Introduction to the story

The Rutung language is spoken in the western part of the island of Flores between Bajawa, a town which is part of the Ngada culture area, the sea to the north, including the village of Rutung, and it borders on the Manggarai language area. As far as I know, nothing has yet been published on this language. The story was translated into Indonesian by Paulinus Petor and rechecked by Casilla Rawen, both of Wangka. This story was recorded in December, 1975, when I visited the Rutung area and socialized with the people there. I hope that when the reader reads this story he or she can imagine the small 'rumah adat' or traditional house, made of sturdy wood and thatched with a resilient type of grass, in which the people of the village, young and old, gather to share betel nut as a sign of hospitality and to enjoy one of the oldest forms of human entertainment, story-telling. When the people of the village of Wangka sing, their voices are strong and harmonious, and music adds an additional flavor to the story, which unfortunately cannot be reproduced here.

Note on phonetic symbols used here

The transcription used here is not entirely phonemic, since I have tried to preserve as much as possible the actual way in which the language is spoken.

Vowels

[a] The line above the vowel indicates that it is pharyngealized. Pharyngealized vowels are phonemically distinct from non-pharyngealized vowels. Sometimes the pharyngealization of a vowel may be used to indicate stress, for example na- 'that' often only differs from na in that the former is more stressed than the latter.

[a'] This symbol represents a pharyngealized and diphthongized vowel. The vowel [a'] also occurs. The form with [a'] is often used to indicate the third person singular form of the verb. Consonants which follow a pharyngealized vowel often tend to have a swallowed quality. The syllabic consonants above may also be affected in this way.

[a][o] These symbols are used to represent diphthongs.

[e] This symbol is used to indicate the sound [e] which is an allophone of /o/ in this language.

[a] A colon after the vowel is used to indicate that the vowel is long. As far as I know, vowel length is not phonemic in this language. Stands for schwa.

Consonants

[mb] These symbols are used to represent [mb],[bd], [mg], which are sharply implosive consonants.

[ng] (The reader may notice that implosive voiced consonants occur in contrast with a prenasalized consonant series [mb], [md], [ng].

[ŋ] This is meant to represent a single consonant [ŋ].

[ŋ] Represents a velar, voiceless fricative.

[ŋ] Represents a bilabial fricative sound which an English speaker might at first perceive as being [v].

[ŋ] This symbol represents a glottal stop which does not appear to be phonemic in this language.

[m] A dot under a nasal consonant indicates that the consonant is syllabic. Such consonants often represent personal pronoun endings that reflect the subject of the sentence.

[ŋ] The raised consonant [k] is not clearly heard, but it is grammatically significant, since after [ŋ] it stresses the first person singular pronoun.

[ŋ] Stands for the trilled [r], but can simply be written [r] without the squiggle~. Stress

[\]/] Stress is phonemic, but is not significant for all words and is therefore not indicated for every word in the story. In general stress tends to fall on the second syllable of a word.

Syllable boundaries between vowels

[a, a] In most cases two adjacent vowels will be divided by a syllable boundary, which is indicated by a period. However, in the case of very frequently occurring words such as kia 'she, he' and miu 'you', which actually consist of two syllables, the syllable boundary has not been indicated.

Grammatical notes

1. Sentence types: The reader will notice that many sentences in the Rutung language begin with a verb or with a pronoun verb which could be translated into English as "by her (or him) it was done ...".

2. There are many particles in this language whose functions may be quite subtle or may overlap. These are simply glossed as pt. for particle. However, they are not to be interpreted as all being identical.

3. Personal pronoun endings: Many verbs, place words, adjectives and other expressions and with consonants
which and in some cases with vowels which represent
the personal pronouns. The most common forms of
these endings are as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-k</td>
<td>-t (inclusive) 'we'</td>
</tr>
<tr>
<td>-k₂ 'you'</td>
<td>-m (exclusive) 'we'</td>
</tr>
<tr>
<td>-v₁ 'he, she'</td>
<td>-m 'you'</td>
</tr>
<tr>
<td>-v₂</td>
<td>-s 'they'</td>
</tr>
</tbody>
</table>

These endings also seem to function as phrase markers,
since they often occur before a pause.

4. Direction words: Many directional words in Florenese
languages seem not to refer to the points of the com-
pass, but to concepts such as the relative height of the
two places referred to and to the position of places
with respect to the mountains and the sea. This also
seems to be true for the Rung language. The following
terms have usually been translated as 'there' in the
context of the story, but their actual meanings are as fol-
lows:

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TAMBILAWAN

nenge-nange' Tambi-Lawan.

(We will) tell the story of Tambi and Lawan. Lawan was

Lawan k'Engang, sa ta'u ata molas, zari lezo-lezo

name that one person person pretty then day RED

an attractive woman.

Every day

kia seor lako' tiku wa.e'. tiku wa.e' aza

di terus pergi ambil air ambil air di
she always go take water take water at
she went to fetch water.

(She fetched water

mata wa.e' ?deng manga le woko manga.
mata air mulai masih di kampung lama
source water start still in village old

while still in the old kampung/village.

woko zea' Ena na' kaing miu wilele nyo
kampung nama itu itu sangka kamu bahwa mau
village name that that think you that want
That was in village Zea. Did you (the listeners) think

woko' tango, tau sebarang? tiku aza tiwa
kampung nama saja sembarang timba di kolam
village name just at random fetch at pond
that it was in any old village? (She fetched water

1. aza ili - from a high place to one that
   is lower
2. lau le - from a high place to another
   high place which is relatively
   of greater altitude
3. lau - from a high place, such as the
   top of a hill, to another equally
   high place
4. lau - north
5. eta - south
6. ale - west
7. le - east

Cultural notes

1. In the story the reader will notice that the grandfether
   in line 360 calls his grandson by the term of address
   'grandfather'. This use of kin terms is quite common
   in Wangka.
2. In line 130 the visitors ask if the boar has cooked yet.
   This is a common greeting in Wangka and is like saying
   'hello'.

Ratum. kia lezo-lezo lako' tiku wa.e'.
Ratum di hari RED pergi ambil air
name she day RED go fetch water
from Ratum pord. Every day she went to fetch water,

zo sa wulan wail sa wulan.
akhirnya satu bulan lagi satu bulan yang berikut
finally one month again one month

from one month to the next.

mak kia le tiap-tiap hari noro tiku wa.e'? apakah dia pada tiap RED hari hanya timba air
Q-word she on every RED day only fetch water
(Listener:) Is that all she did every day, just fetch water?

pu.t suen ko wlaang tiku wa.e' kia ko teka-teka
tidak ahirnya sesuaih timba air dia kalau sampai RED
no finally after fetch water she then arrived RED
No. Finally after fetching water she arrived here (village

se le a'ta Zga.e' wi tana' "e, anak, mu
di sinil oleh orang tua yang tanya eh anak kamu
here by people old who ask eh child you
Zea) and her parents asked her: "Eh, child, what
ne, eng ku?du mdom le ku?du ko?" ["au,
sehingga begini ini-mu sebab apa apa oh
become like this-you because what oh
has happened to you?" [Among listeners: "Don't move
wa, i mose le one mal na, opet-opet ngelok kaki tangan bukan dalam dalam itu gerak-gerik semua foot hand not in this move all your hands and feet, you'll disturb the recording." (They
pa, na kali ago sia) sa wéngang na, kia sëma pa, i takdik itu hanya se-sudah itu dia juga tidak not that just after after that she also not think it's a video-tape.]) After that Lawan did not answer
talu kali kia ta mbe, ngg, pela kanang le jawab tambil dia juga tahu-nya bersetubuh selalu dari answer but she also know she intercourse always from her parents anymore, but she would have intercourse always with her husband the spirit of the spring. Finally just
lokan mata wa, e kanang na, sun ko na suami-nya mata air itu itu akhirnya itu husband-her source water that that finally that with her husband the spirit of the spring. Finally just
mi gEnak wulan, na kia sawo le sudah pas bulan waktu dia (di) tutup oleh already just full moon then she covered(ed) by when the moon was full, she was covered up (in a magic
mata wa, e lozang lëOt wa, e sawOt mata air sementara timba air (di) culk source water while fetch water kidnapped(mist) by the spring. While fetching water she was kidnapped.
sun ko sawo taum le mata wa, o, kia mi akihir sudah (di) tutup sudah oleh mata air dia mulai after after cover(ed) after by source water she start
After being covered up by the spring, she began to give
?da?ding anak. zari ?da?ding anak nggia, kau mo lahir anak-nya jadi lahirkan anak -nya kau teeman child bear child-her then bear child her you friend
birth to a child. Then she gave birth to her child, friend
na, ?da?ding wi tambi. itu lahir adalah nama that/there bear be name
(addressing listeners), it was Tambi that she gave birth to.
anak nggia, tambi, na anak. ah, sun ko anak -nya nama itu anak-nya ah, sudah sudah child her name that child you friend
Her child, Tambi, that was her child. Ah, after a long
mi na, ek na anak mata wa, e kanang (sala sala i) sudah lama itu anak mata air itu salah after a long time that long child source water that wrong time, the children of the spring......
(sala sala i). kia sala' ko jako
ter to himself: Oh, that's wrong.) If she went to the
na, ta ngo pela kanang ne, e ke situ itu yang untuk bercabul sailing dengan there pt. for to intercourse reciprocally with
spring, it would be to have intercourse with her husband
lokan mata wa, e na kanang suami-nya mata air itu dengar husband-her eye water that listen
the spirit of the spring. Listen first (said to the listeners).
lama na nenge iwon ne, e anak tambi dulu ya bicara terus tentang anak-nya nama first yes tell continue about child-her name
(Listener to story teller:) Tell her first about her child
wo. ?da?ding anak nggazon tambi. anak kEnang tadi lahir anak pertama nama anak-nya itu that bear child first name child-her that Tambi. She bore her first child, Tambi. That child grew
mi zo ga e zo ga, e kiu mi dai mulai makin besar makin besar dia mulai perut start -er big -er big she start stomach bigger and bigger. She became pregnant

