The following story is in the Tonsea language of Minahasa, North Sulawesi. The story was related by Mr. Christian L. Lewan from the village of Kauditan in the east of the Tonsea region. Although a few Tonsea texts were published last century they were from the western dialect and nothing from the eastern dialect has previously appeared. A word-for-word translation accompanies the text and a free translation into English follows.

The story describes the origin of the bird called by the Tonseans kokokuk because of its call. In the story a young boy, Sumuruk, grieves over his lost rooster, which has been cocked by his parents to feed the 'mapalus' workers. 'Mapalus' is a Minahasian custom whereby a group of landholders join together to work each member's fields in turn at planting and harvest time. Each person is obliged to feed the other members of the group while they work his land. Since Sumuruk's parents are out of provisions they decide to kill his pet rooster to feed the workers. Seeking his rooster Sumuruk cries si kogkoq, which is rendered in the free translation as "my rooster, my rooster." Kogkoq actually means "fowl, chicken" and although it usually refers to a hen it here denotes the rooster, being a reduction of kogkoq. The particle si is the animate noun marker and enclitic -ku is the possessive "my". Eventually Sumuruk turns into a bird and his cry si kogkoq changes to the bird's call kokokuk.

Some explanation of the word-for-word translation is required. An attempt has been made to give a meaning for each word but obviously some glosses are only rough approximations. A few particles are not translatable. The most frequent of these are si marking singular animate nouns, and ge marking plural animate nouns. When a Tonsea word contains a number of morphemes which are separately translatable or when one morpheme must be translated by more than one English word then the English words are linked by hyphens. Verbs in Tonsea are morphologically complex and although markers of tense and aspect are not indicated they are reflected in the free translation. Verb reduplication, indicating continuation or repetition of action, is indicated by repetition of the English gloss. Object and referent focus verbs are translated by English passives.

No punctuation is provided for the Tonsea text except that direct speech is placed in quotation marks. Each Tonsea sentence is separately numbered and the same number is used for the English translation although this sometimes requires more than one sentence.

1 umpuqa puqa runaë nenaqan kindqe se' previous previous very there-was it-is-said

2 duan saqawu mekegaran tanad wo si dumpoq two one-kitchen have-name Tanad and Dumpoq

3 mekarinteq sëra si esa kampë tuama ngunaramanea have-child they one just male named-by-them

4 se' teranak yaqay nenaqan si kogkoq dakaq family this have fowl male

5 si kogkoq dakaq tiqi wanga rumae' nu fowl male that beautiful very because

6 si dakaq yaqay rendemen rumae'nae ni teleokiq rooster this loved exceedingly by young-boy

7 niqturno sia karetukan rumae'nae ni teleokiq thus he loved exceedingly by young-boy
sumuruk tiqi
Sumuruk that

8 unusud mapolona minatekel woqndo kampé
every-time wake sleep morning only
runae maqan sia makisuq kampé meren pewéewéé
very although he rub just eyes directly
si koqkoq tiqi si pengélekena akad sia
fowl that sought-by-him until he
kélékena
found-by-him

9 sia kinélekanamo rawakenamo sia wo sia
he found-by-him embraced-by-him he and he
pakanena untéindé kéapa kan kéapa nuwi kayu
fed-by-him corn or rice or cassava
tinoktok rininterintek wo doud elepen
chopped fine-fine and water drink

10 sa sia wessumo sia, rawakenamo sumoup wo
if he satisfied he embraced-by-him again and
sia pemóméosena wo ipapurépuréngkéyäna
he, stroke-stroked-by-him and danced-with-by-him
wo penarenarendemana wo penioniongana
and talk-talked-to-by-him and kiss-kissed-by-him

1 sa sia sensogmo melélélong karía ni dakaq tiqi
if he enough play-play with rooster that
taré sia ipidóqna wo taré sia mangé
just he released-by-him and just he go
luméong karía né rintéq né káréndé
play with children of neighbours
sé kaléongna
playmates-his

2 witu melélélongnéra sanalian sia mécän narem
at play-play-their after-a-while he feel hungry
kéapa marelóqmo taré sia mawíri ki wálénerá
or thirsty just he return to house-their
mangé kumam gan go eat

3 sia minakasuyadu mangémo mengélel koqkoqna
he eat-finish go search fowl-his
dakaq tiqi
male that

