



CERITA RAKYAT SULAWESI TENGAH

T. David Andersen
Editor

**Diterbitkan dalam kerja sama dengan Masyarakat
Linguistik Indonesia dan Summer Institute of Linguistics
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PENERBIT KANISIUS

Cerita Rakyat Sulawesi Tengah

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PRAKATA

Cerita senantiasa mewarnai setiap perjumpaan antara sesama manusia, di antara mereka yang saling mengenal ataupun yang baru bertemu untuk pertama kalinya. Cerita dapat menghidupkan perjumpaan, dapat mengakrabkan hubungan karena cerita memancarkan aspek-aspek kehidupan, yang tumbuh dari pengalaman hidup, dari yang sekadar menyodorkan hiburan sampai ke yang menampilkan nilai-nilai yang dijunjung tinggi oleh masyarakat

Buku ini memaparkan sepuluh cerita rakyat dari Sulawesi Tengah. Tidak lagi dalam lantunan suara penyampaian isi cerita dalam lekuk-liku alur intonasi si pembawa cerita, seperti aslinya dalam tradisi lisan. Akan tetapi, kendati dalam wujud cetak tanpa melodi ini, cerita rakyat tetap dapat dikenyam dalam nuansa aslinya. Buku ini tidak sekadar menyajikan isi cerita tetapi juga menampilkan diri dalam wujud kemasan yang masih dalam bahasa aslinya: enam bahasa daerah di Sulawesi Tengah (Balantak, Da'a, Ledo, Napu, Padoe, dan Uma). Teks dalam bahasa daerah didampingi notasi linguistik sehingga bahasa yang tak dikenal terbantu untuk diikuti alurnya, untuk diselami dan dicoba dihidupkan getaran ceritanya, dalam nuansa aslinya, sebagaimana terungkap dalam bahasa asalnya.

Bagi mereka yang tertarik untuk melakukan penelitian linguistik, teks ini sudah merupakan data yang tidak mentah lagi. Analisis linguistik tahap pertama sudah tersediakan, tinggal mengayun ke tahap berikutnya. Namun, bagi yang hanya berminat mengenyam isi ceritanya saja, tersediakan teks dalam dua bahasa: Indonesia dan Inggris.

Sudah beberapa tahun yang lalu naskah ini diserahkan kepada Masyarakat Linguistik Indonesia (MLI) oleh *Summer Institute of Linguistics* (SIL) untuk diusahakan penerbitannya. Kami sungguh bersyukur bahwa akhirnya buku ini dapat terbit berkat Program Pemetaan Bahasa Nusantara, yang merupakan kerja sama antara *The Ford Foundation* dan Puslitbang Kemasyarakatan dan Kebudayaan LIPI.

Terbitnya buku ini mudah-mudahan dapat menggugah langkah-langkah merekam kekayaan cerita rakyat dalam budaya nusantara ke media tulis. Tidak hanya untuk dinikmati isi ceritanya, tetapi juga tampilan aslinya, sehingga sekaligus bermanfaat untuk dipeluangkan menjadi bahan penelitian linguistik.

Bambang Kaswanti Purwo
Masyarakat Linguistik Indonesia

PENDAHULUAN

Kalau kita membaca cerita rakyat dari Sulawesi Tengah, kita masuk ke dalam suatu dunia istimewa penuh dengan peristiwa ajaib dan makhluk-makhluk yang hebat. Kita dapat berjalan melewati rimba, gunung dan tengah laut, malah naik sampai di langit dan turun kembali ke bumi. Kita ikut serta dalam perjuangan orang kecil yang terancam melawan kejahatan pihak yang besar dan kuat. Kita dapat menggali hikmah dan pengertian dari nenek moyang yang masih relevan masa kini.

Cerita rakyat merupakan sumber kekayaan yang beraneka ragam. Cerita rakyat dapat dikaji dengan memakai bermacam-macam pendekatan ilmiah. Dari segi sastra, cerita rakyat adalah salah satu bentuk utama sastra lisan suatu suku bangsa. Di dalamnya tercermin banyak unsur kebudayaan. Kebiasaan adat istiadat tergambar dengan jelas dan menarik. Nilai-nilai yang dijunjung tinggi suatu masyarakat terlihat di dalamnya. Itu sebabnya cocok sekali menggunakan cerita rakyat tertentu sebagai bahan pelajaran bagi siswa untuk menunjang nilai-nilai moral yang penting. Tetapi cerita rakyat tidak hanya mementaskan tokoh-tokoh yang mulia dan luhur. Segi-segi kehidupan yang kurang baik juga banyak muncul. Para pembaca mesti memakai akal yang kritis untuk menilai makna dan nilai masing-masing cerita.

Dalam jilid ini pendekatan yang paling ditekankan adalah pendekatan linguistik. Cerita rakyat merupakan suatu wacana yang agak panjang dan tersusun rapi sehingga sangat berguna sebagai sumber data struktur suatu bahasa, baik pada tingkat kalimat maupun pada tingkat wacana. Kebanyakan cerita dalam jilid ini berasal dari bahasa yang belum banyak diteliti. Kami berharap dengan menyediakan cerita-cerita ini akan dapat dimanfaatkan pakar lain untuk berbagai macam penelitian dan perbandingan.

Masing-masing cerita diberi terjemahan harfiah morfem demi morfem diikuti terjemahan bebas bahasa Indonesia dan bahasa Inggris. Untuk morfem gramatikal terjemahan harfiah memakai singkatan istilah linguistik yang dijelaskan di daftar singkatan yang terdapat pada awal buku.

Semua cerita yang terdapat dalam jilid ini dikumpulkan oleh peneliti SIL (Summer Institute of Linguistics) dalam program kerja sama dengan Universitas Hasanuddin yang berlangsung dari tahun 1982 sampai dengan tahun 1991. Kami mengucapkan banyak terima kasih kepada Rektor dan Staf Universitas Hasanuddin yang banyak menolong selama penelitian

berlangsung. Kami juga mengucapkan terima kasih kepada Gubernur dan para pejabat pemerintah Propinsi Sulawesi Tengah dan Rektor dan Staf Universitas Tadulako di Palu yang ikut mendukung kegiatan di lapangan.

Cerita rakyat di jilid ini berasal dari enam bahasa di Sulawesi Tengah, yaitu bahasa Balantak, bahasa Ledo, bahasa Da'a, bahasa Uma, bahasa Napu, dan bahasa Padoe. Penjelasan singkat tentang masing-masing bahasa diberikan sebelum cerita rakyat dari bahasa tersebut.

Kita dapat membagi kesepuluh cerita rakyat yang terdapat di jilid ini menjadi beberapa jenis sesuai dengan pelakunya dan temanya. Jenis-jenis cerita rakyat yang diuraikan di bawah banyak terdapat di antara berbagai suku-suku di Sulawesi, dan juga di daerah lain di Indonesia.

Dari segi pelaku, ada cerita rakyat di mana pelakunya binatang, dan yang pelakunya manusia. Kedua cerita rakyat bahasa Balantak merupakan cerita rakyat binatang, di mana pelaku utamanya adalah kancil yang mengakali harimau. Semua cerita rakyat yang lain memiliki pelaku manusia.

Ada tiga cerita rakyat yang mengisahkan usaha orang melarikan diri dari raksasa, yaitu dua cerita berjudul "Raksasa dan Anak Yatim Piatu", masing-masing dari bahasa Da'a dan bahasa Padoe, dan cerita bahasa Napu berjudul "Raksasa Pemakan Orang". Anak yatim piatu telah dipelihara di rumah raksasa untuk dimakan, tetapi akhirnya berhasil melarikan diri. Dalam cerita bahasa Napu, ada pemburu yang melarikan diri dari raksasa yang bertemu dengannya di hutan rimba.

Tema lain yang didapat dalam cerita rakyat adalah orang yang turun dan naik di antara langit dan bumi. Contohnya dalam jilid ini adalah cerita Padoe berjudul "Orang yang Turun dari Langit". Cerita ini merupakan mitos yang menjelaskan asal usul raja-raja orang Padoe. Tema tentang orang yang naik ke langit juga muncul pada akhir cerita bahasa Da'a berjudul "Tesa Sabingga".

Tema lain yang sering muncul dalam cerita rakyat adalah transformasi pelaku utama yang berbadan jelek menjadi manusia yang cakap. Ini terjadi dalam cerita bahasa Da'a berjudul "Tesa Sabingga", cerita bahasa Uma berjudul "Orang yang Lahir Serupa Kambing", dan cerita bahasa Napu berjudul "Orang Terpancing di Wurangka". Biasanya pelaku yang jelek itu lahir sesudah orang tuanya yang mandul berdoa agar mereka mendapat anak biarpun jelek rupanya. Dan ternyata demikian. Kemudian anak yang jelek itu mau menikah dan akhirnya ada orang yang baik hati rela menikah dengan dia, walaupun dicemooh oleh saudaranya. Tetapi akhirnya waktu orang yang jelek berubah menjadi cakap, maka saudaranya menjadi iri hati.

Ada satu cerita lagi yang membahas masalah perkawinan yaitu cerita bahasa Ledo berjudul "Raja Kelapa". Cerita ini mungkin agak orisinal. Ada wanita yang cemburu yang berhasil mencuri rambut dan mata dari wanita yang baru kawin dengan Raja Kelapa. Dengan demikian dia bisa menyamar menjadi isteri yang sesungguhnya. Tetapi pada akhir cerita kedua mempelai dapat bersatu kembali.

Dalam cerita rakyat kita melihat nilai-nilai yang dihargai oleh masyarakat. Pelaku-pelakunya sering kali merupakan teladan yang patut ditiru. Dari berbagai cerita kita dapat belajar bahwa kepintaran lebih hebat daripada kekuatan fisik. Ini terlihat sewaktu kancil atau anak yatim piatu yang kecil dapat mengakali harimau dan raksasa yang besar tetapi bodoh.

Dalam cerita bahasa Padoe berjudul "Orang yang Turun dari Langit", kita diajar tentang bahayanya melanggar adat istiadat, misalnya melakukan hal yang pemali pada waktu panen. Oleh karena suatu pelanggaran, salah satu pelaku mengalami luka yang hanya bisa disembuhkan sesudah orang naik ke langit untuk minta petunjuk.

Nilai lain yang sering muncul dalam cerita rakyat adalah pentingnya kesetiaan dalam perkawinan. Walaupun suaminya jelek, ternyata kalau isterinya rela menerimanya dan mereka melawan godaan dari orang lain, maka mereka akan memperoleh kebahagiaan. Dan orang yang berusaha merusak perkawinan orang lain akhirnya mendapat ganjaran yang setimpal.

Kami berharap kumpulan cerita rakyat Sulawesi ini akan disambut oleh pembaca dari berbagai golongan dan profesi, baik di Indonesia maupun di luar negeri. Di sini terdapat sebagian dari kekayaan budaya Indonesia. Kami menyajikannya dalam jilid ini dengan harapan agar kekayaan itu tidak hanya dilestarikan tetapi juga diteliti, dipelihara, dan dinikmati.

INTRODUCTION

When you read the folk tales of Central Sulawesi, you will enter a magical world, full of strange events and amazing creatures. You can travel through jungles and mountains and in the middle of the sea, and even up to the heavens and back to earth. You can join in the struggle of the weak who fight against the evil threat of the strong and powerful. You can imbibe the wisdom and insight of the ancestors which is still relevant for today.