Tuka waling, na lawan kEnang na anak mata hamil lagi itu nama itu itu anak mata pregnant again that name that that child source
again, that Lawan. Oh woe is me,
w, e kEnang wo, mata air itu tadi/ tanda seru water that former/exclamation she was going to bear the children of the spirit of the spring.
sun ko ?da?ding anak mata wa, e kEnang noro akhirnya lahir anak mata air itu hanya finally bear child source water that only
When she gave birth, she only (brought forth)
delo noro delo kanan pa, e ne, e kalajengking hanya kalajengking se-mata-mata tidak ada scorpion only scorpion only not be scorpions. (Listener:) Only scorpions and not anything
apa-apa ? ia, tambi kEnang mi ku?du sa Rokus apa RED ya nama itu sudah seperti ART nama what RED yes name that already like ART name else?
(Storyteller:) Ya, Tambi was already as big
na, na mi ne, e azen sarano kanang itu ya sudah ada adik-adik-nya banyak sekali semua that yes already exist yang sibling very many all as Rokus (a child in the room among the listeners), and he
?dèlo na kalajengking itu scorpion that
already had many younger brothers and sisters, all scorpions.
sun ko wi lëzo ná, ko ?bela sala na, anak
sesudah baru siang itu kalau lapsar kalau itu anak-nya
after just midday that when hungry when that child-her

Then at midday when they were hungry, her children would

ko ?dai sala xan, ia ko taung wenang
kalau mina kalau makan
when ask when eat
pt. after

come and ask for something to eat. After that her

ná, anak, ná mai ?dëlo", kEnang na, mai
itu anak-nya itu datang kalajengekti itu itu datang
that child-her that come scorpion that that come
children, the scorpions, would all come to ask for

nggëloks pain xan, xuzu-xa\' Er xuzu-xa\'.er,
semua-jmk. mina makan merayap merayap
all-pl. ask eat crawl crawl
something to eat. All the scorpions would come.

[ke.ë nggëloks lam\'i- kEndong, wi xan,
nahtu habis dulu ini baru makan
later finish first this then eat
[Comment to the listeners: We'll eat after I tell this story.]
xuwi-xa\'.er, xuwi-xa\',er,

As they ate the scorpions would move here and there. When
wenang pa\', na ko sapang, ti mi zo ne.e
sudah itu waktu kalau kekai mulai dengan dengan
after that time when when guess start with with
she guessed that it was about the right time of day, the mother

lëson tu inen mi saar "ai ?bé?dong mai
hari-nya itu mama-nya mulai panggilNgh bedong datang
day-the that mama-the start call eh scorpions come
(Lawan) would start to call, "Eh, scorpions, darlings, come

xan mama lan ina awo\' ta pasEre
makan mama di sti ya di bawah yang hidangkan
eat mama here yea below that serve(d)
come, come here to mother, that which has been served (for

taun wëton," wëton tu name
sudah jewawut jewawut yang masak
already small grass seeds small grass seeds which cook(ed)
you) is small grass seeds." Small grass seeds which were

kali ta mu, lone ?ga.an. ?dëlo
tapi yang (di)simpan di dalam belanga kalajengekti
but which be-stored in through scorpions
cooked, but which were stored in a trough. "Scorpions,

lenggau muzi main ngo ta.i ?dara'
oleh-mu di belakang untuk tahi darah
by-you in back for-to defecate blood (coarse
eat the small grass seeds in back."

weton kEnang, kali
jewawut itu tapl
expression for 'eat') small grass seeds that but

Tambi na main, ?dli a gëshng, tambi na ta
nama itu dalam tetap perhatikan tambi itu yang
name that keep on pay attention to name that who
Tambi kept paying attention to what was happening. Tambi

anak wo. kia lone mai
anak-nya tadi
dia dalam datang
child-the former
he in (come)
is the child who we mentioned before. In his heart he said,

nai "au mbore, ineng nggaku ne.Eng sa
hati-nya aduh itu saya sampai jadi
heart-his woe is me mother my result in become
"Oh, woe is me, things have come to such a state that my

ndo awai, le ku?du nde, ndo ndo. se.or
begini karena bagaimana ini ini selalu
like this because how this this always
mother has become like this. She always

punë." wi ne.e kia, ko taun panggru ?da?dïng
berbuat cabal pt. dengan dia sehingga nanti lahir
have sex pt. with him as a result later bear
with sex with him (the spirit of the spring), so that a as a

wi dëlo, bo.ang matam, kau.
dengan kalajengekti kurang ajar-mu kau
pt. scorpion curse -you you (the spirit)
result she always bears scorpions, damn you, the (spirit)."

kia mi akak, kia lone mai na ko okn, mi
dia mulai pergi dia dalam (datang) hati kecil-nya mulai
he begin go he in (come) heart small-his start
He began to go. In his heart he became more and more

zo sikat zo sikat, "e ko.Eng kau, wali sa
makin kritis makin kritis eh nanti kau lagi satu
more critical more critical eh later you later one
critical of his father, (Tambi to himself:) "Eh, in the future

maler ko zua, kau wi mbe.Eng ne.e awo dikdëk,
besok atau dua kau baru tahu dengan saya nanti
tomorrow or two you then know with me later
you (the spirit), one or two days in the future, you'll hear

na tambi umurn mi zo ga.ë zo
lalu tambi umur-nya mulai makin besar makin
then name age -his start more big more
from me." Tambi grew older and older.

ga.ë, sun ko kia mi zo ga.ë zo ga.ë
besar akrirnya dia mulai makin besar makin besar
big finally he start more big more big

Finally he grew older and older and when he
kira-kira umur ng mi sèpulu zua, kia na mi kira RED umur-nya sudah sepuluh dua dia lalu mulai about RED age-his already ten two he then start was about twelve years old he began to realize precisely

gegengo kiruk na mi mbe. òng. "O, nde tabu-sudah betul/persis ya sudah tabu-nya oh ini know precisely sure already know-he oh this and for sure, "Oh, it is the spirit of the spring who has

le mata wae k Ènong ndo. nde kia ta yang/oleh mata air ini (buat) ini ini dia yang by eye water this (do) this this he who
done all this.
It is who

pengaruh ne. òng ineng nggaku, ta mi zari pengaruh kepada ibu sama yang sudah jadi influence to mother my who already become

has influenced my mother and made her become like

ku' du nde ndo. o'dang." sa òko kia
begini ini sekarang biar satu hari dia like this now let it be one day he

this now. Alright, let it be." One day he

mi nenge ne.e inen. amen mi mulai bicara dengan ibu-nya yang-nya sudah begin talk with mother-his father-his already
began to talk with his mother. His father had already

go go trading want seek one RED for-to
gone trading, to find something to take care

bewe " kitta mi lute. "
malam kita mulai lari-lita night . we start

to his mother, "Mother, tonight we will start to run away."

"lari nyo olo ku?du ko'lo?" le anak
lari mau bagaimana itu oleh anak-nya run want how that by child-the (Mother:) "How can we run away?" The child (Tambi) said,

"g. ine. taunggung ?bères. kia ko nga eh ibu t'anggung beres dia kalau mau eh mother responsible everything o.k. he if fut.
" Eh, Mother, I'll take care of everything, If he (the spirit

nai le nggaku sato wi parang ?diku.
datang oleh saya potong dengan parang nanti come by me strike with knife later

of the spring) comes, I'll strike him with a knife later.

kau mi za. a mbarang, aku manga ndok ndo kau sudah jangan takut saya masih ada-saya ini you already don't fear I still be this

Don't be afraid, I am still here now, I am still here now.

aku manga ndok. Kia sara rasam parang.
saya masih ada ini-ku dia terus asah parang-nya I still be this-I he continue sharpen knife-his

He continued to sharpen his knife.

kia ko ala so wai alu kewur wuung.
dia coba pada sebatang alu putus terus he try on a piece rice stamper break right away

He tried his knife out on a rice stamper, and it broke

salt pulur pitu nuru! sa wai kewur sampai lapis ? potong satu kali putus up to layer ? blow one time break

right away. He could break up to 7 layers in a single

nggloks tu nan. ah kÈnong, kia ka?da' habis-jamak itu ke sana ah ini dia kuat all-pl. that there ah this he strong

blow--all those things there. He was a champion.

bolo bai. wengam na. siza ko mai ikut mana sesudah itu mereka mulai datang
follow where after that they start come

After they came home, her husband

lokam manga ?di.a sÈn. na lokam suami-nya masih tata de sana itu suami-nya
husband-her still continue there that husband-her

was still staying there.

When he came home, na wengam na. "miu ni.in se," kia manga tewa yang pulang itu kamu duduk di sini dia masih cari who come home that you sit here he still seek

her husband (said), "You sit here" he was still looking for

walang ?barang. kia ?dik lu ko anak mi wata lagi barang dia baru pergi anak-nya mulai ajak again things he just go child-the start invite

things for his family. When he had just gone, the child (Tambi)

ine. "to.o mi lako. " na wata ne.e
ibu mari mulai pergi-kita itu ajak dengan mother let us start go-we

that urge with

started to urge his mother, "Let's go." He started to urge

inen nga mi lako's siza manga lako ibu-nya mau mulai pergi-jm. mereka masih pergi mama-his want start go-pl. they still go

his mother to go.

