibu ke dalam bahasa Indonesia dan bahasa Inggeris sehingga diharapkan dapat menambah pengetahuan dan perbendaharaan bahasa yang dimiliki oleh pembacanya. Kecamatan Lore Utara merupakan plasma daerah wisata di Sulawesi Tengah yang kaya dengan cagar budayanya akan banyak dikunjungi oleh wisatawan, maka buku ini sengaja disusun selain dalam bahasa Napu diterjemahkan pula ke dalam bahasa Indonesia dan bahasa Inggeris sebagai alat komunikasi pembaca maupun dengan pengunjung.

Selanjutnya kepada Mr. Roger Hanna, MA sebagai anggota Summer Institute of Linguistics (SIL) bersama tim penyusun kami mengucapkan terima kasih dan mudah-mudahan ceritera-ceritera berikutnya segera pula akan terbit.



FOREWORD

To promote the richness and diversity of culture through the development of local languages, an effort is being made in the Napu area of the North Lore District to prepare reading materials in the Napu language. These folk tales, written by a team of Napu people along with participation from the local population, provide a collection of stories which will attract the interest of many readers because of the morals and cultural heritage which they contain.

This folk tales book also provides a bridge between the mother tongue language (Napu), Indonesian, and English so that the reader can add to his knowledge and vocabulary in these languages. The Lore Utara District, rich in its cultural heritage, has much potential as a tourist area in Central Sulawesi, therefore these Napu stories have also been translated into Indonesian and English as a tool of communication for both local readers and visitors.

And to Mr. Roger Hanna, MA as a member of the Summer Institute of Linguistics (SIL) together with the team of writers, we express our thanks and hope that many more stories will also be printed.



PEPONGKANA LOLITA

Lolita mpaturu ide rauki i lalu Basa Napu hai rapalimba i lalu Basa Indonesia hai Basa Anggaresi. Basa Napu rapake kira-kira 5,000 tauna, au kabosana maida i Kecamatan Lore Utara, Kabupaten Poso, Sulawesi Tengah. Sura ide rasina program kerjasama Universitas Hasanuddin hai Summer Institute of Linguistics (SIL).

Lolita au kaisa hai au kadua nauki to Sedoa, hangana Pr. Sampali, kana tuntukana boea Sedoa hai kahawenda baula i lembo Sedoa.

Lolita au katalu nauki hadua to Napu, hangana S. Limba, kana Watutauna Buangke au rapopearo hangkoya i ngamba Behoa.

I lalu sura ide, ara iba lolita au nauki Charles Kareba. Ia wori to Napu hangko i boea Wuasa. Kaiba lolita ide montani-ntani. Ara lolita kana pombeala to Napu hai to Goa, lolita kana hadua anantuana au mopeka molambi hambaa towau au mewali towawinena, lolita kana binata au mohaoki mata tauna, hai lolita kana hadua tauna mahile au maande tauna.

Ara wori rombua lolita au napolololita Ntaroi Kabi i pare 1919 au nauki Ten Kate, hadua pandita hai guru hangko i Balandia. Ntaroi Kabi iami to mongguja hai to peguruna Ten Kate i boea Watutau. Hambua lolita kana rodua tauna au mahile, iami Ntalinga hai Buriro. Ntalinga au moakalangi hai monangi Buriro. Ara wori lolita kana to hamboko au modupa hawa i pandulu.

Lolita aur kaopeana napololita Inana Pondi, hadua to Napu hangko i Wuasa. Ia mate i wula Yuni, 1990. Lolita ide kana i hadua anantowawine au rapelangkaha topeonta.

PRAKATA

Ceritera rakyat ini ditulis dalam Bahasa Napu dan diterjemahkan dalam Bahasa Indonesia dan Bahasa Inggeris. Bahasa Napu adalah bahasa daerah yang dipakai oleh kira-kira 5,000 orang yang sebagian besar tinggal di Kecamatan Lore Utara, Kabupaten Poso, Sulawesi Tengah, Indonesia. Buku ini hasil program kerjasama Universitas Hasanuddin dan Summer Institute of Linguistics (SIL).

Kedua ceritera yang pertama ditulis oleh orang Sedoa, yang bernama Pr. Sampali, mengenai sejarah kampungnya dan kedatangan kerbau di Sedoa.

Ceritera yang ketiga ditulis oleh orang Napu, yang bernama S. Limba, mengenai sejarah Patung Buangke yang dibangun jaman dahulu di Besoa.

Dalam buku ini, ada empat ceritera yang ditulis oleh Charles Kareba, seorang Napu dari Wuasa. Keempat ceritera ini menceriterakan tentang perang antara orang Napu dan orang Goa, seorang putra yang menangkap sambil memancing seekor kambing yang menjadi istrinya, seekor binatang yang mencungkil mata orang, dan seorang raksasa pemakan orang.

Ada dua ceritera yang diceriterakan oleh Ntaroi Kabi pada tahun 1919 yang ditulis oleh seorang misi/guru dari Belanda, namanya Ten Kate. Ntaroi Kabi, seorang timpang, adalah murid Ten Kate di desa Watutau. Sebuah ceritera mengenai Ntalinga, seorang pahlawan, yang dapat menipu dan mengalahkan seorang raksasa yang jahat bernama Buriro. Ceritera yang lain mengenai sepasang suami isteri yang menemukan seekor ular di hutan.

Ceritera yang terakhir diceriterakan oleh Mama Pondi, seorang Napu dari desa Wuasa. Dia meninggal pada bulan Juni, 1990. Ceritera ini mengenai seorang perempuan yang diculik oleh pemakan orang.

PREFACE

These folk tales were written in Napu and then translated into Indonesian and English. Napu is an Austronesian language spoken by about 5,000 people most of which live in the North Lore District, Poso Regency, Central Sulawesi, Indonesia. This book is a result of the cooperative program between Hasanuddin University and the Summer Institute of Linguistics (SIL).

The first two tales were written by a Sedoa man, Pr. Sampali, regarding the history of his village, Sedoa, and the arrival of water buffalo to the Sedoa valley.

The third tale was written by a Napu man, S. Limba, about the history of the Buangke statute erected long ago in the Besoa valley.

Four of the stories are written by another Napu man from Wuasa, Charles Kareba. These four stories contain a battle between the Napu people and the Goa people, a prince who catches a goat that becomes his wife, an evil creature who steals the eyes of men, and a man-eating giant.

Two of the stories were told by Ntaroi Kabi in 1919 and written down by the Dutch missionary teacher, Ten Kate. Ntaroi Kabi was a cripple and a student of Ten Kate in the Napu village of Watutau. One of his stories tells about a legendary hero, Ntalinga, who is able to trick and defeat the evil giant, Buriro. The other story is about a couple who encounters a snake in the jungle.

The last story was told by Mama Pondi, a Napu woman from the village of Wuasa. She died recently in June, 1990. Her story centers on a girl who was abducted by cannibals.

IHINA SURA - DAFTAR ISI - TABLE OF CONTENTS

Kata Pengantar.....	iii
Foreword.....	iv
Pepongkana Lolita.....	v
Kata Sambutan.....	vi
Preface.....	vii

Lolita Mpaturu - Ceritera Rakyat - Folk Tales

1. Tolelembunga - Tolelembunga - Tolelembunga....	0
2. Datu Mbunga - Ratu Mbunga - Queen Mbunga....	24
3. Watutauna Buangke - Patung Buangke - Buanke Statute.....	42
4. Gogoa - Jagung - Corn.....	54
5. Torapeka i Wurangka - Orang Yang Dipancing di Wurangka - The Person Caught by a Fisherman at Wurangka.....	76
6. Buriro - Buriro - Buriro.....	96
7. To Hamboko - Suami Isteri - The Married Couple.....	100
8. Toroku - Toroku - Toroku.....	106
9. Topeande - Raksasa Pemakan Orang - The Man-eating Giant.....	120
10. Topeonta - Manusia Pemakan Orang - The Cannibals.....	134

1. TOLELEMBUNGA

Pr. Sampali

Nopember 1989



1. Tolelembunga iami hangana hambaa baula lundara au mahile ntepuu hai maida i lembo Sedoa. 2. Ampuna baula ide, iami Datu Bunga Manila au maida hai mewali datu i lembo Sedoa ba Tawaelia hangkoya. 3. Idomi hai pane, duuna ide-ide lolitakana baula Tolelembunga ide bara naliu inaonta, pelumbunami to Sedoa au mampaidai lembo ide.

4. Moula tuntunda toiorunta ba tosae to Sedoa hangkoya, baula ide mesuwu mai hangko i tahi, hai mai mantida i lembo Sigi Biromaru. 5. Baula ide nakulele mai ampuna au rahanga Datu Bunga Manila. 6. I paida ide, maidamohe Datu Bunga Manila mokampai baulana au rahanga Tolelembunga.

7. Bahangkiami pulona parena baula iti maida i Sigi Biromaru, padu mbulimi tanda i mata alo, alana hawe i

1. TOLELEMBUNGA

Pr. Sampali

Nopember 1989

1. Tolelembunga adalah nama seekor kerbau betina yang sangat besar yang mendiami lembah Sedoa. 2. Kerbau ini milik Ratu Bunga Manila yang berdiam dan menjadi ratu di lembah Sedoa atau Tawaelia. 3. Itulah sebabnya, hingga kini cerita tentang kerbau Tolelembunga ini kita tidak lupakan, terlebih lagi orang Sedoa yang menempati lembah itu.

4. Menurut penuturan orang-orang tua di Sedoa dahulu, kerbau ini keluar dari laut dan bertempat di lembah Sigi Biromaru. 5. Kerbau ini diikuti oleh pemiliknya yang dinamakan Ratu Bunga Manila. 6. Di tempat ini, Ratu Bunga Manila berdiam dan menjaga kerbau yang disebut Tolelembunga.

7. Setelah beberapa puluh tahun kerbau ini tinggal di Sigi Biromaru, ia berjalan lagi menuju timur, tiba

1. TOLELEMBUNGA

Pr. Sampali

November 1989

1. Tolelembunga is the name of a very large female water buffalo who lived in the Sedoa valley. 2. This water buffalo was owned by Queen Bunga Manila who was the queen of the Sedoa valley or Tawaelia and who used to live there. 3. For this reason, throughout the years we have not forgotten the story about the water buffalo named Tolelembunga or how the Sedoa people came to this valley.

4. According to the history passed down by our Sedoa elders, a water buffalo came from out of the ocean to live in the Sigi Biromaru valley. 5. This water buffalo was followed by its owner who is named Queen Bunga Manila. 6. So Queen Bunga Manila lived in that place and watched over her kerbau called Tolelembunga.

7. After several decades of living in Sigi Biromaru, this water buffalo headed east and arrived at a



hambua owai au rahanga
owai Sopu, hai liu liu
moure moula owai alana
hawe i paida au rahanga
Tiroue. 8. Inditimi
baula iti mengkaroo.

9. Bahangkiami alona
naita Datu Bunga Manila
kadanapi ara baulana,
liu-liu moparentai pitu
tobalilo au maroho, lao
mokulele baulana au
padu hangko i paidana.

10. Peangkanda mpuumi
tauna au pitu iti
mampetampa inalaina
baula au padu, alana
ralambi i hambua paida
au rahanga Tiroue.

11. Karalambina baula
iti, liu-liu rapetandaka
raeri mesule i paidanda
i Sigi Biromaru, agayana
baula iti bara mau
mesule i paidana.

12. Anti kadanapi mau
mesule baula iti, tauna
au pitu ide mesulemohe
i Sigi Biromaru,
mampopaisa karalambina
baula iti, hai barapi
naunde mesule i Sigi
Biromaru.



di sebuah sungai yang bernama Sopu dan terus menyusirinya sungai itu, akhirnya tiba di suatu tempat yang disebut Tiroue. 8. Di tempat inilah kerbau tersebut berhenti.

9. Beberapa hari kemudian Ratu Bunga Manila melihat bahwa kerbaunya sudah tidak ada, dan ia segera memerintahkan tujuh laki-laki yang kuat untuk mencari kerbau yang meninggalkan tempatnya. 10. Maka berangkatlah ketujuh laki-laki tersebut menjelajahi kerbau yang lari itu, akhirnya mereka menemukannya di suatu tempat yang disebut Tiroue.

11. Setelah mereka menemukan kerbau itu, segera mereka mencoba menggiringnya kembali ke tempat mereka di Sigi Biromaru, tetapi kerbau itu tidak mau kembali ke tempatnya.

12. Berhubung kerbau tersebut tidak mau pulang lagi, maka tujuh orang tadi langsung kembali ke Sigi Biromaru melaporkan bahwa kerbau itu sudah ditemukan tetapi ia tidak mau kembali lagi ke kampung mereka.

river named Sopu, and then it followed that river until it arrived at a place called Tiroue. 8. It was here that the water buffalo stopped.

9. Several days later, Queen Bunga Manila saw that her water buffalo had gone and she quickly ordered seven strong men to look for her water buffalo which had run off.

10. Then the seven men left following the trail of the lost water buffalo and they finally found it at the place called Tiroue.

11. After finding the water buffalo, they quickly tried to drive it back home to Sigi Biromaru, but the water buffalo refused to return. 12. Because the water buffalo refused to be led home, the seven men returned to Sigi Biromaru with the report that the water buffalo was found but that it would not return home with them.



13. Kanahadina Datu Bunga Manila bambarina baulana, naparentaimi ope-ope tauna bona meangkahe lao mokulele baulana i Tiroue karalambiana tauna au pitu inona.

14. Masilolongami hinangkana, meangkami Datu Bunga Manila hai ope-ope taunana laohe i Tiroue.

15. Bahangkiami alona molumaohe, teduu mpuumohe i lembo Sopu au rahanga Tiroue hai matana mbulimi laluna Datu Bunga Manila, lawi moita mbulimi baulana au padu hangkoya. 16. I paida iti, moaromohe boea au rahanga Tiroue. 17. Ide-ide ara mani tanda-tandana boea au raaro iti, lawi ara riso watu au rapombaungi tempo iti. 18. Paidi ide hungku i Polokaa.

19. Pitu parena maidahé i wanua Tiroue, padu mbulimi Tolelembunga, moure owai Sopu, alana lembo au rahanga lembo Sedoa ba Tawaelia, pane Tolelembunga laomi

13. Setelah Ratu Bunga Manila mendengar berita tentang kerbaunya, maka diperintahkannya seluruh masyarakat berangkat untuk mengikuti kerbaunya di tempat yang ditemukan tujuh orang tadi. 14. Setelah segalanya sudah disiapkan, berangkatlah Ratu Bunga Manila beserta seluruh orang pergi ke tempat kerbaunya.

15. Beberapa hari kemudian, mereka tiba di lembah Sopu yang disebut Tiroue dan bergembiralah Ratu Bunga Manila, sebab ia telah melihat kembali kerbaunya yang lari.

16. Di tempat itu, mereka membangun kampung yang dinamakan Tiroue.

17. Saat ini masih ada tanda-tanda kampung yang dibangun itu sebab ada lesung batu yang dipergunakan untuk menumbuk padi waktu itu.

18. Tempat ini berdekatan dengan Polokaa.

19. Setelah tujuh tahun mereka berdiam di kampung Tiroue, berjalanlah Tolelembunga menyusuri sungai Sopu, akhirnya tiba di sebuah lembah yang dinamakan lembah Sedoa atau

13. When Queen Bunga Manila heard this news about her water buffalo, she ordered everyone to follow after her water buffalo to the place where it was spotted by the seven men.

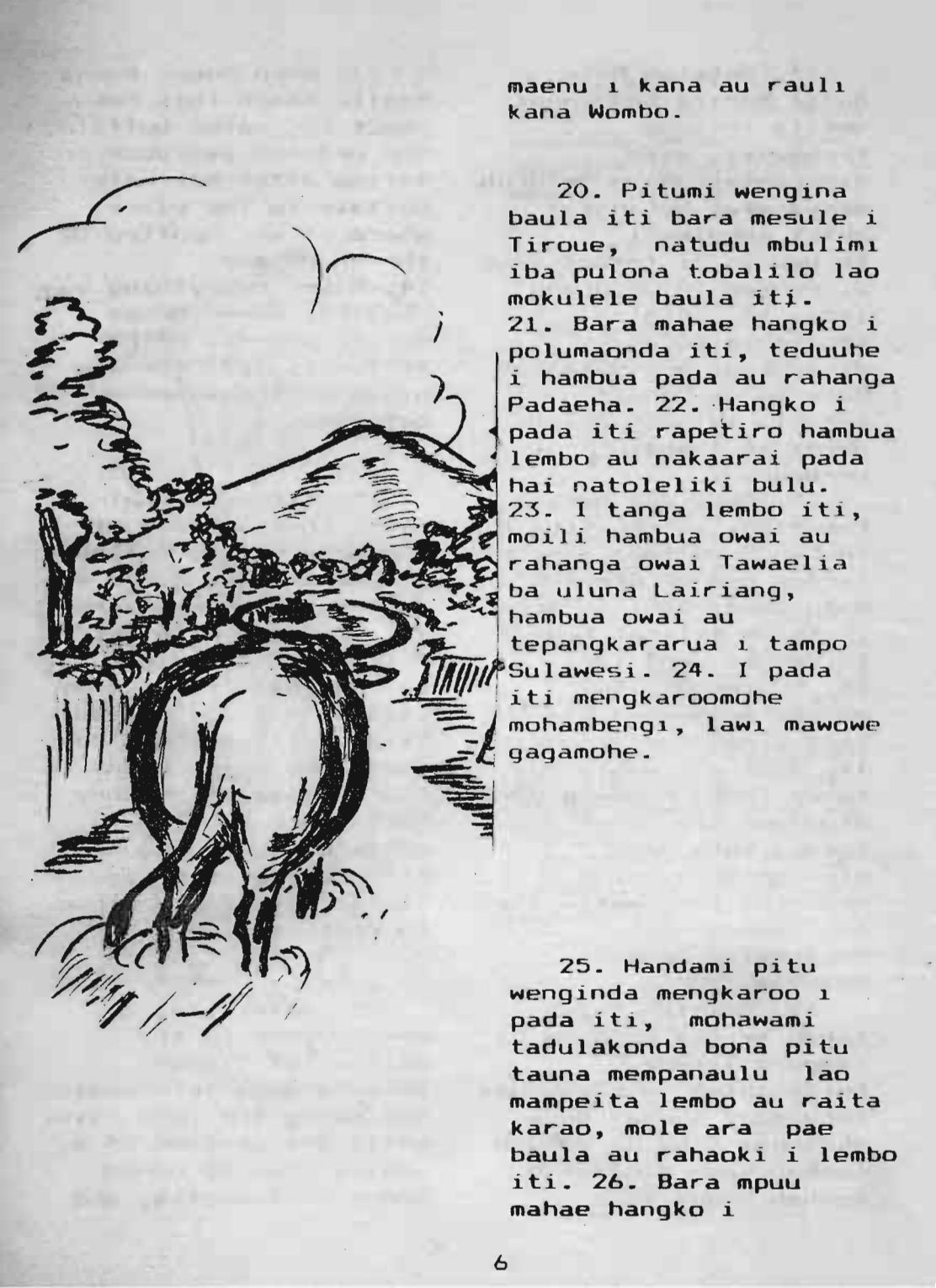
14. After everything was readied, Queen Bunga Manila and all of her followers left for the place of the water buffalo.

15. After several days, they arrived at the Sopu valley called Tiroue and the queen was very happy because she was reunited with her lost water buffalo.

16. At that place, they built a village called Tiroue. 17. To this day there are still signs of the village which they built such as rice mortars used to pound rice during that time.

18. This place is close to Polokaa.

19. After living seven years in the village of Tiroue, Tolelembunga left again following the Sopu river until she arrived at a valley that is named Sedoa or Tawaelia, and



maenu i kana au rauli
kana Wombo.

20. Pitumi wengina baula iti bara mesule i Tiroue, natudu mbulimi iba pulona tobalilo lao mokulele baula iti.
21. Bara mahae hangko i polumaonda iti, teduuhe i hambua pada au rahanga Padaeha.
22. Hangko i pada iti rapetiro hambua lembo au nakaarai pada hai natoleliki bulu.
23. I tanga lembo iti, moili hambua owai au rahanga owai Tawaelia ba uluna Lairiang, hambua owai au tepangkararua i tampo Sulawesi.
24. I pada iti mengkaroomohe mohambengi, lawi mawowe gagamohe.
25. Handami pitu wenginda mengkaroo i pada iti, mohawami tadulakonda bona pitu tauna mempanaulu lao mampeita lembo au raita karao, mole ara pae baula au rahaoki i lembo iti.
26. Bara mpuu mahae hangko i

Tawaelia, dan langsung Tolelembunga minum di air panas yang disebut Wombo.

20. Tujuh malam kemudian kerbau itu tidak kembali ke tempatnya, maka diperintahkannya empat puluh laki-laki pergi lagi mengikuti kerbau itu. 21. Tidak lama kemudian dalam perjalanan mereka, mereka tiba di sebuah padang rumput yang sekarang disebut Padaeha. 22. Dari padang rumput ini mereka melihat ke bawah sebuah lembah dengan padang rumput yang dikelilingi gunung. 23. Di tengah lembah itu mengalir sebuah sungai yang sekarang disebut Tawaelia atau hulu sungai Lairiang, sebuah sungai yang terpanjang di pulau Sulawesi. 24. Sebab mereka terlalu lelah, mereka bermalam di padang rumput itu.

25. Setelah tujuh malam mereka beristirahat di padang itu, pemimpin mereka memerintahkan tujuh orang menuruni gunung sampai tiba di lembah yang kelihatan sangat jauh kalau-kalau kerbau yang dicari ada di

then Tolelembunga went to drink from the hot springs called Wombo.

20. Seven days later when this water buffalo had still not returned, forty men were ordered to go after the water buffalo. 21. A short time later during their journey, they arrived at a prairie that is now called Padaeha. 22. From this prairie, they saw a valley below with prairie lands and surrounded by mountains. 23. Through the middle of this valley ran a stream that is now called Tawaelia which is the source of the Lairiang, the longest river on the island of Sulawesi. 24. Because they were very tired, they spent the night on that prairie.

25. After they had rested for seven nights at that prairie, their leader ordered seven men to go down into the valley seen in the distance and to check if the water buffalo was in that valley. 26. A while later when these



pempanaulunda, teduu
mpuumohe i lembo au
raita karao, hai liu-liu
mampetampahe inalaina
Tolelembunga, au
kahopoana Tolelembunga
ralambimi tangana maenu
i kana Wombo.

27. Rapetandaka
mbulimi moeri baula iti,
bona mesule i Tiroue
agayana pitu alona baula
iti raeri bāra mbuli
pea mau mesule i Tiroue.

28. Karaitana baula iti
barapi mau raeri
mesule, rapalehimi baula
iti hai mesulemohe i
ranganda au ara i
Padaeha, hai rapololita
mbulimi i tadulakonda
kadanapi mau raeri
mesule i Tiroue.

29. Hangko inditi,
mohawa mbulimi
tadulakonda bona tauna
au pitu inona mesule
hulehe lao mokamata
baula au tangana mekana.

30. Mewali taunana au
talu pulona hai talu
mesulemohe i Tiroue
mampopaisa i Datu Bunga
Manila lawi baulana au
barapi mau raeri
mesule. 31. Kanahadina
Datu Bunga Manila
bambarina baulana,
liu-liu wiora laluna.

32. Anti pampokakayana
baulana, nauli pearai i
tauna, "Hema-hema au

lembah itu. 26. Tidak lama kemudian, mereka tiba di lembah yang jauh, dan segera menyusul Tolelembunga yang akhirnya didapati sedang minum di air panas yang disebut Wombo.

27. Mereka mencoba mengusir kerbau itu selama tujuh hari supaya kembali ke Tiroue tetapi ia tidak mau kembali. 28. Setelah mereka menyadari bahwa kerbau itu tidak mau kembali, mereka meninggalkannya dan kembali bersama-sama ke Padaeha dan menyampaikan kepada pemimpin mereka bahwa kerbau itu tidak mau digiring pulang.

29. Kemudian pemimpin mereka memerintahkan ketujuh orang itu pergi lagi untuk mengamati kerbau yang sedang minum air panas. 30. Dan ketiga puluh tiga orang yang lain kembali ke Tiroue menyampaikan kepada Ratu Bunga Manila tentang kerbaunya yang tidak mau kembali.

31. Setelah Ratu Bunga Manila mendengar tentang kerbaunya, hatinya menjadi sedih. 32. Oleh karena ia sangat menyayangi kerbaunya, ia berkata kepada

men arrived at the valley seen from a distance, they quickly began to track down Tolelembunga and they finally found him drinking at the hot springs called Wombo.

27. They tried for seven days to drive this water buffalo home but she refused to return with them. 28. After they realized that this water buffalo was not going to return, they left her and returned together to Padaeha and reported to their leader that the water buffalo refused to be driven back home.

29. Then their leader ordered these seven men to go back again and to keep an eye on the water buffalo that was drinking from the hot springs. 30. Then the remaining thirty-three men went back to Tiroue and reported to Queen Bunga Manila about her water buffalo who refused to return with them. 31. After Queen Bunga Manila heard the news of her water buffalo, her heart became sad. 32. Because of her strong love for



naunde mesule lao i
wanuanta Sigi Biromaru
ide ide peisato, agayana
iko hangangaa moula
peana baulangku. Barakau
kupasimbuku."

33. Karahadina tauna au
nauli datunda, bosahe
tauna au mesule i Sigi
Biromaru.

34. Hanggaa talu
pearai moula Datu Bunga
Manila mokulele
baulana. 35. Bara mahae
hangko i polumaonda iti,
teduu mpuumohé i
Padaeha. 36. Kanaitana
Datu Bunga Manila
peraena lembo au
napetiro hangko i
Padaeha, matanami
laluna hai pekirina au
wiora nodo i Tiroué, hai
liu-liu nauli, "Ane
lembo ide barapi
nakaturui baulangku, iko
wori hangangaa maida i
tampo ide duungku mate."

37. Hangko indo
mempanaulumi Datu Bunga
Manila hai taunana, lao
i lembo au napetiro
inona hai mampeita
baulana au tangana
mekana. 38. Naita Datu
Bunga Manila baulana
barapi mokaturui kana

orang-orangnya, "Siapa saja yang ingin kembali ke kampung kita di Biromaru, silakan, tetapi saya harus mengikuti kerbauku. Saya tidak memaksakan kamu sekalian." 33. Setelah orang mendengar apa yang diucapkan ratu mereka, maka banyak orang yang kembali ke Sigi Biromaru.