Folk tales are a source of a great variety of valuable material. They can be investigated using a variety of approaches. From a literary point of view, folk tales are an important expression of the oral literature of an ethnic group. Many elements of the culture can be found within them. Various cultural practices are described in vivid fashion. Important community values are expressed. This is one reason why it is very appropriate to use certain folk tales as study materials for school children with the aim of teaching certain important moral values. But folk tales do not only present to us laudable and glorious characters. Less pleasant aspects of life also are in evidence. Therefore readers need to critically evaluate the meaning and values found in each story.

In this volume, the approach most emphasized is the linguistic one. Folk tales represent rather long and well-formed discourses which are very useful as a source of data concerning the structure of a language, both at sentence and discourse level. Most of the stories in this volume are from languages which have not been the subject of much linguistic investigation. We hope that by making these tales available, we will be of assistance to scholars who can use them for various investigations and comparisons.

Each of the folk tales has been given interlinear morpheme glosses, together with free translations in Indonesian and English. Glosses of grammatical morphemes are done with coded abbreviations, the explanations for which can be found in a glossary at the beginning of the book.

The folk tales in this volume were gathered by researchers of the Summer Institute of Linguistics as part of a cooperative program with Hasanuddin University in Ujung Pandang, South Sulawesi, from 1982 until 1991. We want to express many thanks to the rector and staff of Hasanuddin University for their help during the period of research. We

also want to thank the governor of Central Sulawesi and other government officials as well as the rector and staff of Tadulako University in Palu who gave support during the field work.

The folk tales in this volume come from six languages of Central Sulawesi, namely Balantak, Ledo, Da'a, Uma, Napu, and Padoe. A short explanation about each language is given before the folk tales from that language.

The ten folk tales in this volume can be divided into a number of types based on their themes and participants. These types are widely found among various ethnic groups in Sulawesi and other parts of Indonesia.

From the point of view of participants, some folk tales have animals as participants, and others have humans. The two Balantak tales are animal tales in which the mouse participant is the mouse deer who tricks the tiger. All the rest of the stories have human participants.

There are three tales which tell of people escaping from a giant, namely two stories entitled "The Giant and the Orphan", one from Da'a and one from Padoe, and the Napu story entitled "The Man-Eating Giant". The orphan was being kept by the giant in his house with a view to eating him, similar to "Hansel and Gretel". Eventually he was able to escape. In the Napu story, it is hunters who escape from a giant they encounter in the jungle.

Another theme found in folk stories is that of people who go back and forth between the sky and the earth. An example in this volume is the Padoe story entitled, "People Who Descended". This is a myth explaining the origin of the Padoe kings. The theme of people going up to the sky is also found at the end of the Da'a story entitled "Tesa Sabingga".

Another theme that often appears in folk tales is the transformation of a main character who has an ugly body to become a good-looking person. This happens in the Da'a story entitled "Tesa Sabingga", the Uma story entitled "The Person Who Was Born a Goat", and the Napu story entitled "The Person Caught by a Fisherman at Wurangka". This ugly character is often born after his childless parents pray that they might have a child, even if it has an ugly appearance. And that is what happens. Later on the ugly person wants to get married, and finally there is a good-hearted person willing to marry him, despite being mocked by her sisters. But in the end, when the ugly husband becomes handsome, the sisters become envious.

Another story which focusses on marriage is the Ledo story entitled "Coconut King". This story may be rather original. A jealous woman

succeeds in stealing the hair and eyes from the woman who has just married Coconut King. With these she disguises herself and displaces the real wife. But by the end of the story the real wife is reunited with her husband.

In folk tales we can see the values which are upheld by the community. The main characters are often examples to be imitated. In a number of stories we learn that brains are better than brawn. This is seen when the small mouse deer or orphan manages to outwit the stupid tiger or giant.

In the Padoe story entitled "People Who Descended", we are taught the danger of infringing the customary law, such as by doing something which is taboo at harvest time. Because of such an infringement, one of the characters gets a wound which can only be healed after someone has gone up into the sky to get instructions.

Another value which often appears in the folk tales is the importance of faithfulness in marriage. Even though ones husband is ugly, if the wife is willing to accept him and they resist the temptations coming from others, then they will be happy. And those who try to wreck the marriage of others eventually receive an appropriate punishment.

We hope that this collection of Central Sulawesi folk tales will be welcomed by people of various backgrounds and professions, both in Indonesia and abroad. These stories represent a part of the cultural riches of Indonesia. We hope that through this volume, these riches may not only be preserved, but also studied, developed, and enjoyed.

DAFTAR SINGKATAN/LIST OF ABBREVIATIONS

The following is a list of all the abbreviations used in the glosses. For each abbreviation, the meaning is given, followed by an explanation for those terms the meaning of which may not be obvious. Then follows a list of the morphemes which are given that particular gloss, grouped according to language. If there is no such list, it means that that gloss combines with other glosses in portmanteau morphemes (such as person markers or pronouns). Abbreviations used for person markers or pronouns are found at the end of the listing.

Semua singkatan yang dipakai dalam terjemahan kata demi kata didaftar di bawah ini. Untuk setiap singkatan diberikan kepanjangannya disertai penjelasan untuk istilah yang mungkin tidak terlalu jelas maksudnya. Sesudah itu diberikan daftar morfem-morfem yang mempunyai makna tersebut, yang dikelompokkan menurut bahasa. Kalau tidak ada daftar demikian, berarti bahwa makna tersebut hanya muncul bersama dengan makna lain dalam morfem amalgam (seperti penanda persona atau pronomina). Singkatan yang dipakai untuk penanda persona atau pronomina didaftar paling akhir.

Singkatan bahasa/Abbreviations for languages

B	Balantak
D	Da'a
L	Ledo
N	Napu
P	Padoe
U	Uma

LIST OF ABBREVIATIONS

Singkatan makna/Abbreviations of glosses

A	Absolutive (+person) (+persona) N,U	Kasus absolutif
ADV	Adverb D: m- L: mpa-	Kata keterangan
AF	Actor focus U: N-	Fokus pelaku
AF/I	Actor focus/irrealis B: mVng- D: maN-, meN-, mom-, momba-	Fokus pelaku/irealis
AF/R	Actor focus/realis B: nVng- D: naN-, nom-, nomba-	Fokus pelaku/realis
AFF	Affected. Subject is affected by the action of the verb. D: ka- L: ka- U: ka-	Terpengaruh. Subjek terpengaruh oleh tin dakan verba.
AG	Agent D: nu, N-	Pelaku
ART	Article P: io	Artikel
AST	Assertive U: ~kona, ~hana, ~kuna, ~rana	Asertif
BEN	Benefactive L: -ka U: ~ki	Benefaktif
CASU	Casual B,L: RED	Secara santai
CAUS	Causative B: kon-, pa'- D: pa-, po- L: pa-, pe-, po- N: po- pa- P: pe-, po-, pa- U: pa-	Kausatif
CAUSa	Causative (adjectives) N: poka-, paka-	Kausatif (kata sifat)
CC	Conversational clitic U: ~e, ~le	Klitik percakapan
CLSF	Classifier D: mba'a, ongu, bela N: baa, binti, bua, ogu P: pu'u, wuku U: dua, ma'a, ngkau, ntaku, ntonga'	Penjodoh

CMP	Completive (+person)	Kompletif (+persona)
	B: -mo D: -mo L: -mo N: -mo P: -to	
	U: ~mi, ~mo, ~ma	
CMS	Commiserative	Penanda rasa kasihan
	U: ~tawo, ~hawo, ~kowo, ~kuwo	
CMPL	Complementizer	Tanda komplemen
	B: se'	
CONT	Continuous	Kontinuatif
	B,D,P: RED	
CPR	Comparative	Komparatif
	L: -pa	
CTR	Contrastive/contrastive expectation	Kontrastif
	N: -ri U: ~da, ~di	
DEF	Definite (determiner)	Afiks artikel tentu (determinator)
	D: -na L: -na	
DEFO	Defocus	Menghilangkan fokus
	L: mba-	
DIM	Diminutive	Diminutif
	B,P: RED	
EMP	Emphatic	Penegas
	D: si N: -to P: kaa	
EMPA	Emphatic article	Artikel penegas
	B: ai	
EX	Exclusion. Excluding all other entities ('only').	Eksklusif ('hanya')
	N: RED	
EXC	Exclamation	Seruan
	D: tpeke, hai, ai, tpe U: besu, hanaa	
EXS	Existential verb	Kata kerja eksistensial ('ada')
	B: isian D: ria L: ria N: ara P: niio U: ria	
GEN	Genitive	Genitif
	B: na D: nu L: nu	
GF	Goal focus	Fokus tujuan
	N	

LIST OF ABBREVIATIONS

GF/I	Goal focus/irrealis B: -on D: ra- L: ra-	Fokus tujuan/irealis
GF/R	Goal focus/realis B: ni'- D: ni- L: ni-	Fokus tujuan/realis
GP	General preposition D: ri L: i N: i P: ai U: hi	Preposisi umum
I	Irrealis	Irealis
P		
IMP	Imperative D: pe-, po-	Imperatif
INC	Incompletive B: -po L: -pa D: -pa N: -po P: -po U: ~pa, ~pi, ~po	Inkompletif
INS	Intensive B,L,D,P: RED N: RED, to-	Intensif
INST	Instrumental N: po-	Instrumental
INT	Intransitive B: -um- N: ke- U: ma-, me-, meN-, mo-, N-, -a, pe-	Intransitif
INT/I	Intransitive, irrealis D: ma-, me-, mo-	Intransitif, irealis
INT/R	Intransitive, realis D: na-, ne-, nem-, no-	Intransitif, realis
IO	Indirect object P	Objek tak langsung
IR	Irrealis B: mo'- L: ma-, me-, mo-	Irealis
IT/R	Intentional/realis B: ninti-	Niat/realis
k_o_	Kind of	Sejenis
LG	Ligature D,L,N,P,U: N-	Ligatur
LOC	Locative. Usually a transitivizer. B,L,N: -i, -ki	Lokatif. Biasanya penambah ketransitifan

NEG	Negative B: sian, sianta D: da'a L: ledo, le N: bara P: la-, tai- U: uma	Ingkar
NR	Nominalizer B: an, ko' D: ka-, ngga-, paN-, pe-, po-, pom-, -na L: ka-, pa-, pe-, po-, -na N: -a, ka-, ngka, pa-, paN-, pe-, po- P: pe-, po-, poN-, -a,-nga U: ka-, pe-, po-, -a, -in-	Nominalisasi
NRI	Nominalizer, location N: -a	Nominalisasi, tempat
NVOL	Nonvolitional action L: te- N: te- P: te- U: te-	Perbuatan yang tidak sengaja (seperti BI <i>ter-</i>)
O	Object	Obyek
P		
OPT	Optative. Indicates it did not happen. U: ke	Optatif. Menunjukkan kejadian yang tidak terjadi.
ORD	Ordinal P: ko-	Numeralia tingkat
PART	Discourse particle B: a L: mai	Partikel wacana
PASS	Passive P: -in-	Pasif
PI	Person Identifier B: i L: i P: ai	Pemarkah orang
PL	Plural D: RED P: meN-	Jamak
PO	Possessive (+person) B,D,L,N,P,U (B: ko'o)	Posesif (+persona)
PRO	Free pronoun (+person) B,D,N,L,P,U (B: kaekae')	Pronomina bebas (+persona)
PROG	Progressive B: kaekae N: tanga U: RED	Progresif
Q	Yes/no question B: no' N: pae P: ba- U: ha-	Pertanyaan ya/tidak