They travelled a distance

a?de ku?du ndo. ku?du eta liang raui. barangkali dari sini ke di sana nama tempat nama probably from here to there place name name

which was probably like from here to Liang Rani.
nđe! mung, nđe! purus loto wọkọ, awa
ini (yang) susul ini hujan lebat di kampung di
this follow this heavy rain in village in

Then the next thing that happened was it rained heavily in
lëwur sëker ?giput kiruk,
padang memang gelap betul
flat pl. indeed dark really
the village, in the flat grassland it was really dark.
wa.e ngařu, tāu sëndiri. mata wa.e
air banjir tahu sendiri mata air
water flood know self source water

There was a flood. You know what it is like. His father
mata wa.e atu ga.e nenge iwọn, pa.i ngalang.
mata air orang besar bicara selalu tidak bisa
ey water people big say always not able
the spirit of the spring always said you can't cross the
kia kalli pelat iwọn kolo
dia hanya lihat terus ke
he only look continue to
river, there is a flood. He only looked at it. He moved to
muizi, mi nu.i inen olo main.
belakang mulai suruh ibu-nya ke depan
back order mother-his to front
the back and asked his mother to walk in front.

kia ko ngo nEleng lako-lako, nde ndo kia ko
dia kalau mau sedang jalan RED ini lagi dia lah
he if aspect being walk RED this again he then
While he was walking he saw a snake in front of him
pelat-pelat, wi ular olo main, ta ?dī.a
lihat RED dengan ular di hadapan-nya yang tetap
see RED at snake at front-his which
which was crawling in their path, it was cut by him and
fatangg le neggia sato1, ular kEnang. mata1,
merayap/melintang oleh dia bunuh ular itu mati
crawl by him kill snake that die
the snake died.
ko tsau bisa mi lako waling. kia ko lako-lako
sesudah mereka mulai jalan lagi dia kalau jalan RED
after they start walk again he when walk RED
After that they started to walk again. As they were
na nu, sambur waling, kia sato2 waling, wi
di sana bertemu lagi dia bunuh lagi dengan
there meet again he kill snake with walking
walking they met the snake again, and he killed the snake
parangg. kia neang ngo ku?du kon,
parang-nya dia tinggal mau bagaimana lagi
knife-his he remain want how more
again with his knife. No matter what you say, indeed
sękor mozo tambi, ta tambi, di za?gún, kau
memang tangan nama yang nama tetap jage kau
indeed hand name pt. name remain champion you
Tambi's hand and Tambi himself remained champion, you
mënga... "to.o ine, wiung, kita mi sa.a
kah mari ibu terus kita pt. jangan
ques. wd./ emph. let's mother continue we pt. don't
must believe it! (Tambi) "Mother, let's not rest."

nasing, "zari ko kl.us, siza lako-lako, nda
istirahat jadi jika lewat mereka jalan RED datang
rest thus when pass they walk RED come

Thus as they walked it started to rain
wi purus, na muzi main. logur kilat
lagi hujan lebat dari belakang pihak gunur kilat
again rain heavy from back side thunder lightning
heavily again, and from behind them there was thunder
muizi main, pa.i olo ko?. a siza
belakang pihak tidak bisa tahan
back side not able stand
ah they
and lightning. They could not stand it. Ah, they
mi ?bua's, kiruk eta ili woło mEzes.
mulai muncul-jmk. terus di sana nama jmk.
begun appear - pl. straight at there name - pl.
began to appear (arrive) right at Wolo Meze.
siza ko bua-bua na, mi taa neggiita selli
merekat pt. muncul RED pada sudah tanah kita kembali
they pt. arrive RED at already land our return
They arrived back at our land.

na. kia ebe' no.e, ne.e akan, kEnang tambi
itu dia gendong serta dengan anak-nya itu tambi
that she carry with with child-her that tambi
Lawan was carrying her child. (Tambi)

na. "o kEndong kita ku?du ko1. kau anak ndo."
tadi o ini kita bagaimana kau anak ini
that o this we how you child this
"Oh, how about us now (what will happen to us now),

Tambi konang na. ia ?de.ang
Tambi itu itu yang sejak
that that who since
my child, Tambi." Now ever since they ank in Lake Ratan,
mulu tiwu ratun na sëker ebe' no.e, ne.e
engan melamp (di) dariu nama itu memang gendong serta dengan
drown (in) lake name that indeed carry with with
Lawan had been carrying Tambi around, her child formerly
akan, kEnang wo. ja délo kEnang, ta anak
akan anak-nya itu tadi ya kalajengking itu adalah anak
child-her that that ya scorpion that was child
mentioned. The scorpions were the children of the
mata wa.e wo. sa wêng na "o kita ku?du kol,
mata air tadi se sudah itu o kita bagaimana-kita
eye water that after that oh how-we

spirit of the spring. After that (Lawan) "Oh, what will become

kau anak ndo, ude ndo oh." "to.o kau ine,
kau anak ini inlah ini mari kau ibu
you child now this this
let's you mother
of us now, child, with things this way." (Tambi) "Mother,
to.o mi lako.t.
lako.s anak an main.
mari mulai jalan-kita pergi-jmk. anak-nya di depun
let's start go-we go-pl. child-in the front
let's start walking." They started walking again with

zari inen mi penggu lut
jadi ibu-nya sudah gantian ikut
thus mama-the pt. change follow
the child in front. The mother changed places with the child
anak.
bewe pa.i/ mbe.ong bewe-

anak-nya malam tidak tahu malam
child-the night not know night
and followed him. They walked all night without sleeping.

hidon ta ai.
lako.s siwa wêng
gelap yang bukan main sudah jalan-jmk. mereka sesudah
dark pt. wow! pt. go-pl. they after
Oh, it was so dark! They walked on. After

xan, siza ko lako-lako. na mi lozang
makan mereka kalau jalan RED sudah sudah tengah
eat they pt. walk RED past already middle
eating, they continued to walk. When it was already the
bewe.s, tadang le’don ta olo goror’o
malam-jmk. jauh gelap giluta yang pt. sulit RED
night-pl. far dark which emp. difficult RED
middle of the night and they had gone far, and it was very

m Eke-mEket na ne.e ?dila
lihat RED (oleh mereka) di suatu tempat ada nyala
see RED (by them) in a place be/exist flame
very dark, there was seen by them the glow of a fire in

api’, le nggla sa "ine na nje
api oleh dia di sana ibu di sana ini
fire by him there mama there this
a certain place. He (Tambi) said, "There, Mama, look

ndo ndo." inen to.o’t anak.
ini ini ibu-nya mari anak
this this mama-his urge child
what's over there." Then the mother urged the child on.
siza na lako bewe-bewe na. kali toko
merekha itu pergi malam RED sudah berapa tidur
they that go night RED past several sleep
They had already walk for several nights. They walked for

bewe’ pizza’s. ?dhu bewe’ aggeona, le nangga
malam berapa-jmk. baru malam itu karena terialu
night several-pl. just night that because too
several nights. Then just on that night because (when)

ko go’ngk. siza ko toka-toka kiruk eta le liang
dingin mereka sampai terus di di nama
cold and wet they then arrive straight at at name
too cold, (then) they arrived right at Liang Kui.

kuis. kia ko mai lpo rumbing kEng. nama-jmk. dia kalau datang nene nama itu
name-pl. he then come grandfather damage that
Then it was Grandfather Rumbing who came.

ta daka iwon. ngo pa?da api.
yang kantang sementara untuk berdialog api
pt. sit awhile for-to warm hand fire
Grandpa Rumbing was sitting with legs apart, warming his hands over the fire.
siza tana “mame ko muring lêwo’?"?
mereka tanya masak kah tuan rumah
they ask cook Q-wd. lord house
They asked him, "Have you cooked yet, lord of the house?

"mame’ "miu le mai bâm’?"?
masak kamu dari mama
cook you from where
Grandpa Damage, the boar, answered, "I have already cooked. Where have you just come from?"

"kami le râmbe runu. “"O tu
kazai oleh terhalang bukan-kami oh kalau begitu
we pt. endure rain-we oh if so
They answered, "We've been caught in the storm." (The boar:)
elang. belam ko?" "o. kami ñëker
mari (masuk) lapar-mu kah oh kami memang
please enter hungry-you Q-wd. oh we really
"Oh, if that's the case please come (T and L): "Oh, we're in. Are you hungry?" really

belam." "o. ngo xan wi api’? kau ko
lapar-kami oh mau makan dengan apa kalau
hungry-we oh want eat with what you pt.
hungry." (Grandpa Damage, the boar:) "Oh, what would you like to eat? If you look around you you
mekte xê.ong waran koza. gula. uwi, ñëpan, ta
lihat ke/ling itu kacang ubikayu ubi ubiubu yang
look around that beans taro taro roots pt.
will see beans, taro and roots, there are a lot of things

to.ong, xa-xan. xan. ipo. 2.3.a puna’’
banyak makan RED makan nenek jangan
a lot eat RED eat grandpa don't
things here. Grandpa (said to T and L), don't be shy."
nigor, "zari miu mi ni in se
nenek-nya mulai bilang jadi kamu mulai tinggal di sini
grandpa-his start say thus you start stay here
Grandpa Boar said, "So you will stay here with me,
ne e aku, li, miu za a lako? benan, ni in
dengan saya ya kamu jangan pergii ke-mana-mana duduk
with me ya you don't anywhere sit
won't you? Don't go anywhere, just sit here with
se' ne e abu," ia ipo rumbing kefang, ta
di sini dengan saya ya nenek rumbing itu pt.
here with me ya grandpa damage that pt.
me."
Grandpa Damage had long eggs.

ne ang teflo na ?dan? dak. kui, o sanggeng ta,
tinggal telur yang panjang
bebi hutam jantan yang
stay egg which leng boar male pt.