34. Tinggal sepertiga yang menemani Ratu Bunga Manila mengikuti kerbaunya. 35. Tak lama kemudian dalam perjalanan itu, mereka tiba di padang rumput yang dinamakan Padaeha. 36. Pada waktu Ratu Bunga Manila melihat keindahan lembah dari Padaeha, perasaannya berubah dari sedih (seperti di Tiroue) menjadi senang dan ia langsung berkata, "Kalau lembah ini sudah disenangi kerbauku, saya juga harus tinggal di tanah ini hingga saya mati."

37. Sesudah itu turunlah Ratu Bunga Manila bersama orang-orangnya ke lembah yang sudah dilihatnya dan mereka menemukan kerbaunya sedang minum air panas. 38. Setelah Ratu Bunga Manila

her water buffalo, she told her people, "Whoever wants to return to Biromaru, please go with my blessing. However I must follow my water buffalo. I do not compel anyone to follow me." 33. After the people heard their queen, many returned to Sigi Biromaru.

34. Only one-third of them went on with Queen Bunga Manila to follow after her water buffalo. 35. After they journeyed a while, they arrived at the prairie called Padaeha. 36. When Queen Bunga Manila saw the beautiful valley lying below Padaeha, she recovered from her sadness at Tiroue and she said, "If my water buffalo likes this valley, I too will live on this land until I die."

37. After that, Queen Bunga Manila and the rest of her people went down into the valley which they saw and they found her water buffalo drinking from the hot springs. 38. After Queen Bunga Manila saw

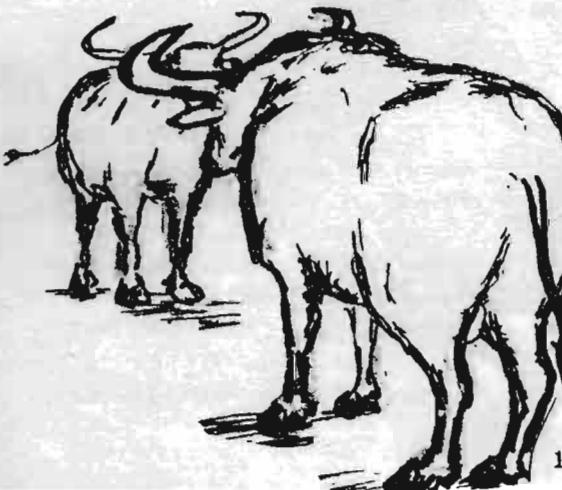


Wombo hai i tampo iti
ngkaya paandena,
napohawaamohe tauna
mobabehi wanua au raaro
nguru-nguruna i paida au
rahanga Waka Bola.

39. Arii sounda hangko i
watua au mahile, au duuna
ide-ide ara mani hai
napeparaimi topoparenta
lawi mesua i watua au
rauli watua megalitik.

40. Nodo mpuumi
Tolelembunga barapi
naunde mopalehi lembo
iti, pelumbunami kana i
Wombo paenuana
alo-alona. 41. I lembo
ide, hidupami
Tolelembunga hai
tobalilona au rahanga
Beloliwa, au maida i
boea Bunta i Sulawesi
Selatan.

42. Kainditindami rombaa
baula iti maida, agayana
hambela-hambela wori
laohe i boea Bunta
moisau i owai Tawaelia
moliuhe ngamba
Pekurehua, Behoa, Bada,
Rampi, Seko, alana hawe
i boea Bunta, paidana
Beloliwa, tobalilona
Tolelembunga hai mesule
mbulihe i lembo Tawaelia
maida mekana i kana



melihat bahwa kerbaunya itu sudah biasa dengan air panas di Wombo dan di tempat itu ada banyak makanan untuk kerbaunya, ia pun memerintahkan orang untuk membangun kampung, dan mula-mula mereka membangun di tempat yang disebut Waka Bola. 39. Tiang rumah mereka terdiri dari batu-batu yang besar yang hingga saat ini masih ada dan telah dilindungi pemerintah karena merupakan batu megalitik.

40. Sejak itu, Tolelembunga tidak lagi meninggalkan lembah itu, terlebih lagi air panas di Wombo, tempat ia minum setiap hari.

41. Di lembah ini, Tolelembunga bertemu dengan kerbau jantan yang disebut Beloliwa yang tinggal di kampung Bunta di Sulawesi Selatan. 42. Kedua

kerbau itu berdiam di tempat itu tetapi sekali-sekali mereka pergi ke kampung Bunta menyusuri sungai Tawaelia melewati lembah Pekurehua, Besoa, Bada, Rampi, Seko dan akhirnya tiba di kampung Bunta, tempat tinggal jantannya, Beloliwa, dan kemudian kembali lagi ke

that her water buffalo liked drinking from the hot springs at Wombo and that food for water buffalo was abundant in this place, she ordered that the people build a village and they began to build at a place called Waka Bola.

39. The posts of their houses consisted of large stone pillars which to this day are protected by the government because of their historic value as megaliths.

40. So from that time on, Tolelembunga never moved away from that valley of from the hot springs at Wombo, her daily drinking spot.

41. In this valley, Tolelembunga met a male water buffalo named Beloliwa who lived in the village of Bunta in South Sulawesi.

42. These two water buffalo began to live together in this place but sometimes they would go to the village of Bunta following the Tawaelia river past the Pekurehea, Besoa, Rampi, and Seko valleys arriving at the village of Bunta, where Tolelembunga's mate Beloliwa lived, and then

Wombo. 43. Mepongka
indo Tolelembunga
moanam̄i hai memulemi.



44. Hangko i Waka
Bola, ralimbanga mbulimi
wanuanda i
tongku tongkuna au
rahanga Bola, mohaokih
paida au maroa hai
lene, lawi dokohe
rabungka iwali au
hangko i tampo ntanina.
45. I paidaa idemi naaro
Datu Bunga Manila sou
au mahile, au rauli
howa, mampoarli watu.
46. Arii sou au i
tanga-tangana mopakehe
kau au tuwo mosambika.
47. Hambika kau iti
tamabali, hai hambika
kau warani. 48. Kau iti
wori doko ratebaki bona
raanti-anti ane laohe
masao i tampo au
ntanina.

49. Bara mahae hangko
indo, motambimi Bunga
Manila hai hadua
tobalilo au mesupa
hangko i lalu tala au
rahanga Sadunia.
50. Tobalilona ide
rapenombai mpuu, lawi
ngkaya pangisana.
51. Ane laohe mombeala i

lembah Sedoa dan minum di air panas Wombo.

43. Sejak itu Tolelembunga mulai beranak serta berkembang biak.

44. Dari Waka Bola, mereka memindahkan kampung ke puncak bukit yang dinamakan Bola dan mereka mencari tempat yang baik dan aman sebab mereka sering diserang musuh dari negeri lain.

45. Di tempat itu, Ratu Bunga Manila membangun rumah besar dan bertiang batu yang dinamakan "howa". 46. Tiang rumah yang di tengah-tengah, mereka mempergunakan sejenis kayu yang hidup dalam dua jenis pohon.

47. Sebelah kayu itu disebut "tamambali" dan sebelah lagi disebut "warani". 48. Kayu itu sering dikerat dengan parang untuk dibawa-bawa bila mereka mau berperang di negeri lain.

49. Tak lama sesudah itu, Ratu Bunga Manila kawin dengan seorang laki-laki yang keluar dari dalam bambu yang dinamakan Sadunia.

50. Suaminya ini sangat dipuja, sebab ia mempunyai banyak mujizat dan pengetahuan.

they would return to the Sedoa valley and drink from the hot springs at Wombo. 43. From that time, Tolelembunga began to bear many children.

44. From Waka Bola, the people moved their village to the top of the hills called Bola and looked for a good and safe place because they were often attacked by their enemies from other lands. 45. At that place, Queen Bunga Manila built a large house with stone pillars called a "howa".

46. For the central pillar, they used a tree which consisted of two different varieties.

47. One side of the tree was a type of wood called "tamambali" and the other side was a type of wood called "warani". 48. They would often slice off a piece of this wood and carry it into battle with them.

49. Not long after this, Queen Bunga Manila married a man who came out of a bamboo forest named Sadunia. 50. Her husband was worshiped because of his knowledge and the miracles he performed. 51. When they went to war with



lembo ntanina hangangaa
menangihe, lawi barahe
naande ahe, hai
kehapihe bela peisa
napakuli hawe bara ara
belanda. 52. Potambinda
Datu Bunga Manila hai
Sadunia ide, moanahe
hadua towawine au
rahanga Mbunga.
53. Ananda ide au
mopahuru mewali Datu i
Tawaelia tempona Datu
Bunga Manila mate.

54. Kapatena Datu
Bunga Manila, rahawakami
ope-ope totosae, bona
Tolelembunga rapapate
napotomate Datu Bunga
Manila. 55. Kanodona
mpuumi botu gombonda,
ido hai rahea hai
rahilu lauro baula iti,
agayana bara tonggo
lawi mabotu-botu pea.
56. Rapetandaka
ratawala, bara bela.
57. Ido hai pane ope-ope
totosae, mogombohe bona
laohe mekune i towalia
ba topoanitu, bona
nauliangahe rarana
mopapate Tolelembunga.



58. Taisami tempo
ido, tosaenta bamanie

51. Kalau mereka pergi berperang di negeri lain pasti mereka menang, sebab mereka kebal terhadap besi, dan meskipun mereka terluka, dapat diobati tanpa bekas. 52. Perkawinan Bunga Manila dengan Sadunia ini melahirkan anak perempuan yang dinamakan Mbunga.

53. Anak itu menggantikan Ratu di Tawaelia pada waktu Ratu Bunga Manila wafat.

54. Pada waktu Ratu Bunga Manila wafat, diperintahkan oleh orang-orang tua supaya Tolelembunga dibunuh untuk korban kematian Ratu Bunga Manila.

55. Begitulah hasil musyawarah mereka, dan itulah sebabnya kerbau itu ditangkap dan diikat semua kakinya dengan rotan, namun usaha ini gagal sebab semua rotan terputus. 56. Mereka mencoba menembaknya, tetapi tidak bisa luka.

57. Itulah sebabnya seluruh orang tua-tua berunding supaya mereka pergi bertanya kepada pimpinan agama mereka agar mereka diberi petunjuk untuk membunuh Tolelembunga.

58. Kita ketahui bahwa pada saat itu

other lands they always won, because they were invulnerable to metal weapons so that even if they were hurt in battle, they could be quickly treated without even leaving a scar.

52. The marriage of Bunga Manila and Sadunia produced a girl named Mbunga. 53. This child became queen of Tawaelia when Queen Bunga Manila died.

54. When Queen Bunga Manila died, the elders ordered Tolelembuna to be killed as a funeral sacrifice for Queen Bunga Manila. 55. This decision was made by consensus of the elders and so the water buffalo was caught and its feet were tied with rattan, but this attempt failed because she broke the rattan into pieces.

56. Next they tried to spear her, but she could not be killed this way.

57. For this reason all of the elders met together to ask their shamon for instructions on how to kill Tolelembunga.

58. We must remember that in those days the

moisa Pue, lawi ihira
menombahe i anitu.

59. Tempo iti napatuntua
mpuumohe anitu rarana
mopapate Tolelembunga,
iami rahilu hai bariri,
ratambuku hai kau
taroka. 60. Rababehi
mpuumi apa au nauli
anitu i towalia, hangko
materi Tolelembunga.

61. Agayana hangko bara
mani ratambuku,
Tolelembunga napesuangi
anitu hai mololita
nauli, "Ane lawi
nipapate mpuumona,
kuperapi bona nipegia
hampai kahawena
tobalilongku Beloliwa,
hangko peisana
nipapate." 62. Raula
mpuumi tauna ba totosae
au nauli Tolelembunga.

63. Bara mahae hangko
indo, hawe mpuumi
Beloliwa tobalilona
Tolelembunga hangko i
boea Bunta. 64. Naitami
Tolelembunga kahawenami
tobalilona, liu-liu
meawili hai monani i
lalu basa Sedoa, nauli,
"Bila aku mpuumo radudu
kadondo walo, Ane mate
mpuu paaku Beloliwa,
Keni lau anata mekana i
Wombo, Kaboa-kaboanamo
kana i Wombo. Tuwu ledu,

orang-orang tua belum mengenal Tuhan, sebab mereka masih menyembah berhala. 59. Saat itu benar-benar mereka diberi petunjuk oleh pimpinan agama mereka bagaimana cara untuk membunuh Tolelembunga yaitu mengikat dengan rumput "bariri" dan kayu "taroka". 60. Dibuatlah seperti apa yang dikatakan dewa melalui pimpinan mereka, barulah Tolelembunga mati.

61. Tetapi sebelum ditombak, Tolelembunga ini kemasukan dewa dan berkata, "Sebab kamu benar-benar mau membunuh saya, saya mohon agar ditunggu dulu tibanya suamiku Beloliwa, barulah kamu membunuh saya." 62. Apa yang diucapkan Tolelembunga diikuti orang tua-tua.

63. Tak lama kemudian tiba-tiba Beloliwa suaminya Tolelembunga dari Bunta. 64. Setelah Tolelembunga melihat suaminya sudah tiba dengan segera, ia berpesan dan bernyanyi dalam bahasa Sedoa katanya, "Bila saya benar-benar dibunuh besok pagi, apabila saya sudah mati, Beloliwa, bawalah anak-anak kita ke Wombo. Padang akan

people did not yet know God, because they still practiced idol worship. 59. At that time it was revealed to them through their shaman the method that they should use to kill Tolelembunga. They must tie her up with "bariri" grass and "taroka" wood. 60. Only when they had done what the spirit had told them to do through their shaman were they able to kill Tolelembunga.

61. However before being speared, Tolelembunga became possessed by a spirit and said, "I know you are going to kill me. I only request that you wait until my husband Beloliwa arrives before you kill me." 62. The elders heeded Tolelembunga's request.

63. A short time later, Tolelembunga's husband Beloliwa arrived from Bunta. 64. After Tolelembunga saw her husband had already arrived, she made her last request as she sang in the Sedoa language, "When I am killed tomorrow morning and have died, Beloliwa, please take our children to Wombo. This prairie will become empty. The

Tuwu lae parapa duru,
heheooo'" 65. Naniña
Tolelembunga ide duduuna
ide-ide raisa to Sedoa,
lawi nani idemi nani
ngkawiorana
Tolelembunga rapapate
mopalehi lembo Sedoa au
merae.



66. Roomi
Tolelembunga monani nani
mpeawili, mololita
mbulimi mototowi tampo
Sedoa nauli, "Kehapiri
bahangkia rai baana
baula i lembo Tawaelia,
agayana baula bara peisa
tuna i lembo Tawaelia."
67. Idomi hai pane, hawe
ide-ide baula i lembo
Sedoa ba Tawaelia bara
mau tuna ba ope,
pelumbuna ara mani
polingkuduana hai
polandengana arena
Tolelembunga i wongko
watu, ane tempona maenu
i kana Wombo. 68. Roo
mololita, nahuhumi
watana ratambuku hai
taroka. 69. Ratambukumi
Tolelembunga, wahena
tetusika i laerawa nodo
mporagia, hai moili
ntanda poilia owai
alana tudo i lembo au
napelempoi, nodo ngamba
Pekurehua, Behoa, Bada,
Rampi hai pentaraana

menjadi kosong. Rumput akan tumbuh."

65. Nyanyian

Tolelembunga ini, hingga saat ini diketahui orang Sedoa, sebab nyanyian inilah merupakan lagu kesedihan Tolelembunga waktu dibunuh dan meninggalkan lembah Sedoa yang indah.

66. Sesudah

Tolelembunga menyanyi nyanyian perpisahan, ia menjanjikan untuk tanah Sedoa katanya, "Meskipun tinggal beberapa ekor saja kerbau di lembah Tawaelia, tetapi kerbau tidak akan punah di lembah Tawaelia."

67. Itulah sebabnya hingga saat ini di lembah Sedoa kerbau-kerbau tidak bisa punah, terlebih lagi semasih ada bekas tempat berlutut dan tempat dagu Tolelembunga di atas batu pada waktu minum air panas di Wombo.

68. Sesudah berbicara, ia menyerahkan tubuhnya untuk ditombak dengan kayu "taroka".

69. Setelah Tolelembunga ditombak, darahnya terpancar ke udara seperti pelangi dan mengalir seperti aliran sungai dan tertumpah di

grass will grow tall."

65. This song of Tolelembunga is still remembered by the Sedoa people today because it is a song of sadness about the time when Tolelembunga was killed and left forever the beautiful Sedoa valley.

66. After

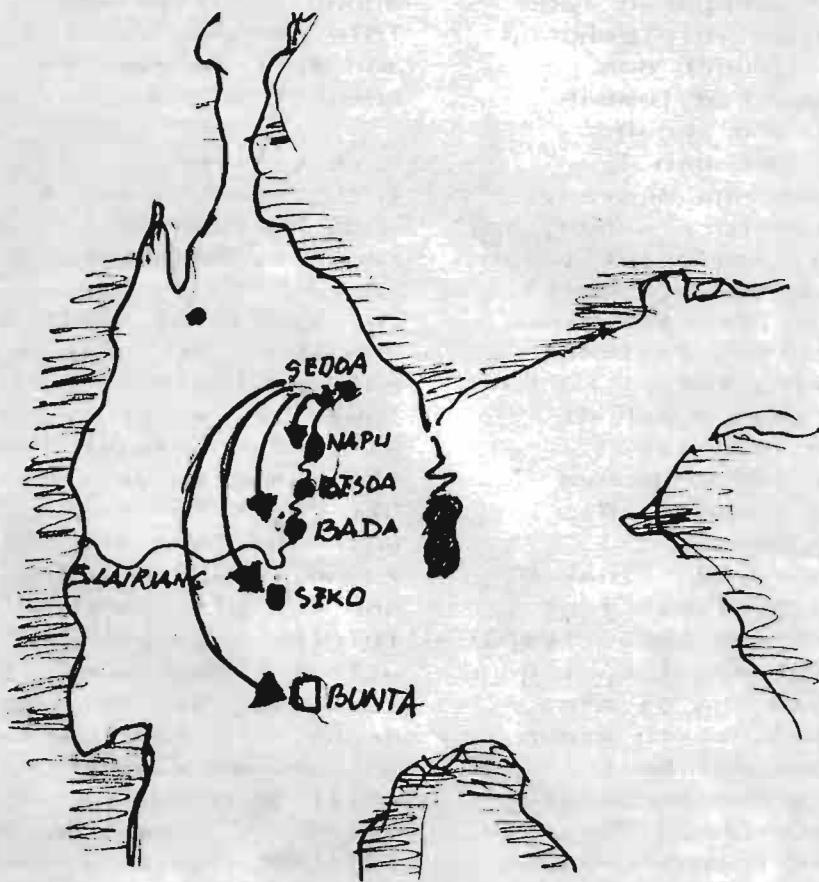
Tolelembunga sang this song containing his last request, he prophesied concerning the Sedoa valley saying, "Although now there are only a few water buffalo in Tawaelia, water buffalo will never vanish from the Tawaelia valley."

67. For this reason water buffalo are still found in Sedoa today, and the place where Tolelembunga knelt along with the rock where he laid his chin when he drank from the hot springs at Wombo can still be seen.

68. After speaking, Tolelembunga surrendered herself to be killed by a spear made of "taroka" wood.

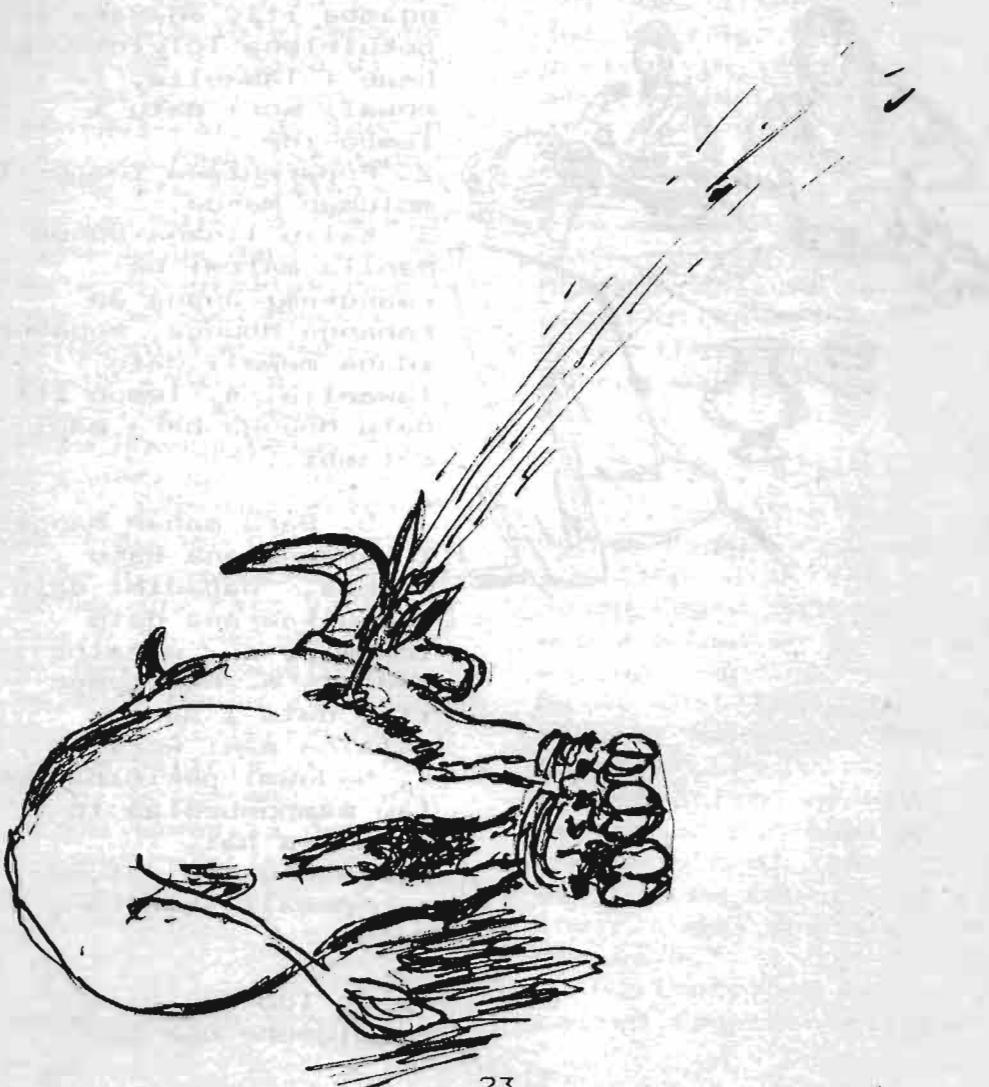
69. After Tolelembunga was speared, her blood spouted up into the air like a rainbow and

wahena tolelembunga toa
1 Sekopada hai boea
Bunta.



lembah yang pernah
dilaluinya seperti
lembah Napu, Besoa,
Bada, Rampi dan akhirnya
tertumpah di Sekopada
dan kampung Bunta.

poured forth like a
river and splashed down
into the valleys where
she had been such as the
Napu, Besoa, Bada, and
Rampi valleys and last
of all it poured down on
Sekopada and the village
of Bunta.



2. DATU MBUNGA

Pr. Sampali

Nopember 1989



1. Bunga Manila iami
datu i ngamba Sigi
Biromaru au
mampopolumao poparenta i
ngamba iti, agayana anti
pokulelena Tolelembunga
hawe i Tawaelia, ia
mewali wori datu i
lempo ide.

2. Poparentana tempo iti
molumao maroa.

3. Kaliu liuana Bunga
Manila matemai hai
raangkami anana au
rahanga Mbunga, mopahuru
inana mewali datu i
Tawaelia. 4. Tempo iti
Datu Mbunga bara mani
motambi.

5. Bara mahae hangko
i karaangkana Datu
Mbunga, nahadimi datu i
Sausu kaarana datu
towawine au wataloa i
Sedoa. 6. Hai tempo
iti, datu i Sausu
wataloa mani wori.

7. Naduumi pekirina bona
lao mampombealaa to
Tawaelia hai
mampelangkaha datunda
napopewali sambokona i
Sausu.

8. Ido hai pane
nagulumohe ope-ope

2. RATU MBUNGA

Pr. Sampali

Nopember 1989

1. Bunga Manila adalah ratu di lembah Sigi Biromaru yang berkuasa di lembah itu, tetapi karena ia mengikuti Tolelembunga sehingga ia tiba di Tawaelia, ia juga menjadi ratu di lembah ini. 2. Pemerintahannya waktu itu berjalan dengan baik. 3. Setelah Ratu Bunga Manila wafat, maka diangkatlah anaknya yang bernama Mbunga menggantikan ibunya menjadi ratu di Tawaelia. 4. Waktu itu Ratu Mbunga belum bersuami.

5. Tak lama setelah Ratu Mbunga diangkat, raja di Sausu mendengar bahwa ada ratu yang masih perawan di Sedoa. 6. Dan pada waktu itu raja di Sausu juga masih bujang. 7. Terkandung dalam hatinya niat untuk pergi berperang dengan orang Tawaelia dengan maksud melarikan ratu untuk dijadikan isterinya.

8. Itulah sebabnya ia mengumpulkan semua

2. QUEEN MBUNGA

Pr. Sampali

November 1989

1. Bunga Manila was the queen who ruled over the Sigi Biromaru valley, but because she followed after Tolelembunga until she arrived in Tawaelia, she also became queen of this valley. 2. During her rule, everyone prospered. 3. After Queen Ratu Bunga Manila died, her child named Mbunga replaced her as queen of Tawaelia. 4. At that time, Queen Mbunga was not yet married.

5. Shortly after Queen Mbunga assumed her position, the king of Sausu heard that there was a queen in Sedoa who was not married yet. 6. At that time, the king of Sausu was also a bachelor. 7. He soon became driven by his desire to war against the people of Tawaelia so that he could capture their queen and make her his wife.

8. Therefore he called together all the



parentana ba tobalilo au maroho, hai meangkahe lao mampumbealaa to Tawaelia au naparenta Datu Mbunga au wataloa.