LIST OF ABBREVIATIONS

R	Realis	Realis
	B: no'- L: na-, ne-, no-	
RAND	Random	Secara acak
	B: poo' D,U: RED	
REC	Reciprocal	Resiprokal
	B: poo'- D: si- L: si- P: tepo- U: me-	
RED	Reduplication	Reduplikasi
	B,D,L,N,P,U	
REL	Relative	Relatif ('yang')
	B: men D: to L: anu N: au U: to	
REP	Repeated action	Perbuatan yang diulang
	B,D,L,N,P: RED	
REQ	Request	Permintaan
	B: pate, RED D: ki-	
RFLX	Reflexive	Refleksif
	N: nta U: ngkali-	
RSBL	Resemblance	Kemiripan
	B: RED	
S	Subject	Subyek
	P	
s/d	Son or daughter	Anak
SEQ	Sequential. First in a sequence of events.	Peristiwa pertama dalam serentetan peristiwa.
	D: -pa L: -pa	
STV/I	Stative/irrealis	Statif/irealis
	B: ma'- D: ma-	
STV/R	Stative/realis	Statif/realis
	D: na-	
SUB	Subordinate	Subordinat
	B: pVng-, pinti- N: ka-	
SUR	Surprise	Keheranan
	D: tanu	
TMP	Temporal	Temporal
	B: -si	
TR	Transitive	Transitif
	U: po-	

TRdf	Transitive, with definite direct object P: -um-	Transitif, dengan objek yang tentu
TTL	Totality ('all'/'every')	Keseluruhan ('semua'/'setiap')
	B,L,N: RED	
TZR	Transitivizer D: po-, pe-, pa-, -naka L: -ni, pe-, po-, saka, -aka, -taka N: pe-, po-, -a, -ki, -i U: po-, pe-	Penambah ketransitifan
UEX	Unexpected aspect B: ko'-	Aspek tak disangka
V	Verb marker N: ma-, maN-, me-, meN-, mo-	Penanda verba
Vae	Verb, adjunct emphasis P: pe-, po-, poN-	Verba, penegasan keterangan
Vpl	Verb, plural P: mpe-, mpo-, mpoN-	Verba, jamak
Vse	Verb, subject emphasis P: ma-, me-, mo-, moN-	Verba, penegasan subjek

Singkatan pronomina dan penanda persona/Pronominal abbreviations

1pi	First person plural inclusive	Persona pertama jamak inklusif ('kita')
1pe	First person plural exclusive	Persona pertama jamak eksklusif ('kami')
1s	First person singular tunggal	Persona pertama
2p	Second person plural	Persona kedua jamak
2s	Second person singular	Persona kedua tunggal
2sh	Second person singular honorific	Persona kedua tunggal hormat
3p	Third person plural	Persona ketiga jamak
3s	Third person singular	Persona ketiga tunggal

BAHASA BALANTAK

Bahasa Balantak adalah bahasa dari subkelompok Saluan rumpun bahasa Sulawesi Tengah. Penuturnya berjumlah 25.000 orang di Kecamatan Balantak dan Kecamatan Lamala, Kabupaten Luwuk pada bagian timur Sulawesi Tengah. Ada beberapa unsur morfologi dan sintaksis yang menarik di Bahasa Balantak. Bahasa Balantak memiliki sistem kata deiktis (demonstrativa) yang rumit. Morfologinya mirip dengan bahasa-bahasa Sulawesi yang lain, tetapi beberapa prefiks verbal muncul dalam tiga bentuk yang membedakan modus realis, irrealis dan semacam modus kausatif. Prefiks fokus pelaku mengalami proses keselarasan vokal. Ada juga beberapa infiks yang masih dipakai secara produktif.

Sistem pronomina bahasa Balantak mempunyai ciri yang menarik: pronomina nominatif merupakan kata bebas tetapi pronomina fokus tujuan merupakan sufiks. Pronomina posesif muncul baik sebagai kata bebas maupun sebagai sufiks. Kedua jenis sufiks tersebut (fokus tujuan dan posesif) hampir sama bentuknya.

Kedua cerita rakyat, "Kuda Tua Raja" dan "Anak Gajah dengan Kancil dan Kambing," ditulis Deen Saelong dari Kampung Talima A, Kecamatan Balantak, pada bulan Mei, 1986. Analisis linguistis dibuat oleh Robert Busenitz. Pada kedua cerita, si Kancil yang cerdik bekerja sama dengan binatang lain untuk mengakali dan mengalahkan si Harimau yang menakutkan.

BALANTAK

Balantak is a member of the Saluan subgroup of Central Sulawesi languages. It is spoken by approximately 25,000 people in Balantak and Lamala subdistricts, Luwuk district, in the eastern arm of Central Sulawesi. The Balantak language is one of the few languages in the area that has a complex system of deictics (demonstratives). Its morphology has similarities with other Sulawesi languages, but a three-way distinction in a number of the verbal prefixes is seen between realis, irrealis and a causative-type mode. Vowel harmony is a feature of the actor-focus verb prefix and the second-person singular goal focus and possessive pronouns. Several productive infixes are found in Balantak. The pronoun system is interesting in that the nominative forms are free-form pronouns while

the goal focus forms are suffixes. The possessives may be either free forms or suffixed forms. The two sets of suffixes (goal focus and possessive) are almost identical.

The folk tales, "The Old Horse of the King" and "Baby Elephant with Mouse Deer and Goat," were written by Deen Saelong of Talima A village, Balantak subdistrict, in May, 1986. The linguistic analysis was done by Robert Busenitz. In both tales, the clever mouse deer conspires with another animal to outwit and defeat the terrible tiger.

KUDA NI TOMUNDO' MEN LANGKAI'
KUDA TUA RAJA
 The Old Horse of the King

Isian kuda ni tomundo' men langkai' ni'atori na
 isian kuda na -i tomundo' men langkai' ni'- ator -i na
EXS horse GEN-PI king REL old GF/R-bring-LOC GP

tanga'na kura' gause sianmo momoko poowawa. Na
 tanga'-na kura' gause sian -mo mo'-moko poo'-wawa na
middle-GEN forest because NEG -CMP IR- able REC-carry GP

kura' iya'a isian ayop men bodo', tuu' bukuan
 kura' iya'a isian ayop men bodo' tuu' bukuan
forest yon EXS animal REL bad very frequently

mangkaan ayop men sanggiran. Sa'angu'mo tempo, ai
 mVng-kaan ayop men sanggiran sa'angu'-mo tempo ai
AF/I-eat animal REL other one -CMP time EMPA

Kancil nomae'mo ka' nomootuungi i Kuda
 kancil no'-mae'-mo ka' nVng-poo'-tuung-i i kuda
mouse_deer R- go -CMP and AF/R-REC-meet -LOC PI horse

ni tomundo' men ia atori na kura' iya'a.
 na -i tomundo' men ia ator -i na kura' iya'a
GEN-PI king REL 3sPRO bring-LOC GP forest yon

Sarataa nopootuungmo i raaya'a, tae ni
 sarataa no'-poo'-tuung-mo i raaya'a tae na-i
when R- REC-meet -CMP PI 3pPRO word GEN-PI

Kancil,
 kancil
mouse_deer

There was an old horse of the king who was taken to the middle of the forest because he couldn't work any more. In that forest was a very bad animal that frequently ate other animals. One day Mouse Deer went and met the king's horse that had been taken to that forest. When they met, Mouse Deer said,

Ada seekor kuda tua milik raja yang dibawa ke tengah hutan karena tidak dapat bekerja lagi. Di hutan itu ada binatang jahat yang sering memakan binatang lain. Pada suatu waktu, si Kancil pergi dan menemui kuda raja yang diantar ke hutan itu. Ketika mereka bertemu, si Kancil berkata,

"Ai Harimau kuwaatu'u talalomo tuu'
 ai harimau ku-waa tu'u talalo -mo tuu'
EMPA tiger LOCp-thither over-there exceedingly-CMP very
 bodo'. Akalkonontamo ka' papateion i
 bodo' akal -kon -on -ta -mo ka' pa'- pate-i -on i
bad trick-CAUS-GF/I-1pi-CMP and CAUS-die -LOC-GF/I PI
 ia." Ai Kancil tii Kuda nopoosangadaimo.
 ia ai kancil ti -i kuda no'-poo'-sangada
3sPRO EMPA mouse-deer with-PI horse R- REC-work-together-
 Tae ni Kancil, "Ai koo Kuda, ala ka'
 -i -mo tae na -i kancil ai koo kuda ala ka'
LOC-CMP word GEN-PI mouse_deer EMPA 2sPRO horse get and
 tokol, ka' pintipate-pate, kasee kodi'si beebeel
 tokol ka' pinti'-RED -pate kasee kodi' -si RED-beel
lie_down and SUB- RSBL-die but momentarily-TMP INS -near
 taka i Harimau. Ai yaku' mae' waatu'u na
 taka i harimau ai yaku' mae' waa tu'u na
arrive PI tiger EMPA 1sPRO go thither-over-there GP
 ko'ona ka' mangakali i ia. Bantilkononku na
 ko'o-na ka' mVng-akal -i i ia bantil-kon -on -ku na
PO -3s and AF/I -trick -LOC PI 3sPRO inform-CAUS-GF/I-1s GP
 ko'ona se' isian kuda nopate ka'ita kada' daa ia
 ko'o-na se' isian kuda no'-pate ka'ita kada' daa ia
PO -3s CMPL EXS horse R- die here so_that yes 3sPRO
 taka tu' mari.
 taka tu'u mari
arrive over_there_hither

"Tiger over there is exceedingly bad. Let's trick him and kill him." Mouse Deer and Horse worked together. Mouse Deer said, "Horse, you go and lie down, and pretend you're dead, but not now, after a bit when the tiger is about to arrive. I'll go over there to him and trick him. I'll tell him that a horse died here so that he'll come over here.

"Si Harimau di sana sangat jahat. Mari kita coba menipu dan membunuh dia." Si Kancil dan si Kuda pun bekerja sama. Kata si Kancil, "Kau Kuda, berbaringlah seolah-olah engkau mati, tetapi tidak sekarang, nanti waktu Harimau hampir datang. Saya akan ke sana menemui dia dan menipunya. Saya akan memberitahukan kepadanya bahwa ada kuda mati di sini, supaya dia datang ke mari.

Kalu takamo i ia ka'ita, kootonmo na toure'na,
 kalu taka -mo i ia ka'ita koot-on -mo na toure'-na
if arrive-CMP PI 3sPRO here tie -GF/I -CMP GP neck -3s
 ka' na toure'em ka' saa'onku sampe porotolu,
 ka' na toure'-Vm ka' saa' -on -ku sampe poro -tolu
and GP neck -2s and count-GF/I-1s until approximately-three
 kasi tetende'konoon i ia bi pate." Noko
 kasi RED- tende'-kon -on -Vm i ia bi pate noko
then CONT-run -CAUS-GF/I-2s PI 3sPRO until die after
 daa iya'a, ai Kancil nomae'mo ni Harimau.
 daa iya'a ai kancil no'-mae'-mo na-i harimau
yes yon EMPA mouse_deer R -go -CMP GP-PI tiger
 Taka ni Harimau i ia, taena, "Isian kuda pate
 taka na -i harimau i ia tae -na isian kuda pate
arrive GP-PI tiger PI 3sPRO word-3sPO EXS horse dead
 kuwaatu'u, too daa i kuu mingkira'
 ku waa tu'u too daa i kuu mVng-kira'
LOCp-thither over_there probably yes PI 2pPRO AF/I -want
 mangkaan. Tae ni Harimau, "Daa." Tae ni
 mVng-kaan tae na -i harimau daa tae na -i
AF/I -eat word GEN-PI tiger yes word GEN-PI
 Kancil, "Mai ansee, kada' siso'kononku i koo
 kancil mai ansee kada' siso' -kon -on -ku i koo
mouse_deer come then so_that show -CAUS-GF/I-1s PI 2sPRO
 a nopateanna."
 a no'-pate-an -na
PART R- die -NR-3s

If he arrives here, I'll tie a rope
 from his neck to your neck, and
 I'll count to about three, then
 you run until he's dead." After
 that, Mouse Deer went to Tiger.
 When he reached Tiger, he
 said, "There's a dead horse over
 there, you would probably like
 to eat it." "Yes," said Tiger.
 Mouse Deer said, "Come then,
 so I can show you the place
 where he died."