4 sia kinélekanamo rawakenamo kasigna sia wo
he found-by-him embraced-by-him again he and
pakanena wo pelélélongéna
fed-by-him and play-played-with-by-him

témumoangé umepapayangena unusud nendo
thus work-his every day
potoqna si koqkoq dakaq tiqi si talos
short fowl male that exceeding
rendemená lumébée sé kalo kaléongna
loved-by-him friends play-mates-his
wo makasaqenga si memana wo si pepana
and one-day mother-his and father-his
angéano né mapalus mangé maqayug umamanéra
come-to by workers go work field-their
mangé tumudaq kan
go plant rice
unuSuma tiqi déci talos douq wo mblénéra yo toro
tfield that not too far with house-their about
tedu natus dedååsen douq numa tiqi wo
three hundred pace far field that with
mblénéra house-their

19 yo koudit nendo tiqi séra angéan né mapalus
chance day that they come-to by workers
kinaperaqan déqimo si wadun pégén maqan
dried-out not provisions eat even
teri déqimo siapa
small-fish not anything

20 niquumo séra si memana wo si pepana ni
thus they mother-his and father-his of
sumuruk yaqay maqesazéqagan sa kuramo mengélék
Sumuruk this come-together if how get
nepégén né mapalus minangé wia nésra së tow
food of workers come to them people
dima
tfive

21 witu séra maqesazéqagan koudit si teloiiq
when they come-together chance young-boy
sumuruk yaqay déqi witu minangémo luméong karía
Sumuruk this not there gone play with
né kalona
friends-his

22 nu si teloiiq déqi déqi witu kumugasayo
because young-boy that not there say
si pepana wia si memana 'kura inaqna sa
father-his to mother-his how mother if
si koqkoq dakaq tiqi si epéqénta'
foawl male this eaten-by-us
23 sumawate' si naqna 'si koo wetaq io'
reply mother-his it is up to you

24 tumarendemé sumoop si pepana 'yoo sa téntu
say further father-his well if so
si koqoq dakaq tiqi si éndonta wo pégén
fowl male that taken-by-us and eaten
nu déqimo si gigion epeqén'
because not else eaten

25 déqimo dinambooboqéné ungginenanqéné
not made-long-long-by-them thoughts-their
pewééwéé minangé ingqaqan ni pepana si koqoq
direct go caught by father-his fowl
dakaq tiqi wo sia rataqna
wo male that and he throat-cut-by-him and
daqonqéné manuqal pégén
cooked-by-them become food

26 déqi ketaqna si sumuruk rintóqéné tiqi sa
not known by Samuruk child-their that that
si koqoq dakaq rendema tiqi rinaqamwáro
fowl male loved-by-him that throat-cut-by-them
siniwéné wo pégén
prepared-by-them and made-food

27 umbudwud ni koqoq tiqi nang'ídomboq ni pepana feathers of fowl that taken-thrown by father-his
aki sendii unqinalé na put padomboqan 'noo
at corner yard-their at place-throw rubbish

28 makaqatqangé sêra ewanéramo ungkanen yaqay
finish-cook they carried-by-them food this
aki uma niqan né mabalus tiqi
at field where there were workers that

29 kéwwanéralo aki uma ni matogodo si endo
on-their-arrival at field because stand-up sun
pewééwéé tewaané sê mabalus tiqi wo sêra
called-by-them workers that and they
kumaamo marengan
eat together

30 íkaéndomolalo si sumuruk yaqay nu sia
take-again Sumuruk this because he
maaremo sia mawuri aki wálénéra mangle kumaan
hungry he return to house-their go eat

31 taqan kéwwanéralo aki wálé élekena déqi
but on-their-arrival at house seen-by-him not
stiapa tow aki wálé si memana wo
any person at house mother-his and

32 dógkan uré kegenanganamo séra inangéan né
not long remembered-by-him they come-to by
maipalus aki umanéra niqtoqo si maqendó
workers to field-their thus he decide
tumundu aki uma
follow to field

33 naotéctémo sia maqangé ki uma kegenangan
prepared be go to field remembered-by-him
kasiqna si koqoqna
again fowl-his

34 niqtoqo sia pengélekana
thus he sought-by-him

35 taqan wayamokan pingenélekana wo
but everywhere looked-by-him and
pengerengerekena déqimo kéilekena si koqoq tiqi
called-by-him not found-by-him fowl that

36 taqan déqi sentoq sia mepengélek medipudíput
but not stop he seek go-around-around
ungkintalnéra
yard-their