9. Polumaonda ide morarahe moure owai Manggalapi, alanda mesende i bulu Anaso uluna owai Sausu.

10. Hangko i bulu Anaso, mempanaulu mbulihe i Pansui, lembona bulu Anaso, alanda teduu i ngamba Tawaelia i wiwi wanua paidana Datu Mbunga. 11. Nahawami datu i Sausu bona mobabehihe bambaru motolelik i wanua Bola, 1 raoa bente. 12. Tempo iti bara mpuu raisa to Tawaelia kaarana iwal i wiwi boeanda mai mempendenga.

13. Bara mahae hangko indo, mendaulumi Datu Mbunga lao mendoi i owai Tawaelia au rauli Sipumpu. 14. Kahawena i pendoia iti, tingkara mpuu laluna lawi unga pea moita tauna hai napetandaka ina melangka, agayana nakingkimi datu i Sausu tayena. 15. I paida itimi datu i Sausu hai

rakyat atau semua laki-laki yang kuat, lalu mereka berangkat memerangi orang Tawaelia yang diperintah oleh Ratu Mbunga yang masih perawan. 9. Dalam perjalanan mereka, mereka menyusuri sungai Manggalapi, kemudian mendaki gunung Anaso hulu sungai Sausu.

10. Dari gunung Anaso, mereka menurun menuju Pansui, lembah gunung Anaso, akhirnya tiba di lembah Tawaelia di dekat kampung Ratu Mbunga.

11. Raja di Sausu memerintahkan untuk membuat pondok mengelilingi kampung Bola di luar benteng mereka. 12. Saat itu benar-benar tidak diketahui orang Tawaelia akan adanya musuh yang datang mengintai di sekeliling kampung mereka.

13. Tak lama sesudah itu, Ratu Mbunga pergi mandi di sungai Tawaelia yang tempat itu disebut Sipumpu. 14. Setibanya di tempat permandian itu, ia sangat terkejut sebab tiba-tiba ia melihat orang, dan ia mencoba untuk melaikan diri tetapi tangannya sudah dipegang oleh raja di Sausu. 15. Di tempat

strong men and they left to fight against the people of Tawaelia who were ruled by Queen Mbunga who was still unmarried. 9. During their journey, they followed the Manggalapi river until they reached Mount Anaso, the source of the Sausu river.

10. From Mount Anaso, they went down toward Pansui, the valley below Mount Anaso, and finally they arrived at the Tawaelia valley close to Queen Mbunga's village.

11. The king of Sausu ordered his men to make their shelters around the village of Bola outside of their fort.

12. At this time, the people of Tawaelia did not realize that their enemy had come to spy on them and that they were surrounded.

13. Soon after this Queen Mbunga went to bathe in the Tawaelia river at a place called Sipumpu. 14. When she arrived at this bathing spot, she was very afraid because she saw a man there and when she tried to run away, the king of Sausu grabbed her hand. 15. In that place, the king of Sausu



Datu Mbunga mololitahe
roduduanda, barahe ara
tauna au moita hai
mampehadengi.

16. Mepongka hangko indo
barapi ara lalunda
mombeala lawi datu
rodua ide mepongkamohe
mombeunde ba momanu hai
tempo iti rapatokami
alo-aloo pohidupanda i
pendoia iti.

17. I pohidupanda iti
liu-liuhe mombeisa,
hangko inditi mesulemi
datu i Sausu i parentana
hai napahawaehe
kamarohona bente hai
tauna i tampo iti.

18. Idomi hai pane
mampasilolonga tempuuhe
hangko peisahe
mebungka. 19. Talumi
wulanda maida motolelik
Bola, agayana bara
manihe molambi hawa
pombeala hangko i
datunda. 20. Mole bara
raisa akala au rababehi
rodua datu ide, au
dokohe hidupa i pendoia.

21. Anti kamahaenda
gagami to Sausu i wanua
Bola, metompami datu i
Sausu iti i Datu Mbunga,
bona mesulehe hampai i
boeanda. 22. Mokalapui
pearai Datu Mbunga hai
mombeteriahie lawi ina
mombepalehimohe.

itu raja di Sausu dan Ratu Mbunga bertakap cakap dan tak ada orang yang melihat atau mendengar.

16. Sejak itu tidak ada keinginan lagi mereka untuk berperang sebab keduanya sudah jatuh cinta, dan waktu itu mereka sudah menentukan saat-saat pertemuan setiap hari di permandian itu.

17. Pada pertemuan mereka, mereka telah melakukan hubungan yang mendalam, dan kemudian raja di Sausu kembali kepada pasukannya dan menyampaikan kepada mereka bahwa benteng dan pasukan musuh sangat kuat. 18. Itulah sebabnya mereka benar-benar harus mempersiapkan diri selengkapnya supaya dapat menyerang.

19. Sudah tiga bulan mereka bekemah di sekitar Bola tetapi mereka belum mendengar perintah untuk menyerang. 20. Mereka belum juga mengetahui apa yang dilakukan oleh kedua raja itu di tempat mandi. 21. Sebab sudah terlalu lama orang Sausu di Kampung Bola, raja di Sausu mohon pamit kepada Ratu Mbunga supaya

and Queen Mbunga conversed and no one heard or saw them.

16. From that time on, there was no longer a desire for war since the two of them fell in love and had arranged to meet daily at the bathing spot.

17. During their time together, they knew each other intimately, and afterwards the king of Sausu returned to his men and informed them that the enemy's fort and army were very strong. 18. For this reason he told them that they had to prepare themselves thoroughly so that they would be able to overcome their enemy when they attacked.

19. After his men had camped out around Bola for three months, they still had received no order to attack.

20. And they still had no idea what was taking place between the two leaders at the bathing place. 21. Because the Sausu men had camped out for so long at the village of Bola, the king of Sausu spoke to



23. Hangko indo
mesulemi datu i Sausu i
parentana, liu liu
naguluhe ope-ope taunana
hai naparentaihe bona
mesulemohe i boeanda
lawi bara rabuku
mampombeala to Tawaelia
au ara i boea Bola.
24. Bentenda to i Bola,
maroho gaga.
25. Kahalona mpuu
meangkamohe mesule lao i
boeanda moula rara au
raula hangko i
kamaianda.
26. Ini wulana i
kapaduna datu i Sausu,
nahadimi Datu Mbunga
kamantiminami, lawi
mokalemi anangkoi au
ara i lalu taina.
27. Anti kalangana kewa
i parentana i
kamantiminami,
mampohawaami hadua
hawina mobabehi koloro
hangko i hampi, bona
napake meno.
28. Ngkalangami koloro
iti naita, liu-liu naala
naanti i paturuana.
29. Tanga kaindi,
napatakami koloro iti i

mereka kembali ke negeri mereka. 22. Ia memeluk Ratu Mbunga dan mereka saling menangisi sebab mereka akan berpisah.

23. Sesudah itu raja di Sausu kembali ke pasukannya, dan segera mengumpulkan seluruh pasukan dan memerintahkan untuk kembali ke negeri mereka sebab mereka tidak mampu berperang dengan orang Tawaelia di kampung Bola. 24. Benteng di Bola sangat kuat. 25. Keesokannya mereka berangkat kembali ke negeri mereka mengikuti jalan yang ditempuh ketika mereka datang.

26. Enam bulan sesudah kepergian raja di Sausu, Ratu Mbunga merasa bahwa ia sudah hamil, sebab bayi yang dalam perutnya sudah mulai bergerak. 27. Karena takut akan diketahui oleh rakyatnya bahwa ia sudah hamil, ia memerintahkan seorang budaknya untuk membuat tali dari kain kulit kayu untuk dipergunakannya membunuh diri. 28. Setelah ia melihat tali itu sudah panjang, segera ia

Queen Mbunga requesting permission to return with his men to their own country. 22. He embraced Queen Mbunga and they both cried at the time of his departure.

23. After that the king of Suasu returned to his men, and quickly gathered everyone together and ordered them to return to their country since they were not strong enough to defeat the Tawaelia people at the village of Bola. 24. The fort at Bola was just too strong. 25. The next day they returned to their own country following the same trail on which they came.

26. Six months after the king of Sausu had left, Queen Mbunga realized she was pregnant, because the baby in her stomach had begun to kick. 27. Because of her fear that others would find out about her pregnancy, she ordered a servant to make a rope from tree bark which she would use to kill herself. 28. After she saw that the rope was long enough, she swiftly took it with her into her



wumbu sou howa hai
nataka i tambolona, hai
nasuka suka dati toa
bitina i tampo.

30. Roomi hinangkana
nababehi, melumpami
hangko i sungkeke howa,
alana mate mengkalitoe.

31. Nodo kahalona
madondo, laomi hawina
mokakio tanda i taleu,
agayana tingkara moita
Datu Mbunga matem
mengkalitoe.

32. Hangko indo
mesulemi hawi iti lao
mampopaisa kapatena
Datu Mbunga menoo.

33. Laomohe tauna
ope-ope mampeita datunda
au mate menoo, hai
liu-liu rakakah raanti
i lalu sou howa rapowata
i lalu talu wulana.

34. Masi lolongami
hinangkana, rahawakami
pobabehi lumuna.

35. Handami talu
wulana rapowata,

mengambil dan membawanya ke dalam kamar tidur.

29. Di tengah malam ia mengikat tali tersebut di bumbungan rumah "howa" dan di lehernya, dan ia perkirakan supaya kakinya tidak akan sampai di tanah.

30. Setelah semuanya sudah rampung, ia pun melompat dari jendela rumah "howa", akhirnya ia mati tergantung.

31. Keesokan harinya, pagi-pagi, pergilah seorang budak memanggilnya dari arah belakang, tetapi ia sangat terkejut melihat ratunya sudah mati tergantung.

32. Kemudian budak itu pulang dan memberitahukan bahwa Ratu Mbunga mati bunuh diri. 33. Lalu semua orang pergi melihat ratu mereka yang mati bunuh diri, dan langsung mereka melepaskan ikatan tali dan membawanya ke dalam rumah "howa" dan ia dilarat selama tiga bulan. 34. Setelah segalanya rampung, diperintahkan untuk membuat peti mayat.

35. Setelah cukup tiga bulan dilayat,

bedroom. 29. In the middle of the night, she tied one end of the rope to a ceiling beam of the "howa" house and the other end around her neck and then she made sure that her feet would not reach the floor.

30. After everything was set, she jumped from the window of the "howa" house and hanged herself. 31. The next morning, a servant came calling for her from behind the house, and he was horrified to see that the queen had hanged herself.

32. Then the servant went from there to tell everyone the news that Queen Mbunga had hanged herself. 33. Then everyone came to see their queen who had committed suicide and they untied the rope and placed the body in the "howa" house where people paid their respects for three months. 34. After all the necessary preparations were performed, orders were given for a coffin to be made.

35. After proper respect was given, her



ralimbangami i woi howa,
rapoporopa hai lumuna
inana au rahanga Datu
Bunga Manila, hai
rakampai hawi au
rapopombehuru-huru.

36. Bahangkia kamahaena
i kapatena Datu Mbunga,
unga pea nahadi
topokampai lumu, nodo
wotu au moreko-reko hai
modongku-dongku i lalu
lumuna Datu Mbunga.

37. Liu-liu lao napahawe
i tauna hai totosae apa
au nahadi i lumu iti.

38. Hangko indo mai
mpuumohe ope ope tauna
mampeita lumuna Datu
Mbunga, hai rahadi
mpuumi au moreko-reko i
lalu lumu iti.

39. Rahawami bona
rabungkahи lumu iti,
rapampeitai ba apa au
momoni i laluna.

40. Rabungkahи mpuumi
lumu iti hai raita hadua
anangkoi towawine au
tangana mentomi tanda i
koanana tomiana Datu
Mbunga, mokingki-kingki
enona hai kala bulawana
inana. 41. Iti au
rahadi moreko-reko i
lalu lumu. 42. Hampaka
au rapotingkara wori
raita tauna iami

mayatnya dipindahkan di kolong "howa" berdekatan dengan peti mayat ibunya yang bernama Ratu Bunga Manila, dan dijaga budak berganti-gantian.

36. Sesudah beberapa lama wafatnya Ratu Mbunga, tiba-tiba terdengar oleh penjaga peti mayat suara seperti bergerinding dan mengetuk-ketuk di dalam peti mayat Ratu Mbunga.

37. Segera ia melapor kepada orang-orang tua tentang apa yang didengarnya dari dalam peti mayat. 38. Sesudah itu datanglah orang-orang melihat peti mayat Ratu Mbunga dan benar mereka mendengar juga sesuatu yang bergerinding di dalam peti mayat. 39. Mereka segera berunding untuk membuka peti mayat tersebut untuk melihat apa yang berbunyi di dalamnya.

40. Setelah peti mayat itu dibuka mereka melihat seorang bayi perempuan sedang menyusu di buah dada sebelah kanan dari ibunya Ratu Mbunga sambil memegang kalung emas dan gelang emas ibunya. 41. Itulah yang terdengar bergerinding dalam peti mayat. 42. Satu hal

body was moved to a place below the "howa" house next to her mother's coffin who was named Queen Bunga Manila, and the place was guarded by servants on a rotation basis.

36. A while later after Queen Mbunga's death, a guard heard clinking noises and knocking sounds coming from Queen Mbunga's coffin. 37. He quickly reported to the elders about the sounds he heard coming from the coffin. 38. After that everyone came to see Queen Mbunga's coffin and they all heard the clinking sounds coming from inside. 39. They came to a consensus that they should open up the coffin and see what was making the noise inside.

40. After the coffin was opened, they saw a baby girl nursing from the right breast of her mother, Queen Mbunga, while holding on to her mother's gold necklace and bracelet. 41. This is what caused the clinking sounds inside the coffin. 42. They were amazed also to see



hambika watana inana au
natomi, nodo pea wata
tauna au tuwo.

43. Hangko inditi,
raalami anangkoi iti,
hai rahangami
Tuwunsagu, lempona
anangkoi tuwo hängko i
haguna inana au matemi.
44. Mahilemi anangkoi
iti, raangkami mewali
datu i Tawaelia, hai
motambi womi. 45. I
lalu potambina ide,
moanami rodua towawine.
46. To wutu rahanga
Kantu, au toadi rahanga
Pemboka. 47. Anangkoi
rodua ide bara himbelia
kanapokakayanda inanda.
48. Au napokakaya inanda
iamu au to adi. 49. Ane
temponda maande, Pemboka
rapaande i tabo pingga
au makara, agayana Kantu
rapaande i tabo pingga
biasa. 50. Nodo wori
pehampinda rapoposisala
tempuu.



51. Hangko indo,
mahilemi Kantu hai
napailalumi
karapopontaninda i
karakadipuranda.
52. Ido hai pane,
teduumi pekirina ina
melangka lao i Sigi
Biromaru. 53. Hangko
indo padu mpuumi Kantu

yang mengherankan orang
ialah setengah badan
yang disusui, bentuknya
sama dengan tubuh orang
yang masih hidup.

43. Kemudian mereka
mengambil anak itu, dan
langsung memberi nama
Tuwunsagu artinya anak
yang hidup dari tubuh
ibunya yang mati.

44. Setelah anak itu
besar, ia dinobatkan
menjadi ratu di Sedoa
dan ia kawin. 45. Dalam
perkawinan itu, ia
memperoleh dua anak
perempuan. 46. Anak
yang kakak dinamakan
Kantu dan yang adik
dinamakan Pemboka.

47. Ibunya sangat
membedakan kedua anak
ini. 48. Yang disayangi
ibunya adalah yang adik.
49. Waktu mereka makan,
Pemboka diberi makan
pada piring yang indah,
sedang Kantu diberi
makan pada piring biasa
saja. 50. Begitu juga
pakaian mereka
benar-benar dibedakan.

51. Setelah Kantu
menjadi besar, ia
memperhatikan benar
bahwa mereka
dibeda-bedakan oleh ibu
mereka. 52. Itulah
sebabnya, ia berniat
untuk lari ke Sigi
Biromaru. 53. Pada
tengah malam, Kantu lari

that one side of the
queen's body from which
the baby nursed was just
like the body of a
living person.

43. Then they took
the baby and named her
Tuwunsagu which means
the child that lived
from her dead mother's
body. 44. After the
child was older, she was
appointed queen of Sedoa
and she married.

45. From this marriage,
they had two girls.

46. The oldest was named
Kantu and the youngest
was named Pemboka.

47. The mother was
partial in her treatment
of these two children.

48. She loved the
youngest child.

49. When they ate,
Pemboka was given her
food on fancy dishes,
while Kantu was given
her food on normal
dishes. 50. In the same
way, they received
different clothes.

51. When Kantu was
older, she observed that
her mother was partial
to her sister. 52. For
this reason, she vowed
to run away to Sigi
Biromaru. 53. In the
middle of the night,
Kanto along with several
of her servants ran away



tanga kaindi,
raporangai bahangkia
hawina lao i Sigi
Biromaru. 54. Mahaemi
maida i Sigi Biromaru,
motambimi hai raangka
worimi mewali datu i
Sigi Biromaru. 55. Bara
mahaee hangko indo
nahadimi kapatena inana
i Tawaelia.
56. Kanahadina bambari
kapatena inana,
mampohawaamohe taunana
lao i Tawaelia, hai
moantihe pitu pulona
baana baula napotomate
inana. 57. Agayana anti
kadana mani naliu inaona
pebabehiana inana, ia
bara liu liu lao i boea
Bola. 58. Mengkaroo pea
i Padaeha. 59. Bara
naunde lao mampowata
inana.

60. Idomi hai pane,
hanggaa taunana natuduhe
lao mepowata i boea
Bola, hai moantihe
baula potomatenan inana.
61. Handami pitu
wenginda i Padaeha,
mesulemi i paidana i
Sigi Biromaru hai duuna
mate barapi mesule-sule
i ngamba Tawaelia.
62. Idomi hai pane duuna
ide-ide, to Sedoa
motina worihe hai to i
ngamba Sigi Biromaru.



bersama beberapa
budaknya dan pergi ke
Sigi Biromaru.

54. Setelah sudah lama
ia tinggal di Sigi
Biromaru, ia pun kawin
dan dinobatkan menjadi
ratu di Sigi Biromaru.
55. Tak lama kemudian ia
mendengar bahwa ibunya
telah meninggal di
Tawaelia. 56. Setelah
mendengar berita tentang
kematian ibunya, ia
memerintahkan orang
pergi ke Tawaelia
membawa tujuh puluh ekor
kerbau untuk menjadi
korban kematian ibunya.
57. Tetapi karena ia
belum melupakan
perbuatan ibunya, ia
tidak mau terus ke
kampung Bola. 58. Ia
hanya berhenti di
Padaeha. 59. Ia tidak
mau pergi melayat
ibunya.

60. Itulah sebabnya
sebagian orangnya ia
perintahkan untuk
melayat ibunya di
kampung Bola dan membawa
tujuh puluh ekor kerbau
untuk korban kematian
ibunya. 61. Setelah
tujuh malam di Padaeha,
mereka pun kembali ke
Sigi Biromaru, dan
hingga kematianya, ia
tidak pernah kembali ke
lembah Sedoa.
62. Itulah sebabnya

to Sigi Biromaru.

54. After she had lived
a long time in Sigi
Biromaru, she married
and became queen of Sigi
Biromaru. 55. Shortly
after that she heard
that her mother had died
in Tawaelia. 56. When
she heard that her
mother died, she ordered
some her people to go to
Tawaelia and to take
seventy head of water
buffalo as a sacrifice
on behalf of her
deceased mother.

57. However because she
still remembered her
mother's unfair
treatment of her, she
did not go to the
village of Bola.

58. She only went as far
as Padaeha. 59. She did
not want to pay her last
respects to her mother.

60. For this reason,
some of the people were
ordered to go and pay
respect to her mother in
the village of Bola and
to take the seventy head
of water buffalo as a
sacrifice on behalf of
her deceased mother.

61. After she stayed
seven nights at Padaeha,
they returned to Sigi
Biromaru, and up until
she died, she never
returned once to the

63. Mewali idemi
lolitakana Datu Bunga
Manila, au hawe ide-ide
ara mani pemuleana au
ara i Sedoa.



hingga saat ini, orang Sedoa mempunyai hubungan keluarga dengan orang di lembah Sigi Biromaru.
63. Demikianlah cerita tentang Ratu Mbunga, yang hingga saat ini masih ada turunannya di kampung Sedoa.

Sedoa valley. 62. This is why that down to this day, the Sedoa people have relatives in the Sigi Biromaru valley.
63. And this concludes the story about Ratu Mbunga, whose descendants still live to this day in the village of Sedoa.

3. WATUTAUNA BUANGKE

S. Limba

Januari 1990



1. I pare talu atuna tampo Pekurehua bara mani rapaidai tauna.
2. I hambela tempo mendaulu rodua tauna au mewali-wali; au to wutu hangana Ntawualei hai adina hangana Ntalinga.
3. Hanga au rompaka ide ara tuntukana.
4. Ntawualei to hengke.
5. Ntalinga talingana mapeka hai masilaka.

6. Rodua tauna au mahile ide maidahe i hambua paida au marudu tampona.
7. Bagonda tauna ide iami mantuda-ntuda hai mokampaihe binatanda.
8. I lalu pobagonda ide mobabehi worihe watutauna au hangko i watu, hai ihira tuwo mohintuwu hai barahe paka mobungka-bungka i paidanda pare-parena.
9. Rodua tauna ide mobabehihe bonde keowainda hadua-hadua, hai naisami Ntawualei i paida ide bara ara

3. PATUNG BUANGKE

S. Limba

Januari 1990

1. Di tahun tiga ratus tanah Pekurehua belum didiami orang. 2. Pada suatu waktu turunlah dua orang jadi-jadian, yang kakak bernama Ntawualei dan adiknya bernama Ntalinga. 3. Kedua nama ini ada ceritanya. 4. Ntawualei seorang pemarah. 5. Telinga Ntalinga lebar dan ia nakal.

6. Kedua raksasa ini menempati sebuah tempat yang subur.

7. Pekerjaan kedua orang ini adalah bercocok tanam dan memelihara ternak. 8. Sambil bekerja, mereka membuat pula patung dari batu. Mereka hidup rukun dan tidak saling bermusuhan di tempat itu setiap tahun. 9. Kedua orang ini mengolah sawahnya masing-masing, dan Ntawualei menyadari bahwa tidak ada orang lain yang tinggal di tempat itu berkebun atau

3. BUANGKE STATUTE

S. Limba

January 1990

1. In the year three hundred, the Pekurehua region was not yet settled by men. 2. In those days two supernatural men who were brothers came down to earth. The older brother's name was Ntawualei and the younger brother's name was Ntalinga. 3. These two names each have a story behind them. 4. Ntawualei had a strong temper. 5. Ntalinga had big ears and was mischievous.

6. These two giants lived in a very fertile land. 7. They worked as farmers tending crops and livestock. 8. As they worked, they also built a statute together made from stone. They worked together for many years without dispute. 9. These two men each cleared a rice field and Ntawualei realized that there were no other men farming in their region.



tauna ntanina maida hai
mobonde-bonde ba
mokampai binata.

10. I hambela tempo
Ntawualei napetandaka
lao mokakahao i hambua
lembo au rapaidai tauna.
11. Kahawena i paida
iti, merapi tulungi i
tauna ba peisahe rawei
pajeko au ina rapake
mobungkahi bonde
keowainda. 12. Agayana
perapina tulungi ide,
bara ratarima hai bara
rawei tauna au ara i
paida iti. 13. Hangko
indo mesulemi Ntawualei
lao i paidana.

14. I pesuleana mai
Ntawualei hangko i
pamperapina pajeko iti
au bara morasi,
Ntawualei bara ope
akalana mampekiri.
15. Kahawena Ntawualei i
paidana, indo liu-liu ia
motowi hampoa kanau hai
nababehi hambua mata
pajeko. 16. Pajeko
idemi au napake
mobungkahi bonde
keowaina. 17. I
pobungkahina Ntawualei
bonde keowai iti, indo
liu-liu natudai pare
hai maroa pewalina iti
bondena. 18. Mewali
katuwona Ntawualei ide
kamahae-haea
pengkahe-ngkahea
polambina. 19. Anti
kasabarana mobago, ia

memelihara ternak.

10. Pada suatu hari Ntawualei mencoba pergi mengunjungi sebuah lembah yang didiami orang. 11. Setibanya di tempat itu, ia meminta tolong kalau ia bisa diberikan alat bajak untuk mengolah sawah. 12. Tetapi permintaanya tak dipenuhi dan orang yang ada di tempat itu tidak memberikannya. 13. Kemudian kembalilah Ntawualei ke tempatnya.

14. Sekembalinya dari tempat meminta bajak tersebut, Ntawualei tidak kehilangan akal. 15. Sampai di kediamanya, ia langsung menebang pohon enau dan membuat sebuah bajak. 16. Bajak itulah yang dipergunakannya mengolah sawah. 17. Sesudah mengolah sawah ini, Ntawualei langsung menanam padi dan hasilnya cukup baik. 18. Jadi kehidupan Ntawualei ini lama-kelamaan meningkat penghasilannya. 19. Karena ketekunannya bekerja, ia tidak kekurangan padi dan tanaman lain.

10. One day Ntawualei went to visit another valley which was settled by men. 11. When he arrived there, he asked to borrow a plow to plow his rice fields. 12. But he was not well received and he was not given the plow. 13. So Ntawualei returned home.

14. After returning from the place where his request for a plow was refused, Ntawualei did not lose hope. 15. Upon arriving home, he cut down an arenga palm and made a plow blade. 16. He used that plow blade to plow his rice field. 17. After plowing his rice field, Ntawualei immediately planted rice and the crop that resulted was very good. 18. Therefore as time went on, Ntawualei increased his wealth. 19. Because of his persistence in his work, he never lacked in rice or other produce.



bara nakaopei pare hai
tuda-tuda au ntanina.

20. I lalu pobondena
hai pokampaina binatana
iti, Ntawualei

mopari-pari wori mohaoki
kanau, hai paidaa
mohaoki kanau ide raisa
tauna kaarana i Pili.

21. Tongawa i polambiana
Ntawualei i lalu
pobagona ide, kalalaoa
morasi hai bara nakaopei
hinangkana paande.

22. Indo Ntalinga mahina
hai bara mounde wutuna,
hai mokabuntomi wutuna.

23. Naita Ntawualei
Ntalinga bara maroa
laluna iria, bara wori
maroa pehadina moita
poampena adina au nodo.

24. Anti karumpuna i
adina, liu-liu ia
mopengka-pengka
watutauna au rababehi
sambela. 25. Roo indo
liu-liu ia mowura adina
padu hangko i paida iti
hai barapi mau mogulu
hai mobago sambela.