Kalau dia sudah tiba di sini, akan
 saya mengikat tali dari lehernya
 ke lehernya. Dan saya akan
 menghitung sampai tiga, baru
 engkau membawanya lari sampai
 mati." Sesudah itu si Kancil pergi
 menemui Harimau. Setibanya
 di tempat Harimau, si Kancil
 berkata, "Ada kuda yang mati di
 sana, barangkali Anda suka
 memakannya." Jawab Harimau,
 "Ya." Kata Kancil lagi, "Ikut saya.
 Akan saya tunjukkan kepadamu
 tempat kematiannya."

Raaya'a nomae'mo. Beebeelmo taka i raaya'a, ai
 raaya'a no'-mae'-mo RED-beel-mo taka i raaya'a ai
3pPRO R-go -CMP INS -near-CMP arrive PI 3pPRO EMPA
 Kancil nobisaramo booboolak kada' rongoron
 kancil no'-bisara-mo RED-boolak kada' rongor-on
mouse_deer R- speak -CMP INS -loudly so_that hear -GF/I
 ni Kuda se beebeelmo taka i Harimau. Mbaka'
 na-i kuda se RED-beel-mo taka i harimau mbaka'
GP-PI horse CMPL INS -near-CMP arrive PI tiger so_then
 liuliu nintipate-pate i Kuda. Sarataa notakamo
 liuliu ninti-RED- pate i uda sarataa no'-taka -mo
directly IT/R- RSBL-die PI horse when R -arrive-CMP
 i raaya'a na tempat men nintipate-patean ni kuda,
 i raaya'a na tempat men ninti-RED- pate-an na -i kuda
PI 3pPRO GP place REL IT/R- RSBL-die -NR GEN-PI horse
 tae ni Kancil, "Mangala kutung ui' i kita,
 tae na -i kancil mVng-ala kutung lui' i kita
word GEN-PI mouse_deer AF/I-get first rope PI 1piPRO
 kootkonon na toure'em, ka' na toure' ni Kuda
 koot-kon -on na toure'-Vm ka' na toure' na-i kuda
tie -CAUS -GF/I GP neck -2s and GP neck GEN-PI horse
 kada' pore i koo mangawawa waatu'u na
 kada' pore i koo mVng-wawa waa- tu'u na
so_that good PI 2sPRO AF/I -carry thither-over_there GP
 dodonggaan."
 RED-dongo-an-Vm
DIM -live -NR-2s

So they went. As they were about to arrive, Mouse Deer spoke loudly so that Horse could hear that Tiger was about to arrive. So then Horse immediately pretended he was dead. When they arrived at the place where Horse was pretending to be dead, Mouse Deer said, "Let's get some rope first and tie it to your neck and to the horse's neck, so that you can easily take it over there where you live."

Mereka pun pergi. Pada waktu mereka hampir tiba, si Kancil sengaja berbicara keras-keras supaya didengar oleh Kuda bahwa si Harimau hampir tiba. Maka Kuda langsung berpura-pura mati. Ketika mereka tiba di tempat di mana Kuda berpura-pura mati, berkatalah Kancil, "Kita ambil tali dulu, kemudian ikatlah pada lehermu dan pada leher kuda supaya kau dapat membawanya dengan baik ke tempat tinggalmu."

Noko daa nikoot rua-rua'na, tae ni Kancil,
 noko daa ni'- koot RED-rua'-na tae na -i kancil
after yes GF/R-tie TTL-two -DEF word GEN-PI mouse_deer

"Saa'onku sampe porotolu, kasi
 saa' -on -ku sampe poro -tolu kasi
count-GF/I-1s until approximately-three then

tetende'konoon." Liuliu tae ni Kancil,
 RED- tende'-kon -on -Vm liuliu tae na -i kancil
CONT-run -CAUS-GF/I-2s directly word GEN-PI mouse_deer

"Awasi, isa', rua', tolu'." Ai Kuda liuliu
 awasi isa' rua' tolu' ai kuda liuliu
be_careful one two three EMPA horse directly

nowangon ka' notumetende' patuk laigan ni
 no'-wangon ka' no'-RED- um- tende' patuk laigan na -i
R- get_up and R- CONT-INT-run direction house GEN-PI

tomundo'. Ai Harimau suale'tindong. Ai Kuda
 tomundo' ai harimau suale'tindong ai kuda
king EMPA tiger head_over_heels EMPA horse

tende-tende' turuus sampe na tolodona laigan ni
 RED-tende' turuus sampe na tolodo-na laigan na -i
REP-run keep_on until GP yard -GEN house GEN-PI

tomundo'. Taka na tolodo ni tomundo', Harimau
 tomundo' taka na tolodo na -i tomundo' harimau
king arrive GP yard GEN-PI king tiger

noko patemo.
 noko pate-mo
already die -CMP

After the two of them were tied, Mouse Deer said, "I will count to about three, then you run with it." Straightaway Mouse Deer said, "Be careful; one, two, three." Horse immediately got up and ran towards the house of the king. Tiger went head over heels. Horse kept running until he reached the yard of the king's house. When he arrived at the yard of the king, Tiger was already dead.

Sesudah kedua-duanya diikat, berkatalah Kancil, "Saya akan hitung sampai tiga, baru engkau membawanya lari." Kancil langsung berkata "Awasi, satu, dua, tiga." Si Kuda langsung bangun dan lari ke arah rumah raja. Si Harimau jungkir-balik. Si Kuda terus berlari sampai di halaman rumah raja. Setibanya di halaman rumah raja, si Harimau sudah mati.

Ai	Tomundo'	nosamba'	tuu'	nimiile'	isian
ai	tomundo'	no'-samba'	tuu'	nVng-piile'	isian
<i>EMPA</i>	<i>king</i>	<i>R-</i>	<i>amazed</i>	<i>very</i>	<i>AF/R-see</i>
<i>EXS</i>					
harimau	pate	ia	wawa	kudana	men ia
harimau	pate	ia	wawa	kuda -na	men ia
<i>tiger</i>	<i>dead</i>	<i>3sPRO</i>	<i>carry</i>	<i>horse-3s</i>	<i>REL 3sPRO bring-LOC</i>
Kuda	iya'a,	ia	ule'mo	i	tomundo' ka'
kuda	iya'a	ia	ule' -mo	i	tomundo' ka'
<i>horse</i>	<i>yon</i>	<i>3sPRO</i>	<i>return-CMP</i>	<i>PI</i>	<i>king and GF/R-care_for</i>
soosodo.	Tongko'	koiya'a	uma'uman	kani'i.	Upus.
RED- soodo	tongko'	koiya'a	uma'uman	kani'i	upus
<i>CONT-again</i>	<i>only</i>	<i>like_that</i>	<i>folk_tale</i>	<i>this</i>	<i>finish</i>

The king was very amazed to see a dead tiger brought by the horse that he had taken away. That horse was reinstated by the king and cared for once again. That's all for this folk tale. The end.

Raja sangat heran melihat harimau yang mati dibawa oleh kudanya yang telah ia bawa ke hutan. Kuda itu diambil kembali oleh Raja dan dipelihara lagi. Begitulah cerita ini. Tamat.

ANAKNA GAJA TII KANCIL KA' AI BEMBE'
ANAK GAJAH DENGAN KANCIL DAN KAMBING
 Baby Elephant with Mouse Deer and Goat

Rae-rae'mo	i	Kancil,	ia	liu	isian	anakna
RED- rae'mo	i	kancil	ia	liu	isian	anak -na
<i>CASU-go</i>	<i>-CMP</i>	<i>PI</i>	<i>mouse_deer</i>	<i>3sPRO</i>	<i>pass</i>	<i>EXS</i>
						<i>child -GEN</i>
gaja	ituu'	wiri.	Tae	ni	Kancil,	
gaja	tiu'	wiri	tae	na -i	kancil	
<i>elephant</i>	<i>small</i>	<i>weep</i>	<i>word</i>	<i>GEN-PI</i>	<i>mouse_deer</i>	

As Mouse Deer was going along, he passed a small baby elephant which was crying. Mouse Deer said,

Pada suatu hari waktu Kancil berjalan-jalan, dia melewati seekor anak gajah kecil yang sedang menangis. Berkatalah Kancil,

"Kadai i koo Gaja se' wiri?" Taena anakna
kadai i koo gaja se' wiri tae -na anak -na
why PI 2sPRO elephant indeed weep word-GEN child-GEN

gaja iya'a, "Ai yaku' kodi', kaanonnamo
gaja iya'a ai yaku' kodi' kaan-on -na-mo
elephant yon EMPA 1sPRO momentarily eat -GF/I-3s-CMP

i Harimau." Tae ni Kancil, "Koiya'a se' bo
i harimau tae na -i kancil koiya'a se' bo
PI tiger word GEN-PI mouse_deer like-that indeed for

kosusaam. "Ai Kancil nomae'mo nansarak
ko'-susa -Vm ai kancil no'-mae'-mo nVng-sarak
NR- difficult-2s EMPA mouse_deer R-go -CMP AF/R-look_for

i Bembe'. Sarataa nopootuungmo tii Bembe' i
i bembe' sarataa no'-poo'-tuung -mo ti -i bembe' i
PI goat when R- REC- meet -CMP with-PI goat PI

ia, raaya'a nomule'konmo ni Gaja,
ia raaya'a no'-mule'-kon -mo na -i gaja
3sPRO 3pPRO R- return-CAUS-CMP GP-PI elephant

ka' nopoo'atur bo pangakalina i Harimau.
ka' no'-poo'-atur bo pVng-akal -i -nai i harimau
and R- REC- arrange for SUB- trick -LOC-GEN PI tiger

Taka ni Gaja i raaya'a, tae ni Kancil,
taka na -i gaja i raaya'a tae na -i kancil
arrive GP -PI elephant PI 3pPRO word GEN-PI mouse_deer

"Kodi' kalu beebeelmo taka i Harimau,
kodi' kalu RED-beel-mo taka i harimau
momentarily when INS -near-CMP arrive PI tiger

"Why are you crying, Elephant?"
The Baby Elephant said, "I will soon be eaten by Tiger." Said Mouse Deer, "In that case, you indeed have a problem." Mouse Deer went to look for Goat. When he met Goat, they returned to Elephant, and made arrangements to trick Tiger. When they reached Elephant, Mouse Deer said, "In a little while when Tiger is almost here,