37 urémo sia mapengélek katoromolako sia aki sendii
long he search until he at corner
ngkinalnéra witu padomboqané 'noo
yard-their where place-throw-their rubbish

38 witumo sia wo mélek umbudwud ni koqoq bürük
there he and see feathers of fowl dappled
pervundangan tiqi
reddish that

39 witu roto naténa koqambo 'tantumo umbudwud
at inside heart-his said-by-him certain feathers
yaqay bududo ni koqoqoku'
this feathers of fowl-my

40 witumo sia mulayo meméq wo medakudukut
then he begin cry and utter-utter
'si koqoqoku si koqoqoku si koqoqoku'
fool-my fowl-my fowl-my

41 witu mengaméngaméqma sia kumélang matutud matoro
when cry-cry-his he walk follow towards
aki umanéra wo déqi mentoq mengaméngaméq wo
to field-their and not stop cry-cry and
medakudukutam 'si koqoqoku si koqoqoku samo
utter-utter fowl-my fowl-my where
si koŋkoŋku si koŋkoŋku
fowl-ny fowl-ny

42 niŋuman umpemurumurina wo sia thus repeat-repeated-by-him and he
mawiamolako aki umanéra arrive at field-their

43 kéfwianalako mémo sungkuden ni memana wo on-his-arrival come met by mother-his and
ni pepana sia wo sia diwaganéra 'taqan ko by father-his he and he asked-by-them why you
maaméq' cry

44 wo pengenongenweméra sia taqan soqo then sooth-soothed-by-them he but not-want
sumawat sia wo mengaméngaméngaméman answer he and cry-cry

45 enowen ni memana sia ungkuman taqan kasa coaxed by mother-his he eat but very
soqo maqan ungkuman not-want even eat

46 sumawat sia soqo unsawatna maméq wo answer he not-want answer-his cry and
medakudakutman 'si koŋkoŋku same si koŋkoŋku utter-utter fowl-ny where fowl-ny
si koŋkoŋku' fowl-ny

17 kiok si memana maragoso udéq minéngano pity mother-his fall tears feel
sumalagmo do-wrong

18 si inaq wo si rintéq marswakanokan wo mother and child embrace-each-other and
mengaméngaméq cry-cry

9 si inaq mengaméq wo mengenongenow si rintéq mother cry and cowx-coax child
mengaméq wo medakudakut 'si koŋkoŋku si koŋkoŋku cry and utter-utter fowl-ny fowl-ny
samo si koŋkoŋku si koŋkoŋku where fowl-ny fowl-ny

9 nu uréqmo rumé si rintéq yaqay because long very child this
mengaméngaméq akad kimunuto umberena tééntumo cry-cry until swell eyes-his thus

si memana maqan si pepana yaqay mulayo mother-his even father-his this begin
maragos oduénima fall tears-his

51 kéfïndomolako sé mapalus tigí terangenéra maqan return workers that heard-by-them even
si mama si sumuruk maméqmo séra mentooqé mother of Sumuruk cry they stop
mapaqyang wo méi aki terung work and come to shack

52 méi méqleq si mama wo si rintéq yaqay come see mother and child this
mengaméngaméq maqan taréé si pepana cry-cry even just father-his
merarágoragokan uduéq fall-fall tears

53 se mapalus yaqay méqlekané sé seneteranak workers this see whole-family
yaqay mengaméngaméq this cry-cry

54 nu séra nenaqan né èlwa wewépré pewééwé because they have two women direct
tumundui maméq follow cry

55 éléken né tuama tedu karianéra mapalus seen by men three companion-their work-together
yaqay séra wayamo maméq maqan séra tumundui this they all cry even they follow
maméq sedang déqi kutuóquméra nepa umpaaméq cry while not-known-by-them what cried-about
né seneteranak yaqay by family this

56 meneranerumgman si sumuruk medakudakut hear-hear-only Sumuruk utter-utter
'si koŋkoŋku samé si koŋkoŋku si koŋkoŋku' fowl-ny where fowl-ny fowl-ny

57 witu mbayanéra maaméq tigí tangkompoq while all-of-them cry that startled
mbayanéra méleq si sumuruk yaqay minalaéngo all-of-them see Sumuruk this become-different
mulayo patowan wudwud unawakna begin grown-on feathers body-his

58 kaélekan rumé mé si déqi dimambung maqan visible very that he not clothed even
kaqvet déqimo witu ngkatuamaqana
loin-cloth no-longer at manliness-his

tetengaqan wo déqi mentoq si toqaqas yagay
betel-preparation and not stop shaman this
mamutumutung
chant-chant