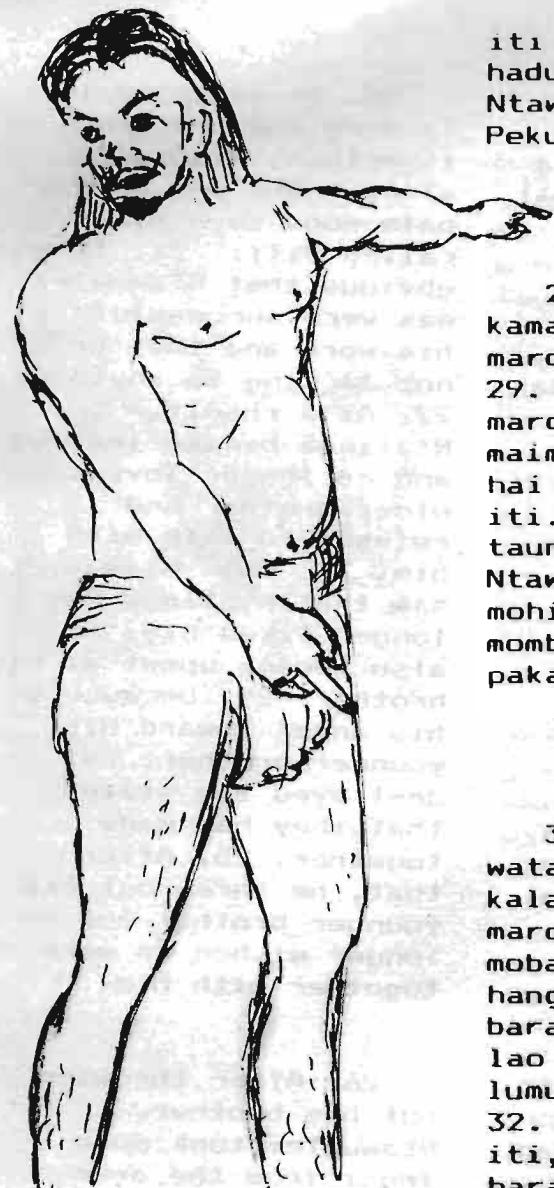
26. Roo mowura adina
iti, Ntawualei mogulu
wua kanau hai naweweduka
hai mololita nauli,

"Wua au manawo i kala
karawe tuwo i tampo
Pekurehua hai wua au
rawedula tuwo i tampo
Bada." 27. Indo padumi
Ntalinga hangko i paida

20. Di dalam bertani dan beternak ini, Ntawualei berusaha pula mencari enau, dan tempat ia mencari enau itu dinamakan Pili.
21. Ternyata bahwa penghasilan Ntawualei dalam pekerjaannya ini, makin berhasil dan tidak kekurangan segala makanan. 22. Akibatnya, Ntalinga merasa iri hati dan tidak menyenangi kakaknya, dan ia tidak mau bercakap-cakap dengan kakaknya.
23. Setelah Ntawualei melihat Ntalinga tidak senang kepadanya, ia juga tidak merasa enak akan kelakuan adiknya demikian. 24. Oleh karena marahnya kepada adiknya, ia memecahkan patung yang mereka buat bersama-sama.
25. Sesudah itu ia mengusir adiknya dari tempat itu dan tidak suka bekerja sama lagi.
26. Sesudah mengusir adiknya, Ntawualei mengambil buah enau dan melempar-lemparkannya serta berkata, "Buah yang jatuh di antara jari akan tumbuh di Pekurehua, dan buah yang dilemparkan akan tumbuh di Bada." 27. Dari

20. In addition to farming and tending livestock, Ntawualei also sought out arenga palm wood in a place called Pili. 21. It was obvious that Ntawualei was very successful in his work and that he was not lacking in anything. 22. As a result, Ntalinga became jealous and no longer loved his older brother and refused to talk with him. 23. When Ntawualei saw that Ntalinga no longer liked him, he also became upset at his brother. 24. Because of his anger toward his younger brother, he destroyed the statute that they had made together. 25. After that, he threw out his younger brother and no longer wished to work together with him.

26. After throwing out his brother, Ntawualei took some fruit from the arenga palm and threw it, saying, "The fruit that falls between my fingers will drop and produce new fruit in Pekurehua but the fruit that is



iti lao i Bada, mewali
haduduana pearai
Ntawualei maida i
Pekurehua.

28. Tuwona Ntawualei
kamahae-haea kalalaoa
maroa hai mantambai.
29. Raita tauna kalalaoa
maroa tuwona Ntawualei,
maimohe maida sambela
hai Ntawualei i paida
iti. 30. Indo bosamohe
tauna maida sambela hai
Ntawualei tuwo
mohintuwu hai
mombepokakaya hai barahe
paka mobungka-bungka.

31. Nahadi Ntawualei
watana hai tinuwuna
kalalaoa sae hai barapi
maroho mobago, indo
mobabehimi lumu au
hangko i watu bona ane
barapi nabuku liu-liu
lao modampa watana i
lumu iti hawe mate.
32. Kanababehina lumu
iti, nauri Ntawualei
barapi maroho watana
agayana nababehi pea
hawe roo, hai
napari-pari pea
mobonde-bonde.
33. Hawemi tempona
nahadi watana barapi

situlah Ntalinga pun
pergi dari tempat itu ke
Bada, maka tinggallah
Ntawualei sendirian di
Pekurehua.

28. Kehidupan
Ntawualei hari demi hari
semakin baik dan makin
berkembang.
29. Orang-orang melihat
semakin baiknya
kehidupan Ntawualei maka
datanglah mereka hidup
bersama dengan Ntawualei
di tempat itu.
30. Banyak orang yang
hidup bersama dengan
Ntawualei dan mereka
saling menghargai satu
kepada yang lain serta
bersatu, mereka tidak
pernah bermusuhan.

31. Ketika Ntawualei
merasa badan dan usianya
sudah semakin tua dan ia
tidak lagi kuat bekerja,
maka ia membuat peti
mayat dari batu supaya
bila ia benar-benar
sudah tidak kuat ia akan
langsung berbaring di
situ hingga mati.

32. Pada waktu ia
membuat peti mayat itu,
meskipun badannya sudah
tidak kuat lagi tetapi
ia berusaha hingga
selesai dan ia tetap
berusaha bercocok tanam.
33. Tibalah saatnya ia

thrown will land in Bada
and produce new fruit
there." 27. From that
time on, Ntalinga left
from there to live in
Bada, leaving Ntawualei
to live alone in
Pekurehua.

28. Year by year
Ntawualei became
increasingly successful.
29. Others saw how well
Ntawualei lived and so
they came to live with
Ntawualei. 30. Soon
there were many people
living together with
Ntawualei and they
respected each other,
they were unified, and
there were very few
disputes.

31. When Ntawualei
realized that he was
getting old and that it
was difficult for him to
work, he built a coffin
from rock so that he
could just lie himself
down in the coffin when
it was time for him to
die. 32. After building
the coffin, although his
body was weak, he
continued his effort to
farm the land. 33. When
he felt that his body
was about to give out,
he went straight to the
coffin built from rock

nabuku, liu-liu ia lao
modampa watana i lumu au
nababehi hangko i watu.



34. I tempona raita tauna iti Ntawualei matemi, rapetandaka lac motuko lumu iti agayana bara rabuku lawi mantimi. 35. Anti kadana raisa tauna rarana motuko lumu iti, rahadi mai wotu au manguli, "Ee! Ntawualei, pearo!", hai teangkami mai petuko lumu hai tetabungimi lumu iti.

36. Tempo au mewali ide iami petuko lumu au teangka mai haduduana hai mobobongi to mate au i lalu lumu.

37. Kapatena Ntawualei ide ope-ope binatana node hou node mai mohahaoki ampuna, hai nodo wori dikenegoa megoa-goa. 38. Baulana au tangana mohaoki ampuna unga pea mewali watu hai dikenegoa unga pea matanta. 39. Indemi raita tauna bosa au mewali i tempona Ntawualei mate.

40. Indo ope-ope tauna au tuwo himbela

merasa badanya sudah tidak mampu, langsung ia pergi berbaring di petinya yang ia buat dari batu.

34. Pada saat orang melihat Ntawualei sudah mati, mereka mencoba menutup peti mayat tersebut tetapi mereka tidak mampu sebab terlalu berat.

35. Mereka tidak tahu cara untuk menutup peti mayat itu, tetapi tiba-tiba terdengar suara yang berkata, "Hei Ntawualei, bangun!", dan terangkatlah penutup peti mayat itu menutupi mayat.

36. Yang mengherankan ialah penutup itu terangkat sendiri dan datang menutupi mayat di dalam petinya.

37. Kematian Ntawualei ini menyebabkan seluruh ternaknya berkeliaran ke sana ke mari mencari tuannya dan anjingnya menggonggong.

38. Kerbaunya yang sedang mencari tuannya tiba-tiba menjadi batu dan anjingnya tiba-tiba hilang. 39. Inilah yang dilihat orang banyak pada waktu Ntawualei meninggal.

40. Kemudian semua orang yang hidup bersama

and layed down in it.

34. When the people saw that Ntawualei was dead, they tried to close the coffin but they were not able to, because it was so heavy.

35. They did not know how to close the coffin, but then suddenly there came a voice, saying, "Ntawualei, Arise!", and then the lid of the coffin rose into the air and covered up the coffin.

36. Please note that the coffin lid rose on its own accord to cover up the corpse in the coffin.

37. When Ntawualei died, all his livestock began going to and fro looking for their master and his dogs began to bark. 38. As his water buffalo that were looking for him, they suddenly turned to stone and his dogs suddenly vanished. 39. These events were seen by many people when Ntawualei died.

40. The people living with Ntawualei left that



hai Ntawualei mopalehi
paida iti, lawi raisa
paida iti iami paida au
moampu. 41. Bahangkiam
parena ihira mopalehi
paidanda, agayana
rapeinao mesulehe i
paidana Ntawualei lawi
rapekirimi kamaruduna
tampona hai kamakarana
paida iti.

42. Kahawenda tauna
inditi, ihira tingkara
lawi lumu hangko i watu
au rapalehi inona barapi
ara, indo rahaoki hai
mohumba peahe watutauna
au mahile.

43. Watutauna au mahile
ide ralambi i hambua
paida au ide ide
mewalimi hambua boea au
rahanga boea Hanggira.

44. Watutauna iti
rahanga Buangke, hai
hawe ide-ide ara mani,
hai lenggena bara
tebali. 45. Idemi
lolitakana Ntawualei hai
Ntalinga au hawe i
pewaliana watutauna
Buangke au ara i ngamba
Behoa i boea Hanggira.

Ntawualei meninggalkan tempat itu, sebab mereka tahu tempat itu keramat. 41. Selama beberapa tahun, mereka meninggalkan tempat mereka, tetapi mereka ingin kembali ke tempat Ntawualei sebab tanah itu subur dan indah.

42. Setibanya orang-orang itu di situ, mereka heran sebab peti mayat dari batu yang ditinggalkan tadi sudah tidak ada. Mereka mencarinya tetapi yang ditemukan hanya patung yang besar. 43. Patung yang besar ini ditemukan pada suatu tempat yang sekarang ini sudah menjadi kampung disebut Hanggira. 44. Patung ini dinamakan Buangke dan hingga sekarang masih ada dan rupanya tidak berubah.

45. Inilah ceritera Ntawualei dan Ntalinga yang menyebabkan terjadinya patung Buangke yang ada di lembah Besoa, desa Hanggira.

place, because they knew it was inhabited with evil spirits. 41. After they had been gone for several years, they were eager to return to the place where Ntawualei had dwelled because they knew it was a good and fertile land.

42. When they arrived, they were surprised to see that the coffin made from rock that they had left behind was no longer there, but instead they found a large statue. 43. This large statue was found in the place where the village called Hanggira is now situated. 44. This statue called Buangke is still there today and its form has not changed. 45. And that is the story of Ntawualei and Ntalinga and how the Buangke statue came to be in the Besoa valley in the village of Hanggira.

4. GOGOA

Charles Kareba

September 1989



1. Katuwonda tosae
hangkoya, raunde masao
mohaoki anu-anu au ara
holona, hai motawani
anantuana ba tauna biasa
bona raanti mesule i
tamponda ane menangihe
mombeala. 2. Babehia
ide bosa wori belana
rababehi toiorunda to
Napu au paka lao masao
ba mombeala i lembo
ntanina, bona peisahe
mangala anu-anu masuli,
hai motawani taunana
rapopewali hawi i
tamponda. 3. Apa mani
lembo au mohintonggi hai
tamponda, ina opemi
ranangi hai rapopeampu i
to Napu.

4. Hambela tempo
mogombomohe hinangka
tauna i humalele ngamba
Napu, bona laohe
mebungka i tampo Bugi au
rauli Kadatua Goa, lawi
rahadi kadatua ide
pebuku hai bara mani ara
au monangi. 5. Ido hai
pane, kabotuana

4. JAGUNG

Charles Kareba

September 1989

1. Pada zaman orang tua dahulu, mereka gemar merampas barang-barang yang berharga, dan menawan anak bangsawan atau pun orang biasa untuk dibawa pulang ke negeri mereka kalau mereka menang dalam peperangan.

2. Perbuatan ini sering dilakukan oleh leluhur orang Napu dahulu kala yang keluar merampok atau berperang di daerah lain, supaya mereka dapat mengambil barang-barang yang berharga, dan menawan orangnya untuk dijadikan budak di negeri mereka.

3. Apa lagi daerah yang berbatasan dengan negeri mereka sudah hampir seluruhnya dikalahkan dan dipaksakan membayar upeti kepada orang Napu.

4. Pada suatu hari berundinglah seluruh penduduk di lembah Napu untuk merencanakan memerangi tanah Bugis yang disebut kerajaan Goa, sebab mereka mendengar bahwa kerajaan itu kaya dan belum ada yang mengalahkannya.

4. CORN

Charles Kareba

September 1989

1. In the early days our ancestors liked to plunder other villages and to capture those who were royalty along with others and then return home with them. 2. The Napu people often went to war with other nations like this so that they could obtain valuable plunder and capture other people to make them slaves. 3. In this way they had defeated nearly all the nations around them which were then compelled to pay tribute.

4. One day everyone in the Napu valley met together to plan an attack against the Bugis region, known as the Goa kingdom, because it was heard that this kingdom was rich and had never been defeated. 5. For this reason, it was

pogombonda motuduhe
hinangka tobalilo au
maroho hai keate, lao
mobungka kadatua i Goa.

6. Bara mahae hangko
indo, rapopeangka
mpuumohe hinangka
tobalilo au roomi
tepilei, hai parewa
pombeala au roomi
rapasilolonga. 7. Nauri
karao hai mapari
polumaonda, hawe
mpuumohe i lembo kadatua
Goa, liu liu moarohe
pombeala au bara
raisa isa datu i Goa.

8. Idomi hai pane,
ope-ope tauna au ara
indo, bara mpuu ara
pampasitolonganda
kaarana iwali au mai
mebungka i tamponda.

9. I karabungkanda iti,
ngkaya mpuu tauna au
mate, hai datunda
melangka i Kadatua
Pandang-Pandang, merapi
tulungi bona
ratulungihe mompombeala
to Napu au mai mebungka
i tamponda.

10. Agayana
pelangkana datu i Goa
ide, raalami tempo
mamuru hinangka anu-anu
datu au masuli hai
makara, hai bara wori

5. Itulah sebabnya diputuskan dalam pertemuan itu untuk memerintahkan seluruh laki-laki yang kuat dan berani pergi memerangi kerajaan Goa.

6. Tidak lama kemudian, diberangkatkanlah seluruh laki-laki yang sudah terpilih, lengkap dengan peralatan perang yang sudah disiapkan.

7. Meskipun perjalanan mereka jauh dan sukar, tibalah mereka di lembah kerajaan Goa dan langsung menyerang, sedangkan raja di Goa tidak mengetahuinya.

8. Itulah sebabnya semua orang yang ada di tempat itu benar-benar tidak ada persiapan akan adanya musuh yang datang menyerang negeri mereka.

9. Pada penyerangan itu, banyak orang yang mati, dan raja mereka melarikan diri ke Kerajaan Pandang-Pandang untuk meminta supaya mereka dibantu berperang melawan orang Napu yang datang menyerang negeri mereka.

10. Tetapi pada saat raja di Goa melarikan diri, merekapun mengambil kesempatan itu untuk merampas seluruh barang-barang yang

decided during the meeting to send all of the strong men to attack the Goa kingdom.

6. A short time later, all of the men who were selected left with their weapons.

7. Although the journey was long and difficult, they arrived at the valley of the Goa kingdom and immediately attacked before the king of Goa even knew what was happening. 8. For this reason, the people there were not at all prepared for the enemy attack. 9. During this attack, many of their people died and their king escaped to the Pandang-Pandang kingdom to request help in the war against the Napu people who had attacked them.

10. But when the king of Goa ran for help, they took advantage of the opportunity to plunder all their valuable and beatiful

raliu motawanihe hadua
anantowawine, anana datu
i Goa, hai liu-liuhe
meangka mesule i
tamponda.

11. Bahangkiami alona
mopalehihe kadatua iti
hawemohe datu i Goa
moanti peloloi hangko i
Kadatua
Pandang-Pandang.

12. Agayana wiora mpuuhe
kahawenda iti, lawi
ralambi-lambi iwalinda
barapohe ara, hai
natambai mbuli, anana au
napokakaya raantimi,
tepesua anu-anuna au
masuli, nodo bana,
tabo-tabo hangkoya,
doi-doi bulawa, hai
hinangkana mani au
makara-kara. 13. Rumih
kamasodona mampeita apa
au mewali i lalu souna,
hai natambai mbuli
kawiorana mampekiri
anana towawine au
ratawani iwali.



14. Anti kamaeanami i
parentana kana apa au
mewali i tampona ide,
liu-liu mowuka keru
sosorana hai moparentai
hinangka
tadulako-tadulako
pombeala i kadatuana,
mogulu hinangka

berharga dan indah indah
dan mereka juga menawan
seorang puteri anak raja
di Goa dan mereka
langsung kembali ke
negeri mereka.

11. Setelah beberapa
hari mereka meninggalkan
kerajaan itu, tiba-tiba
raja di Goa membawa bala
bantuan pasukan dari
Kerajaan

Pandang-Pandang.

12. Betapa sedihnya pada
saat mereka tiba, sebab
didapatinya musuh mereka
sudah tidak ada, dan
apalagi putri yang
sangat disayanginya
sudah ditawan dan
barang-barang yang
berharga seperti kain,
piring-piring antik,
uang-uang emas dan
lain-lainnya sudah
dibawa musuh.

13. Timbulah
kemarahananya melihat apa
yang sudah terjadi di
istana dan terlebih
pula ia sangat sedih
memikirkan puterinya
yang sudah ditawan oleh
musuh.

14. Oleh karena
malunya di hadapan
rakyatnya mengenai apa
yang sudah terjadi, maka
ia langsung menghunus
keris pusakanya dan
memerintahkan seluruh
penghulu-penghulu perang
di kerajaannya untuk

things and they also
captured the daughter of
the king of Goa and then
they immediately
returned to their own
land.

11. A few days after
the Napu people had left
from that kingdom, the
king of Goa arrived
bringing men from the
Pandang-Pandang kingdom.

12. Upon his arrival, he
was very sad at what he
found. The enemy was
gone, his daughter had
been captured, and
everything valuable,
such as cloth, antique
dishes, and gold coins,
had been plundered by
the enemy. 13. He
became very angry when
he saw what had happened
to his house and he was
very sad to think that
his daughter had been
captured by the enemy.

14. Because he felt
embarrassed before his
people regarding what
had happened, the king
of Goa pulled out his
knife which he had
inherited, and he
ordered all of the
officers in his kingdom



tobalilo au maroho hai keate, mopasilolonga parewa pombeala, hai meangkahe mamporangai datu i Goa mowulai iwali au motawani anana au napokakaya 15. I tanga rara bara mpuuhe oha-oha mampekune raranda iwali au mampelangkaha anana datu i Goa. 16. Nauri mapari-pari i lalu polumaonda, teduu mpuumoho i hambua ngamba au raita karao maemba padana, hai moitamohe bahangkia wanua au ara i tanga mpada. 17. Ara wori wanua au hungku hangko i pengkarooanganda.

18. Karaitana datu i Goa ngamba iti, tetapimi laluna, hai nauli, "I ngamba idemi anangku ratawani." 19. Idomi hai pane naparentai pea rai taunana mengkaroo hai mobabehi bambaru pohambengianda.

20. Kahalona naparentaimi ope-ope tauna mokae tampo mobabehi bente. 21. Ia hai ope-ope tadulakona mopasilolonga noumba

mengumpulkan seluruh laki-laki yang kuat dan berani untuk mempersiapkan peralatan perang dan mereka berangkat bersama raja di Goa mengejar musuh yang menawan putrinya yang tersayang.

15. Dalam perjalanan mereka tidak putus-putusnya menanyakan jalan musuh yang melarikan puteri raja di Goa.

16. Meskipun perjalanan mereka sulit, tiba-tiba mereka di sebuah lembah yang dilihatnya dari jauh dan juga terdapat padang rumput yang luas, dan ada beberapa kampung di tengah padang itu.

17. Ada juga kampung yang dekat dengan tempat mereka berhenti.

18. Setelah raja di Goa melihat lembah itu, timbulah perasaannya dan ia berkata, "Di lembah inilah putriku ditawan." 19. Itulah sebabnya ia memerintahkan seluruh pasukannya berhenti dan membuat pondok-pondok tempat bermalam.

20. Keesokan harinya diperintahkanlah seluruh pasukan menggali tanah untuk dijadikan benteng.

21. Raja dan seluruh panglima perang

to gather together all the strong and brave men along with their weapons and then the king of Goa led his men after their enemy who had captured his beloved daughter.

15. During their journey they continually asked people about which direction their enemy had gone escaping with their princess.

16. Although their journey was difficult, they arrived at a certain valley that they had seen from a distance and found a vast prairie with several villages.

17. One of the villages was fairly close to the place where they stopped.

18. When the king of Goa saw this valley, he became emotional and said, "This is the valley where my daughter has been taken."

19. Therefore he ordered his men to stop and make shelters for the night.

20. The next day, he ordered all his men to build a fort. 21. Then the king and his officers devised a plan of attack. 22. The

- rara pombealanda.
22. Paida poaroanda
bente iti, ide-ide
rahanga to Napu Uru
Mopenga, kira-kira
rokilo hangko i boea
Watutau. 23. Wanua au
raita tempo ido, iam
wanua Peore, ide-ide
mewalimi talumba to
Watutau. 24. Roo
bentenda rababehi,
mopakatumohe suro lao i
wanua au raita.
25. Kahawenda suro i
wanua iti, ihira
mampekune babila ara
anana datu i Goa i wanua
iti hai raperapi, ane
ara, holiga rapopasule i
umana au tangana ara
hungku i paida ide.
26. Liu-liu raulia
kaaranato anangkoi au
rahaoki, hai peisato
rapopasule, asala raala
i wongko wahe to Napu.
27. Roo indo mesulemi
suro iti i paidanda, hai
napetumbui hinangka
tewai au rauliangaa.
28. Kanaisana tuana i
Peore apa au ina mewali,
liu-liu napateruhu
hinangka tobalilo au

merencanakan cara menyerang. 22. Tempat benteng itu sekarang dinamakan orang Napu Uru Mopenga (kayu cempaka yang bercabang), jaraknya kira-kira dua kilometer dari desa Watutau. 23. Kampung yang mereka lihat saat itu, ialah kampung Peore yang sekarang ini dijadikan tempat pekuburan orang Watutau. 24. Setelah mereka selesai membuat benteng, mereka mengirim utusan ke kampung yang mereka lihat itu.

25. Setibanya utusan di kampung itu, mereka langsung menanyakan apakah puteri raja di Goa ada di kampung itu dan mereka memohon, bila ada, segera dikembalikan kepada ayahnya yang berada di dekat tempat itu. 26. Langsung mereka memberitahukan bahwa putri yang dicari ada dan dapat dikembalikan asalkan diambil di atas darah orang Napu.

27. Sesudah utusan itu kembali, mereka menyampaikan apa yang telah didengar.

28. Ketika bangsawan di Peore mengetahui apa yang akan terjadi, ia pun mengumpulkan seluruh

place of this fort is now called Uru Mopenga ("cempaka" tree with many branches) by the Napu people and is located about two kilometers from the village of Watutau. 23. The village which they saw at that time was the village of Peore which is now the cemetery for the people of Watutau. 24. After they had built a fort, they sent messengers to the nearby village. 25. When the messengers arrived at that village, they asked if the king of Goa's daughter was at that village and requested that if she was, she should be quickly returned to her father who was staying near there. 26. The Napu people told the messengers that they had the princess and that "she will be returned only over our dead bodies".

27. After the messengers returned, they relayed everything that had been said.

28. When the royal Napu leader at the village of Peore found out about what was happening, he

maroho-roho, hai motudu tauna mopahawe bambari i humalele wanua au ara i ngamba Napu kaarana iwali au mai mebungka.

29. Bara wori teliu, motudu hadua tosae lao meoni i tosae au rauli Gumangkoana, bona naporangaihe ane laohe mombeala.

30. Melimbake hangko i pololita, mobundu wori taisa tuntukana tosae au rauli Gumangkoana.

31. Tuntunda tosae hangkoya, Gumangkoana ide mohalaluhe pitu au mendauluhe hangko i langi, hai paidanda i wongko dunia montani-ntani.

32. Mewali tosae Gumangkoana maida i ngamba Napu. Hambela tempo Gumangkoana ide mate hai rawoli i lalu lumu rababehi hangko i kau warani. Duuna ide-ide lumu iti bara mau bangi hai bara ratawu; rawoli pea i lalu sou.

33. Ane to Napu ina lao mombeala i tampo to handarena, lao hampai meoni i lumuna

laki-laki yang kuat dan berani dan mengirim utusan ke seluruh negeri yang berada di lembah Napu bahwa ada musuh yang akan menyerang.