"Mengapa kau menangis, Gajah?"
Jawab anak gajah itu, "Sebentar lagi saya akan dimakan Harimau." Kata Kancil, "Kalau begitu, kamu memang dalam kesusahan." Si Kancil kemudian pergi mencari Kambing. Ketika ia bertemu dengan Kambing, mereka kembali kepada Gajah dan membuat rencana untuk mengakali Harimau. Setibanya di tempat Gajah, berkatalah Kancil, "Nanti kalau Harimau sudah hampir tiba,

ai koo Gaja pintipate-pate. Ai yaku'
 ai koo gaja pinti'-RED- pate ai yaku'
EMPA 2sPRO elephant SUB- RSBL-die EMPA 1sPRO

kumekerer na sengke'em men toko-tokol
 -um-RED- kerer na sengke'-Vm men RED- tokol
INT-CONT-stand GP back -2s REL CONT-lie_down

nintipate-pate, kada' daa taka i Harimau,
 ninti-RED- pate kada' daa taka i harimau
IT/R- RSBL-die so_that yes arrive PI tiger

sidaonku akalion i ia. Ai koo Bembe',
 sida-on -ku akal-i -on i ia ai koo bembe'
can -GF/I-1s trick -LOC-GF/I PI 3sPRO EMPA 2sPRO goat

kekerer kano'o beebeel i yaku', bo
 RED- kerer kano'o RED-beel i yaku' bo
CONT-stand there INS -near PI 1sPRO for

titingke'anku mantatakuti i Harimau, kada'
 RED-tingke'-an-ngku mVng-RED- takut-i i harimau kada'
DIM-perch -NR-1s AF/I -RSBL-fear -LOC PI tiger so_that

daa i Gaja sianta sidaon ni Harimau aanon."
 daa i gaja sianta sida-on na -i harimau kaan-on
yes PI elephant NEG can -GF/I GEN-PI tiger eat -GF/I

Noko daa nopoo'atur i raaya'a, ai Harimau ia
 noko daa no'-poo'-atur i raaya'a ai harimau ia
after yes R- REC- arrange PI 3pPRO EMPA tiger 3sPRO

piile' i raaya'a notakamo.
 piile' i raaya'a no'-taka -mo
see PI 3pPRO R- arrive-CMP

you, Elephant, act like you're dead. I will stand on your back while you're lying down pretending to be dead, so that when Tiger arrives, I can trick him. You, Goat, stand there near me, as a perch for me to scare Tiger from, so that Elephant will not be eaten by Tiger." When they had finished arranging things, they saw that Tiger had already arrived.

kamu, Gajah, berpura-puralah mati. Saya akan berdiri di punggungmu, sedangkan kamu berbaring berpura-pura mati supaya pada waktu Harimau tiba, saya dapat mengakalnya. Kamu, Kambing, berdirilah di dekat saya, sebagai tempat berdiri saya untuk menakuti Harimau supaya Gajah tidak dimakan oleh Harimau." Setelah mereka membuat rencana, mereka melihat Harimau sudah datang.

Tae ni Kancil, "Tokolmo i koo Gaja ka'
 tae na -i kancil tokol -mo i koo gaja ka'
word GEN-PI mouse_deer lie_down -CMP PI 2sPRO elephant and
 pintipate-pate, gause ai Harimau takamo
 pinti'-RED- pate gause ai harimau aka -mo
SUB- RSBL-die because EMPA tiger arrive -CMP
 katu'umari mae' mangkaan i koo." Sarataa
 katu'u -mari mae' mVng-kaan i koo sarataa
over_there hither go AF/I- eat PI 2sPRO when
 notakamo i Harimau, ai Kancil
 no'-taka -mo i harimau ai kancil
R- arrive -CMP PI tiger EMPA mouse_deer
 nokumekerermo na sengke' ni Gaja, men
 no'-um-RED- kerer-mo na sengke' na -i gaja men
R- -INT -CONT-stand -CMP GP back GEN-PI elephant REL
 toko-tokol nintipate-pate. Ia pura-pura
 RED- tokol ninti-RED- pate ia pura-pura
CONT-lie_down IT/R- RSBL-die 3sPRO pretend
 mangkaan i Gaja men toko-tokol nintipate-pate.
 mVng-kaan i gaja men RED- tokol ninti-RED- pate
AF/I -eat PI elephant REL CONT-lie_down IT/R- RSBL-die
 Sarataa ia piile' i Harimau se' i Kancil
 sarataa ia piile' i harimau se' i kancil
when 3sPRO see PI tiger CMPL PI mouse_deer
 kaekae' mangkaan i Gaja, ia nomaso'mo.
 kaekae' mVng-kaan i gaja ia no'-maso'-mo
PROG AF/I -eat PI elephant 3sPRO R- angry -CMP

Mouse Deer said, "Lie down, Elephant, and pretend you're dead, because Tiger is already coming from over there to eat you." When Tiger arrived, Mouse Deer stood on the back of Elephant, who was lying down pretending to be dead. He pretended to eat Elephant while he lay down pretending to be dead. When Tiger saw that Mouse Deer was eating Elephant, he became angry.

Berkatalah Kancil, "Kamu berbaring, Gajah, dan berpura-pura mati, karena Harimau sudah datang untuk memakan engkau." Ketika Harimau tiba, Kancil berdiri di punggung Gajah. Ia berpura-pura memakan Gajah yang sedang berbaring pura-pura mati. Ketika Harimau melihat bahwa Kancil sedang memakan Gajah, ia menjadi marah.

Taena, "Kakaanku inono', kasee kaanoonmo."
 tae -na ka- kaan-ngku inono' kasee kaan-on -Vm-mo
word-GEN NZR-eat Is that but eat -GF/I-2s -CMP

Ai Kancil tongko' roko-rokot sianta
 ai kancil tongko' RED- rokot sianta
EMPA mouse_deer only CONT-quiet NEG

mimbiranga' wurung ni Harimau men
 mVng-biranga' wurung na -i harimau men
AF/I- pay_attention talk GEN-PI tiger REL

mongkomaso'i i ia. Ia tongko' pura-pura
 mVng-ko'-maso'-i i ia ia tongko' pura-pura
AF/I -NR-angry -LOC PI 3sPRO 3sPRO only pretend

mangkaan i Gaja men toko-tokol nintipate-pate.
 mVng-kaan i gaja men RED-tokol ninti-RED- pate
AF/I -eat PI elephant REL REP-lie_down IT/R-RSBL-die

Ai Harimau nomaso'mo tuu', ka' nomenem-menem. Tae
 ai harimau no'-maso'-mo tuu' ka' no'-RED-menem tae
EMPA tiger R- angry-CMP very and R- REP-talk word

ni Kancil, "Ai Gajapo kani'i balaki' ka' bukuan
 na -i kancil ai gaja -po kani'i balaki' ka' bukuan
GEN-PI mouse_deer EMPA elephant-INC this big and strong

labi i koo daa yaku' poko nipapatei,
 labi i koo daa yaku' poko ni'- pa- pate-i
more_than PI 2sPRO yes 1sPRO able GF/R-CAUS-die -LOC

He said, "That's my food, but you are already eating it."
 Mouse Deer just kept quiet and didn't pay attention to Tiger who was getting angry at him. He only pretended to be eating Elephant who was lying down pretending to be dead. Tiger became very angry and ranted and raved. Mouse Deer said, "Elephant here is bigger and stronger than you, and yet I was able to kill him,

Katanya, "Itu makanan saya, tetapi kamu memakannya." Si Kancil hanya diam, tidak menghiraukan perkataan Harimau yang sedang memarahinya. Dia hanya berpura-pura memakan Gajah yang sedang berbaring berpura-pura mati. Si Harimau marah sekali dan mengatungatungnya. Berkatalah Kancil, "Gajah ini lebih besar dan kuat daripada kamu, tetapi dia pun dapat kubunuh.

se daa i koo kanono' men koo' tia koi i ia."
 se daa i koo kanono' men koo' tia koi i ia
indeed yes PI 2sPRO that REL not with as PI 3sPRO
 Liuliu i Kancil nolumumpat ka'
 liuliu i kancil no'-um-lompat ka'
directly PI mouse_deer R- -INT -jump and
 nokumekerer na sengke' ni Bembe'. Ai
 no'-um-RED- kerer-mo na sengke' na -i bembe' ai
R- -INT-CONT-stand-CMP GP back GEN-PI goat EMPA
 Bembe' uga' notumetende'mo paraas i Harimau,
 bembe' uga' no'-um-RED- tende'mo paraas i harimau
goat also R- -INT- CONT-run -CMP toward PI tiger
 manggaraap i ia. Ai Harimau natakutmo. Taena
 mVng-garaap i ia ai harimau na'-takut-mo tae -na
AF/I -vex PI 3sPRO EMPA tiger R- fear -CMP word-GEN
 lalomna noana, "Ai Kancil tii Bembe'
 lalom-na noa -na ai kancil ti -i bembe'
inside -GEN breath-3s EMPA mouse_deer with-PI goat
 mae' mungulu'at i yaku' ka' mampapatei." Ia
 mae' mVng-lu'at i yaku' ka' mVng-pa- pate-i ia
go AF/I -chase PI 1sPRO and AF/I -CAUS-die -LOC 3sPRO
 liuliu notumetende' ka' namarere, supu- supuana
 liuliu no'-um-RED- tende' ka' nVng-parere RED- supuana
directly R- -INT-CONT- run and AF/R-leave RSBL-because
 natakutkon i Kancil tii Bembe'.
 na'-takut-kon i kancil ti -i bembe'
R- fear -CAUS PI mouse_deer with-PI goat

not to mention you over there
 who don't compare to him."
 Then Mouse Deer jumped and
 stood on the back of Goat. Goat
 ran towards Tiger to vex him.
 Tiger got frightened. He said to
 himself, "Mouse Deer and Goat
 are chasing me to kill me." He
 quickly ran and left, because he
 was scared of Mouse Deer and
 Goat.

Apa lagi kamu di situ yang tidak
 sebanding dia." Si Kancil
 langsung melompat dan berdiri
 di punggung Kambing. Si
 Kambing lalu berlari menuju
 Harimau untuk menyerangnya.
 Si Harimau menjadi takut,
 katanya dalam hati, "Si Kancil
 dan Kambing mengejar dan
 mau membunuh saya." Dia
 langsung lari meninggalkan
 mereka karena takut pada
 Kancil dan Kambing.

Mbaka' i Gaja daa sianmo ia kaan i Harimau.
 mbaka' i gaja daa sian -mo ia kaan i harimau
so_then PI elephant yes NEG-CMP 3sPRO eat PI tiger

Kasi i Kancil, Bembe', ka' i Gaja nompoora'
 kasi i kancil bembe' ka' i gaja nVng-poo'-rae'
then PI mouse_deer goat and PI elephant AF/R-REC- go

na rae'anna i raaya'a. Tongko' koiya'a
 na rae'-an-na i raaya'a tongko' koiya'a
GP go -NR-GEN PI 3pPRO only like_that

a uma'uman kani'i. Upus.
 a uma'uman kani'i upus
PART folk_tale this finish

As a result, Elephant was not eaten by Tiger. Then Mouse Deer, Goat, and Elephant went on their way. That's all for this folk tale. The end.

Maka Gajah tidak jadi dimakan oleh Harimau. Lalu Kancil, Kambing, dan Gajah melanjutkan perjalanan mereka. Begitulah cerita ini. Tamat.

BAHASA DA'A

Penutur bahasa Da'a berjumlah sekitar 30.000 orang yang tinggal di Kecamatan Marawola, Kabupaten Donggala, Propinsi Sulawesi Tengah. Ada juga penutur yang tinggal di Kecamatan Biromaru, Kecamatan Banawa, Kabupaten Donggala, dan di Kecamatan Pasangkayu, Kabupaten Mamuju, Propinsi Sulawesi Selatan.