Grandpa was really a large
e ne ang ku ?du atai, na ko
exclamation seperti orang itu
sesudah exclamation like people that
male.
He was as large as a human being. After
taung mi xan koza, gule, uwi, sezan.
itu mulai makan kacang umbi kau ubi ubi berbula
that start eat bean taro root roots
they ate beans, taro and roots.

sengan na. "miu ni in ndo awan, kau
semunya itu kamu duduk di sini kau
all that you sit here you
(Grandpa Damage:) "You sit here. My

anak k xan sendong ndo sapang ngglick, abu
anak-ku makan inti semua ini kalau, babis saya
child-my eat all this this if/when finish
I child (to Lawan), eat everything up.
I'll
wi lako, ala waling, miu za a lako benan.
baru peri pergii allmali lagi kamu jangan pergii ke-mana-mana
just go take again you don't anywhere go
go get you something more (to eat), don't anywhere go
at in se ne e aku, aku ta mesak, nak le,
tinggal di sini dengan saya saya pt. sendiri -kan di sini
stay here with me I pt. alone Q-wd. here
You just stay here with me. I'm alone here.

ai o dang, kau ni in se, ko taun wengang
ya biar kau tinggal sini
sesudah itu
ya let it be you stay here
after that
Ya, let's leave it at that, you stay here." After that

na, le ipo rumbing, sapang miu ko xan taun,
itu oleh nenek rumbing kalau kamu pt. machen sudah
that by grpa damage if/when you pt. eat finish
Grandpa Damage the boar said, "When you have finished
mi nizando sa awa in na, siewong kai ni
pt. tidur sama di siti-mu itu sarang-nya tapi itu
pt. sleep there there-you that nest-his but that
eating sleep over there."
However, his nest was
ta nepe. "nde nizando ndo awa in, kau sanang
adalah tikur ini tidur ini sini-mu kau anak-ku
be (pt.) mat this sleep this here-you you child-my
a mat. (Grandpa Boar:) "Here, my child (Lawan),

ndo. kia na mbtring likan.
ini dia yang dekat bangku api
this he who close to three cooking stoves
you sleep He slept near the three stones around the
over here." fire for pots.
yo api lone main, ta kara garok, kia wi
ya api di dalam yang baru sekali dia pt.
ya fire inside in pt. embers very he pt.

There were still many live embers in the fire, during the
?bEwe, kail xole noko. sisa
malam RED tetap ke sana ke mari perut-nya mereka
night RED continue here and there stomach-his they
night he (the boar) rolled his stomach here and there. After

nizando ngingkasa taung, sa lako in mukt? di
 tidur nyendra sudah dia pergii cungkil balik
sleep deeply already he go hoe/dig up
they were sleeping deeply, the boar went digging up taro
gule telo rapat, meket se, ko to o, wi
ubu kayu talas semua liahai sini pt./kalau liah pt.
taro all see here pt./when see pt.
and other roots again. In the morning when they looked,

maler ta to org. sa sa maler, na ipon
pagi RED pt. banyak satu RED pagi pt. nenek-nya
morning pt. very many one RED morning pt. graf-his
they saw very many roots... Every morning Tambi when to
tambi na, lera
ku?du ndo, le mi lewo
tambi itu pergii main-main seperti ini sini rumah
tambi that go play like this here house
to play outside of his house, he went as far as from here

sa ame Siti na, kia kali, "ai kau
mereka bapak nama itu dia marah
ai they papa name that he angry
ai you
to Mr. Siti's house up there, the boar was angry. He said,

mata na len, ngo ko org? na lako sen, noko
pergi ke atas untuk buat apa pt. datang sini perut
go to up for do what then come here stomach
"Ai what do you go up there for? Well then, (Tambi) you

sa ?bie k." sobesar buncit
prom. swelling

come over here, my stomach is too big (for me to move)."
Then his grandfather forbade Tambi to go far away. "You child, you don't know anything, think about this in your heart."

Then Tambi came back. Grandpa Rumbing was still angry. Tambi also went out. (Tambi:) "I want to go outside also and go." One morning Tambi changed his place to play and to play." One morning Tambi changed his place to play and

lako na tadang. rumah itu jauh house that far went far away like (from here) up to that house over there.

"ai, lako-lako" sen, e aku kali ngo sala meng- ai jalan RED ke sini eh saya hanya mau bilang bilang ai walk RED here eh I only want say say

"Hey, come over here," said the boar, "I only want to talk to you." Tambi really did not understand that he (the boar)

matik kia larang longang za a sa i't kia imo pe e padahai dia larang supaya jangan sampai dia kawanangkan whereas he forbid so that not that he friend with forbade Tambi to play far away lest he become friends with

manusia iwo. sa wa i larang le nggria perek manusia lain satu kali larang oleh dia larang other people once time forbid by him forbid other human beings. One time he (the boar) forbid Tambi

za a lako. "ko ome ku du na, kau ame jangan pergi kalau kalau begitu itu kau bapa don't go if if so that you father to go walking around. "If that's the way things are, he

kia Lera eta ili mai niti tu ?bena ?biring dia pesiar di sana bawa sana dekat itu dekat belakang he go play there below there near that near behind (should) play near in back of the house."

The children there were so busy playing with

"kau le lengguu ta sta mo?di rame rumah di sana itu alankah pt. orang kecil ramainya house there that how pt. people small busy

terus untuk main gasing-jmk. dia hati-nya dalam continue for-to play top-pl. he heart-his in spinning tops. (How busy they were!). In his heart Tambi

main. "au, maka siza lau le na', aru le tempat au gasing meroeka di sana di sana itu apakah pl.wd. oh top they there there that whether thought, "Oh, their tops (the tops of the children over there) are really champions, probably, wow." After that he

suli' na suli. "kau le ?bhnak?" kembali sana kembali kau le mana-mu return there return you to where-you went back to his house. (Grandpa:) "Where have you been?"

"Lera lau le ?bena ndok." "kau le tewa pesiar di sana sana ini-saya kau mau cari play there there this-I you want seek

(Tambi:) "I want to play over there." (Mother:) "Do you

ndua'ik? za a lako,' ah lako'. pemukul jangan pergi ah pergi-dia hit don't go ah go-he

want to get hit? Don't go." Ah, but he went anyway.

lone sa lezo, kia lako !Erai", kia sama' tabo' dalam suatu hari dia pergi pesiar dia juga bawa on one day he go play he also take One day when he went to play, he also took his top along

koleng ne.e makan. zari maka nggria ular memang dengan gasing-nya jadi gasing -nya ular indeed with-top-his thus top -his snake with him. The name of his top was Snake

nereng, talin luzu waru. neseng tail-nya nama nama name rope-its name name Nseseng (the snake which he had killed on the way to the boar's house), the name of the tail or rope for the top was Luzu Waru.

lako pda lau le woko ri.i. namat pergi bermain di sana sana kampung Rii semua go play there there village Rii all He went to play up there in Rii village. He beat the

maka-maka ata na awa'n bateng le E'n. aker gasing RED orang di situ di situ dari nya memang top RED people there there from its indeed tops of all the people there, every single one.

The heads of their tops were broken/split into two or three pieces. Then all the other children said, "Woe tu mė\?di kendong, tu maka ngglo ta kali. seru anak ini kok gasing dia pt. hebat exclamtion child this how! top -his pt. great is me, this child how did he get such a great top. (They were mbo.ong ta mė\?di si, mbore n\ =~
tahu pt. anak siapa ini ini know pt. child who this this really surprised.) Do you know who he is?

kau ngo namat maka rapat ngo beta.\" nggloks!\" bagaimana semua gasing semua untuk kalah habis-jmk. how all top all be beat-(em) finish-pl.

How is it possible that all the tops have been beaten!?

Ipon tewa, mai "kau le mata bēnak?" neneknya cari datang kau dari mana mana-kau grandpa seek come you from where-you Grandpa looked for him and said to him, "Where have you "nda makak, lau le woko\". main gasing-ku di sana kampung play top-I there village been?\" (Tambil) "I was playing with my top in the village."

"kau nda-nda, kau za.a tau lako-lako. kau kau main RED kau jangan sebarang pergi RED kau you play RED you don't purposeless go RED you (Grandpa:) "You were playing? Don't go (play in the village.)

ko lako nda, lězo\'i lako. sulu se kalau pergi main hari tengah pergi kembali ke sini if go play day middle go return here If you go out to play, come home at noon. Don't invite people za.a wata ne.e ata, ?dox sica ta?bo\'e sala- jangaj ajak dengan orang nanti mereka bawa salah/ter- don't invite with people later they bring bay mistake to come here, later they will bring dogs here by mistake. ka.o, za.a tabo-ne.e ka.o sule ne.\" kin pai anjing jangaj bawa dengan anjing ke sini dia tidak dog don't bring with dog to here he not Don't bring a dog here." Tambi didn't

lozang suca- waxa, in manga ngo solang sementara semangat untuk main pt. masih mau main process busy/anxious to play pt. still want play he still wanted to play tops again.

na wali, sa lězo, lau le woko ri. lozang itu lagi satu hari di sana kampung nama sementara that again one day there village name process

Another day there in Rii village the children nda maka, ?deli\" ?buc\'s kia, sica mi za.a's main gasing pas datang dia mereka mulai tak-mjk. play top exactly come he they start not-pl. were playing tops, just when Tambi came along, they started nda. "au, kia na ta ngo longang ngo 'bike main eh dia itu pt. mau supaya untuk pecahkan play eh he that pt. only so that for-to break to stop playing, " Eh, he is only coming here to break mata\i e.\" sica ko nenge ngo pongga, mati tanda seru mereka kalau biceara mau pukul die exclamation they when talk want hit (let's beat him up).\" "When they started talking about tambi mi luzi. e mi za.a nda ne.e kia na.\" tambi mulai lari e sudah jangan main dengan dia itu tambi start run e pt. don't play with him that beating him up, Tambi started to run away. (The children)

Tambi, ko mi tambi kalau mulai tambi when start "Hey, don't play with him.\" If Tambi started to play, they za.a's nda ne.e kia. wali sa lězo, kia tidak mau-jmk. main dengan dia bagi satu hari dia not want-they play with him again one day he wouldn't want to play with him. Again one day, he mi lako\" pongga Wotong lua oto\". mulai pergi ganti nama di sebelah sana lagi start go change name at place over there started to go out, and changed to Wotong over yonder. lako nda maka pongga lau oto natar Wotong. pergi main gasing ganti sana itu di halaman nama go play top change there there village name he went out to play tops, he changed to village Wotong.

sun ko sa, lau oto natar Wotong, ata ta aksirinya sampai sana sana halaman nama orang pt. finally arrive there there village name people pt. After that when he arrived at Wotong village, people

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lozang rame ngo nda maka", kia kali "wan
sementara ramai untuk main gasing
in process busy for-to play top
he say play
were busy playing tops.
He said (to one of the
mo, wan mo, wan lama", maka nggau, ko,
mus main mas main dulu gasing kau kah
friend play pal play first top yours Q-wd
people). "Spin your top, friend, spin your top friend, spin
zi seng sa wa.ni ma, naiEsa, ta olo
putar satu kali itu menari pt. sangat
spin one time that dance pt. really/very
first." He spinned his top once and it really danced around.