29. Juga tidak lupa menyuruh satu orang tua untuk pergi memohon restu kekuatan dari dewa Gumangkoana supaya mereka ditemani bila mereka pergi berperang.

30. Selanjutnya kita harus beralih dari cerita ini karena kita perlu mengetahui tentang sejarah orang tua yang dianggap dewa dan disebut Gumangkoana.

31. Menurut orang tua dahulu kala, Gumangkoana bersaudara tujuh orang yang turun dari langit dan mereka tinggal di dunia ini di berlainan tempat. 32. Jadi dewa Gumangkoana tinggal di lembah Napu. Pada suatu saat Gumangkoana wafat dan ditempatkan dalam peti mayat yang dibuat dari kayu gatal. Sampai saat ini peti mayat tersebut tidak menjadi kering dan tidak dikuburkan melainkan hanya disemayamkan di dalam rumah.

33. Apabila orang Napu hendak pergi berperang di daerah yang lain, mereka lebih

immediately gathered all the strong and brave men and sent messengers throughout the Napu valley informing them of the enemy who was about to attack. 29. He also remembered to order an elder to go and seek the blessing of their ancient king Gumangkoana so that his spirit would go with them in battle.

30. Now it is necessary for us to move away from our story so that we can understand the history of the one called Gumangkoana.

31. According to our ancestors, Gumangkoana was one of seven siblings who came down from the heavens to different places here on earth. 32. Gumangkoana was the one who came to the Napu valley, and when Gumangkoana died, he was placed in a coffin made from "warani" wood and to this day it has not been buried but just placed in a special house.

33. When Napu men went to war against other lands, they always went first to request



Gumangkoana, moantih
pare bae hai tulu manu
rapopowedu lumuna
Gumangkoana bona peisa
tebungkahi. 34. Ane
napaliuhe Gumangkoana
lao mombeala, koli tulu
manu au raweduka inona,
hangangaa mentaka i
wongko lumu. 35. Koli
tulu manu itimi au
raanti lao mombeala hai
raisami penanginda, lawi
naporangaihe Gumangkoana
i tanga pombealanda.
36. Idomi hai pane i
lalu pombealanda,
nadureihe owani au mohoi
iwalinda.

37. Peonina tosae
tuduana tuana hangko i
wanua Peore ide
tepabukei mpuu, lawi
coli tulu manu au
napopowedu lumuna
Gumangkoana mentakami,
liu-liu naala hai
mesulemi holiga lao i
wanua Peore.

38. Roomi hinangkana
rapasilolonga,
melingkamohe lao
mobungka iwalli au ara i
Uru Mopenga. 39. Bara
mahae i tanga
polumaonda, rahadimi

dahulu pergi meminta restu kekuatan pada peti mayat Gumangkoana dengan membawa beras dan telur untuk dilemparkan di atas peti mayat itu supaya dapat terbuka.

34. Bila mereka diperkenankan oleh Gumangkoana untuk pergi berperang, kulit telur ayam yang dilemparkan itu pasti akan melekat di atas peti mayat itu.

35. Kulit telur ayam itulah yang dibawa pergi berperang dan mereka sudah mengetahui bahwa akan menang karena mereka ditemani oleh dewa Gumangkoana.

36. Itulah sebabnya dalam peperangan mereka, mereka dibantu oleh lebah yang menyengat musuh.

37. Pada saat itu, permintaan restu kekuatan dari kampung Peore itu terpenuhi sebab kulit telur ayam yang dilemparkan pada peti mayat Gumangkoana sudah melekat dan langsung diambil dan dibawa kembali ke Peore.

38. Setelah semua sudah dipersiapkan, mereka berangkat pergi menyengat musuh yang berada di Uru Mopenga.

39. Tak lama dalam perjalanan mereka,

strength and a prophesy from the coffin of Gumangkoana and they brought with them rice and eggs to throw at the coffin so that it could be opened. 34. When Gumangkoana approved of their plans for war, the pieces of shell from the egg that was thrown would always stick to the coffin. 35. Then these pieces of egg shell would be carried into battle with them and they were assured of victory because they would be accompanied by the spirit of Gumangkoana. 36. For this reason, they were helped in battle by bees who stung their enemy.

37. At that time, their request for help was granted, because the egg shells from the egg that was thrown at Gumangkoana's coffin stuck to it and they took these egg shells with them back to Peore.

38. When everything was ready, they left to attack their enemy at Uru Mopenga. 39. A short time later, they heard screams and they saw bees swarming around

wotu tauna mogewo gewo
hai monganga-nganga, hai
raitami owani membaro
node hou node mai,
mohoi-hoi iwalinda au
ina rabungka. 40. Idomi
hai pane mahawuhe
iwalinda mampelangkaha
pehoi owani, natambai
mbuli hawemohe to Napu
i bentenda, lao
mebata-bata ba
metawala. 41. Kapari
morumpa datu i Goa ide,
ina opehe madampa mate.
42. Ara pearai talu au
tuwo, tepesua datunda au
tepaka melangka mesule i
tamponda.

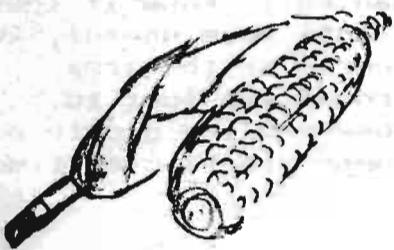
43. Karaitana
mandiimi pombeala,
laomohe i bente to Goa
moparesa ihi bente.
44. I lalu bente iti
raita wori wuangkau au
mahawu-hawu i tampo, hai
ara wori au mepongkami
tuwo. 45. Lawi bara
mani raisa apa
pobunduana wuangkau
iti, rahawami bona bente
iti rawala maroho-roho,
rapampeitai katuwona
wuangkau au tangana
tuwo, mole mobundu pae i
tamponda hangalo.

terdengarlah suara orang beribut ribut dan berteriak teriak dan saat itu mereka sudah melihat lebah lebah berterbangan ke sana ke mari menyengat musuh yang akan diserang. 40. Itulah sebabnya musuh mereka lari tercerai-berai menghindari sengatan lebah, terlebih lagi orang Napu yang sudah tiba di benteng mereka membabat dan menombak mereka. 41. Malapetaka menimpa raja di Goa itu, karena hampir semuanya tewas. 42. Tinggal tiga orang yang hidup termasuk raja mereka yang sempat melarikan diri kembali ke negerinya.

43. Setelah perang itu selesai, mereka masuk ke benteng orang Goa dan memeriksa keadaan benteng itu. 44. Di dalam benteng itu mereka melihat biji-bijian yang tercecer di tanah dan ada juga yang sudah mulai tumbuh. 45. Karena mereka belum mengetahui apa manfaat dari buah itu, diperintahkanlah orang untuk memagar benteng itu secara kuat dan mereka melihat

their enemy that they were about to attack. 40. For this reason their enemy scattered before them trying to avoid both the bees and the Napu men who had attacked them at their fort with swords and spears. 41. In the end, the king of Goa and his men were nearly utterly destroyed. 42. Only three men escaped back to their own country including their king.

43. After the war was over, the Napu men entered the Goa fort and inspected the contents. 44. In their fort, they saw some seeds scattered around that had begun to grow. 45. Because they wanted to know if these plants were useful, they fenced in the area around the fort to observed the growth of these plants over time.



46. Bahangkia wulana
hangko indo, ratudumi
tauna lao mampeita au
rawala hangkoya i bente
to Goa.
47. Nalambi-lambi tauna
iti, au tuwo rawala
hangkoya mowuami hai
bangimi kolina. Liu-liu
napohoki hai naantimi
mesule i wanua Peore,
natudungia tuana i
Peore. 48. Kanaitana
tuana i Peore wuangkau
iti, liu liu natudu
rawoli i hawia i Wongko
api bona bang.

49. Mahae-hae naita
tuana bangimi wuangkau
iti, napohawaami hadua
tauna moala hai
napupuhi. 50. Roo
napupuhi, natudu mangala
kori tampo hai
rapetandaka rahangge.
51. Bara mahae hangko
indo, tangana rakalea
hai kola,
membutu-mbutumi wua iti
hai momoni mopogo-pogo
i lalu kori tampo;
babila node, "go go go."
52. Karaitana ope-opem
membutu, rahoremi i

per tumbuhan buah itu;
siapa tahu dapat berguna
di daerah mereka di
kemudian hari.

46. Beberapa bulan
kemudian,
diperintahkanlah orang
untuk pergi melihat
tanaman yang dipagar
dalam benteng orang Goa.
47. Didapatnya apa yang
tumbuh di dalam pagar
itu sudah berbuah dan
kulitnya sudah kering.
Langsung ia mengambil
buahnya dan kembali ke
kampung Peore untuk
memperlihatkan kepada
bangsawan di Peore.
48. Setelah bangsawan di
Peore melihat buah itu,
ia langsung
memerintahkan agar buah
itu disimpan di atas
perapian supaya menjadi
kering.

49. Setelah bangsawan
itu melihat bahwa buah
tersebut sudah kering,
ia memerintahkan
seseorang mengambil buah
itu dan memipilinya.
50. Setelah dipipil,
diperintahkan lagi
mengambil belanga tanah
dan mencoba
menggorengnya.
51. Tidak lama kemudian
terdengarlah
letusan-letusan dari
buah yang sedang
diaduk-aduk dengan
sendok tempurung di

46. Several months
later, a man was ordered
to inspect the fenced
area at the Goa fort.
47. He found that the
plants had bore fruit
with a dry covering
around it and he
immediately took this
fruit back with him and
showed it to their royal
leader at Peore.
48. When the royal
leader at Peore saw this
fruit, he ordered that
it be dried above the
kitchen fire.

49. After their royal
leader saw that this
fruit had dried, he
ordered someone to
remove all the kernels.
50. After the kernels
had been removed, he
ordered that it be fried
in a cooking pot.
51. Not long afterwards,
these kernels started to
explode in the pot, and
began knocking against
the sides of the cooking
pot, making a noise
like, "go go go."
52. When they saw that

bingka hai rapakalahe.



53. Roo indo,
rakakiomi hadua tauna au
ratawani, ratudu moande,
hai nauli tuana, "Ane
bara mate ide tauna au
moande, wuangkau ide
peisa raande to Napu."

54. Hangko inditi naande
mpuumi tauna au rahubi
mate. 55. Agayana
bahangkiami alona
wuangkau iti naande
tauna au rahubi inona,
raita tauna iti
kalalaoa marudu.

56. Ido hai pane ratudu
mbuli hadua tauna
moande, agayana
nodo-nodo pea.

57. Hangko inditi,
nauli pearai tuana,
"Wuangkau ide peisa
taande, hai mepongka
ide-ide tahangami
gogoa, lawi wuangkau ide
raanti mai hangko i
Goa, hai karahanggena i
lalu kori tampo membutu
mopogo-pogo. Ido hai
pane tahangami gogoa."

dalam belanga yang bunyinya, "go, go, go." 52. Setelah dilihat semuanya sudah meletus, dipindahkan pada bakul untuk didinginkan.

53. Sesudah itu, dipanggillah seorang tawanan yang diperintahkan untuk memakan buah itu dan kemudian bangsawan itu berkata, "Apabila tawanan ini tidak mati makan buah tumbuhan ini, dapat dimakan orang Napu." 54. Sesudah itu buah tersebut pun dimakan oleh orang yang dipersiapkan untuk mati. 55. Akan tetapi setelah beberapa hari buah tersebut sudah dimakan orang yang sudah dipersiapkan untuk mati, kenyataannya orang tersebut semakin gemuk. 56. Itulah sebabnya diperintahahkan lagi seorang yang lain untuk memakannya akan tetapi hasilnya sama saja.

57. Sejak itu, bangsawan pun berkata, "Buah tanaman ini boleh kita makan dan mulai saat ini kita namakan 'gogoa' (jagung) sebab buah ini berasal dari Goa dan pada waktu digoreng dalam belanga tanah meletus berletup-letup. Itulah

it all had exploded, they took it out and put it in a basket to cool.

53. Then they called one of the prisoners and ordered him to eat it and their royal leader proclaimed, "If this prisoner does not die eating this new fruit, then this plant can be used for food by the Napu people. 54. Then the captive ate this new fruit. 55. Several days after the fruit had been eaten by the captive, it was seen that he had not died but rather had become stronger.

56. Then it was ordered that another person should try this fruit before anyone else was to try it.

57. After this, their royal leader said, "This fruit can be eaten and from this time on we will call it 'gogoa' (corn) because it was brought from Goa and when it is fried in a cooking pot it explodes and bangs against the sides of the pan. For

58. Mewali mepongka
hangko indo, pentaraana
ratudami alana hawe
ide-ide raandemi to
Napu..



sebabnya kita namakan 'gogoa'." 58. Maka mulai saat itu, sisanya ditanam dan sampai sekarang menjadi makanan orang Napu.

this reason, we will call it 'gogoa'." 58. Therefore to this day, corn is planted and has become one of the foods of the Napu people.



5. TORAPEKA I WURANGKA

Charles Kareba

Desember 1989

1. Tanda i katampua
alo wanua Lamba, ara
hambua wuhu au paka
rapopekai tauna i wanua
iti, au rauli Wuhu
Rangka, hai biasa wori
wuhu ide rauli
Wurangka. 2. Wuhu ide
ngkaya ikane i laluna.

3. Hambela tempo,
laomi hadua anantuana
mopeka i wuhu ide hai
tempo ido anantuana ide
tanga ngkaroho-rohona ba
anantomomoane, ana
sadudua hangko i hadua
tuana au makuasa i
wanua Lamba tempo ido.

4. Ampena anantuana ide
marioa lawi naisa mobila
tosaena. 5. Popekana
mpuumi anantuana ide
mepongka madondo,
agayana duuna kalumba
bara woya ara ikane au
mohaba pekana.

6. Kehapi nodo nataa pea
liu-liu pekana, hai
bila-bila mpuu nahadimi
kaarana ikane au hai
mohaba pekana, liu-liu
nawinta nadii i wiwi
wuhu. 7. Tingkara mpuu
laluna moita au nadii
mai, lawi bara bau
agayana rangka kau pea.

5. ORANG YANG DIPANCING DI WURANGKA

Charles Kareba

Desember 1989

1. Di sebelah barat kampung Lamba, terdapat sebuah tebat, tempat memancing ikan yang disebut Tebat Rangka, dan tebat ini biasa juga disebut Wurangka. 2. Di tebat ini terdapat banyak ikan gabus.

3. Pada suatu waktu, pergilah seorang anak bangsawan putra memancing di tebat itu, dan bangsawan ini masih bujang dan kuat dan ialah anak tunggal dari penguasa di kampung Lamba pada saat itu.

4. Sifat putra bangsawan ini sangat baik sebab ia sangat menghormati orang tuanya. 5. Maka memancinglah putra bangsawan ini dari waktu pagi hingga sore hari akan tetapi kasihan tidak ada ikan gabus yang memakan umpan pancingannya.

6. Meskipun demikian dipasangnya terus pancingannya, dan tiba-tiba ia merasakan bahwa ada ikan yang memakan pancingannya, sehingga ia langsung

5. THE PERSON CAUGHT BY A FISHERMAN AT WURANGKA

Charles Kareba

December 1989

1. On the west side of the village of Lamba, there was a fish pond called Rangka Pond, which was also known as Wurangka. 2. This pond had lots of catfish.

3. It happened one day that a prince went fishing at that pond and this prince was still a young bachelor and the only son of the leader at the village of Lamba.

4. This prince was of good character because he was always very respectful of his parents. 5. One day the prince went fishing from morning until afternoon but unfortunately no catfish ever struck at his bait. 6. Even though he had fared poorly, he continued to bait his hook and then suddenly he felt a fish take the bait and he jerked his line and pulled his catch to the edge of the pond. 7. He was very surprised to see what he had pulled

8. Ido pane wuhu iti
rahanga pearai Wuhu
Rangka ba Wurangka.



9. Anti kasabarana,
natokaihi pea iti pekana
hai nataa hule i tanga
wuhu iti. 10. Bara
mahaе hangko i kanataana
iti pekana, nahadi
mbulimi kaarana ikane
au mohaba pekana.

11. Nadii mbuli
maole ole alana hawe i
wiwi. 12. Naita au
mentaka i pekana,
tingkara tempuu laluna
lawi parewa rapuri au
kana pekana, nodo,
kori, kola hai au
ntanina mani.

13. Kainditinami
anantuana iti mohudami
mampekiri kana i
popekana agayana anti
kasabarana, nauhi mani
laluna kanapetandakana
mbulimi motende pekana
i tanga wuhu, hai tempo
ido hungkumi kaindi.
14. Naopai mbulimi
pekana hai liu-liu

menyentak dan menariknya ke tepi tebat. 7. Ia sangat terkejut melihat apa yang ditariknya, sebab bukan ikan tetapi hanya ranting kayu. 8. Itulah sebabnya tebat ini dinamakan tebat Wuhu Rangka atau Wurangka (karena "rangka" artinya ranting kayu).

9. Karena kesabarannya, ia mengeluarkan saja ranting kayu itu dari pancingannya dan memasang kembali di tengah tebat. 10. Tidak lama kemudian setelah memasang pancingannya, ia merasakan ada lagi ikan yang memakan umpan pancingannya.

11. Ditariknya lagi perlahan-lahan hingga ke tepi tebat.

12. Alangkah terkejutnya melihat apa yang terkait pada pancingannya, yaitu peralatan dapur, seperti belanga, sendok dan lain-lain.

13. Setelah itu duduklah putra bangsawan itu memikirkan apa yang didapat pada waktu memancing, tetapi karena kesabarannya, ia tetap bertekat untuk melemparkan pancingannya di tengah tebat, namun pada waktu itu sudah menjelang malam. 14. Ia

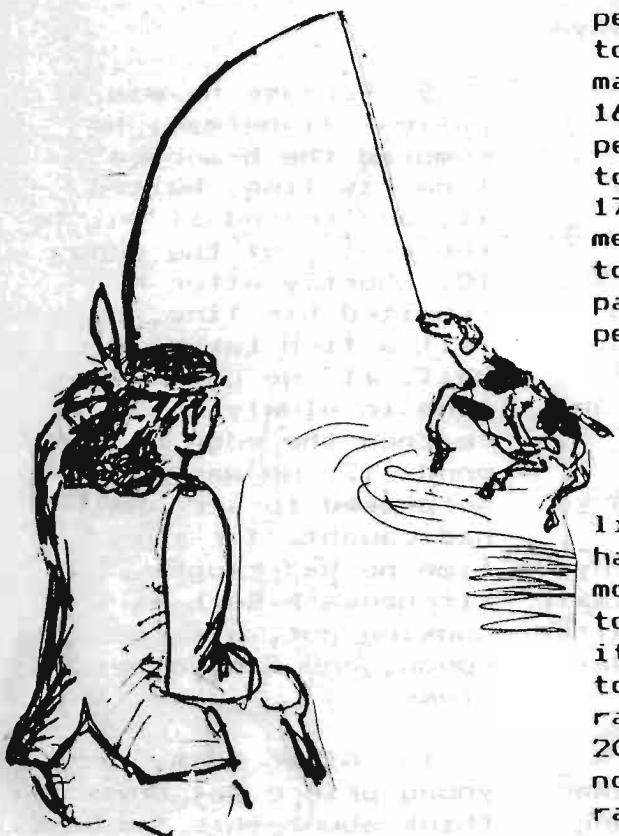
in, because it was not a fish but only branches. 8. This is the reason that the pond was named Wuhu Rangka or Wurangka (because "rangka" means branches).

9. Because he was a patient fisherman, he removed the branches from his line, baited it, and tossed it out to the center of the pond.

10. Shortly after he rebaited his line, he felt a fish taking his bait. 11. He pulled the line in slowly until it reached the edge of the pond. 12. He was very surprised to see what he had caught, for this time he had caught kitchenware such as a cooking pot, a rice spoon, and many other items.

13. After this, the young prince sat down to think about this strange catch and because he was patient, he continued to fish, and it was nearly dark by this time.

14. After baiting his hook again, he threw his line out to the middle of the pond.



- natende i tanga wuhu.
15. Bara mpuu mahae hangko indo nahabami nodo ikane au mahile nadii mbuli maole-ole pekana duuna hawe i wiwi wuhu. Tingkara mpuu laluna moita au kana pekana, iami hambaa towau lundara au loba maeta hai bula.
16. Liu-liu natokaihi pekana hangko i nganga towau iti hai nataka.
17. Hangko inditi mesulemi i souna mnanti, towau loba hai hinangka parewa rapu au kana pekana.
18. Kahawena i souna, liu-liu natudungia inana hai umana au naporasi mopeka. 19. Naita tosaena towau au naanti iti, naulia anana bona towau iti inee rapopesua i lalu sou.
20. Tempo iti, binata au nodo lenggena rapokalanga mani ba rapokarika, lawi bara mani hambela raita.
21. Ido hai pane natudu pearai anana motaka towau iti i woi tambaru. 22. Mepongka hangko i karatakana towau iti, mobee-bee liu-liu alo-alona hai

pun memasang kembali
umpannya dan langsung
melemparkan ke tengah
tebat. 15. Tak lama
kemudian pancingannya
disambar oleh ikan yang
besar, dan ia menariknya
perlahan-lahan ke tepi
tebat. Ia sangat
terkejut melihat apa
yang didapatnya ialah
seekor kambing betina
yang berbelang hitam
putih. 16. Ia langsung
mengeluarkan pancing
dari mulut kambing itu
dan mengikatnya.

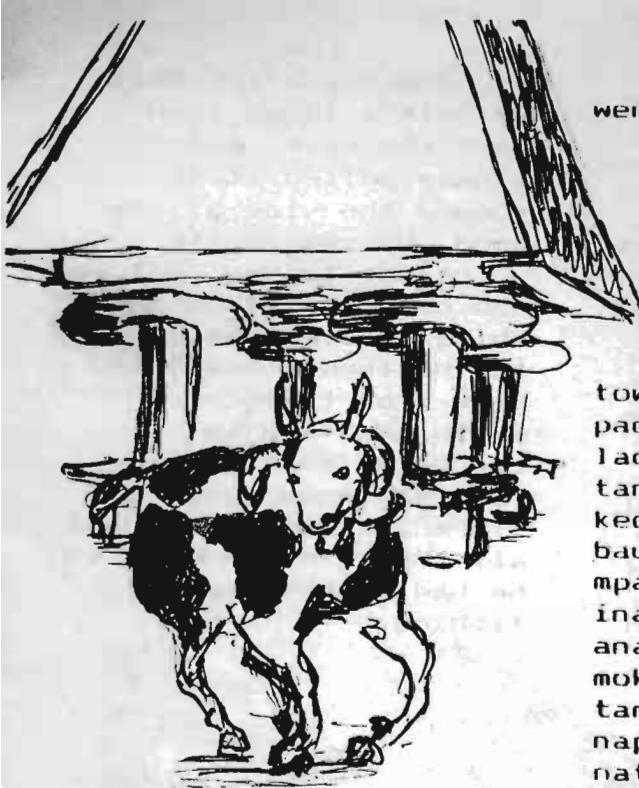
17. Sesudah itu ia pun
kembali ke rumahnya
membawa kambing yang
berbelang itu serta
semua alat dapur yang
didapat waktu memancing.

18. Setibanya di
rumah, ia langsung
memperlihatkan kepada
ayah dan ibunya apa yang
diperolehnya dari
memancing. 19. Setelah
orang tuanya melihat
kambing yang dibawa anak
mereka, maka mereka
mengatakan kepada anak
itu supaya kambing itu
jangan dimasukkan di
dalam rumah. 20. Waktu
itu, mereka masih takut
dengan binatang itu dan
merasa jijik sebab
mereka belum pernah
melihat binatang yang
bentuknya serupa itu.
21. Itulah sebabnya

15. Shortly after this,
he felt a large fish
take the bait, and he
slowly pulled it in
toward the side of the
pond. He was quite
surprised to see that he
had caught a black and
white female goat.
16. He then removed the
hook from the goat's
mouth and tied her up.
17. After that he
returned home with the
black and white goat and
all the kitchenware that
he had caught while
fishing.

18. When he arrived
home, he quickly showed
his father and mother
what he had caught
fishing. 19. When his
parents saw the goat
that he had brought
home, they told him not
to bring it into the
house. 20. At that
time, they were still
afraid of the animal and
and they found it
offensive because they
had never seen anything
like it. 21. For this
reason they ordered the
boy to tie the goat
below the rice barn.
22. After the goat was

wengi wengina.



23. Handami hamringgu
towau iti nakadipura,
padumohe inana hai umana
lao mampeita tauna au
tangana mowia i bondé
keowai hai mampeita
baula popowianda i tanga
mpada. 24. Kanaitana
inana hai umana padu,
anantuana iti laomi
mokakahí towauna i wos
tambaru, hai nahulengku
napopesua i lalu sou
nataka i palongku
paturuana. 25. Roo indo
naorumi rambea
palongkuna hai
torobumbuna, napopor indi
towauna dati raita
tauna pelumbunami
tosaena. 26. Mepongka
indo hangko barari
mobee bee towau iti.

27. Hambela hambela
towau iti napalehi lao
mobago i bondena.
28. Ane lao mobago,
anantuana ide bara
moanti anti embena.

diperintahkan kepada anak mereka supaya kambing itu diikat di bawah lumbung.

22. Setelah kambing itu diikat, ia mengembik terus-menerus siang dan malam.

23. Setelah seminggu kambing itu dipelihara, pergilah ayah dan ibunya melihat orang yang sedang mengolah sawah dan melihat kerbau pengolah sawah di tengah padang. 24. Setelah ia melihat ayah dan ibunya sudah pergi, putra bangsawan itu pergi melepaskan ikatan kambingnya yang ada di bawah lumbung dan memeluknya membawa masuk ke dalam rumah dan mengikatnya pada balai-balai tempat tidurnya. 25. Sesudah itu ia menurunkan tirai tempat tidurnya dan kelambunya sebagai penghalang supaya tidak dapat dilihat orang, terlebih orang tuanya. 26. Mulai saat itu barulah kambing itu tidak lagi mengembik mengembik.

27. Sekali sekali kambing itu ia tinggalkan bila ia pergi bekerja di kebunnya. 28. Apabila putra bangsawan ini pergi

tied, he bleated continuously both day and night.