Bahasa Da'a mempunyai perbedaan antara realis dan irrealis pada afiks verba. Verba dapat dibagi ke dalam tiga kelas berdasarkan pemakaian prefiks *pa-/po-/pe-*. Bahasa lain di sekitarnya mempunyai ciri-ciri penyelarasan bunyi vokal. Tetapi seandainya bahasa Da'a dulu pernah mempunyai ciri-ciri tersebut, maka sekarang sudah tidak ada lagi.

Cerita rakyat berikut ditulis oleh Timotius Lasipi dari desa Wayu, Kecamatan Marwola, Kabupaten Donggala, Propinsi Sulawesi Tengah pada bulan Juli 1985. Analisis linguistis dibuat oleh Don Barr. Cerita ini, seperti cerita rakyat lain yang disebut *kabali*, tidak dianggap cerita nyata, melainkan cerita yang diciptakan sebagai hiburan. Menurut penulis, tidak ada raksasa di dunia Da'a.

DA'A

The Da'a language is spoken by approximately 30,000 people living in Marawola subdistrict of Donggala district, Central Sulawesi. Others live in Biromaru, Banawa and Dolo subdistricts of Donggala district and Pasangkayu subdistrict of Mamuju district in South Sulawesi.

Da'a has a realis/irrealis distinction in its verb affixation. One set of verbal prefixes *pa-/po-/pe-* effectively divides the verbs into three classes. There is evidence in other languages of the area of vowel harmony. If Da'a had vowel harmony earlier, it is no longer evident.

The following narrative folk tale was written by Timotius Lasipi of Wayu village, Marwola subdistrict, Donggala district, Central Sulawesi in July of 1985. The linguistic analysis was done by Don Barr. This, like other folktales called *kabali*, is considered to be not a true story, but made up to entertain. There are no real giants in the Da'a world according to the author.

KOLOMBIO BO NGANA PAILU
RAKSASA DAN ANAK YATIM PIATU
 The Giant and the Orphan

Ri tempo nokolu natuwu kolombio bo sambaa gana
 ri tempo nokolu na- tuwu kolombio bo sa- mba'a gana
GP time before INT/R-live giant and one-CLSF_bipeds child

pailu netoo ri jaina. Sangga nagana sampae
 pailu ne- to'o ri ja'i -na sangga na- gana sa- mpae
orphan INT/R-live GP place-3sPO when STV/R-enough one-year

ngana netoo ri setu nekutanamo kolombio,
 ngana ne- to'o ri setu ne- kutana-mo kolombio
child INT/R-live GP there INT/R-ask -CMP giant

"Kumpu-kempe, kumpu-kempe, nabetemo atemu?"
 kumpu=kempe kumpu=kempe na- bete-mo ate -mu
little_pet little_pet STV/R-big -CMP liver-2sPO

Nesono ngana etu, "Daapa! Daewa tawa nggadue
 ne- sono ngana etu da'a-pa da -ewa tawa N- kadue
INT/R-answer child that NEG-yet still-like leaf LG-taro

kanana." Nangepe pesono nu ngana etu kolombio
 kana-na naN- epe pe -sono nu ngana etu kolombio
shoot-3sPO AF/R-hear NR-answer GEN child that giant

nalino woumo. Sangga nagana rompae ngana
 na- lino wo'u -mo sangga na- gana ro- mpae ngana
STV/R-quiet again-CMP when STV/R-enough two-year child

netoo ri jaina nekutana woumo olombio,
 ne- to'o ri ja'i -na ne- kutana wo'u -mo kolombio
INT/R-live GP place-3sPO INT/R-ask again-CMP giant

In times past there lived a giant and an orphan boy lived with him. When the boy had lived there a year, the giant asked, "My little pet, is your liver big yet?" The boy answered, "Not yet! It's still like a leaf of a new taro shoot." Hearing the boy's answer, the giant was quiet again. When the boy had lived with him for two years, the giant asked again,

Dahulu kala hiduplah seorang raksasa dan seorang anak yatim piatu yang tinggal bersamanya. Setelah anak itu tinggal di situ selama satu tahun, raksasa bertanya, "Manis, apakah hatimu sudah besar?" Jawab anak itu, "Belum, masih kecil, seperti daun anak keladi." Setelah mendengar jawaban anak itu, raksasa itu diam lagi. Setelah anak itu tinggal bersamanya selama dua tahun, raksasa itu bertanya lagi,

"Kumpu-kempe, kumpu-kempe, nabetemo atemu?"
 kumpu=kempe kumpu=kempe na- bete-mo ate -mu
little_pet little_pet STV/R-big -CMP liver-2sPO

Nesono ngana etu, "Daapa, daewa tawa nggadue
 ne- sono ngana etu da'a -pa da -ewa tawa N- kadue
INT/R-answer child that NEG -yet still-like leaf LG-taro

tinana." Nanguli kolombio, "O, daapa nabete." Ri
 tina -na naN- uli kolombio o da'a -pa na- bete ri
mother-3sPO AF/R-say giant oh NEG -yet STV/R-big GP

setumo kolombio nompekiri, "Mana masaeka
 setu -mo kolombio nom- pekiri mana ma- sae -ka
there-CMP giant AF/R-think no_more STV/I-long_time-?

kumpu-kempeku mabete, damo sampae
 kumpu=kempe-ku ma- bete da -mo sa- mpae
little_pet -1sPO STV/I-big still-CMP one-year

kasaena." Sangga naganapa tolumpae ngana
 ka-sae -na sangga na- gana -pa tolu-mpae ngana
NR-long_time-NR when STV/R-enough-SEQ three-year child

netoo ri jaina nipekutana woumo,
 ne- to'o ri ja'i -na ni- pe- kutana wo'u -mo
INT/R-live GP place-3sPO GF/R-TZR-ask again-CMP

"Nabetemo atemu?" Nesono ngana pailu,
 na- bete-mo ate -mu ne- sono ngana pailu
STV/R-big -CMP liver-2sPO INT/R-answer child orphan

"Nabetemo, ewa tawa nu bia tinana."
 na- bete-mo ewa tawa nu bia tina -na
STV/R-big -CMP like leaf GEN bia mother-3sPO

"My little pet, is your liver big?"
 The boy answered, "Not yet, it's
 still like a leaf of a large taro
 plant." The giant said, "Oh, it's
 not big yet." And the giant
 thought, "It won't be long now
 and my little pet will be big, just
 one more year." When the boy
 had lived with him for three
 years, he asked again, "Is your
 liver already big?" The orphan
 answered, "It's already big, like
 a big *bia* leaf."

"Manis, apakah hatimu sudah
 besar?" Jawab anak itu, "Belum,
 masih seperti daun induk
 keladi." Raksasa berkata, "Oh,
 belum besar." Lalu raksasa
 berpikir, "Tidak lama lagi si
 manisku akan besar, tinggal satu
 tahun lagi." Setelah tiga tahun
 lamanya anak itu tinggal
 bersamanya, dia bertanya lagi,
 "Apakah hatimu sudah besar?"
 Jawab anak yatim piatu, "Sudah
 besar, seperti daun induk *bia*."

Nangepe etu, kolombio nadamba mpuu rarana
 naN- epe etu kolombio na- damba mpu'u rara -na
AF/R-hear that giant STV/R-happy very insides-3sPO
 sabana namalamo ngana etu rapajadina bau
 sabana na- mala-mo ngana etu ra- pa- jadi -na bau
because INT/R-able -CMP child that GF/I-CAUS-become-3s meat
 bo rakonina. Ante rara nadamba mpuu kolombio
 bo ra- koni-na ante rara na- damba mpu'u kolombio
nd GF/I-eat -3s with insides STV/R-happy very giant
 nompakau ngana etu. Niulina, "Ngina iko
 nom- pakau ngana etu ni- uli-na ngina iko
AF/R-order child that GF/R-say-3s later_on 2sPRO
 mombayu pae pulu raporiaputa
 mom-bayu pae pulu ra- po- ri -apu-ta
AF/I- pound_in_mortar rice sticky GF/I-TZR-GP-fire -1pi
 ngina nggawengi!" Nesono ngana pailu etu, "Iyo!"
 ngina ngga-wengi ne- sono ngana pailu etu iyo
later_on NR- night INT/R-answer child orphan that yes
 Ri setu nompamulamo ngana pailu etu
 ri setu nom- pa- mula-mo ngana pailu etu
GP there AF/R-CAUS-begin -CMP child orphan that
 nombayu. Sangga naoyapa
 nom- bayu sangga na- oya -pa
AF/R-pound_in_mortar when STV/R-smashed-SEQ
 pompombayuna
 po-N- po-N- bayu -na
NR-LG-NR-LG-pound_in_mortar-3sPO

Hearing that, the giant was very happy because he could now make that boy into meat and eat him. With great joy the giant gave orders to the boy. He said, "Later on you pound sticky rice for us to cook later tonight!" The orphan answered, "Yes." So the orphan began to pound rice in the mortar. When the rice in the mortar was pounded fine,

Setelah mendengar itu, raksasa sangat gembira karena anak itu sudah bisa dijadikan lauk dan dimakan. Dengan sangat gembira raksasa berpesan kepada anak itu, katanya, "Nanti kamu tumbuk padi ketan untuk dimasak nanti malam." Jawab anak yatim piatu itu, "Baik." Lalu anak yatim piatu itu mulai menumbuk padi. Setelah padi yang ditumbuk itu halus,

niporiapunamo nompopea kolombio etu
ni- po- ri -apu-na-mo nom- po- pea kolombio etu
GF/R-TZR-GP-fire -3s -CMP AF/R-TZR-wait giant that

nenjayo. Nasae mpuu ia
ne- njayo na- sae mpu'u i'a
INT/R-walk_around STV/R-long_time very 3sPRO

nompopea, kolombio daa narata-narata, sampe
nom- po- pea kolombio da'a na- rata -RED sampe
AF/R-TZR-wait giant NEG STV/R-come-CONT until

nasae wengina. Jadi ira mana nantaha
na- sae wengi-na jadi ira mana naN- taha
STV/R-long_time night -DEF so 3pPRO no_more AF/R-hold_out

sampe nangantu. Daapa narata kolombio, ia
sampe na- ngantu da'a -pa na- rata kolombio i'a
until STV/R-sleepy NEG-yet INT/R-come giant 3sPRO

napisimo nomporoa ana kolombio.
na- pisi -mo nom- po- roa ana kolombio
STV/R-sleep-CMP AF/R-TZR-friend child giant