66 taqan déqi kineingkagenéra sia taqan simendowolako
but not caught-by-them he but fly
witu ntuqad ngkepaya mawuqwmo mekaraiékamokan
in tree paw paw fruiting go-higher-he

67 si toqaqas yagay déqi mentoq mamutumutung wo
shaman this not stop chant-chant and
déqi mentoq masawangan untetengaqan wo
not stop offer-offer betel-preparation and
memalamalad denga boys
hold-up-palms him

68 déqikan uré tuqa si tetéléwen tiqi sumuwamo
not long indeed bird this swoop
wia naséra merémorémong wo tumekaqé witu mpalad
fly to them gather and perch at palm

degen ni tonaqas
hand of shaman

69 taqan taré déqi kampé kineingqakaqana sia sia
but just before caught-by-him he he
sumendowolako aki ntuqad selaa wo rakék
fly to tree big and high

70 untuqad tiqi rumakék runaé wo witu mulayo sia
tree that high very and there begin he
kumokuk 'si koqkoqku si koqkoqku si koqkoqku'
crow fowl-my fowl-my fowl-my

71 nendo tiqi rapamo runaé toromo tuminting pitu
day that dark very about o’clock seven

wo senewengi tiqi sia déqi mentoq mengokungokuk
and whole-night that he not stop crow-crow

'kokoluk kokoluk kokoluk'
kokoluk kokoluk kokoluk

72 yo si memana wo si pepana déqi mentoq
mother-his and father-his not stop
mengaméngaméq wo menewanewa ‘sumuruk o
cry-cry and call-call
Samuruk

73 pasawatenmané ni sumuruk si minawadyo kokoluk
replied by Samuruk change kokoluk
ungkukuna 'kokoluk kokoluk'
crow-his kokoluk kokoluk
Long, long ago, it is said, there was a married couple named Tanod and Dampo.

They had just one child, a boy, whom they named Sumuruk.

At the time (of the story) he was just four years old.

This family had a pet rooster, just a single one.

The rooster was very beautiful because its feathers were speckled and reddish. It was also very tame.

The boy loved this rooster very much because, first, it had beautiful feathers; secondly, it was very tame and thirdly, it crowed continuously night and day.

Because of these things the boy Sumuruk felt great affection for the rooster.

Whenever he woke up in the morning, even while he was still rubbing his eyes, he would go straight away to search for the rooster until he had found it.

When he had found it he would embrace it and feed it corn or rice or cassava, chopped up finely, with water to drink.

When it had eaten its fill he would embrace it again and stroke it and dance about with it and talk to it and kiss it.

Only when he had had enough of playing with the rooster would he release it and go to play with his play-mates, the children of the neighbours.

After playing for a while, if he felt hungry or thirsty, he would go home to eat.

When he had finished eating he would go searching for
his rooster again.

14 When he had found it he would embrace it again and feed it and play with it.

15 This is what he did every day.

16 In short, he loved his rooster very much, more even than he loved his play-mates.

17 One day it was the turn of his mother and father to receive the cooperative workers, who were to come and plant their field with rice.

18 The field was not far from their house, just about three hundred paces away.

19 It so happened that on the day they were to receive the cooperative workers they were completely out of provisions; there was nothing at all to eat, not even small fish.

20 Therefore Sumuruk's parents discussed means of obtaining food for the people, five in all, who were coming to work for them.

21 By chance, while they were having their discussion, Sumuruk was not there; he had gone to play with his friends.

22 Because the boy was not there his father said to his mother "How would it be, mother, if we eat that rooster?"

23 His mother replied "It's up to you."

24 His father said further "Well, if so, we will kill the rooster and eat it because we have nothing else to eat."

25 They did not ponder on the matter further but his father immediately went and caught the rooster. Then he slit its throat and they cooked it for food.

26 Their child, Sumuruk, did not know that they had killed his beloved rooster and prepared it for food.

27 His father took its feathers and threw them in the corner of the yard on the rubbish heap.

28 After they had finished cooking they took the food to the field where the workers were.

29 Because it was already mid-day when they arrive at the field they immediately called the workers and they ate together.

30 As for Sumuruk, because he was hungry he returned home to eat.

31 But when he arrived home he saw there was no one in the house; his mother and father were not there.

32 Before long he remembered that it was their turn to receive the cooperative workers, so he decided to follow them to the field.