23. After the goat had been with them for a week, the father and mother left to observe the men working in the rice fields and to see the water buffalo used for plowing which were out grazing on the grasslands. 24. After seeing his father and mother leave, the young prince went to untie the goat that was below the rice barn and embracing the goat, he carried it into their house and tied it to one of the posts of his bed.

25. After that he lowered the curtain and the mosquito net of his bed to make a wall so that the goat would not be seen by anyone and especially not by his parents. 26. And from that time on, the goat quit bleating.

27. Sometimes he would leave the goat while he went to work in his garden. 28. When the prince went to work, he did not take his

29. Agayana ane mesule
mobago, nalambi lambi
ihi embena nodo harao,
baulu, peda hai tugi
barapi ara hai naita ara
tinudu mama i palongku
paturuana. 30. Nodomi
pewalina alo-alona,
mepongkami ara pekapana
i towauna au ara i
paturuana.

31. Talumi mingguna
towau iti nakadipura i
lalu paturuana,
anantuana iti molambimi
akala bona hema au doko
mopaope ihi embena
hangangaa nawoa.
32. Hangko inditi
naalami tabako naeme i
isu hai nawoli i lalu
embena. 33. Roo indo
padumi lao mobago.
34. Hai tempo iti wori
inana hai umana
mohambengi mani i bonde
keowai. 35. Napohawaa
pearai hadua hawinda
mampepeita sounda, hai
mokamata towauna.

36. Nodo pea au
ratudu-tudu iti hawinda,
kalaonami mampeloga i

bekerja, ia tidak membawa kantung tempat sirih dan pinang.

29. Tetapi bila ia kembali dari pekerjaannya, ia melihat bahwa isi kantung seperti pinang, sirih, kapur dan tembakau sudah tidak ada dan juga dilihatnya bekas makan siri di balai-balai tempat tidurnya.

30. Begitulah terjadi setiap hari sehingga ia mulai mencurigai kambing yang ada di tempat tidurnya.

31. Setelah tiga minggu kambing itu dipelihara dalam tempat tidurnya, putra bangsawan ini mendapat akal yaitu barangsiapa yang menghabiskan isi kantung sirinya pasti akan mabuk.

32. Kemudian ia mengambil tembakau dan mencelupkannya ke dalam cuka dan memasukkannya ke dalam kantung siri.
33. Sesudah itu ia pun pergi bekerja. 34. Pada waktu itu ayah dan ibunya masih bermalam di sawah. 35. Ia pun memerintahkan satu orang budak menjaga rumah dan mengamati kambingnya.

36. Dengan perasaan seperti yang disuruh, budak itu pergi

beetelnut pouch.

29. However when he returned from his work, he found that the contents of his pouch such as areca nut, betelnut leaves, and tobacco were gone and he also spotted betelnut spittle on the posts of his bed. 30. This happened everyday and soon he began to suspect that it was goat which he kept in his bed.

31. After having kept the goat in his bed for three weeks, the young prince came up with a plan so that whoever was chewing the contents of his pouch would become drunk. 32. He took some tobacco, dipped it in a strong wine and put it into his pouch.

33. After that he went to work. 34. At that time, his father and mother were still staying over night in the rice fields.

35. Therefore he ordered a servant to guard the house and to observe his goat.

36. Later the servant felt he should look in on the goat, so he went



lalu sounda, hai bara
mpuu bila bila naitami
hadua anantowawine au
makara hai mawongi
maturu i woi palongku
paturuana anantuana.

37. Nabungkahimi baba
sou hai liu-liu mampeita
towawine au mengkabela
tangana leta mampohiolaa
tugi hai embe au tangana
tebungkahii. 38. Weluana
au ngkalanga teulu hawe
i woi sou. 39. Kaindona
mpuumi, natuko pearai
baba sounda hai liu-liu
melangka lao mokakio
anantuana i pobagoana.
40. Hawemi i anantuana,
liu-liu napahawe apa au
naita i lalu sounda.

41. Kanahadina anantuana
au napahawe hawina,
nakabaha pearai
pobagona, hai liu liu
melangka lao mampeita au
mewali i lalu sounda.

42. Kahawena mpuu i
sounda, nabungkahimi
babanda maole-ole hai
naita mpuumi towawine au
napahawe hawina inona.
43. Liu liu nahungkuki
anantowawine iti, hai
naduu pekirimi kaianami

mengintip dari lobang ke dalam rumah, dan ia pun melihat seorang gadis yang cantik dan wangi sedang tidur di bawah balai-balai tempat tidur putra bangsawan itu.

37. Ia segera membuka pintu rumah dan ia melihat seorang gadis bertelanjang yang sedang tidur di samping tembakau dan kantung sirih yang terbuka.

38. Rambutnya yang panjang terulur sampai ke kolong rumah.

39. Sesudah itu, ia pun menutup pintu rumah dan segera berlari memanggil putra bangsawan yang sementara bekerja di kebunnya. 40. Setibanya di tempat putra bangsawan itu, ia langsung menyampaikan apa yang dilihatnya dalam rumahnya.

41. Setelah putra bangsawan itu mendengar apa yang disampaikan budaknya, ia berhenti bekerja, dan langsung berlari melihat apa yang terjadi di rumahnya.

42. Setibanya di rumah, ia membuka pintu perlahan-lahan dan melihat seorang gadis seperti apa yang disampaikan budaknya.

43. Ia pun mendekati gadis itu, dan menurut

and observed the goat through a hole in the wall, but instead he saw a beautiful and fragrant-smelling girl sleeping in the prince's bed. 37. When he opened the door to the house he saw the naked girl sleeping in the bed next to an opened betelnut pouch. 38. Her hair reached to the place below the house.

39. The servant quickly shut the door and ran to tell the young prince who was out working in his fields. 40. When he reached the young prince, he quickly told him what he had seen in the house. 41. When the young prince heard this news from his servant, he stopped working and ran to see what had taken place in their house.

42. When he arrived at the house he opened the door slowly and saw the girl just as described by his servant. 43. As he approached the girl it became clear to him that



au doko mopaope ihi
embena lawi tauna ewei
tangana nawoa ba
nalangui tabako au
naeme i isu. 44. Roo
indo lao mobungkahi
rambea paturuana, hai
liu-liu naita koli towau
au loba i lalu
paturuana. 45. Hangko
inditi, manotomi i
laluna katowauna au
mewali anantowawine
makara tangana nawoa
tugina. 46. Naita ara
weluana au teulu hangko
i kalolu, mendaulu
mbulimi lao i woi sou,
hai motaka weluana
towawine iti, dati peisa
mesuwu ba mewali hule
nodo towau.

47. Roomi motaka
welua towawine iti,
mengkahe mbuli i lalu
sou lao moala koli towau
hai lao nawuni i lalu
tambaru bona bara
nalambi towawine iti.
48. Hangko indo laomi
mogagu anantowawine
nahulengku, napopaturu i
paturuana hai mooru
torobumbuna napopokomoki
anantowawine au tangana
mengkabela, hai
nakampai duuna pehadi.

perkiraannya, gadis inilah yang sering menghabiskan isi kantung siriuhnya, karena gadis ini sedang pingsan atau mabuk oleh tembakau yang dicelup dalam cuka.

44. Sesudah itu ia pergi membuka tirai tempat tidurnya, dan ia melihat kulit kambing yang berbelang hitam putih di tempat tidurnya.

45. Setelah itu jelas baginya bahwa kambing itulah yang menjadi gadis cantik yang sedang pingsan karena mabuk tembakau. 46. Setelah ia melihat rambutnya yang terulur di lubang, turunlah ia pergi ke kolong rumah dan mengikat rambut gadis itu, agar ia tidak dapat keluar atau menjadi kambing kembali.

47. Sesudah mengikat rambut gadis itu, ia naik kembali ke dalam rumah dan mengambil kulit kambing, lalu menyembunyikannya ke dalam lumbung supaya tidak didapat oleh gadis itu. 48. Sesudah itu ia pergi menemui gadis itu dan merangkulnya untuk dibaringkan di tempat tidurnya dan ia menurunkan kelambu untuk menyelimuti gadis yang telanjang itu dan

she was the one who had been finishing off the contents of his betelnut pouch because she was drunk with the tobacco that was dipped in the strong wine. 44. After this he went to open the curtain and he saw the goat's black and white fleece on the bed.

45. So then he understood that it was his goat who had turned into this beatiful girl who was now drunk from the effects of the tobacco. 46. When he saw that her hair hung down through a hole in the floor, he went below the house and tied down her hair so that she would not be able to leave or to become a goat again.

47. After tying down her hair, he went back into the house and took the fleece and hid it in the rice barn so that she would not find it.

48. Then he went to be with the girl and after laying her down, he covered her nude body with a sheet and closed the mosquito net and stayed with her until she was sober.

49. Bara mahaе hangko
indo pehadimi
anantowawine iti hai
tanganami nakingki
anantuana.

50. Napetandaka
mampakaroho bona
tekabaha, agayana
barapi nabuku hai
merapimi baduna hangko
koli towau bona mesule
pea mewali towau.

51. Mengaami akala
nababehi agayana bara
napoinalai anantuana.
Ido hai pane nauli
pearai anantowawine,
"Ane lawi nuundemona
mewali tauna tempuu,
nuhuwemi iti badungku,
hai ikita rodua
hangangaa mosambokoke.
Lolitangku ide
nupahawea wori tosaemu."
52. Kanahadina anantuana
apa au nauli
anantowawine iti,
matanami laluna hai
liu-liu nakabaha
nakingki, hai nakakahimi
weluana au nataka i
arii sou.

53. Kanodona mpuumi
lolita ide, hawemohe
inana hai umana hangko
i pobagoanda, hai
napahawemi inana apa au
mewali i laju sounda,
pelumbunami lolitana
anantowawine kana i

menjaganya hingga gadis itu sadar.

49. Tidak lama kemudian, sadarlah gadis itu yang sedang dipegang oleh putra bangsawan muda tersebut. 50. Ia mencoba melepaskan diri, tetapi ia tidak mampu dan akhirnya ia meminta bajunya yang dari kulit kambing supaya ia kembali menjadi kambing. 51. Bermacam-macam akal dibuatnya tetapi putra bangsawan itu tidak percaya kepadanya. Pada akhirnya gadis itu berkata, "Kalau memang kau ingin saya menjadi orang yang sungguh-sungguh, bakarlah bajuku dan kita berdua harus kawin. Perkataanku ini kau sampaikan kepada orang tuamu." 52. Setelah bangsawan itu mendengar apa yang diucapkan oleh gadis itu, ia sangat gembira dan langsung melepaskan pegangannya serta melepaskan ikatan rambutnya dari tiang rumah.

53. Selanjutnya, tibalah ayah dan ibunya dari tempat pekerjaan mereka, dan anak itu menyampaikan kepada orang tuanya tentang apa yang sudah terjadi di dalam rumah, terutama

49. Soon afterwards when the girl became sober, she found herself being embraced by the young prince. 50. She tried to free herself but she was not able to, and then she requested her fleece so that she could become a goat again. 51. She tried many things to escape from the young prince but he would not trust her. Therefore she said, "If you are eager for me to become a real person, you must burn my fleece and then we must be married. You must also tell your parents about this." 52. When the prince heard her words, he was very happy and he quickly released her from his grip and untied her hair from one of the house posts.

53. When his father and mother returned from their work, he informed them about everything that had happened at the house and about the girl's words concerning his marriage to her.

posambokonda.

54. Nahadi inana hai umana au napahawe ananda, matanami lalunda hai mokakiomohe totosae mohawaka kaimpirana motauna ananda. 55. I lalu pogombonda iti rapatokami alo petauna hai mokakiohe tauna i humalele ngamba Pekurehua.



56. Hawemi alo petauna au roomi rapatoka i pogombonda, ratauna mpuumohe tauna au rodua iti. 57. I lalu petaunanda ide, mosusahe iba pulona wengina hai iba pulona alona.

58. Bahangkiami parenda roo ratauna, matemi umana anantuana ide, liu-liu raangkami ia mopahuru umana mewali tadulako i Lamba, hai tempo iti ara womi ananda ba pemuleanda au duuna ide-ide rauli pemuleana to Rapeka i Wurangka. 59. Pemuleana tauna ide rapampeindo Umana Sabi, hangkoya maida i boea Alitupu. 60. Kanunda tauna ide

ucapan gadis mengenai perkawinan mereka.
54. Setelah ayah dan ibunya mendengar apa yang disampaikan anak mereka, mereka pun gembira dan memanggil orang-orang tua untuk merencanakan waktu pesta perkawinan dari kedua anak itu. 55. Di dalam perundingan itu, mereka telah menetapkan hari perkawinan dengan mengundang seluruh masyarakat di lembah Pekurehua.

56. Setelah tiba saatnya hari perkawinan yang telah ditetapkan dalam pertemuan, maka dilaksanakanlah perkawinan kedua orang itu. 57. Dalam perkawinan ini, mereka berpesta selama empat puluh hari dan empat puluh malam.

58. Sesudah beberapa tahun mereka kawin, wafatlah ayah putra bangsawan, dan ia langsung diangkat menggantikan ayahnya sebagai pemimpin di Lamba, dan pada waktu itu sudah mempunyai turunan yang saat ini disebut turunan yang dipancing di Wurangka. 59. Turunan orang ini digelar Papa Sabi, yang dulu tinggal di Desa

54. When the father and mother heard their son's news, they were very happy and they called together the elders to plan a time for the wedding. 55. At this meeting, the day of the wedding was decided and everyone in the Pekurehua valley was invited.

56. When the appointed day arrived, the two were married. 57. During this marriage ceremony, they celebrated for forty days and forty nights.

58. After they had been married for several years, the prince's father died, and the prince immediately replaced his father as the leader at Lamba and he had many descendants who to this day are called the descendants of the one who was caught by a fisherman at Wurangka. 59. These descendants include Papa Sabi who lived in the

moleugu nodo kanu towau.
61. Nodomi lolitakana to
Rapeka i Wurangka ide
haodi tapotingkara,
agayana katouana duuna
ide-ide ara mani
pemuleana i tampo
Pekurehua.

Alitupu. 60. Kuku dari orang ini bulat seperti kuku kambing.
61. Demikianlah ceritera mengenai orang yang dipancing di tebat Wurangka yang agak mengherankan, tetapi kebenarannya ialah hingga saat ini masih ada turunannya di tanah Pekurehua.

village of Alitupu.
60. The fingernails and toenails of these descendants are round like the nails of a goat. 61. And so this concludes the true but amazing story of the person caught by a fisherman at Wurangka pond which is proved by the existence of their descendants in Pekurehua today.

6. BURIRO

Ntaroi Kabi

1919



1. Hangkoya ara tauna, hangana Buriro.
2. Watana mahile hai maeta. 3. Ane meangka, bitina hambali i bulu Wawowula hai hambali i bulu Mungku.
4. Paandena tauna ide kareue, ido hai pane doko mopakala seo hai tauna, napoopa mopakala kareue i tahi.

5. Naita Ntalinga ina opemi tauna napoopa Buriro, maimi . mampombelambia Buriro, nauli, "Apa au nuunde nuande?"

6. Mehana Buriro, "Ane iko kareue pea au kuunde kuande."

7. Napekune mbuli Ntalinga, "Matama andeamu? Nuwei worina kupetandaka kuande."

8. Kanaandenami Ntalinga iti kareue hai nauli, "Oi, bara wei matama andeamu ene."

9. Napekune Buriro, "Ane oyo, apa paandemu?"

6. BURIRO

Ntaroi Kabı

1919

1. Dahulu kala ada seorang yang bernama Buriro. 2. Badanya sangat besar dan kulitnya hitam. 3. Kalau ia berdiri, sebelah kakinya di atas gunung Wawowula dan sebelah di atas gunung Mungku. 4. Makanan orang ini ialah buaya, itulah sebabnya ia sering manangkap katak dan manusia untuk dijadikan umpan menangkap buaya di laut.

5. Setelah Ntalinga melihat bahwa manusia sudah akan habis dijadikan umpan oleh Buriro, ia menemui Buriro dan berkata, "Apa makananmu?"

6. Jawab Buriro, "Kalau makanan saya, buaya saja."

7. Ntalinga bertanya lagi, "Enakkah makananmu? Berikan kepadaku supaya saya juga mencobanya."

8. Maka Ntalinga pun memakan buaya itu dan berkata, "Wah, rupanya tidak enak makananmu."

9. Buriro bertanya, "Kalau kau, apa

6. BURIRO

Ntaroi Kabı

1919

1. A long time ago there was a man named Buriro. 2. He was very large and his skin was black. 3. When he stood, one foot rested on Mount Wawowula and the other foot rested on Mount Mungku. 4. For his food, he ate crocodiles. For this reason he often caught frogs and people which he used as bait to catch crocodiles from the sea.

5. When Ntalinga saw that his people were all being caught by Buriro and used as bait, he went to Buriro and asked, "What food do you like to eat?"

6. Buriro answered, "I only like to eat crocodiles."

7. Ntalinga asked again, "Is your food good? Please give me some, so that I may try it also." 8. So Ntalinga ate some crocodile and said, "Oh, your food is not very good."

9. Buriro asked, "And you, what food do you



10. Nauli Ntalinga,
"Ane paandeku bara
apa--apa, watu pea."
11. Mehana Buriro,
"Matama pae ido watu?"
12. Kana tununami
Ntalinga haogu watu
bula, mawaami naita
watu iti, naalami pehupi
napopohupi watu hai
nauli, "Penganga."
13. Liu-liu menganga
Buriro hai nakapusa
Ntalinga watu au mawaa
iti i ngangana Buriro.
14. Hangko indo nahadi
ara au rengke i lalu
taina Buriro.
15. Pitu
wengina, hangko materi
Buriro.



makananmu?"

10. Kata Ntalinga,
"Kalau makanan saya,
hanya batu."

11. Jawab Buriro,
"Apakah enak batu itu?"

12. Maka Ntalinga membakar sebuah batu yang berwarna putih setelah ia melihat bahwa batu sudah merah, maka ia mengambil penjepit dan menjepit batu itu dan berkata, "Buka mulutmu." 13. Setelah Buriro membuka mulutnya lebar-lebar, Ntalinga segera memasukkan batu yang sudah merah membaris ke dalam mulut Buriro.

14. Setelah itu ia mendengar ada sesuatu yang mendidih di dalam perut Buriro.

15. Setelah tujuh malam barulah Buriro mati.

eat?"

10. Ntalinga replied,
"My food is not much,
just rocks."

11. Then Buriro asked, "Do your rocks taste good?"

12. So Ntalinga heated a white rock until he saw that it was red, and then with tongs he picked up the rock and said, "Open your mouth." 13. After

Buriro opened his mouth wide, Ntalinga quickly put the red hot rock into Buriro's mouth.

14. After that he heard something boiling inside of Buriro's stomach.

15. Then after seven nights, Buriro died.



7. TO HOMBOKO

Ntaroi Kabi

1919



1. Arahe to hamboko
hangko roo ratauna, hai
mangkaliwohe lao menahe.
2. Kalaondami kai menahe
i pandulu hungku i
boeanda. 3. Kahawenda i
tampa pada, nauli
tobalilona, "Ene!
Indemoko hampai
mengkaroo. Ineemoko lao
mesua i pandulu. Iko
.peami lao menahe."

4. Liu-liu nauli
sambokona, "Io, ane
nodo laomoko."
5. Mehana mbuli
tobalilona nauli, "Inee
mpuuna nukukulele nee!"

6. Mehana sambokona,
"Io."
7. Kalaona mpuumi iti
tobalilona menahe i
lalu pandulu. 8. Bara
mahae hangko i
kapaduana, moitami
patoanahe, hai liu-liu
naala.

9. Tangana mangala
nahe, nahadi wotu tauna
mekakio, nauli,

7. SUAMI ISTERI

Ntaroi Kabi

1919

1. Ada sepasang suami isteri yang baru kawin dan mereka merencanakan pergi mengambil sejenis daun untuk bahan tikar.
2. Maka mereka pun pergi mengambil daun tikar di hutan dekat kampung mereka. 3. Setibanya di batas padang, suaminya berkata kepada istrinya, "Engkau beristirahat di sini saja. Tidak usah kau masuk hutan, biarlah saya saja yang pergi mengambil daun tikar."

4. Isterinya menjawab, "Ya, kalau begitu, pergilah."

5. Suaminya berkata lagi, "Jangan sekali-kali mengikuti saya, ya?"

6. Jawab istrinya, "Ya."

7. Maka pergilah suaminya mengambil daun tikar di hutan.

8. Tidak lama kemudian, ia melihat pohon daun tikar dan langsung mengambilnya.

9. Sementara ia mengumpulkan daun tikar, ia mendengar suara orang

7. THE MARRIED COUPLE

Ntaroi Kabi

1919

1. There was a newlywed couple that made plans to go collect leaves used for making mats. 2. They went to collect these leaves in the forest near their village. 3. When they arrived at the edge of the prarie, the husband told his wife, "You stay here and rest. You don't need to enter the forest. Let me go alone and collect the leaves."

4. His wife answered, "Fine. You go on ahead."

5. Her husband told her again, "Don't try to follow me, OK?"

6. His wife answered, "OK".

7. Then the husband went to collect leaves in the forest. 8. A short time later, he saw a tree with leaves used to make mats, and he immediately began to collect them.

9. While he was collecting leaves, he heard a voice crying



"Peruruina!"

10. Kanahadina wotu iti,
liu-liu melangka lao
mogagu sambokona.
11. Nalambi-lambi
sambokona tangana natilo
hawa, hai mepongkami
nawewe. 12. Anti
katingkarana moita
sambokona natilo hawa
liu-liu mowuka ahena hai
mobata hawa.
13. Agayana anti
kamakilana matana iti
hawa, barari hawa au
kana nabata,
tambolonari sambokona au
kana nabata.
14. Natente rai
karombelana, hangko
kanari tambolo hawa au
nabata. 15. Hangko
inditi, matemi hawa hai
sambokona.

16. Tangana mopakaroa
inaona, naita mbuli
hambaa hawa mai
mopakuli rangana au
mate. 17. Liu-liu
mentabungi hai mampeita
hawa au mopakuli
rangana. 18. Bara mahae
hangko indo, tuwo mpuumi
hawa au mate inona, hai
naisami pakuli au napake
hawa mopatuwo rangana.
19. Padumohe iti hawa,
kanaalanami iti pakuli,

memanggil katanya,
"Tolong saya!"

10. Setelah ia mendengar suara itu, langsung ia berlari menuju isterinya.

11. Didapatinya isterinya sedang dipagut ular sawah dan ular itu sudah mulai melingkarinya.

12. Karena terkejut melihat isterinya dipagut ular, ia langsung mencabut parangnya dan menebas ular itu. 13. Tetapi karena penglihatan ular sawah yang sangat tajam dan jelik, bukannya ular sawah yang ia tebas tetapi leher isterinya yang terpotong.

14. Barulah dengan tebasan yang kedua leher ular sawah itu kena potong. 15. Sesudah itu ular sawah mati dan isterinya pun meninggal.

16. Sementara ia mengatur napas, ia melihat lagi seekor ular sawah yang lain datang mengobati temannya.

17. Segera ia bersembunyi mengamati ular sawah yang sedang mengobati temannya.

18. Tak lama kemudian, hiduplah ular yang sudah mati itu, dan ia sudah mengetahui obat yang dipergunakan ular sawah

out, "Help me!"

10. When he heard this voice, he immediately began running toward his wife. 11. When he found his wife, he saw that she was being bitten by a large snake and that the snake had begun to wrap itself around her.

12. Because he was so worried at the sight of his wife being bitten by a snake, he immediately took out his machete and swung it at the snake.

13. However because the snake's keen eyesight and quickness, he missed the snake and instead cut his wife's neck.

14. But with the second swing he cut through the body of the snake.

15. After that both the snake and his wife died.

16. While he was catching his breath, he saw that another snake had come to provide treatment to his friend.

17. Quickly he hid and observed the snake as he treated his friend.

18. In a short while, the snake that had died returned to life and the husband saw what medicine the snake had used to bring its friend

hai liu liu napopopakuli
sambokona. 20. Hangko
indo, tuwo mpuumi iti
sambokona, hai
liu liumohé mesule,
agayana barapohe
moantia.



untuk menghidupkan temannya. 19. Setelah ular sawah itu pergi, ia mengambil obat ular itu dan langsung mengobati isterinya. 20. Sesudah itu isterinya pun hidup kembali dan segera mereka pulang, tetapi mereka tidak membawa apa-apa.

back to life. 19. After the snakes had left, he went to get some of the medicine and immediately treated his wife.

20. Then his wife came back to life and they quickly returned home taking nothing with them.



8. TOROKU

Charles Kareba

Nopember 1989

1. Lolitakana Toroku rahadi tosae, i lolita to lao moahu.
2. Toroku ide, kamahilena nodo dike hai doko mobali-bali.
3. Ara hatempo taita nodo lengge dike.
4. Ara wori nodo towau hai hulaku. 5. Wuluna marumba hai kanuna ngkalanga hai malolo.
6. Toroku ide mohumpi wori. 7. Ane molumao i pandulu hangangaa mamporanga tadasi au maida i kau hai pomonina mongkodu-ngkodu.
8. Idomi hai pane taisa kaarana Toroku hungku irikita. 9. Toroku ide maida i wumbu wana.

10. Lolitakana Toroku ide pane raisa to Napu, iami arahe to hamboko to Lengaro moahu i hambua poahua. 11. Topoahu ide hambengiahe i rara hangko hawehi i poahuanda, hai kasaliu mobabehihe bambarunda.



8. TOROKU

Charles Kareba

Nopember 1989

1. Cerita tentang Toroku, yang diketahui orang tua dahulu, ialah riwayat orang berburu.
2. Toroku tersebut besarnya seperti anjing dan wujudnya sering berubah-ubah.
3. Sewaktu waktu terlihat seperti wujud anjing. 4. Sering juga terlihat seperti kambing atau musang. 5. Bulunya tebal dan kukunya panjang serta tajam.
6. Toroku ini juga berkumis. 7. Kalau berjalan di hutan pasti diikuti burung yang ada di pohon kayu yang suaranya seperti induk ayam memanggil anaknya.
8. Itulah sebabnya kita dapat mengetahui adanya Toroku dekat dengan kita. 9. Toroku tersebut tinggal di hutan rimba.