Saongu akala nu ngana pailu etu
sa- ongu akala nu ngana pailu etu
one-CLSF_round_obj/animals strategy GEN child orphan that

nanguli ka ana nu kolombio, "Daapa kita
naN- uli ka ana nu kolombio da'a -pa kita
AF/R-say to child GEN giant NEG-yet 1piPRO

moturu,
mo- turu
INT/I-lie_down

he cooked it and waited for the giant, who had gone for a walk. He waited a very long time, but the giant did not come back until it was far into the night. So they could not hold out any longer because they got sleepy. Before the giant came, he had fallen asleep together with the giant's son. The orphan had an idea; he said to the giant's son, "Before we sleep,

dimasaknya, lalu dia menunggu raksasa yang pergi berjalan-jalan. Dia menunggu lama sekali, tetapi raksasa tidak datang hingga larut malam. Akibatnya, mereka tidak tahan lagi karena mengantuk. Sebelum raksasa datang, dia sudah tidur bersama anak raksasa. Muncullah akal anak yatim piatu itu. Dia mengatakan kepada anak raksasa, "Sebelum kita tidur,

agina kita mosinjula buya bo baju."
 agina kita mo- si- njula buya bo baju
better 1pPRO INT/I-REC-exchange sarong and shirt
 Nanguli ana nu kolombio, "O, iyo." Wetumo
 naN- uli ana nu kolombio o iyo wetu -mo
AF/R-say child GEN giant oh yes that_way -CMP
 nikawia nu ira rombaa tempo
 ni- ka- wia nu ira ro- mba'a tempo
GF/R-AFF-do GEN 3pPRO two-CLSF_bipeds time
 etu, sabana ninjani nu ngana pailu mami patuju
 etu sabana ni- njani nu ngana pailu mami patuju
that because GF/R-know AG child orphan indeed intention
 nu kolombio pangane madota mompatesi ia bo
 nu kolombio pangane ma- dota mom-patesi i'a bo
GEN giant earlier INT/I-want AF/I-kill 3sPRO and
 manggoni ia. Tempona ira nalumpi,
 maN- koni i'a tempo-na ira na- lumpi
AF/I- eat 3sPRO time -DEF 3pPRO STV/R-sound_asleep
 naratamo kolombio ante nompenede mpuu ala
 na- rata-mo kolombio ante nom- penede mpu'u ala
INT/R-come-CMP giant with AF/R-walk_softly very so_that
 daa raepe nu ngana pailu etu. Tapi tempona kolombio
 da'a ra- epe nu ngana pailu etu tapi tempo-na kolombio
NEG GF/I-hear AG child orphan that but time -DEF giant
 narata nanoto rara nu ngana pailu,
 na- rata na- noto rara nu ngana pailu
INT/R- come STV/R-clear insides GEN child orphan

it's better if we exchange sarongs
 and shirts." The giant's son
 answered, "Oh yes." That was
 what was done by those two at
 that time, because the orphan
 indeed knew the giant's inten-
 tion to kill him and eat him.
 When they were sound asleep,
 the giant came walking very
 softly so that he would not be
 heard by the orphan. But when
 the giant arrived, the orphan
 was awake,

lebih baik kita saling menukar
 sarung dan baju." Jawab anak
 raksasa, "Oh, ya." Begitulah yang
 diperbuat mereka berdua pada
 waktu itu, karena anak yatim piatu
 memang sudah mengetahui
 maksud raksasa yang ingin mem-
 bunuh dan memakannya. Waktu
 mereka sudah tidur nyenyak,
 raksasa datang dengan berjalan
 hati-hati supaya tidak didengar
 oleh anak yatim piatu itu. Tapi
 pada waktu raksasa datang, anak
 yatim piatu sudah terjaga,

tapi ia aga timoni-timoni napisi ala daa
tapi i'a aga timoni -RED na- pisi ala da'a
but 3sPRO only pretend -CONT STV/R-sleep so_that NEG

ranjani nu kolombio. Nompamulamo kolombio
ra- njani nu kolombio nom- pa- mula-mo kolombio
GF/I-know AG giant AF/R-CAUS-begin -CMP giant

nangala ngana etu nisambalena bo nitompona
naN- ala ngana etu ni- sambale-na bo ni- tompo -na
AF/R-take child that GF/R-slaughter -3s and GF/R-chop_up-3s

nipajadi uta ntibo to
ni- pa- jadi uta N- tibo to
GF/R-CAUS-become vegetable LG-cooked_rice REL

niporiapu nu ngana pailu pangane. Ri tempona
ni- po- ri -apu nu ngana pailu pangane ri tempo-na
GF/R-TZR-GP-fire AG child orphan earlier GP time -DEF

kolombio nangala ngana etu rasambalena, daa
kolombio naN- ala ngana etu ra- sambale -na da'a
giant AF/R-take child that GF/I-slaughter -3s NEG

nawela ngana pailu to nisambalena aga anana
na- wela ngana pailu to ni- sambale-na aga ana -na
INT/R-hit child orphan REL GF/R-slaughter-3s only child-3sPO

mboto. Sangga naeo mpadondo, niwalanggerona
mboto sangga na- eo mpadondo ni- walanggero -na
own when INT/R-day morning GF/R-shake_to_awaken-3s

anana, daa wou nadota nembangu,
ana -na da'a wo'u na- dota nem- bangu
child-3sPO NEG again INT/R-want INT/R-get_up

but he only pretended to be asleep so that the giant would not know. The giant went and took the child, slaughtered him and chopped him up and made him into a side dish to be eaten with the rice that had been cooked by the orphan earlier. When the giant took the child to slaughter, it wasn't the orphan whom he slaughtered, but his own son. When it was morning he shook his son to awaken him, but he didn't want to get up,

namun dia hanya berpura-pura tidur supaya tidak diketahui oleh raksasa. Raksasa lalu mengambil anak itu, menyembelih dan memotongnya untuk dijadikan lauk dan dimakan dengan nasi yang dimasak oleh anak yatim piatu tadi. Pada waktu raksasa mengambil anak itu untuk disembelih, bukan anak yatim piatu itu yang diambilnya, melainkan anaknya sendiri. Keesokan harinya dia membangunkan anaknya, tapi dia tidak mau bangun,

sampe nembangu ia nalangamo eo. Ri tempo
 sampe nem- bangu i'a na- langa-mo eo ri tempo
until INT/R-get_up 3sPRO STV/R-high -CMP sun GP time

kolombio nalai nenjayo nisarumaka
 kolombio na- lai ne- njayo ni- sarumaka
giant INT/R-go INT/R-walk_around GF/R-hope

anana to noturuetu, tanusi ngana pailu.
 ana -na to no- turu etu tanusi ngana pailu
child-3sPO REL INT/R-lie_down that whereas child orphan

Sangga nalaipa kolombio nembangumo ngana etu
 sangga na- lai-pa kolombio nem- bangu -mo gana etu
when INT/R-go -SEQ giant INT/R-wake_up-CMP child that

madota mompelea malai nggari setu.
 ma- dota mom-pelea ma- lai nggari setu
INT/I-want AF/I- flee STV/I-go from there

Nipowiana saongu akala. Ia
 ni- po- wia-na sa- ongu akala i'a
GF/R-TZR-do -3s one-CLSF_round_obj/animals strategy 3sPRO

nompasiromu kutu sambanga, toila
 nom- pasiromu kutu sa- N- banga toila
AF/R-gather lice one-LG-coconut_shell lime

saongu bobo, pade
 sa- ongu bobo pade
one-CLSF_round_obj coconut_water_container then

nanggaliwo nalai.
 na- nggaliwo na- lai
INT/R-depart INT/R-go

with the result that when he got up the sun was already high. When the giant went for a walk he thought it was his son who was sleeping there, whereas in fact it was the orphan. When the giant had gone, the boy got up, wanting to flee away from there. He worked out a strategy. He gathered up a half-coconut shell of lice and a coconut water container full of lime, and then he left.

sehingga matahari sudah tinggi baru dia bangun. Waktu raksasa pergi jalan-jalan, dipikirkannya anaknyalah yang tidur, padahal anak yatim piatu itu. Waktu raksasa sudah pergi, anak itu bangun dan ingin melarikan diri dari tempat itu. Dipikirkannya suatu siasat. Dia mengumpulkan kutu sebanyak separuh tempurung dan kapur satu tempurung, lalu dia berangkat.

Dako narata santongo jala nikitana etumo
 dako na- rata sa- ntongo jala ni- kita-na etu -mo
just INT/R-come one-middle road GF/R-see -3s that-CMP
 kolombio neraga. Nikamburakana kutu. Nalera
 kolombio ne- raga ni- kamburaka-na kutu na- era
giant INT/R-chase GF/R-scattered -3s lice INT/R-distract
 nantirunaka kutu etu kolombio, ngana etu
 naN- tirunaka kutu etu kolombio ngana etu
AF/R-pick_up lice that giant child that
 nompasimbuku nongowa. Tapi naupa ia nongowa,
 nom- pasimbuku no- ngowa tapi naupa i'a no- ngowa
AF/R-try INT/R-run but although 3sPRO INT/R-run
 sampenjadi namunji woumo kolombio.
 sa- N- pe-njani na- munji wo'u -mo kolombio
one-LG-NR-know STV/R-close again-CMP giant
 Niposona bobo ntoila, etu
 ni- poso-na bobo N- toila etu
GF/R-break-3s coconut_water_container LG-lime that
 najadi kulimu nanggalendu mata kolombio sampe
 na- jadi kulimu naN- ka- lendu mata kolombio sampe
INT/R-become cloud AF/R-AFF-cover eye giant until
 narata ri sou Barampongu. Narata ri setu
 na- rata ri sou Barampongu na- rata ri setu
INT/R-come GP house Barampongu INT/R-come GP there
 nipekutanana, "Nikitamu ngana pailu panea?"
 ni- pe- kutana-na ni- kita-mu ngana pailu pane'a
GF/R-TZR-ask -3s GF/R-see -2sPO child orphan earlier

He had covered half the distance when he saw the giant chasing him. So he scattered the lice. The giant got distracted picking up the lice, and the boy tried to run. But although he ran, suddenly the giant got close again. He broke open the coconut water container full of lime, and it became a cloud that covered the eyes of the giant until he arrived at the house of Barampongu. Arriving there he asked, "Did you see the orphan just now?"

Waktu dia baru saja sampai di tengah perjalanan, dilihatnya raksasa itu mengejarnya. Maka dihamburkannya kutu-kutu itu. Raksasa asyik memungut kutu itu, sementara anak itu berusaha lari. Walaupun dia lari, tiba-tiba saja raksasa sudah dekat lagi. Dipecahnya tempat kapur, sehingga menjadi awan yang menghalangi mata raksasa sampai dia tiba di rumah Barampongu. Setelah tiba di situ dia bertanya, "Apakah kamu melihat anak yatim piatu tadi?"

Niuli Barampongu, "Daa." Sampenjani nikitana
 ni- uli Barampongu da'a sa- N- pe-njani ni- kita-na
GF/R-say Barampongu NEG one-LG-NR-know GF/R-see -3s

ngisi Barampongu nabelo. Ri setumo kolombio
 ngisi Barampongu na- belo ri setu -mo kolombio
teeth Barampongu STV/R-good GP there -CMP giant

nekutana, "Nokuya siko ngisimu nabelo?"
 ne- kutana nokuya si- iko ngisi-mu na- belo
INT/R-ask why EMP -2sPRO teeth -2sPO STV/R -good

Nesono Barampongu, "Nitonggo nu baliu balanda."
 ne- sono Barampongu ni- tonggo nu baliu balanda
INT/R-answer Barampongu GF/R-chop AG axe Dutch

"Ane waa, koto kaku wou ngisiku, apa
 ane wa'a koto ka-aku wo'u ngisi-ku apa
if like_that cut for-1sPRO again teeth -1sPO because

ngisiku nabete bo nabemba." Nanguli
 ngisi-ku na- bete bo na- bemba naN- uli
teeth -1sPO STV/R-big and STV/R-wide AF/R-say

Barampongu, "Ane aga etu daa nakajaka,
 Barampongu ane aga etu da'a na- kaja -ka
Barampongu if only that NEG STV/R-difficult-?

poturumo ri bunggu nu kayu. Aku mombakotona."
 po- turu -mo ri bunggu nu kayu aku momba-koto-na
IMP-lie_down-CMP GP top GEN tree 1sPRO AF/I- cut -3s

Nompamula ia nosampu baliu
 nom- pa- mula i'a no- sampu baliu
AF/R-CAUS-begin 3sPRO INT/R-sharpen axe

Barampongu said, "No." Suddenly he saw that Barampongu had nice teeth. So the giant asked, "Why are your teeth nice?" Barampongu answered, "They were chopped with a Dutch axe." "If that's the case, cut my teeth for me too, because my teeth are big and wide." Barampongu said, "If that's all you want, that's not difficult at all; lie down on the top of the log. I will cut them." He began to sharpen the axe