?goro-?goron, w?nang na siza la?ping pa?ing
betul RED sesudah itu mereka biar usaha yg. keras
very RED after that they let try hard
After that they tried [to hit] his top, [but it]
le, ok maka kEnang, panggo 9di.a naiEsan,
"su tu kerumun gasing itu terus tetap tari-nya ya jadi
group top that continue fixed dance-it ya thus
continued to dance around. Tambi

wan, panggu miu, namat miu ta nda" maka nggaku
putar ganti kamu semua kamu yang pukul gasing saya
spin change you all you who hit/play top my
said: "Now it's your turn, spin your tops. All of you try
wo, paka ?genik, i amek miu pui ?genik, aku
jadi sampai genap seru kalau kamu tidak genap saya
that until complete excl. if you not complete I
to hit my top, until everyone has tried, wee. If all of you
za, ak main." wan sEndak sa wa.i le
tidak mau-ku main pukul pukul satu kali oleh
not want-I play hit one time by
don't try, I don't want to play." Tambi spun his top one time
nggia, iwo mbaru, iwo ta remu i nggelo,
dia lain terbang lain pt. hancur habis
him some thrown some top pt. break all/finished
and some of the other children's tops were thrown aside
while others were completely broken.

sesudah itu anak-anak itu-jmk. mutal marah-jmk.
after that child thal-pl. start angry-they
After that those children started to get angry with Tambi.

"e maler mi za.a main ne.e kia na za.a nda,"
eh besok pt. jangan main dengan dia itu jangan main
eh tomorrow pt. don't play with him that don't play
"Hey," the children said, "don't play with him tomorrow.
Ipon se tewa.
nenek-nya di sin! cari
grandpa-his here seek
Don't play with him." Tambi's grandfather looked for him
tewa-tewa na ko pai pa?buii, wi
cari RED pt. pt. tidak dapat pada
seek RED pt. pt. time not get/find on
here. He looked and looked, but could not find him. Then

marut deso-désor mi nde! "mata ?b?n?k; sore hari terkejut RED, tiba-tiba pt. datang ke mana kau
afternoon startled RED, suddenly pt. come where -you
in the afternoon/evening he suddenly arrived home.
(Grandpa:) "Where did you go?"

"lako nda makak." "a, le ko nda maka, kali
pergi main gasing-ku ah mengapa main gasing tetapi
go play top-i ah why play tops but
(Tambi answered) (Grandpa:) "Ah, why do you go to
"I went to play tops." play tops, but yesterday when the
waru m?zon, l?zo manga" kau mi sek,
kejaran matahari masih ada kau sudah sini-kau
yesterday sun still (shine) you already here-you
sun was still shining, you were already here?"

"a, aku nda fokong lau wolong ai, aku nda lau Wolong
ah saya main jauh di Wolong seru saya main di nama
ah I play far at name excl.I play at name
(Tambi): "Ah, I was playing far away in Wolong village,
I was playing in Wolong."

"e kali aku nenge taun, sapang ko nda za.a wata
eh tetapy saya bilang sudah kalau
main jangan ajak eh but I say already if play don't invite
(Grandpa:) "Fh, but I already told you, if you play, don't
ne.e imom sulu se, ?dok kia tabo ka.o,"
dengan kawan-mu kembali sini nart di bawa anjing
with friend-yours return here later he bring dog
invite your friends to come back here, later they will bring
along a dog."

kia main lone main pa i mengerti. "aku
dia hati-nya dalam kata tempat tidak mengerti. saya
he heart-his in pl. word not understand I
In his heart he (Tambi) didn't understand. (He said
le, ngu tabo ka.o se ngo ko.ow?" pt.
mau bawa anjing ke sini untuk apa
agentive want bring dog here for-to do what
to himself) "What would I want to bring a dog here for?"

"lako ngo nda maka k, panggo aku ngo tabo wi
pergi mau main gasing-aku bukan saya mau bawa (dengan)
go want play top -I not I want bring pt.
(Tambi:) "I want to go play tops, I do not want to bring
ne.e ka.o," to.o wi maler waling kudu na.
dengan anjing bangun pt. paginya lagi legitu juga
with dog get up pt. morning again thus/so also
along a dog." He got up the next morning and it was the
same again.
Kia pērī-wēwit kiruk, "o aku pangu lau
dia cēpat-cēpat terus eh saya ganti ke sana
he quickly straight away ch I change there
Right away he thought, "Eh, I'm going to change to that place

Ndok. lau lau lenggrau ata mē?di,
in-i aku sampai di sana bayangkan! orang kecil
this-I there there imagine how! people small
over there." When he arrived there, the children were busy
ta loxang rame ngo nda maka., maa-mai le
pt. sementara ramai mau main gasing
datang RED oleh pt. in process busy want play tops
come RED by
playing tops.
When he arrived

Nggla. kiruk zi.ông maka. n. za.i. nda
dia terus putar gasing-nya tidak mau-dia pukul
him straight turn/spin top-his not want-he hit
there suddenly he spun his top right away, he did not want
maka. ata., ko zi.ông awa. ta
gasing orang punya kalau putar di bawah yang
top people (posses) when spin below that which
to hit other people's tops. When he spun his top, it really
ne.ang olo mbēzung-mbēzuk. namat ata sēker
memang betul menari RED
several orang memang
indeed really dance RED
all people indeed
danced around.
All the people really

za. s. nda., maka. nggla. lagging siza
tak mau-jmk. pukul gasing nya biar mereka
not want-pl. hit top his although they
did not want to hit his top.
Although they tried
pa.ung nda., pai ngo lang awa.s
sēker
usaha pukul tidak bisa di bawah tanah memang
try hit not able on ground indeed
to hit his top. they were not able to; indeed his top continued
ta., pangu.?d.l. zi.ông. tu-na. l. maka. nggla.
pt. tetap terus menari-nya yaitu gasing nga
pt. fixed continue dance-it that was top his
to keep dancing on the ground.
That was his top, the name
ta. ngali tua. ular neseng. tali. lusu. waru.
yang nama-nya ular neseng
tall-nya nama nama
that name-its ular neseng rope-its name name
of which was "Ulur Neseng" Its tall (or string) was called

Tu-na. le kia sato. ular na loxang
jadi oleh dia bumuh ular yang sementara
thus by him cut/kill snake that while
"Lusu Waru" Thus that was the snake that he killed when
they were walking (i.e. when Tambi and Lawan were walking).

Lako. ko taun ne. eng wiungnp.
jalin se sudah ada terus-nya
walk after exist continue-it

After (he killed the snake) it was with him continuously.
kepala-nya itu pt. jadi gasing badan-nya thus head-its that pt. becomes top body-its

Thus the snake’s head became the top, and the dry bones

kolo musi, mi zari talin. ma ta tulang kering belakang pt. jadi tail-nya itu lah dry bones back pt. become rope-its that pt.

from the snake’s back became its tail or rope. That is how

ne. eng maka n ular neseng, talin luzu waru, sehingga gasing-nya nama nama tail-nya nama nama how result top-his name name rope-its name name

"Ular Neseng" became his top and "Luzu Waru" became its

na tu. a’1 mai ular kEnang, ta jadi rezeki dari ular itu yang thus good fortune from snake that which
tail or rope. Thus that which gave good fortune was the snake

?hanggang siza na apa’1 siza ta manga menghalang mereka itu tadi mereka yang masih obstruct them that before they pt. still

which had obstructed them before. They were still walking

lozang lako na, roko bu.a’1 wolo 2EvE’s na, sementara jalan yang akan sampai nama nama-junj-itu in process walk that will arrive at name-name-pl. that and were approaching Wolo Bewe which they had not heard

(manga pai, ketek lama1, nenge wEnang sEpu1) sun mash didn’t danger dulu bicara dari mula akhir still not hear before tell from beginning after

of before. (I’ll tell this part from the beginning.) After

wEnang kEnang, mi nge. lezo na irung kira-kira sesudah itu mulai main hari itu hampir that finally start play day that almost approx.

that they started to play. On that day it was approximate-

Wendeng lima, kasi REndeng kEnang nai1, wEnang setengah lima nama nama itu itu saudari-nya half five name-name that that sister-his

by four-thirty. Kasi Rendeng was Tambi’s sister. (Listener)

na, a, wEnang? sun le nggila nda lah ah saudari-nya kai kaioleh dia main/pukul pt. ah sister-his

Ah, his sister? (Narrator) When Tambi played his top

sa wa.ri maka’n le olo ka’1, pai karena kall gasing-nya oleh ter- meleset tidak because time top-his by accident. slip not

against Kasi Rendeng’s, his top slipped off hers and did

?ge’a pEplai ?ge’a olo kena tepat kena ter- hit good aim hit accident.

not hit it in the proper spot, his top slipped off hers and

?ba’1, maka n kEnang wiung sulu ?ga.a’1 meleset/singgung gasing-nya itu terus ke belanga slip top-his that straight to trough went straight to a trough for pigs that was below, when it

ili awa1 menga, teka-teka ili awa ?ga.a’1, ili awa di bawah lah sampai RED di bawah belanga di bawah at below pt. arrive RED at below trough at below arrived at the pigs trough that was below, by Rendeng it was

le rendeng ala kiruk ?bonei, kia mEnang oleh nama ambil terus sembunyi dia biar by name take straight hide she let

picked up and hidden right away. Although he looked

tewa-tewa pai kiruk pa?bun, mie, ong olo kon, carry RED did permah dapat mau bagaimana seek RED not ever find want how for it and looked for it, he could not find it no matter how hard he

kia kali "ai, no, maka nggaku, no, dia bilang ai beritahu gasing saya beritahu he say ai tell top my tell

he looked. He said, "Ai, tell me where my top is, where is

maka nggaku." sun ko le pai no, kia mi gasing saya akihirnya karena tidak beritahu dia mulai top my finally because not tell he start my top." Finally because Kasi Rendeng did not tell

olo ?dare : le neyan le ular o, oao pakai nyanyi karena kurub dari ular lah oh use sing because bury/hide by snake oh oh him where his top was, he started to sing: (singing) "Buried

talin luzu waru, inen koa kone, a tail-nya lurus nama pohon ibu-nya nama nama ah tail-its straight name of tree manna-his name name ah by a snake. Oh, its tail is called Luzu Waru, his mother

amen sewak ?dowong, wEnang le kasi o bapak-nya nama nama saudari-nya oleh nama oh father-his name name sister-his by name oh is Koe Kone, his father is Sewak Dowong, his sister is

rendeng, o rendeng mata nian," nama oh nama mata nama name oh name source name

Kasi Rendeng, oh Rendeng from Nian Spring." (end of song).