10. Ceritera tentang Toroku ini, yang diketahui orang Napu, ialah sepasang suami isteri orang Lengaro pergi berburu pada suatu tempat perburuan.
11. Pemburu tersebut sebelum tiba di tempat

8. TOROKU

Charles Kareba

November 1989

1. This is a hunter's tale about the Toroku as told by our ancestors.
2. The Toroku is about the size of a dog and often changes in form.
3. Sometimes it is seen as a dog. 4. It also appears as a goat or a wildcat. 5. Its fur is thick and its claws are long and sharp. 6. The Toroku also has a mustache. 7. If it is traveling in the forest, it is always accompanied by a bird who lives in the trees and makes noises like that of a mother chicken calling for her chicks. 8. This is how we know that the Toroku is near. 9. The Toroku lives in the dense forest.

10. The story about the Toroku which is well-known among the Napu people concerns a husband and wife from Lengaro who go hunting at the hunting grounds.
11. The hunter and his wife spent one night in



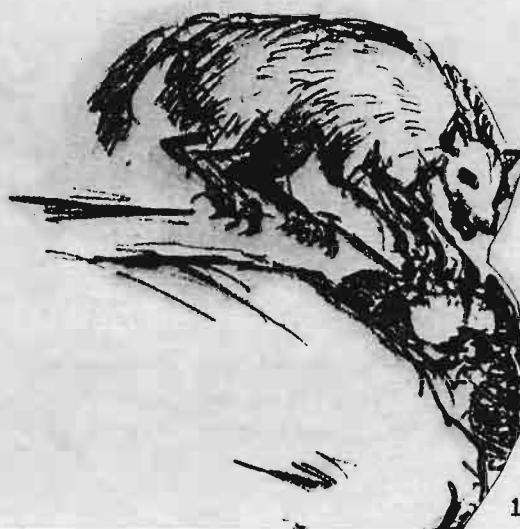
12. Topoahu ide towawinena tangana mantimi.

13. Kahalona tobalilona mepongkami moahu hai alo ido ara worimi rasina, nodo boe kakau, nua hai tamarari. 14. Kaibana alona lao moahu, barapi mesule i bambarunda lawi ngkaya gaga rasina.

15. Tanga kaindi towawinena iti moita apina rahawu-hawu, agayana bara naita apa au mohawu-hawu apina iti. 16. Anti kalangana lawi haduduana pea i bambarunda napalehi tobalilona, maturu pearai hai letamposo.

17. Hungku mabaa pehadimi towawinena iti agayana barapi meita lawi barapi ara ogu matana ope-ope.

18. Bara naisa apa au mokalutei. 19. Pehadina barato wori mahai.



20. Tanga pualo alo ido hawemi tobalilona moanti bau au naporasi,

perburuan, bermalam satu malam di tengah jalan. Keesokan harinya setelah tiba di tempat perburuannya, mereka langsung membuat pondok. 12. Isteri pemburu itu sedang hamil.

13. Keesokan harinya suaminya mulai berburu, dan pada hari itu sudah mendapat hasil seperti babi hutan, anoa, dan babi rusa. 14. Pada hari yang keempat ia berburu, ia tidak kembali lagi ke pondok mereka, sebab hasilnya sangat banyak.

15. Pada tengah malam isterinya melihat api diobrak abrik tetapi ia tidak melihat apa yang mengobrak abrik api itu. 16. Karena takutnya sebab ia sendiri saja di pondok ditinggalkan suaminya, ia langsung tidur lelap. 17. Pada dini hari isterinya bangun tetapi ia tidak dapat melihat sebab kedua biji matanya sudah tidak ada lagi. 18. Ia tidak mengetahui apa yang mengoreknya. 19. Dia juga tidak merasa sakit.

20. Pada siang hari itu, suaminya pun tiba membawa daging hasil

the woods on their way to the hunting grounds. The next day, when they arrived at the hunting grounds, they built a shelter. 12. The hunter's wife was pregnant.

13. The next day, the husband began hunting and on that day he also killed much game such as wild pig, dwarf buffalo and deer pig. 14. On the fourth day that he hunted, he did not come back to their shelter because he had obtained so much game.

15. In the middle of the night, the wife saw the coals of the fire being scattered but she could not see who was scattering them.

16. She was very afraid because she was all alone in the shelter after having been left by her husband, so she went to lay down and then she fell asleep.

17. At dawn the wife woke up but she could not see because her eye balls were gone.

18. She did not know what had picked her eyes out. 19. She did not feel any pain either.

20. In the middle of the day, the husband returned bringing the



agayana nalambi-lambiri
towawinena barapi meita.
21. Kahalona
mangkaliwomi mesule i
boea, hai mopalehi
towawinena au bilomi.
22. Napasilolonga pearai
paandena, hamata ahe hai
watutela napopopatuwo
apina.

23. Pitumi alona
napalehi tobaililona,
moanami hadua tobaililo.
24. Kahalona anana nadoi
hai tangana nadoi
nauli, "Ane roo kudoi
ide anangku hangangaa
nabukumi mohuda."
25. Mewali roo mpuu
nadoi iti anana kasaliub
nabuku mpuumi mohuda.
26. Mearo mbuli kahalona
nadoi mbuli iti anana
hai nabukumi meangka,
alana hawe i kapituna
alona nabukumi mobago
hai mepongkami motaa hea
mopakala tadasi hai boe
raande hai inana.

27. I alo kahampulo
karapoanakana, anangkoi
ide padu haodi karao

perburuannya tetapi didapatinya isterinya sudah buta.

21. Keesokan harinya ia bersiap-siap pulang ke kampung dan meninggalkan isterinya yang sudah buta. 22. Ia menyiapkan makanan, sebilah parang dan batu api untuk menghidupkan api.

23. Setelah tujuh hari ditinggalkan suaminya, ia pun melahirkan seorang bayi laki-laki. 24. Pada keesokan harinya bayi tersebut ia mandikan dan sementara ia memandikannya, ia berkata, "Kalau sudah selesai saya mandikan anakku ini, pasti ia sudah mampu duduk."

25. Setelah selesai memandikan anaknya, anak itu sudah dapat duduk.

26. Keesokan harinya ia bangun dan memandikan lagi anaknya dan anak itu langsung dapat berdiri, seterusnya hingga hari yang ketujuh anak itu sudah dapat bekerja dan mulai memasang jerat untuk menangkap burung dan babi sebagai makanan mereka.

27. Pada hari kesepuluh setelah ia dilahirkan, anak itu

game he had caught but he soon discovered that his wife was blind.

21. The next day he prepared to return to his village and to leave behind his blind wife.

22. He prepared some food along with a machete and flint rock for starting fires to take on his journey.

23. Seven days after her husband had left her, the wife gave birth to a baby boy. 24. The next day she bathed the baby and as she was bathing him, she said, "When I finish bathing my child, he will surely be able to sit."

25. Therefore after she finished bathing her child, he was immediately able to sit.

26. The next day when she bathed her son again, he was able to stand and so this continued until on the seventh day her son was already able to work and to set snares to catch birds and wild pigs for their food.

27. On the tenth day after he was born, the boy went on a journey



limba bulu. 28. Bara mahae hangko indo, naita hangko i wovo bulu hambua bonde hai ara haogu bambaru i tangana. 29. Liu-liu anangkoi iti mempanaulu lao i bambaru au naita.

30. Bara mahae hawemi i bambaru iti, nalambi hadua tosae towawine. 31. Liu-liu mesua i lalu bambaru hai napekune, "Iumbamohe rangamu, totua?"

32. Mehana tosae nauli "Laohe masao."

33. Inditi, naita anangkoi iti ngkaya ogu mata tauna au rakari. 34. Ara au bangimi hai ara au hangko malau. 35. Liu liu napekune i tosae, "Apari era au rakari?"



36. Mehana tosae nauli, "Era mata tauna au nakalutei rangangku au niuli Toroku."

37. Hangko inditi kasaliu mokatuinaori matana inana au barapi ara, hai nauli, "Bara

pergi agak jauh
melintasi gunung.

28. Tidak lama kemudian ia melihat dari puncak gunung sebuah kebun dan ada pondok di tengahnya.

29. Langsung anak itu berjalan menurun gunung menuju pondok yang dilihatnya.

30. Tidak lama kemudian ia tiba di pondok itu dan menemukan seorang nenek. 31. Ia langsung masuk ke dalam pondok itu dan bertanya, "Di manakah temanmu, nenek?"

32. Jawab nenek itu, "Mereka pergi mencari mangsa."

33. Di tempat itu anak tersebut melihat banyak biji mata manusia yang sedang dikeringkan di atas api. 34. Ada yang sudah kering dan ada juga yang baru setengah kering. 35. Ia langsung menanyakan kepada nenek itu, "Apa yang sedang dikeringkan itu?"

36. Jawab nenek itu, "Itu adalah mata orang yang dikorek temanku yang kamu sebut Toroku."

37. Pada saat itu, ia pun mengingat akan biji mata dari ibunya yang sudah tidak ada dan

across the mountain.

28. After a short while, he saw from the peak of the mountain a field with a hut in the middle. 29. Immediately the boy went down the mountain toward this hut.

30. After he arrived at the hut, he met an old woman. 31. He went straight into the hut and asked, "Where are your friends, old woman?"

32. The old woman answered, "They went to look for prey."

33. At the hut the boy saw many eyeballs that were being dried over the fire.

34. There were some that were dry and others that were just withered.

35. Then he asked the old woman, "What is being dried out?"

36. The old woman answered, "Those are eyeballs which were picked out by my friends whom you call the Toroku."

37. Then he remembered that his mother's eyes were gone and he asked, "Can these



pae peisa ane rapataka hule?"

38. Mehana tosae iti, "Peisato, agayana rarirohi sala hai lana au ara i botolo ide, hangko rakapusari iti ogu mata, rapitoro alana maroho, hangko takabahari. Mewali roo indo, peisami meita."

39. Kanahadina anangkoi lolitana tosae, kasaliu nauli, "Ane peisa tosae, nuwei wongkoya matana inangku."

40. Bara mahae-hae nauli tosae, "Peisato, asala nubabehi nodo au kakupaturoamu hai kuwei raiko ide lanana lawi kuisato kaarana matana inamu; ideto hangko malau."



41. Roo indo anangkoi iti moita hambua lai i huno hai naprekune, "Apari olou au ara i huno?"

42. Mehana tosae nauli, "Olou hangana lai-lai mperao. Ane tapoporao, ranganta peisa mate, hai peisato kuweiko nuanti anti."

berkata, "Apakah boleh dilekatkan kembali?"

38. Jawab nenek itu, "Dapat saja, tetapi digosok dahulu dengan minyak yang ada dalam botol ini, kemudian biji mata dimasukkan, diputar hingga kuat baru dilepaskan. Jadi sesudah itu, sudah dapat melihat."

39. Setelah anak itu mendengar cerita dari nenek itu, langsung ia berkata, "Kalau boleh nenek, tolong berikan kepada saya biji mata dari ibuku."

40. Tidak lama kemudian nenek itu berkata, "Boleh, asalkan kamu lakukan seperti yang saya ajarkan dan nanti saya berikan padamu minyak ini, sebab saya tahu bahwa biji mata dari ibumu itu ada di sini. Itu yang setengah kering."

41. Sesudah itu, anak tersebut melihat sebuah tongkat di sudut rumah dan ia bertanya, "Apa yang ada di sudut sana?"

42. Jawab nenek itu, "Itu namanya tongkat penunjuk yang ajaib. Kalau kita menunjukkannya kepada seseorang maka orang itu bisa mati dan boleh saya

eye-balls be put back in again?"

38. The old woman answered, "Yes, but first the eye-balls must be rubbed with oil from this bottle and then they need to be twisted in until they are tight. After that the person will be able to see again."

39. After hearing this explanation from the old woman, the boy asked, "If possible, could you please give me my mother's eye-balls."

40. Then the old woman said, "Yes I can. If you do just as I taught you, then I will give you this oil, because I know that your mother's eye-balls are here and that they are only withered."

41. After that, the boy saw a spear in the corner of the room and he asked, "What is that over there in the corner?"

42. The old woman answered, "That is a magic spear. Just by threatening someone with it, they will die. I can let you take it."



43. Kanahadina apa au
nauli tosae, liu liu
anangkoi iti lao moala
lai lai mperao hai
morao tosae iti.

44. Tosae iti madungka
hai mate. 45. Roo indo
anangkoi iti liu liu
padu mesule lao
mampombelambia inana
bambarunda.

46. Kahawena irinana,
liu liu napataka matana
inana nodo au napaturoa
tosae inona. 47. Roo
napataka, peisami inana
meita. 48. Kanaitana
matana inana maroami,
moulianga inana bona
kahalo mesulemohe lao
boeanda.



49. Hangko indo, i
tanga kaindi, unga pea
nahadi tadasi momoni
mongkodu ngkodu hai
kasaliu naitahe binata
au marumba wuluna nodo
lengge dike, idomi
Toroku. 50. Liu liu
naala lai-lai mperaona
hai naraoahe ope ope
Toroku au maihe
metungka, opehe mate.

berikan padamu untuk dibawa pulang."

43. Setelah didengar apa yang diucapkan nenek itu, ia langsung mengambil tongkat ajaib itu dan menunjukkannya kepada nenek itu.

44. Nenek itu rebah dan langsung mati.

45. Kemudian anak itu langsung pulang menemui ibunya di pondok.

46. Ketika menemui ibunya, ia melekatkan biji mata dari ibunya seperti yang diajarkan nenek tadi. 47. Setelah selesai dilekatkan, ibunya dapat melihat. 48. Sesudah ia melihat bahwa mata ibunya sudah sembuh, ia mengatakan kepada ibunya supaya besok mereka kembali ke kampung mereka.

49. Kemudian pada waktu tengah malam, tiba tiba ia mendengar bunyi burung seperti induk ayam memanggil anaknya dan ia melihat binatang yang bulunya tebal dan rupanya seperti anjing, dan itulah Toroku.

50. Langsung ia mengambil tongkat ajaibnya dan menunjukkannya kepada semua Toroku yang datang menyerang dan semuanya mati.

43. After hearing the old woman's words, the boy quickly grabbed the magic spear and threatened the old woman with it. 44. Then the old woman fell over and died. 45. After that the boy returned straight home to meet his mother.

46. After meeting his mother, he put in her eye-balls just as he had been instructed by the old woman. 47. After he replaced his mother's eye-balls, she could see again. 48. Seeing that his mother's eyes were well again, he told her that they should return to their village the next day.

49. Then in the middle of the night, he suddenly heard the sound of a bird like that of a mother chicken calling her chicks and he saw animals with thick fur that looked like dogs. It was the Toroku.

50. Immediately he took his magic spear and pointed it toward all the Toroku creatures who were attacking and they all died.



51. Kahalona
meangkamohe mesule i
boeanda. 52. Hawe i
boea, inana nawoli i
wuntu boea hai ia
liu liu lao mohauki
umana nodo napaturoa
inana. 53. Agayana iti
umana, anti kadana morisa
kaianami anana, nauhi
pearai, "Oyo barako
kuisa. Oyo barako
anangku." 54. Hai tempo
ido umana anangkoi iti
mampotambiami hadua
towawine ntanina.

55. Naita kaaranamu
sambokona iti umana,
liu liu lao moala inana
i wuntu boea hai mesule
hule himbela hai inana i
souna umana. 56. Hawe
i sou liu liu anangkoi
iti morao towawinena
umana hai lai lai
mperaona. 57. Kasaliu
materi towawinena iti.

58. Hangko inditi,
umana hai wata inana
mohamboko sulehe.

51. Keesokan harinya mereka berangkat pulang ke kampung mereka.

52. Setibanya di kampung, ia tinggalkan ibunya di ujung kampung dan langsung pergi mencari bapaknya seperti yang diberi petunjuk oleh ibunya. 53. Sebab bapaknya tidak mengetahui bahwa ia adalah anaknya sendiri, ia berkata, "Kau saya tidak kenal. Kau bukan anakku." 54. Dan pada saat itu bapaknya sudah kawin dengan perempuan lain.

55. Setelah ia melihat bahwa ayahnya sudah kawin lagi, ia pergi menjemput ibunya di ujung kampung dan kembali lagi bersama ibunya ke rumah bapaknya. 56. Setibanya di rumah, anak itu langsung menunjukkan tongkat ajaibnya kepada isteri bapaknya.

57. Perempuan itu langsung meninggal.

58. Sesudah itu bapaknya dan ibu kandungnya rukun kembali seperti suami isteri.

51. The next day, they returned to their village. 52. After arriving at their village, he had his mother stay at the edge of town while he went to look for his father. His mother gave him a description of his father so that he could find him. 53. Because the father did not know that this boy was his son, he said, "I don't know you. You are not my son." 54. At that time his father was already married to another women.

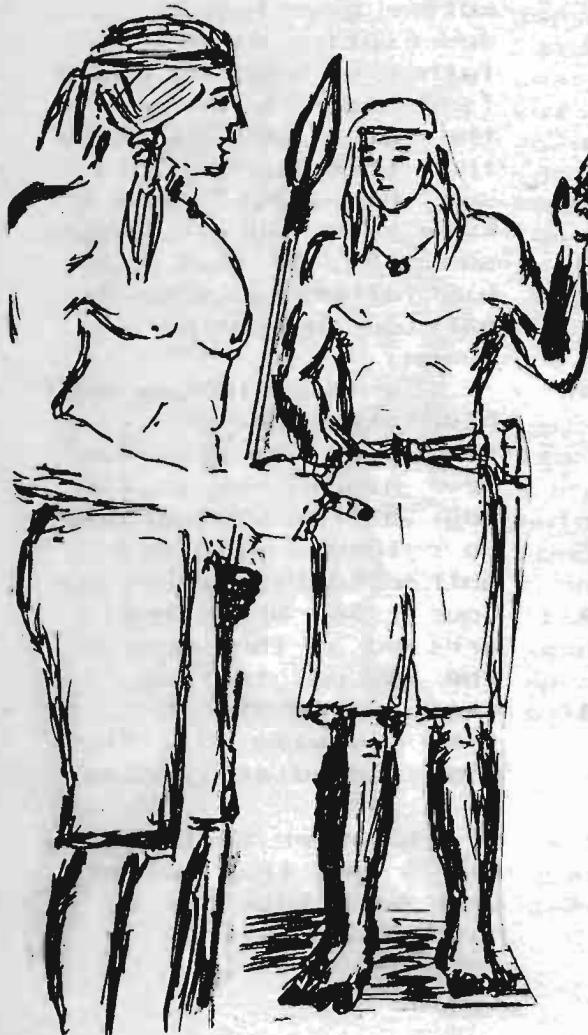
55. After he saw that his father had remarried, he went to meet his mother at the edge of the village and he returned with his mother to his father's house. 56. When they arrived at the house, the boy pointed his magic spear at his father's wife. 57. The woman immediately died.

58. After that his father and true mother came back together as husband and wife.

9. TOPEANDE

Charles Kareba

Desember 1989



1. Arahe rodua
topohalalu laohe moahu i
hambua pandulu.
2. Hawehe i pandulu iti,
mobabehihe bambaru i
wiwi kahalalu.
3. Kahalona,
moahumohe agayana bara
mani ara rasinda.
Haminggumohe moahu
mia+mia pea barahe
morasi, lawi dikenda
bara hambela mopalambe
pupu tampo, mogalo
waleanda bara ralambi.
4. Anti kadanda morasi,
mohawa mbulimohe bona
mentalimbahe i hambua
lembo i hambali bulu au
rapaidai.
5. Kanodona
mpuumi mempanaimohe
bulu, agayana mia-mia
peahe bara morasi.
6. Idomi hai pane
mololita wutuna, nauli,
"Aginta mentalimba
hangko i bulu ide, hai
laoke i lembo ntanina,
mole indolou ara pupu
tampo."
7. Mehana adina,
"Ineemoke pulo, lawi

9. RAKSASA PEMAKAN ORANG

Charles Kareba

Desember 1989

1. Ada dua orang bersaudara pergi berburu di suatu hutan.
2. Setibanya di hutan itu, mereka membuat pondok di tepi sungai kecil yang terjal.

3. Keesokan harinya mereka mulai berburu tetapi belum berhasil. Sudah satu minggu mereka berburu begitu, dan mereka pun tidak berhasil, sebab anjing mereka tidak pernah menemukan binatang buruan atau jejak.

4. Oleh sebab mereka tidak berhasil, mereka merencanakan untuk pindah ke suatu lembah di sebelah gunung dari tempat tinggal mereka.

5. Setelah itu mereka mendaki gunung, tetapi mereka pun tidak berhasil. 6. Itulah sebabnya kakaknya berkata, "Lebih baik kita pindah dari gunung ini dan pergi ke lembah lain, sebab mungkin di sana ada binatang buruan."

7. Jawab adiknya,
"Tidak usah kita terus

9. THE MAN-EATING GIANT

Charles Kareba

December 1989

1. There were two brothers who went to go hunting together in the forest.
2. When they arrived at the forest, they made a shelter at the edge of a small river.

3. The next day, they began to hunt but they had no success, because even after they had hunted there for one week, their dogs were not able to track down any animals.

4. Because of their lack of success, they made plans to go into the valley on the other side of the mountain.

5. Then they climbed the mountain, but their attempts at hunting on the mountain were futile.

6. For this reason the older brother said, "It would be better if we moved from this mountain to a different valley. Who knows? Maybe we will find some game."

7. The younger brother answered, "It is

mandanga ide lalungku,
mole ara pae topeande."



8. Mehana mbuli
wutuna, "Lao peamoke,
lawi maeake mesule ane
bara ara bau taanti i
sambokonta." 9. Hangko
indo napeulai adina, hai
liu-liumohé meangka.

10. Hawemohe i lembo
iti, liu-liu mobabehihe
bambarunda. 11. Roomohe
mobambaru, padumohe lao
moahu. 12. Bara manihe
mahae mopalehi
bambarunda, rahadimi
dikenda mampawulai hai
liu-liu rahadi boe
mokee-kee 13. Lao mpuu
rapeita boe iti
tanganami rabenta-benta
dikenda. 14. Kaindona
mpuumi ngkayami rasinda
hai mepongkami radoro
hai rakari. 15. Nödo
kahalona lao mbulimohe
moahu, hai morasi
mbulihe bahangkia baana.

16. Kataluna wenginda
i poahuanda ide,

karena saya khawatir mungkin di sana ada raksasa pemakan orang."

8. Jawab kakaknya, "Kita pergi saja, sebab kita malu bila kembali dengan tidak membawa daging kepada isteri kita." 9. Kemudian adiknya menurut, dan segera mereka berangkat.

10. Setibanya di lembah itu, mereka membuat pondok. 11. Setelah mereka selesai membuat pondok, mereka pun pergi berburu. 12. Belum lama mereka meninggalkan pondok, mereka mendengar suara anjing mengejar sesuatu, dan tak lama kemudian mereka mendengar bunyi babi yang menjerit. 13. Mereka pun pergi melihat babi itu yang sedang digigit anjing mereka. 14. Demikianlah mereka memperoleh banyak hasil dan mereka menusuk daging itu dan memanggangnya. 15. Keesokan harinya mereka pergi lagi berburu dan mereka pun mendapat hasil beberapa ekor lagi. 16. Setelah tiga malam lamanya mereka

not necessary for us to continue on, for I am afraid that the man-eating giant might be over there."

8. The older brother replied, "I think we should go, because we will be ashamed to return if we don't have meat to bring back to our wives. 9. Then the younger brother agreed to go and they left.

10. When they arrived at the new valley, they immediately made a shelter. 11. After they made a shelter, they left to go hunting. 12. A short time after they left their shelter, they heard their dogs chasing something and then they heard the squealing of wild pigs. 13. Then they went and saw that some wild pigs were being attacked by their dogs. 14. In this manner, they caught much game and they dried the meat on sticks over the fire. 15. The next day, they went hunting again and they caught some more game.

16. After they had hunted there for three

tanganda mokari bau,
nauli adina, "Nodori
ara wotu kuhadi karao."
hai mepongkami langa.

17. Nauli wutuna,
"Bara, kuhadi tadasito."

18. Bara mahaе hangko
indo, rahadi wotu au
hungku tempuu, nauli,
"Kuande au rakari.
Kuande topekari."

19. Karahadina wotu
iti, liu-liu langahe,
hai nauli wutuna, "Ane
nodo agintami maturu
hai membalungku."

20. Kaindona mpuumi
maturumohe hai
membalungku, agayana
wotu au rahadi inona
kahungku-hungkuari, hai
rahadimi nodo tauna
molumao.

21. Anti kalangana
ide adina, napetandaka
napeloga au nahadi
inona, hai liu-liu
naita tauna au mahile
hai mowelua, mongihi
haogu-ogu monontohi
baunda au tangana
rakari i wongko api, hai
ide peami mololita,

berada di tempat perburuan itu, sementara mereka memanggang daging, adiknya berkata, "Seperti ada suara yang saya dengar dari jauh." dan ia mulai takut.

17. Kakaknya berkata, "Tidak apa-apa, cuma suara burung yang saya dengar."

18. Tidak lama sesudah itu, mereka mendengar suara yang semakin dekat berkata, "Saya makan yang dipanggang. Saya makan yang memanggang."

19. Setelah mereka mendengar suara itu mereka pun takut, dan kakaknya berkata, "Kalau begitu sebaiknya kita tidur dan membungkus diri kita dengan selimut." 20. Maka mereka pun berbaring membungkus diri dengan selimut, tetapi suara yang mereka dengar makin dekat, dan mereka mendengar orang yang berjalan.

21. Oleh karena adiknya takut, ia mencoba mengintip apa yang didengar tadi, dan ia melihat seorang raksasa yang berbulu dan giginya hanya satu langsung menuju daging yang sedang mereka panggang di atas api

days and were drying some meat over the fire, the younger brother said, "I hear some strange sounds in the distance." and he began to be afraid.

17. His brother said, "Its nothing. I just hear the sound of birds."

18. A short while later, they heard a voice coming toward them, saying, "I eat what is cooked. I eat those who cook."

19. When they heard this voice, they were afraid, and the older brother said, "It would be good if we lay down and cover ourselves up."

20. So they layed down and covered themselves up, but the voice continued to become louder and they began to hear footsteps.

21. Because he was afraid, the younger brother tried to peek out to see what they had heard and he saw a hairy giant with only one tooth heading toward the meat that was being dried over the fire, saying, "I eat what is



nauli, "Kuande au rakari. Kuande topekari." 22. Hangko indo au rauli topeande ide mepongkami moande baunda au rakari.