33 He was about to set off when he remembered his rooster.

34 Straight away he began to search for it.

35 But although he searched everywhere and called and called he could not find the rooster.

36 But he didn't stop and kept going around and around in their yard searching for it.

37 After searching for a long time he arrived at the corner of the yard where they threw the rubbish.

38 When he got there he saw the reddish speckled feathers of the rooster.

39 He thought "These are certainly the feathers of my rooster."

40 At once he began to cry and call out "My rooster, my rooster, my rooster."

41 As he cried he set off on the road which led to their field. He cried continually and called out "My rooster, my rooster, where is my rooster, my rooster."

42 He just kept repeating this and nothing else until he arrived at the field.

43 On his arrival his parents came to meet him and they asked "Why are you crying?"

44 Then they soothed him and coaxed him but he wouldn't answer and just cried and cried.

45 His mother urged him to eat but he didn't even want to eat.

46 He wouldn't answer; he just answered by crying and calling over and over "My rooster, where is my rooster, my rooster."

47 His poor mother, she began to weep because she felt she had done wrong.

48 Mother and child embraced each other and cried and cried.

49 The mother cried and soothed; the child cried and called "My rooster, my rooster, where is my rooster, my rooster ....."

50 Because the child cried and cried for such a long time his eyes became swollen and so too did his mother's. Even his father began to shed tears.

51 As for the workers, when they heard Sumuruk's mother crying they stopped working and came to the shack.

52 They came and saw that the mother and child were crying and that even the father was shedding tears.

53 They saw the whole family crying.

54 Because two of them were women they too immediately
began to cry.

55 When the three men who were working with them saw them all crying even they joined in although they didn't know what the family were crying about.

56 They just heard Sumuruk calling repeatedly "My rooster, where is my rooster, my rooster....."

57 While they were all crying they were astonished to see Sumuruk beginning to change; he was beginning to grow feathers on his body.

58 He was clearly not wearing clothes any longer, not even a loin cloth to cover his private parts.

59 They could see Sumuruk undergoing these changes.

60 One of the men, the eldest, said to them "Because he has changed like this one of us should hurry to the village and summon the shaman to make an offering of betel so that he will return to what he was."

61 Not long afterwards the one who had been sent arrived back at the place where this had happened together with the shaman.

62 When they arrived the shaman saw that the number of Sumuruk's feathers was increasing.

63 Therefore he immediately arranged the betel preparation and then he began to chant and offer the betel (to the gods).

64 But even while the shaman was arranging the betel preparation they observed Sumuruk begin to grow smaller. He became increasingly smaller and then he changed into a bird and perched on the fence of the garden hut.

65 When he perched on the fence they tried to catch him while the shaman offered the betel preparation and continued his incantation.

66 But they could not catch him and he flew up higher into a fruiting papaw tree.

67 The shaman ceaselessly chanted and offered the betel preparation and held up his hands in supplication.

68 Not long afterwards the bird flew down into the group and alighted in the palms of the shaman.

69 But before he could catch it the bird flew off into a big tall tree.

70 The tree was very high and there he began to crow "My rooster, my rooster, my rooster....."

71 By that time it was already very dark, it was about seven o'clock, and that whole night he did not stop crowing "Kokokuk, kokokuk, kokokuk....."

72 His mother and father cried and cried and continued to call "Oh Sumuruk, come boy we will return home."

73 Because he had changed into a kokokuk bird Sumuruk's only reply was to crow "Kokokuk, kokokuk....."

74 So they went and called two extra shamans so that there were now three shamans.

75 The three shamans assisted each other in offering the betel preparation and chanting their prayers until they had drawn on all their knowledge.

76 But the kokokuk bird just flew down among them but wouldn't alight in their outstretched hands.

77 This continued until daybreak. When it was daybreak the kokokuk would not crow any more.

78 When it was daylight the three shamans returned home.

79 But when it was night they returned again to offer the betel preparation. They went on for three nights in a row.

80 But the kokokuk did not change again into what it was before and to this day it has remained a bird.

81 Such is the story of the young boy Sumuruk who changed into a kokokuk bird.

82 The amazing thing about this kokokuk is that only once a year does it sing or crow its cry "Kokokuk, kokokuk ....."

83 And it only calls when it is time to plant rice in the fields, when the star cluster (Pleiades) is directly overhead at nightfall.

84 When it calls it does so continuously from seven o'clock at night until four o'clock when dawn is approaching.