mulu” tiwu ratun, ?ba’a wolo ?bewe, teuggelam denau nama muncul nama nama drown lake name appear name name

(Narrator) After Tambi and his mother were drowned in Lake

ko tuan wEnang na, wi ku’du na pai, se sudah itu itu baru begitu itu itu pt. after that that just thus that that

Ratun and appeared at Wolo Bewe, only after that, was there singing of the type called "?dare" .
muku le tiwu runtun oh oh lo
tenggelam oleh danau nama oh oh sehingga
drown by lake name oh oh until

(Singing:) "They) drowned in Lake Ratus oh oh and

?буа/s wolo ?bewe,
muncul nama nama
appear name name
appeared at Wolo Bewe." (End of song)

(Narrator:) wенang n^-1, wенан rendeng kiruk
sesudah itu saudi-nра nama terus
after that sister-his name straight

After that his sister Rendeng came straight up
datang datang dari bawah yah baru dari orang
come from below ya just now from/by person
from below. (The children in the village said

mа/ddi ?bёna na na, ta wеtu n'e ngailt nggau
kecil sekitar itu itu yang sebut derganu name mu
small around that who mention with name yours
to Rendeng:) "Hey, just now a child (Tambi) over there

kau kali kЕEк o." "e,
kau coba dengar lah ya
you try listen pt. ya
mentioned your name. Try to listen to him." (Kasi
ko
skу sәma, ta zеngе, ko." "skу
juga (penegas) saya juga yang derganu itu saya
also (emph. pt.) I also who hear that I
Rendeng:) "Ya, I also hear (Tambi using my name)." (Kasi

sәma zеngе sЕker ta, welele ta, wеtu kasi
juga derganu memang pt. bahwa pt. saudi-nра nama
also hear indeed pt. that sister-his name
Rendeng's friend:) "I also hear indeed that his sister is Kasi
rendeng, rendeng mata nian, naran tambi lawan,
nama nama mata nama saudi-nра nama nama
name name source name brother-his name name
Rendeng, Rendeng from Nian Spring, that her brother is
lawan ?de, a lopang.
ko inen,
nama padi tumbuk
kalaу ibu-nya
name rice pounded
as to mother-his
Tambi Lawan, Lawan of dea lepan
As to his mother it is
(a kind of food made of fried rice).
Koe Kone, Kone from
ko, e kone, kone tawu ?dәwo's, ta muku tiwu
nama nama nama nama yang tenggelam danau
name name name name who drown lake
Tawu Dewos, who drowned in Lake Ratus.

ratun, tu ai ta wеtu n'e n'gailt nggau,
nama itu kah yang sebut dengan nama mu
name that pt. stress who mention with name yours
That is the one who mentioned your name, yes indeed,
e, ko
imот sәma ~ zеngе ~," kia na¹, E-na¹. Ek
ya kah (tekanan) saya juga dengar
dia lama RED
ya pt. emph. I also hear
he long RED
I also heard it." For a long time he

kali "ai mo, nOt maka nggau rе?bа,
bilang eh teman berita/ku gasing saya
tanda perintah
say eh friend tell
top I command pt.

(Tambi) said: "Hey friend, tell me where my top is, maybe
ria mtu ?bone, nOt," ke e ko sa na¹. Ek,
mungkin kamu sembunyi bilang bila nanti kemudian
maybe you hide
say when later later
you are the one who hid it." After a long time later,

kia mi ?dare/waling: oh ko muku tiwu runtun
dia mulai nanyangi lagi
oh kalaу tenggelam kolam nama
he begin sing again
oh when drown pond name
he began to sing again: (Tambi singing:) "Oh, I drowned in

a oh le buа's wolo bewe, makan le a ular
oh sehingga timbul nama nama gasing-nya pt. ya ular
oh until appear name name top-the/his pt. ya snake
Ratus Pond and appeared again at Wolo Bewe, my top is

a neseng taлin le luzu a luzu waru.
inen ko e
nama tail-nya pt. nama nama ibu-nya nama
name tail-its pt. name name mom-his name
Ular Neseng, its tail is Luzu Waru.
My mother is

kone, su kone tawu ?dәwo's." ko тауng wәnang na,
nama nama nama nama
ahiran saudi-nра nama
name name name name
finally after that
Koe Kone, Kone from Tawu Dewos." Finally after that Kasi

"skу sәma!' ine ta mess-" 7deang ndeng na¹,
saya juga itu yang sendiri pada waktu itu
I also mama who self at time that
Rendeng said, "That's my own
At that time (when
her mother disappeared),
aku sәma tu pai mbe'ег, mbe'ег, ?bәna'a, na
saya juga yang tak tahu entah ke mama-жmk itu
I also pt. not know know
where-pl. that
I also did not know where they went, nor that they just came
mi mai suli'g, sЕker na¹, ta kia ?dli'a
baru datang kembali-jmk.
membang itu yang ditetap
just come return-pl. indeed that which he cont.
back, indeed that is what he has kept mentioning off and on
wәta-wәtan 7deang pdo вэро, mulu tiwu
sebut RED-cont. mulai dari tadi tenggelam kolam
mention RED-cont. start from earlier drown pond
since earlier, he kept saying that they drowned in Tiwu Raton
ratun," wәnang na, na¹ tambi Еnang na lozang
nama sesudah itu itu nama itu sementara
name after that that name that in process
Pond." After that Tambi was singing, but he kept crying
na'Fk lone mata wa.c. ine maung waling areng
tama daiam mata air itu lahir lagi adik
long in source water mother bear again yr.br.
in the spring for a long time. Mother gave birth again to our

negoita, kali naro dêlo nlo.
kita tapi hanya kalajengking itu
our but only scorpions that
younger brothers and sisters, but there were only scorpions.

lagi xun, kanang olo weta, mui lone
biar makanan selalu di buang (di)taruh dalam
let food always passive thrown out place(di) in
As to their food, it was thrown to them, and placed in a

?ga.a'n, wênang na, amen le ?da.ong ?galong."
belangka sesudah itu bapak karena sedang ke luar
trough after that papa because process go out
trough. After that, (because) father was out."

wêtan tana, "k'Enang kau le amEm si?"
saudari-nya tanya itu karena bapa-mu siapa
sister's ask that you agent, father-you's who

His sister asked, "Who is your father?"

"E, mata wa.e" sassing ta e pêno lone?,
ah mata air kaya raya yang ya semuanya dalam
ah source water very rich which ya all in
(Tambi) "Ah, the spirit of the spring. He was very rich and

kali le aky ndeng na pa.l timak.
tapi oleh saya waktu itu tak terima
but by me time that not accept
had all sorts of things, but at that time I could not accept

le nggaku ta nenge kami na manga
dari saya pt. bicara kami itu masih
by/from me pt. say we that still
(anything). While we were still walking, a snake said it

lako na, ular wêlele ngo ?banggang le nggaku sato"
jalan itu ular bilang mau halang dari saya bunuh
walk that snake say want obstruct by me kill/cut
wanted to obstruct our way and I killed it with a single

sa wai, le imot wênang sato ulun ko
satu kali oleh saya sesudah potong kapa1-nya kalau
one time by me after cut head-its when
blow. After I killed it and cut off its head, the head

siung tu nun na mi zari mak1 na,
terlepas ke sana yang akhirnya jadi gasing itu
loose to there which finally become top that
became my top and the back part of its body became

wêkin kolo musi na mi zari talin.
badan-nya bagian belakang itu sudah jadi tall-nya
body-its part behind that already become rope-its
the rope for my top.
aku ne eng tabo na maka nggaku neing miu saya sehingga bawak serta gasing saya sangka kamu I as a result take along top my think you

As a result when I brought the top along here you thought that

wèlele maka ta olo tara na nai bahwa gasing itu di buat itu itu that top that pt. passive made that that it was a (hand-)made thing (not a natural object). That

muring mata wa e na wéstan "O parang," tuan mata air itu saudari-nya oh saudara-saya lord source water that sister-his oh brother-my is the lord of the spring. His sister said, "Oh, brother,"

kiruk kiu, "tu miu no ni in na ya terus peluk jadi kamu sekarang tinggal di straight embrace thus you now stay at

and right away she embraced him and said, "So where do you

?bam?" "o. kami ni in eka ili liang eka ili mana-mu oh kami tinggal di sana liang di sana where-you oh we stay at there name at there

stay now?" (Tambti) "Oh, we are staying in Liang over

ne e ipo." "ipom si?" dengan nenek nenek-mu siapa with grandpa grandpa-yous who

there with grandpa." (Kasi Rendeng) "Who is your

"ipo rumbing, kai ta waxeng le nggita nenek rumbing tapi pt. pesan oleh dia grandpa damage but pt. order by him grandfather?" (Tambti) "Grandpa Damage, but he ordered

za a lako na eta ilin sapang ko lako kai za a jangan pergii ke sana sana kalau kahau pergii tajiangan don't go to there there if if go but don't me not to go there over, If I go over there don't bring a dog

tabo ne e ka o. wéstan mbe ong sapang ku du bawa dengan anjing saudari-nya tahu dia kalau begitu bring along dog sister-his know-she if so along home with me." His sister knew that if that was the

na ipo rumbing po ku i ku du le itu nenek rumbing berarti bahi butan sepeti that grandpa damage means wild boar like

case then Grandpa Damage meant 'wild boar'. Just as we

nggita se ngg sihiping. "O dang tu kau kita di sini untuk penggilaan halus biar jadi kau we here for fine call name let it go thus you here (use the words 'Ipo Rumbing') as a refined way to refer to boars.