23. Langa mpuumoho tontaliadi ide.

24. Nauli wutuna, "Kupetandaka hampai ide hintonggo seta, mole napoinalaito pae."

25. Kamaalana mpuumi pakuli iti, nakangai hai nahoparaka bona naenga topeande iti. 26. Bara mpuu mahae hangko indo, padumi topeande iti hahapui moenga hintonggona, hai barapohe leta hawe mabaa.

27. Hangko indo, nauli wutuna, "Agintami mangkadipura ide-ide bona himba mabaa, meangkamoke mesule i boea bona dati mbulike nalambi topeande hai napakarugike."

28. Mangkadipura mpuumoho tauna ide hai himba mabaa melingkamohe.

29. Moanti worihe bau au rakari sukana rabuku raanti ralemba.

30. I tanga rara nauli adina, "Mengkarooke hampai,

sambil berkata, "Saya makan yang dipanggang. Saya makan yang memanggang."

22. Setelah itu raksasa ini mulai makan daging yang sedang dipanggang.

23. Kakak beradik ini sangat ketakutan.

24. Kakaknya berkata, "Saya coba dahulu obat anti setan, siapa tahu akan mujarab." 25. Maka ia mengambil obat itu dan ia mengunyanya serta menyemburkannya supaya dicium raksasa itu.

26. Setelah raksasa mencium obat itu, ia bersin dan langsung pergi, tetapi kakak beradik ini tidak dapat tidur hingga pagi.

27. Kemudian kakaknya berkata, "Lebih baik kita berkemas sekarang, supaya bila hari sudah siang kita pulang saja ke kampung agar kita tidak didapat oleh raksasa dan dimakan."

28. Akhirnya mereka pun berkemas dan ketika hari sudah siang mereka berangkat. 29. Mereka juga membawa daging yang dipanggang sesuai dengan kemampuan mereka untuk memikulnya.

30. Di tengah perjalanan adiknya berkata, "Kita berhenti

cooked. I eat those who cook." 22. After that the giant began to eat the meat that was being dried over the fire.

23. The two brothers were very afraid.

24. The older brother said, "I want to try this demon protection medicine. Who knows? It might work." 25. Then he took some of the medicine and chewed it and then spit it out so that the giant would smell it. 26. After the giant smelled the medicine, he sneezed and left, but the two brothers could not sleep that night.

27. Then the older brother said, "It would be good if we get our things ready now, so that as soon as it is daylight, we can return to our village so that we are not eaten by the giant." 28. Then they got everything ready and at dawn they left.

29. They also brought with them all the dried meat that they could carry.

30. During their trip, the younger brother said, "Let's

mole bara pae mai kana
kuanti purukangku."

31. Kaindondami
mengkaroo mpuumohohe, hai
liu-liu napeita
antiana. 32. Naitami
kadanapi ara iti
purukana, liu-liu
nauli, "Mesulemoke
hampai lao mampeita
purukangku. Langana i
rangangku ane bara ara
ide purukangku."

33. Mehana wutuna,
"Ineemi lao tahule.
Napakarugike pae
topeande. Tapoapamai
iti puruka."

34. Mehana adina,
"Bara, langana i
towawinengku."

35. Napeulai mpuumi
wutuna au nauli adina,
hai liu-liumohohe
meangka. 36. Bara mahae
hangko indo hawemohe i
hambarunda, agayana
ralambi-lambi barapi ara
iti purukana. 37. Nauli
pearai wutuna, "Hangko
kuuli ineemoke mai.
Ngkena ngkena ide
purukamu baratopi ara."

38. Anti
kamarimaundami hawe,
mohambengimohe i
paidanda iti. Langana
wutuna mohume hume

dulu sebab mungkin celanaku tertinggal." 31. Mereka pun berhenti, dan adiknya segera memeriksa bungkusannya. 32. Setelah ia melihat bahwa celananya tidak ada, langsung ia berkata, "Kita pulang dahulu mencari celanaku, sebab saya takut pada isteri bila celanaku tidak ada."

33. Jawab kakanya, "Tak usah kita kembali mengambilnya, sebab nanti kita dibunuh oleh raksasa. Biar saja celanamu itu di sana."

34. Jawab adiknya, "Tidak, saya takut kepada iteriku."

35. Akhirnya kakaknya menyetujui apa yang dikatakan adiknya dan mereka langsung kembali. 36. Tak lama kemudian tibalah mereka di pondok, tetapi celana itu tidak ada lagi. 37. Kata kakanya, "Sudah kukatakan tidak usah kita kembali. Toh, celanamu tidak ada."

38. Karena sudah agak gelap pada waktu mereka tiba, mereka pun bermalam di tempat itu. Sementara kakaknya

stop here because I may have forgotten my pants." 31. They stopped and the younger brother checked his bag. 32. After he saw that his pants were not there, he said, "Let's return and get my pants, because I am afraid to return to my wife without bringing home my pants.

33. The older brother responded, "It would not be good for us to return because we will be killed by the giant. Let's just leave your pants where they are."

34. The younger brother answered, "No, I am worried about my wife will say."

35. So the older brother agreed to return with his younger brother and they left. 36. A while later, they arrived at their shelter, but they saw that the pants were no longer there. 37. The older brother said, "I told you that we should not come back here. And now look, your pants are not here."

38. Because it was already dark when they arrived, they spent the night there. As the older brother was

- mokarumpui adina, unga
pea mbuli rahadi wotu
topeande monontohi
bambarunda, hai nauli,
"Kuande au rakari.
Kuande topekari."
39. Lang a ntepuum i adina
hai liu-liu membalungku.
40. Napenaha mbulimi
wutuna pakuli hintonggo
seta i kosikana, agayana
hambinti pearai.
41. liu-liu nakangai,
hai nahoparaka i lindona
topeande au tangana
maande bau rakari.
42. Bara mpuu bila bila,
padumi topeande iti hai
monganga-nganga,
mepongka indo barapohe
leta. 43. Himba
mewingkaha, liu-liuhe
mangkadipura hai padu.
44. Nauli wutuna,
"Agintami mobube, asala
polo paduke hangko i
paida ide, lawi langana
napesulei topeande.
45. Bara mahae hangko
i polumaonda, hawemohe i
pambolia antianda au
rawoli imaindi.
46. Agayana tingkara
mpuu lalunda, lawi
ope-ope antianda barapi
ara. 47. Nauli pearai
wutuna, "Ineemi pakaido

bersungut sungut dan memarahi adiknya, tiba tiba mereka mendengar suara raksasa menuju pondok sambil berkata, "Saya makan yang dipanggang. Saya makan yang memanggang." 39. Adiknya ketakutan dan langsung membungkus diri dengan selimut. 40. Kakaknya meraba kembali obat setan yang ada di dalam kantongnya tetapi tinggal sedikit. 41. Langsung ia mengunyia lalu menyemburkannya di muka raksasa yang sedang makan daging yang mereka panggang. 42. Maka pergilah raksasa itu sambil berteriak-teriak, dan mereka tidak dapat tidur lagi. 43. Setelah subuh, mereka berkemas dan segera berangkat. 44. Kakaknya berkata, "Lebih baik kita memakai obor supaya cepat kita meninggalkan tempat ini sebab saya takut raksasa itu akan kembali."

45. Tak lama kemudian, mereka tiba kembali di tempat menyimpan barang mereka kemarin. 46. Tetapi mereka terkejut, sebab semua bawaan mereka sudah tidak ada. 47. Kata kakaknya,

complaining in anger at his younger brother, they suddenly heard the voice of the giant coming toward their shelter, saying, "I eat what is cooked. I eat those who cook." 39. The younger brother was very frightened and he quickly covered himself up. 40. The older brother reached for the demon protection medicine in his pocket but only a tiny bit remained. 41. He immediately chewed it and spit it at the face of the giant who was eating the meat that they had dried. 42. So the giant screamed and fled, but that night they could not sleep. 43. At dawn, they made preparations and left. 44. The older brother said, "It is best if we use torches so that we can quickly leave this place because I am afraid the giant will return.

45. A while later, they arrived at the place where they had stored their things the day before. 46. However they were surprised to find that all their things were gone. 47. The older brother

tapekiri, meangkamoke
holiga, bona datike
nalambi topeande."

48. Peangkanda mpuumi
tontaliadi ide, agayana
bara manihe limba bulu
haogu, rahadimi wotu
topeande manguli;
"Pegiana!, Pegiana!"
49. Karahadina wotu ide
liu-liuhe melangka.
50. Hai topeande iti
kalalaoa hungku irihira.
51. Anti kamagasinda
wori melangka, lembamohe
i wuntu boea, hai
kasaliu rapelaeha tauna
au ara i lalu boea.
52. Hangko indo mesulemi
topeande iti i lalu
pandulu.



"Tidak usah kita pikirkan itu. Lebih baik kita cepat berangkat sebelum raksasa itu datang."

48. Kakak beradik ini pun berangkat, tetapi sebelum melewati gunung, mereka pun mendengar suara raksasa berkata, "Tunggu saya! Tunggu saya!" 49. Setelah mereka mendengar suara itu, mereka langsung berlari. 50. Dan raksasa itu makin lama makin dekat dengan mereka. 51. Tetapi karena cepatnya mereka berlari, tiba-tiba mereka di ujung kampung dan langsung mereka ditolong oleh orang banyak. 52. Sesudah itu pulanglah raksasa itu ke hutan.

said, "Let's not worry about it. It is best if we leave quickly before the giant comes."

48. The two brothers left, but before they had crossed the mountain, they heard the voice of the giant, saying, "Wait for me! Wait for me!" 49. When they heard this voice, they immediately began running. 50. But the giant gradually began to catch up with them. 51. But because they were fast runners, they arrived at the edge of the village and were immediately helped by many people there. 52. Then the giant returned to the forest.



10. TOPEONTA

Inana Pondi

Januari 1990

1. Arahe to hamboko
au moanahe towawine hai
maidahe i hambua bónde.
2. I hambua tempo
mosusahe i boea. 3. Alo
posusa iti inana hai
umana mobabehihe
pekakio mowadi ende i
boea i sou howa.
4. Ina padumohe inana
hai umana lao moende i
boea, mololitami anana
nauli, "Indemona iko,
ina."

5. Mehana inana
nauli, "Haduduamu?"

6. Mehana anangkoi,
"Bara moapa, ina."

7. Pane nauli mbuli
inana, "Ane nodo
indemoko hai inee mpuuko
mendandaulu hangko i
sou ide ba paduko
karao."

8. Mehana anana, "Io,
ina."

9. Karapalehina
mpuumi iti ananda, laohe
moende i boea i sou

10. MANUSIA PEMAKAN ORANG

Mama Pondi

Januari 1990

1. Ada sepasang suami-isteri mempunyai seorang anak perempuan, dan mereka tinggal di kebun. 2. Pada suatu waktu ada pesta di kampung. 3. Pada hari pelaksanaan pesta tersebut ayah dan ibunya membuat undangan bermain tarian "ende" di balai desa. 4. Pada waktu ayah dan ibunya akan pergi ke kampung bermain tarian "ende", maka anak mereka berkata, "Saya di sini saja, bu."

5. Jawab ibunya, "Kau sendirian?"

6. Jawab anak itu, "Tidak apa-apa, bu."

7. Kemudian ibunya berkata lagi, "Kalau begitu biarlah kau di sini tetapi janganlah kau turun dari rumah atau pergi jauh-jauh."

8. Jawab anaknya, "Ya, bu."

9. Maka anak itu pun mereka tinggalkan, dan mereka pergi ke kampung

10. THE CANNIBALS

Mama Pondi

January 1990

1. There was a married couple who had a daughter and they lived out near their fields. 2. On a certain day there was a big celebration in the village. 3. On the day of the celebration, the father and mother made invitations for the "ende" dances at the town hall. 4. When the father and mother went to the village to join in the "ende" dances, their daughter said, "I will just stay here, mom."

5. Her mother replied, "All by yourself?"

6. The child answered, "It doesn't matter, mom."

7. Then her mother said to her, "OK, you may stay here, but you must not leave the house or go far from here."

8. The child answered, "Yes, mother."

9. Then they left their daughter and went into the village to join

howa.

10. Mahaemohe inana
hai umana padu, nahadi
topekakio manguli
"Maimoko kiala
ide ide." 11. Nabuhu
inaona inana au mekakio,
mehana nauli, "Kuuli
pae lohena lao moende."



12. Mehana mai iti au
mekakio inona, "Inamu
hai umamu kuisami
kalaonda mowadi ende i
boea i sou howa, agayana
iko ide topeontana. Ane
barako mai mendaulu,
kuandeko deade."

13. Kaindonami iti
anangkoi naapekiri
naande mpuuna pae,
kamearonami iti
anangkoi inona hangko i
paturuana hai lao
mampeita tauna i tampo.
14. Nauli topeonta,
"Maimoko mesawimoko mai
i bengongku."

15. Mehana iti
anangkoi nauli, "Hai
iumbamoke lao?"

16. Nauli mbuli
topeonta, "Mai peamoko."

17. Nauli anangkoi,
"Ane nodo kuala hampai
olou bana bula."

untuk menari di balai desa.

10. Setelah lama ayah dan ibunya pergi, ia mendengar seorang yang memanggilnya mengatakan, "Kami datang mengambilmu sekarang." 11. Ia mengira ibunya yang memanggil, maka ia menyahut, "Saya sudah katakan tadi saya tidak suka pergi menari 'ende'."

12. Yang memanggil tadi menjawab, "Ayah dan ibunmu saya tahu ada di kampung main tarian 'ende' di balai desa tetapi saya ini adalah pemakan orang. Kalau kau tidak mau turun, saya akan memakanmu."

13. Oleh karena anak itu takut akan dimakan orang tersebut, maka ia bangun dan pergi melihat orang yang ada di bawah. 14. Kata pemakan orang itu, "Marilah dan naiklah di punggungku."

15. Sahut anak itu, "Ke mana kita pergi?"

16. Kata pemakan orang, "Ikut sajalah."

17. Kata anak itu, "Kalau begitu saya ambil kain putih itu dulu."

the "ende" dances at the town hall.

10. After her father and mother had been gone for quite a while, she heard someone call for her saying, "We have come to take you with us now." 11. She thought it was her mother calling, so she answered, "I already told you that I do not want to go dance the 'ende'".

12. The same one who called her earlier replied, "I know your father and mother are in the village joining the 'ende' dances at the town hall, but I am a cannibal. If you do not come down, I will eat you."

13. Because the child was afraid of being eaten, she got up and went to see the person who was standing on the ground. 14. The cannibal said, "Come and get on my back."

15. The child answered, "Where are we going?"

16. The cannibal said, "You just come."

17. The child said, "In that case, let me get my white cloth



18. Naalami anangkoi iti
bana bula hai gundi,
mengkahemi i bengona
topeonta, pane laomohe.
19. I polumaonda iti
anangkoi mogundi-gundi
bana au bula
nahawu-hawu i rara bona
raisa pea inana
mampetampa deade.

20. Nauli topeonta,
"Kehapimi nupanuiti
barako ina raisa inamu
mopetampa."

21. I lalu polumaonda
ide ara bahangkia lapina
bulu raliu teduumohe i
hambua pada, indo
napekunemi iti anangkoi,
"Iumbamoke hou?"

22.. Mehana topeonta
nauli, "Indehoumoke.
Nupehadingi rai womia."
23. Hangko i padahe
bahangkia mani lapina
bulu raliu, hangko
hawehe i paida topeonta.
24. Hawemohe i souna
topeonta, mendaulumi
anangkoi iti, hai naita
sou mahile hai bosahe
tauna inditi.

25. Bara mahae hangko
i pendauluna iti, maimi
inana topeonta hai

18. Anak tersebut mengambil kain putih dan gunting, ia pun naik ke punggungnya, kemudian mereka pergi. 19. Dalam perjalanan mereka, anak itu menggunting kain putih dan menghamburkannya di jalan supaya ibunya dapat melihat jejak mereka nanti.

20. Pemakan orang itu berkata, "Meskipun kau buat begitu, tidak mungkin ibumu bisa mengikuti jejak kita."

21. Dalam perjalanan ini mereka melewati beberapa deretan gunung, dan mereka pun tiba pada sebuah padang, dan anak itu bertanya, "Ke mana lagi kita akan pergi?"

22. Jawab pemakan orang itu, "Kita ke sana. Nantilah kau rasa." 23. Dari padang itu masih beberapa deretan gunung yang mereka lewati, barulah mereka tiba di tempatnya pemakan orang itu.

24. Setelah mereka tiba di rumah si pemakan orang, anak itu turun dan ia melihat sebuah rumah yang besar yang dihuni banyak orang.

25. Tak lama kemudian, datanglah ibu pemakan orang itu dan

first." 18. When the child had picked up some white cloth and scissors, she climbed on his back, and then they left. 19. During their journey, the child cut off pieces of cloth and scattered them on the trail so that her mother would find their trail later.

20. The cannibal said, "You can do that, but there is no way your mother will be able to follow our trail."

21. During their journey they went past a number of mountain ranges and then arrived at a certain prairie, and the child asked, "Where will we go from here?"

22. The cannibal answered, "We are going over there. Later you will see it." 23. From that prairie, they passed by several mountain ranges before arriving at the home of the cannibals. 24. When they arrived at the home of the cannibals, the child got down and saw a large house occupied by many people.

25. A short time later, when the cannibal's mother



liu-liu napekune i
anana, "To iumbari mai
iti nuanti?"

26. Mehana anana
nauli, "Karao mai dide.
Inana hai umana lao
moende mewali kuwahaha
mai."

27. Inditi mololitami
iti topeonta irinana,
"Ide anangkoi ina
tapaande maroa-roa woya
bona maroho."

28. Kaindonami
rapetunua manu hai
hinangkana rawei
naande. 29. Mahilemi
naulimi iti topeonta,
"Tapapatemti."



30. Mehana iti
anangkoi nauli, "Idotona
wei mai niantia inde,
bona nipapatena hai
tapanouumba pae lawi
nodomi. Hai ane maroa
laona hampai membahoi
hai ineena nipeita."

31. Tangana membahoi,
moita mai tauna hangko i
hambali owai, hai tauna
iti mololita nauli,
"Mesuleko deade diti
laomoko rapapate
topeontahé dora."

segera ia bertanya kepada anaknya, "Orang dari mana yang kau bawa ini?"

26. Jawab anaknya, "Dari jauh. Ayah dan ibunya pergi main tarian 'ende', jadi saya mengajak ia kemari."

27. Kemudian ia berkata kepada ibunya, "Anak ini kita beri makan baik-baik supaya akan menjadi besar."

28. Setelah itu mereka memotong ayam untuk dimakannya dan banyak lagi yang diberi untuk dimakannya.

29. Pada waktu anak itu sudah besar, pemakan orang itu berkata, "Kita bunuh saja."

30. Jawab anak itu, "Ini rupanya maksud kamu membawa saya ke sini untuk dibunuh tetapi apa boleh buat, sebab sudah demikian. Dan sebaiknya saya pergi dulu mencuci muka dan jangan kamu lihat."

31. Sementara ia mencuci muka, ia melihat seseorang dari seberang sungai, dan orang itu berkata, "Bila engkau pulang sebentar, pemakan orang itu akan membunuhmu."

arrived, she immediately asked about the child, saying, "Where did you find this child?"

26. Her son answered, "From far away. Her father and mother left her and went to join the 'ende' dances, so I invited her to come here."

27. Then the cannibal said to his mother, "Let's give this child some good food so that she will become big."

28. After that they prepared some chicken for her and fed her many other good foods.

29. When the child was big, the cannibals said, "Let's kill her now."

30. The child responded, "I know that you brought me here to kill me but what can I do. Its just the way things are. However it would be nice if you let me go alone and wash my face, and please don't come and watch me."

31. While she was washing her face, she saw a man on the other side of the river and he said to her, "If you return in a moment, you will be killed by the cannibals."



32. Mehana anangkoi
nauli, "Io tapanouumba
pae, lawi mahilemona
irihiira."

33. Nauli tauna iti,
"Ane iko, ineemoko
mesule."

34. Nauli iti
anangkoi, "Iumbana pae
lao barana ralambi
deade?"

35. Mololita iti
tauna inona,
"Mengkahemoko inde i
bengongku."

36. Kawetana anangkoi
iti i hambali owai,
mengkahe anangkoi iti i
bengona moisaumohé
owai.

37. Karaomi
polumaonda hawemohe i
souna tauna au moanti
inona. 38. Nauli tauna
iti, "Paneko kupanode
lawi barangkai
mepakarugi dide.
Nuitamohe itihou
anangkoi, hai iti oyo
mahilemoko hai ane
maroa oyo mewalimoko
towawinengku."

39. Nauli iti
anangkoi, "Lohena ane
nodo."

40. Mehana iti tauna,
"Ane maiko rakulele
topeonta hai noumba."

32. Jawab anak itu,
"Ya, apa boleh buat,
sebab saya sudah besar
dipelihara mereka."

33. Kata orang itu,
"Menurut saya, tak
usahalah kau pulang."

34. Kata anak itu,
"Ke mana saya harus
pergi supaya mereka
tidak menemuiku?"

35. Kata orang itu,
"Naiklah ke punggungku."
36. Setibanya anak itu
di seberang, lalu ia
naik ke punggung orang
itu, dan mereka pun
pergi menyusuri sungai.

37. Setelah jauh
dalam perjalanan mereka,
tiba-tiba mereka di rumah
orang yang membawanya.

38. Orang itu berkata,
"Saya perlakukan kau
begini sebab kami bukan
orang jahat. Kau lihat
anak-anak itu dan kau
sudah besar sebaiknya
kau kujadikan istriku."

39. Anak itu berkata,
"Kalau begitu, saya
tidak mau."

40. Jawab orang itu,
"Bagaimana kalau kau
dikejar pemakan orang?"

32. The child
answered, "Yes, but what
can I do, because they
have raised me and now I
am big."

33. The man answered,
"In my opinion, there is
no need for you to
return."

34. Then the child
said, "Where can I go
that they will not find
me?"

35. The man said,
"Climb up on my back."

36. After the child
crossed the river, she
climbed on the back of
the man, and they left
following the river.

37. After they had
gone a ways, they
arrived at the house of
the man who had carried
her. 38. The man said,
"I did this for you
because I am not an
evil person. Look at
those children over
there, but you are grown
now, so it would be good
for me to make you my
wife."

39. The child
answered, "But I really
don't want that."

40. The man
responded, "How will it
be for you if you are
chased by the
cannibals?"



41. Nauli iti
anangkoi, "Idopi pae."

42. Nauli iti tauna
inona "Hangangaa oyo
mewaliko towawinengku.",
hai mau mpuumi iti
anangkoi.

43. Hambengia hai
hangaloa rahahaokimi
topeonta iti anangkoi.

44. Bara mahae hawe iti
topeonta mai mampetampa
iti anangkoi, hai
liu-liu napekune, "Ara
mai nianti-anti anangkoi
inde?"

45. Mehana iti tauna,
"Barangkai lao-lao mai
inditira." 46. Mole
bara naisa iti anangkoi
olouto ratuko i lalu
bandala hai mampehadingi
topeonta mololita.

47. Nauli topeonta,
"Ba iumba-iumba inde
hou, hai ane nodo, ora
inana lao mai kiala
deade kaindi."

48. Inana anangkoi
iti raisami kaina hawena
topeonta i sounda deade
kaindi. 49. Indo
mololomohé alenda hai
ratoe i wumbu, hai
lanta sounda rangihi
patana rapotoengi
torobumbu.

41. Kata anak itu,
"Biar sajalah."

42. Kata orang itu,
"Kau harus kujadikan
istri.", dan akhirnya
anak itu setuju.

43. Sehari semalam
pemakan manusia mencari
anak itu. 44. Tidak
lama kemudian tibalah
pemakan orang mencari
anak itu di rumah
mereka, dan langsung ia
bertanya, "Adakah kamu
membawa seorang anak ke
sini?"

45. Jawab orang itu,
"Kami tidak pernah pergi
ke tempatmu."

46. Padahal ia tak
mengetahui bahwa anak
itu mereka sembunyikan
di dalam kas dan anak
itu mendengar kata-kata
pemakan orang itu.

47. Kata pemakan
orang itu, "Ke mana dia?
Kalau begitu sebentar
malam kami akan
mengambil ibunya di
rumah mereka."

48. Ibu anak itu
sudah mengetahui akan
tibanya pemakan orang di
rumahnya pada malam itu.

49. Maka mereka
menggulung tikar mereka
dan menggantungkannya di
bumbungan, dan lantai
rumah, mereka keluarkan
di tempat penggantungan

41. The child
answered, "So let it
be."

42. Then the man
said, "You must become
my wife." and at last
the child agreed.

43. Night and day,
the cannibals searched
for the child. 44. A
while later, a cannibal
arrived at their house
looking for the child
and he immediately
asked, "Did you bring a
child here?"

45. The man answered,
"We have never gone to
your place."

46. However the cannibal
did not know was that
the child was hiding
inside a chest and could
hear everything that was
being said.

47. Then the cannibal
said, "Where did she go?
Anyway it doesn't
matter. Tonight we will
go get her mother at
their house."

48. That night, the
mother already knew that
the cannibal would be
arriving at their house.
49. Therefore they
rolled up their mat and
hung it from the rafters
and then they removed
the floor of their house
at the place where the

50. Bara mpuu
bila bila hawemi iti
topeonta hai liu-liu
melempo hangko i
torobumbu. 51. Bara
naisa iti au rapotoengi
torobumbunda rapotangi
paroso. 52. Bara mahae
melumpami to Peonta
inona liu-liu kana
paroso hai rabata-bata
hawe mate.



kelambu.

50. Maka tibalah pemakan orang itu dan langsung ia menuju kelambu. 51. Tidak diketahuinya ranjau dari bambu sudah dipasang di bawah kelambu itu. 52. Tak lama kemudian pemakan orang itu langsung melompat masuk dan terkena ranjau dan segera mereka potong hingga mati.

mosquito net hung.

50. When the cannibal arrived, he immediately headed toward the mosquito net. 51. He did not know that a bamboo trap had been set for him below the mosquito net. 52. Then the cannibal jumped into the mosquito net, fell into the trap, and they quickly killed him by cutting him to pieces.



SIL Library Davao



4 5 5 8 P A L

499.2242Na66/Sa Lolita Centera Rakyat