"Well let it be, thus

pisan mi lakok?" "aku mi lakok, ?dok kapan malui pulang-kau saya mau pulang-ku nanti when start go home-you I want go home-l later when do you start to go home?" (Tambti) "I want to go home,

ipo ngg. ko taun mi lako, nenek marah sesudah sudah pergi grandpa angry after past go later grandpa will be angry." (Kasi Rendeng) "After you

tu ke e maler suli se i parang e jadi nanti esok kembali ke sini ya mas-ku ya thus later tomorrow return here ya brother-my ya go, thus tomorrow come back here, brother, and later

aku ke e maler taun mi zu suli makan saya nanti besok sesudah itu beri kembali gasing-nya I later tomorrow after past give back top-the tomorrow I will give you back the top.

to e wi maler ipon mi nang ang "kau bangun pada pegi nenek-nya malui pesan kau get up at morning grandpa-his start order you

When he got up in the morning, his grandfather began to

le na pa ga ?bak, ta mai mi selalu main di mana mana kau yang datang sudah always play where where-you that come already order him, "Where do you always play that as a result you

?bewe kiruk?" "na lau ze ak malam sekalif main di nama-ku night very play at name-I come home too late at night?" (Tambti) "I was playing at

"so ?bewe, so ?bewe aku na mi makini malam malin malin saya itu mau more night more night I that want Zea." (Grandpa) "You come home later and later at night.

roko ritong ne e kau, kau ipo na inen hampir marah dengan kau kau nenek itu ibu-nya almost angry with you you grandpa that mama-his I am almost getting angry with you, Grandson." His mother

séma na main nggara. "kau séma lagi le waxeng" juga itu pihak marah kau juga biar di nasihat also that side angry you also let passive advice was also angry. (Mother) "You also have to give advice

ipon wi ?bewe ?nang nenek-nya pada malum pergii ke iuar grandpa-his at night go out said to him. That night his grandpa went out.

ngémbat kia ko miru-miru meket pai ome kia cari naflah dia kalau sadar RED lihat tak ada dia seek food he when aware RED see not perceive he

When he was aware that his grandpa had gone out, because he looked for him and did not see him, he began to speak.

mi nenge. "aku waru lëko sa i taun lau, mulai berkata saya tadi siang sanpi sadah di sana start speak I earlier today arrive already there

"Earlier today I arrived there at a village,
lau woko mbe'ong ta tung woko si',
di kampung entah lah pt.
kampung siapa
at village not know pt. (bound form) village who
I do not know which village (whose village), but Kasi Rendeng
kali le nggir wélele wétang -nggaku, ine nggir,
tapi dari di bilang saudari-ku saya
but from she say sister-my my
mama her
said she was my sister.
She said her

kia pót rendeng," inen "ai k'Enang ta
dia bilang nama
ibu-nya ai itu lah
she call(ed) name
mama-his ai that t.
mother was Rendeng (Surname). His mother said, "Ai, that
wétan kau anangk, wétang nggau wékin,

saudari mu anak-ku saudari mu
kandung/badan
sister yours-child your
sister yours body-its
is your sister, my child. That is your sister from the same

"kia waru lózo bone" maka nggaku, aku
dia tadi siang sempunyi gasing saya saya
she earlier today hide top my I
uterus." (Tambi) "Earlier today she hid my top, I had

?dui olo ?dare kau ine, ?dare ne.e xEk,
baru dengan nyangi kau mama nyangi dengan nangis
just with sing you mother sing with cry
just started to sing, mother, to sing while crying.

taun kia tana "miu ni.in pa?ga ?boim?"
kemudian dia tanya kamu tinggal di mana -mu
later she ask you stay where -you

Then she asked, "Where are you staying?"

["nengè za.a waxa punana ne.e ipom lau
bicara jangan terlalu kust ada nenek-mu dekat
talk don't too loud exist grandpa-yours near
(Among Listeners)) "Don't talk too loud, your grandpa is
main."] wéngang na kia lako" taun mi ló.o zu.a
itu sesudah itu dia jalan habis sudah hari dua
after that he walk finish past day two
nearby." After that he walked about two or three days
ko tlu taun le a wétan le nangga mi
atau tiga sudah saudari-nya karena terlalu sudah
or three already sister-his because too already
to see his sister, because he already loved her too much.

?bok, moxan. "aru le ing manga ka?dor?"
sayang sayang apakah mama masih kuat
love love Q-word maybe still strong
"Is mother still strong?" she asked.

"manga ka?dor?," "e o?dan, kau ko lako
masih kuat
ya blar kau kalau pergi
still strong ya let it be you if go
(Tambi) "Yes, still strong." Oh, let it be, if you go

ngo pongong kali kau za.a tabo' ana ka.o,
untuk jenguk asal kau jangan bawa anak anjing
for-to go visit as long you don't bring child dog
it's alright as long as you don't bring a dog along home."

"e, aku pai tabo'" one sa lózo kia
ya saya tidak bawa
pada satu hari dia
yai I not bring
on one day he
(Kasi:) "No, I won't bring along a dog." One day he came
mai pongong, nèkas kenang tanai, "kau tabo" wi
datang jenguk bapa tua itu tanya kau bawa dengan
come go visit old man that ask you bring with
back [with Tambi]. The old man asked, "Who is this you have
ne.e si' k'Enang na?" le tambi "aden, aku
dengan sapa ini pt.
oleh nama tak tahu saya
with who this pt. by name not know I
brought along with you?" Tambi answered, "Who knows,
sénna pa.i mbe'ong," kia kia meket le
juga tak tahu tapi dia lihat karena
also not know but he see because
I myself don't know who (she is)." But because grandpa
pa.i ne.e ka.o, "e xa-xan.
ka tu le
tak ada anjing eh makan RED
kah yang dari
not exist dog eh eat RED
you pt. from
saw there was no dog, he said, "Eat, eat. Where are you
mai ?bak," tanai ma'. kasi kenang n-
mai
datang mana-kau tanya pada nama itu itu dari
from where-you ask to name that from that
from?" grandpa asked Kasi Rendeng.
"Where
?bak?" le nggir, "o aku mai woko
mana-kau oleh dia oh saya datang kampung
where-you by her oh I come village
are you from?" She answered, "Oh, I am from that village
laup a za.a waxa nengè nggir. o?dang ke.e
sana itu ah jangan terlalu bicara kuat blar nanti
there that ah don't too talk strong let later
over there. Ah, don't talk too loud, in one or two days
wali sa lózo ko zu.a aku wi mai sulik
liagi satu hari atau dua saya baru datang kembali-aku
again one day or two I just come back-1
I will come back here again."

"xa-xan kau anak, kau ta le mata mai ha
makan RED kau anak kau pt. dari mana datang mana
eat RED you child you pt. from where come when
Grandpa: "Eat, eat, child. Where do you come from?"

ndo. kau ?de. áng kéne lózo pa.i, ome'k sulu se,
int kau sejak lalu hari tidak lihat-ku ke sini
this you since past day not see to here
You have not appeared (been seen) here in the past few days,
maak le ?bela lau woko? Q? tabo apakah karina lepar di kampung ya bawa Q-word because hungry at village ya take is it because there is hunger in your village? Ya? Take ne.e uwi, sëzan ?bëna na" na." dengan ubi ubu buli di situ itu itu with taro taro there that that some taro root, and some hairy taro root back there with you.

kia ta nenge ne.e kasi wëtan na, wëtan dia yang belica dengan nama saudari-nya itu saudari-nya he who speak with name sister-his that sister-his Grandpa spoke with his sister Kasi thus. His sister so sëma pa.i nenge ne.e ata, "aku ngo sampai juga tidak bicara dengan orang saya mau arrive also not speak with people I want did not speak with people when she arrived home. She said wata" sa ine sulu se!," kia pa.i ngaõ.o ajak dengan teman mama ke sini dia tidak izin invite plus others mama to here he not permit to Grandpa Damage, "I want to invite Grandpa did not give permission for her "kau ko mai sulu se kai mai kau kalau datang ke sini saja datang-kau you if come to here just come-you to do so. He said, "If you come here, just come (by your-

kali za.a tabo ne.e ke.o!" lagi ne.e kasi tapi jangan bawa dengan anjing bliar dengan nama but don't bring with dog let with name self), but don't bring along a dog!" He continued to advise ?di.a waxeng, "parang tabo ne.e ka.o aku se tetap nasihat-cont. bila bawa dengan anjing saya sini cont. advise.-if. bring with dog I be here Kasi, "If you bring a dog along here I won't be able to pa.i tërima," wëtan nenge, "I kudu ko tidak terima saudari-nya bicara ah bagaimana ini not receive sister-his say ah how this receive you." His sister said (to herself), "Ah what should kol>, sa parang tambi ne.e ine ngo sulu se ini saudara-saya nama dengan ibu mau ke sini this brother-my name with mama want to here I do my brother Tambi and mother want to come here (to

ndo, na ngo tabo ne.e ka.o wongo.a ini kalau mau bawa dengan anjing lah this if that want bring with dog if that's the case Kasi's village), if that's the case I'll just bring a dog along olo kimbung lone mai weko"n." sa wëngang na di gendong dalam dalam kain-nya sesudah itu pass. carried in in cloth-her after that here wrapped up in cloth." After that, perhaps sa lëzo, ade mi minggu zu.a pa" kanang satu hari mangkia sudah minggu dua datang selalu one day maybe already week two come always it was two weeks later one day she always came to visit ngo nggong-nggong kanuns na, ko ngo tabo untuk jenguk RED bersama itu kalau mau bawa for-to visit RED together that if want bring together with them. "If I want to bring (a

lëzo sen goron ipo rumbing pa.i ngaõ.o, kia rumah ke suilt nenek rumbing tidak izin dia home to difficult grandpa damage not permit he dog) along to this house, it will be difficult, because Grandpa za.a," ni kimbung ne.e ka.on jangan sudah genaol dengan anjing-nya not already carry with dog-her Damage will not Finally she carried a dog there with give permission.

ngguluk nggutu . iwon. wëngang na na", kia ko sikap sembromo terus sesudah itu itu dia pt. attitude careless cont. after that that she pt. a careless attitude. After that she arrived there sa.i.t eti ili ne.e anak ka.on na tëka eta sampai di sana dengan anak anjing-nya itu sampai di arrive at there with child dog-the that arrive at with a puppy. After she arrived there "Start to eat ili, "mi waxk longEn mënga," mi le sana mulai makan-kau sudah suruh dari there start eat-you already order from/by already," she was ordered by Grandpa Damage.

ipo rumbing na". na.a", kia lozang xa-xan, nenek rumbing itu waktu itu dia sementara makan RED grandpa damage that that time she in process eat RED At that time when she was eating, anak ka.o këfang kali ?di.a miru-miru.n, anak anjing itu tetap tetap gerkal RED child dog that cont. cont. move RED the puppy was continually squirming (underneath the cloth).

kia lageng ngo wële ngo pa.ung pëkuk sëker ?di.a dia bliar mau usaha untuk pegang kunt tetapi tetap she although want try for-to hold fast but cont. Although she tried to hold the dog fast it continued to resist solang, le senge mëru wëki nggis na, merontak karena terciem bau badan nya itu resist because smell odor body his that her, because it smelled the odor of Grandpa Damage's body.

"mbarat të?bang këndong," këzog, lepas free snake bite this "Oh, may a snake bite you!" (she cursed the dog). As soon 55
?dēki kēzōs ka.o kEnang, le nggria wi ?buta, le begitu lepas anjing itu dari dia mulai lompat dari thus free dog that from her start jump by as the dog got free of her, it began to run jumping, and it
ka.o kEnang wi kangi-ngapak, le nggria sa? anjing itu mulai gong-nggong ofdiahanya oh kau dog that start yelp be he immediately began to start yelping. In the instant it got free
?buta, ko taung kia kali "o, kau lari/lompat se sudah dia hanya oh kau run/jump after he only call you of her) Grandpa Damage After that he only said, "Oh, started to run away.
tambi ne.e lawan lako. aku kali ngo nama dan nama selamat perginya saya percuma name and name go (goodbye) I in vain you Tambi and Lawan, goodbye. In vain have I
tinu miu ga.Em, mi mbokEt, pa.am pelihara kamu besar-mu sudah besar paha-mu take care of you big-you past big calf-yours taken care of you until you have grown up, until
zangâ, tékomm te.ong, meze su besar bikeps-mu tergentang besar tofa large biceps-your hanging large digging stick are already big, your calves are large, your biceps are hanging (bulging), and they are as large as a digging
?batang wokak, aku paxeng kau, ?de.ang olo sepanjang tofa besar saya nasihat kau mulai dulu long as dig stick I advise you start earlier stick and as long as I have advised you since a long time a long digging stick.
kēwong ngggros, sêker pa.i nulu aku, secara kecil-kecil memang tidak peduli saya way small indeed not pay attention to me ago in many little ways, but indeed you have not paid attention
o?dang pa.i apa-apal, ndo zari kau mi lako, biar tidak apa-apa sekarang jadi kau mau pergi let it be not what RED now thus you want go to me. O well, let it be. Now you want to go. it's not important.
kali miu saa riwig, aku nengge izwem. aku namat tetapi kamu jangan marah saya bicar terus saya semua but you don’t angry I speak cont. I all But don’t be angry if I continue to say more. You have
budi nggaku pa.i kiruk balas, zari ndo aku budi saya tidak pernah balas jadi sekarang saya good my not once return thus now I not returned all my good treatment of you, thus now I will
rangu zu? azeng miu, miu nggau.i-langgot ganti beri untuk kamu kamu pagar pagar change fence give for you fence fence change what I give you. Make the fences around
uma-lisong paka zêrek, kali aku negew iwon kebun-kebun, sampai kuat tapi saya bilang memang garden-garden until strong but I say indeed your big gardens and your little gardens strong, but I say that if you have rock and bamboo and wood fences (to protect
mbuta ?batang ne.e awa!, aku ne.e loto bato bambu dan kau di bawah saya di atas rock bamboo and wood at below I (above your gardens) from below, I (will get into your gardens) from above.
nggau.i langgot ne.e awa!, aku ne.e loto pagar kau pagar di bawah saya di atas fence wood fence at below I at above (If you have) wooden fences from below, I (will get in) from above.
miu ke.e ?di.a zêram, ?di.a susahm ?bateng kamu nanti tetap sengsara-mu tetap susah-mu dari you later cont. suffer-you cont. difficult-you from In the future you will always suffer and have difficulties be-nggaku." wênang na?, siza na? nggar le mèkas saya sesudah itu mereka itu marah oleh bapak me after that they that angry by Mr. cause of me." After they were gotten mad at by Mr. Damage
rumbing kEnang na, kia mi suli sulu se, ko rumbing itu itu dia mulai pulang ke sini kalau damage that that start go home to here when he (Tambi) began to start home here.

When
suli saa.i't se, dîo wêkins, sampai sampai sini mandi diri-jmk. arrive arrive here bathe self-pl.

they arrived home, they took a ritual bath (to show they were part of the human community again.)

lêka se, saa.i't se le kasi mi tanja sampai sini sampai sini oleh nama mulai tanya arrive here arrive here by name start ask
When they arrived, Kasi started to ask her mother,
inem, "o, ine miu mi ?bose na. Ekn ndo, ibu-nya oh mama kamu sudah cukup lama-nya ini mama-her oh mama you already enough long-it this "Oh, mother you have been gone quite a long time by now,

miu kira-kira mi saa.i' lêkar sapulu lima. kamu kira-kira sudah sampai tahun sepuluh lima you should already reach years ten five you have been gone for almost fifteen years.

Where have you been staying, Mama?” (Lawan:) “Oh, child, aku pa.i mbe,ong. aku ndeng na?, kapu ne.e saya tak tahu saya pada waktu itu gendong dengan I not know I at time that carry with I don’t know. "At that time I was carrying your azem, lako tiku wa.e, aza ili aku adik-mu pergi timba air di sana saya young br.-yours to fetch water at there I younger brother in my arms, and I went to fetch water, when sawok le mata wa.e, aku pêma pa.i mbe,ong (di)kutup-ku oleh mata air saya juga tak tahu cover(ed)-I by source water I also not know I arrived there I was covered up I also did not know by the Spirit of the Spring. how it happened, but

ngo ku?du ku, ?dêso-?dêso kari ko na mau bagaimana tiba-tiba RED sudah tekanan di sana how suddenly RED already stress there suddenly we were already there at the source of the mata wa.e, ndo ndo! aku ta ne.e mata air sekarang ini saya yang sehingga source water now this I pt. as a result water.

Now I have been able to appear here bu?u, s, kari le naram, kEnang na, la?ging tiba hanya karena saudara-mu itu itu biar arrive only because brother-yours that that although only because of your brother. Further-

ndo, na’ kalı le manga tolong le muri sekarang datang hanya karena masih tolong oleh Tuhan now come only because still help(ed) by Lord more now I have only been able to come here we have been helped by the Lord.

na’ aku ne.eng saait se sulik karena itu saya sehingga sampai sini kemah-ku because that I result arrive here come back-I

Because of that as a result I have been able to come back here. ko pa.i mata taun, mieu ngo ome aku pa’ga ?ba? kalau tidak mati sudah kamu mau lhat aku di mana? if not die already you want see me at where If it had not been for that I would already be dead, then where could you see me?”

kEnang ku?du ku, awa wa,ung mata wa.e,;” le nggla itu bagaimana bawah di dalam mata air oleh dia that how below inside source water by her

That is what it was like inside the spring.” She told

nenge ngelok ?de,ang wêngang sêpu saii’t bicara habis-an mulai pada formula sampai speak/tell completely start at begin. until the whole story completely from the beginning to the end.

sopothn, taun wêngang na, mi nenge, "au, akhirinya sesudah sudah itu mula berekap-jmk. ya finish-its after after that start speak-pl. ya

After that they (the people in the family) began to speak to each other. "Ya, now that you are tu ndo ko mi se, kasi tu ?dasang, jadi sekarang kalau sudah di sini sama coba coba thus now when already here same try try already here, Kasi try to invite the elders of the village here

sar ne.e sta ?ga,e, nga ku?du ku ndo. panggil dengan orang tua-tua untuk bagaimana sekarang call with people old for-to how now to tell us how (to have a celebration for Tambi and Lawan).

miu kEnang’ rekgeng ta bu.a’l wura, têka kamu ini hitung pt. muncul baru sampai dari you this count(ed) pt. appear newly arrive from You (Tambi and Lawan) are now considered as people who have just appeared from Eternity (the land of the dead).

niu ndo. miu ndo ta mawing mai ndo, alam baka ini kamu sekarang yang baru datang ini eternity this you now who just come this You who have just come back now are now

miu ndo bila ng sta mata wa.e, kamu sekarang hitung orang mata air you now count(ed) people source water considered (or counted) as people of the spring (and not as residents of the village).

zari sar ne.e sta ga,ne-ga, En na, lone jadi panggil dengan orang tua RED-nya itu di dalam thus call with people old RED-the that in Thus call the elders of the village to bathe them, so that

woko na ngo ?di,ô wêkins, ngo kampung itu supaya mandi diri-jmk. supaya village that so that bathe self-pl. (reflective) so that they can become like normal human beings again.”


After they bathed, tawn wêkins, sica mi ni in suli sudah badan-jmk. mereka sudah tinggal lagi already body-pl. (reflective) they already stay again they lived together again,

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kanEng, loto wuwo tana- na le woko ze.a bersama di atas atas tanah di sana atas kampung nama together there up land there up village name on that piece of land up there in Zea village

na sopoOta na muli.
ini akhir ini sudah this end this already

This is the end of the story.

Enang na ku?du manusia ata olo sulit- na. itu itu seperti manusia yang dulu kembali lagi that that like humans who former return again like human beings as they did formerly.

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