Barampongu berkata, "Tidak." Tiba-tiba dia melihat gigi Barampongu yang bagus. Lalu raksasa bertanya, "Mengapa gigimu bagus?" Jawab Barampongu, "Gigi saya dipotong kapak Belanda." "Kalau begitu, potongkan juga gigi saya, karena gigi saya besar dan lebar." Barampongu berkata, "Kalau hanya itu tidak sukar, berbaringlah di atas balok kayu agar saya dapat memotongnya." Dia mulai mengasah kapak

sampe natajam puu. Sangga natajapa
 sampe na- taja mpu'u sangga na- taja -pa
until STV/R-sharp very when STV/R-sharp-EQ

nipamulanamo, daasi nikoto mpakabelo,
 ni- pa- mula -na-mo da'a-si ni- koto m- pa- ka- belo
GF/R-CAUS-begin -3s -CMP NEG -EMP GF/R-cut ADV-CAUS-AFF-good

aga nitonga ante baliu, sambela ri ngisi
 aga ni- tonga ante baliu sa- N- bela ri ngisi
only GF/R-chop with axe one-LG-CLSF_blows GP teeth

sambela ri tambolo sampe kolombio etu namate.
 sa- N- bela ri tambolo sampe kolombio etu na- mate
one-LG-CLSF_blows GP neck until giant that STV/R-die

Wetumo kabali kolombio bo ngana pailu.
 wetu -mo kabali kolombio bo ngana pailu
like_that-CMP folk_tale giant and child orphan

until it was very sharp. When it was sharp, he began, but he didn't cut carefully; he just chopped with the axe, one blow to the teeth, one blow to the neck, until the giant was dead. That's the folk tale about the giant and the orphan.

sampai tajam sekali. Setelah tajam, dia mulai memotong, tapi dia tidak memotong dengan hati-hati; dia hanya mengayunkan kapaknya, satu kali kena di gigi, satu kali di leher, sampai raksasa itu mati. Begitulah dongeng raksasa dan anak yatim piatu.

TESA SABINGGA

Cerita berikut direkam oleh Andi Lasipi, pada bulan Mei 1983 di desa Dombu, Kecamatan Marawola, Kabupaten Donggala, Sulawesi Tengah, kemudian disunting oleh Timotius Lasipi. Transkripsi dan analisis linguistis dilakukan oleh Don Barr. Cerita ini merupakan suatu cerita rakyat yang dalam bahasa Da'a disebut *kabali*.

Ada banyak cerita rakyat Da'a tentang seseorang yang melahirkan anak yang cacat atau seekor binatang atau burung. Dalam cerita-cerita ini, selalu putri ketujuh dari raja yang pada akhirnya setuju kawin dengan orang cacat itu, yang kemudian secara menakjubkan berubah menjadi seorang pangeran tampan.

Suatu ciri menarik yang ditemukan dalam banyak cerita terdapat juga pada akhir cerita ini, di mana ada suatu ledakan di dalam dapur, lalu rumah yang dihuni kedua tokoh utama cerita naik ke langit meninggalkan orang-orang lain. Tema ini telah ditemukan dalam beberapa pergerakan yang mengharapkan datangnya akhir zaman yang pernah terjadi di daerah Da'a. Harapan dari mereka adalah keluar dari dunia ini, kemudian naik menuju langit, di mana segalanya akan jadi indah dan tanpa ada masalah hidup di dunia.

Pada akhir tahun 1950-an dan awal tahun 1960-an terdapat suatu pergerakan akhir zaman yang demikian di daerah Bawuaya sebelah selatan desa Gimpubia yang menarik pengikut dari beberapa desa. Semuanya berharap dapat naik ke langit seperti yang terjadi dalam cerita ini. Menurut anggapan, hanya orang-orang baik saja yang dapat naik ke langit, sehingga di akhir cerita ini dikisahkan orang-orang yang ditinggalkan menangis karena mereka telah berkata bahwa Sabingga adalah jahat, sedangkan justru dialah yang naik ke langit.

TESA SABINGGA

This following story is an oral text recorded by Andi Lasipi, May, 1983, in Dombu village, Marawola suddistrict, Donggala district, Central Sulawesi. It was edited by Timotius Lasipi. Transcription and linguistic analysis were done by Don Barr. It is a narrative folk tale, called *kabali* in Da'a.

The theme of someone giving birth to a deformed child or an animal or bird is a common one in Da'a folk tales, with many variations found. In such stories, it is always the seventh daughter of the king who finally agrees to marry the deformed person, who always then miraculously changes into a handsome prince.

A further interesting feature found in many such tales is the ending of this tale in which there is an explosion in the kitchen, after which the house with the hero and heroine in it rises up into the sky leaving behind the rest of the people. This theme has found adherents in modern days in several millennial movements which have occurred in the Da'a area. The hope in all of them is to rise up out of this world into the sky where all will be wonderful and with none of the problems of living in the world.

As recently as the late 1950's and early 1960's there was such a millennial movement in the Bawuaya area south of the village of Gimpubia which gathered adherents from many villages, all hoping to rise up into the sky. It is felt that only good people can experience this rising up to the sky, hence the ending of this text in which those left behind weep and cry because they had said that Sabingga was evil, whereas he was the one who rose up into the sky.

Tempo totua nggaolu noana, noana ira
tempo to- tu'a nggaolu no- ana no- ana ira
time person-old long_ago INT/R-child INT/R-child 3pPRO

langgai. Nesuwu ngana langgai sabingga lau
langgai ne- suwu ngana langgai sa- bingga lau
male INT/R-born child male one-side only

matana, sabingga palena, sambolo ongena,
mata-na sa- bingga pale -na sa- N- bolo onge-na
eye -3sPO one-side hand-3sPO one-LG-hole nose -3sPO

sanggada kadana. Nabetemo ia aga
sa- N- kada kada -na na- bete-mo i'a aga
one-LG-leg/foot leg/foot-3sPO STV/R-big -CMP 3sPRO only

netoo-too ri sou. Nanguli ia, "Indo, keni
ne- to'o -RED ri sou naN- uli i'a indo keni
INT/R-stay-CONT GP house AF/R-say 3sPRO mother take

kaku sambuluku ei, keni ka ana madika papitu
ka-aku sambulu-ku e'i keni ka ana madika papitu
for-1sPRO betel_nut -1sPO this take to child king seven

ria." Nanguli indona, "Madotamo ana madika
ria naN- uli indo -na ma- dota-mo ana madika
there AF/R-say mother-3sPO INT/I-want-CMP child king

mangala iko?
maN-ala iko
AF/I- take 2sPRO

In the time of the ancestors long ago, some people had a child, a male child. When the boy was born he had only one eye, one hand, one nostril, one leg. When he was big he just stayed in the house all the time. He said, "Mother, take my betel nut for me, take it to the seven daughters of the king over there."¹ His mother said, "Would the daughters of the king want to take you for a husband?"

Waktu nenek moyang dulu ada orang melahirkan seorang anak laki-laki. Anak laki-laki itu waktu lahir hanya satu biji matanya, sebelah tangannya, satu lobang hidungnya, dan sebelah kakinya. Ketika dia sudah besar dia hanya tetap tinggal di dalam rumah. Dia pun berkata, "Ibu, bawakan pinanganku ini ke tujuh anak raja di sana." Ibunya berkata, "Apakah anak raja mau mengambil engkau menjadi suami?"

¹To propose marriage, the young man's family takes betel nut to the home of the girl. If she receives the betel nut, it means she accepts the proposal.

Iko etu aga sabingga matamu sambolo ongemu
 iko etu aga sa- bingga mata-mu sa- N- bolo onge-mu
2sPRO that only one-side eye -2sPO one-LG-hole nose -2sPO
 sabingga kadamu.” ”Nau daa madota indo
 sa- bingga kada -mu nau da'a ma- dota indo
one-side leg/foot-2sPO even_though NEG INT/I-want mother
 kana rakeni kaku ei.” Nanguli indona, ”Ane
 kana ra- keni ka- aku e'i naN- uli indo -na ane
must GF/I-take for- 1sPRO this AF/R-say mother-3sPO if
 wetu wai kaku sambulu.” Nalaimo wei
 wetu wai ka- aku sambulu na- lai-mo we'i
like_that give for- 1sPRO betel_nut INT/R-go -CMP now
 indona nanggeni sambulu. Narata ri wiwi njou,
 indo -na naN- keni sambulu na- rata ri wiwi N- sou
mother-3sPO AF/R-take betel_nut INT/R-come GP edge LG-house
 ”O, Indo Sabingga tanu, pepone.” ”O, daa
 o indo sa- bingga tanu pe- pone o da'a
oh mother one-side SUR IMP-climb_up oh NEG
 mepone sou tunggai. Aku ei, madika, kana
 me- pone sou tunggai aku e'i madika kana
INT/I-climb_up house continually 1sPRO this king must
 mompongomo kana mojaritamo.” Nanguli madika,
 mom- pongo -mo kana mo- jarita-mo naN- uli madika
AF/I-chew_betel-CMP must INT/I-talk -CMP AF/R-say king

You have only one eye, one nostril, one leg.” ”Even though you don't want to, Mother, you must take it for me.” So his mother said, ”If it's like that, give me the betel nut.” So his mother left, taking the betel nut. When she arrived at the side of the house, someone said, ”Oh, mother of Sabingga, come up here.” ”Oh, that is the very reason I have come.” [lit. I won't come up into the house a long time.] I must chew betel nut, O king, I must talk.” The king said,

Matamu saja hanya satu biji, hidungmu hanya satu lobang, dan kakimu hanya satu.” ”Walupun tidak mau, ibu harus membawakannya untuk saya.” Ibunya berkata, ”Kalau begitu, berikan saya pinangan itu.” Pergilah ibu-ibunya membawa pinangan. Waktu dia tiba di samping rumah, ada yang berkata, ”Oh, Mama Sabingga, silakan naik ke mari.” ”Oh, justru karena itu saya datang.” [secara harfiah: ”Oh, saya tidak naik ke rumah untuk waktu yang lama.”] ”Raja, saya ini harus makan sirih dan berbicara.” Raja berkata,

"Ane maria jarita Indo Sabingga, daa ratesa."
 ane ma- ria jarita indo sa- bingga da'a ra- tesa
if INT/I-EXS talk mother one-side NEG GF/I-talk

"Aku ei manggeni sambulu Sabingga ka ana komi.
 aku e'i maN-keni sambulu sa- bingga ka ana komi
1sPRO this AF/I- take betel_nut o ne-side to child 2shPRO

Bara semana ira papitu to madotana nte
 bara sema-na ira papitu to ma- dota-na nte
perhaps who -DEF 3pPRO seven REL INT/I-want-DEF with
 sambaa-mbaa." Nesuwumo ana madika nggaria.
 sa- mba'a -RED ne- suwu-mo ana madika ngga-ria
one-CLSF_bipeds-RAND INT/R-exit -CMP child king from -there

"Tpeke, nasiate mpuu aku mangala Sabingga.
 tpeke na- siate mpu'u aku maN-ala sa- bingga
EXC STV/R-degraded very 1sPRO AF/I- take one-side

Daa manggoto moka rajaa. Tujumo to
 da'a ma- nggoto mo- karajaa tuju -mo to
NEG STV/I-able INT/I-work useless-CMP person
 wetuna." Nanau woumo sambaa.
 wetu -na na- na'u wo'u -mo sa- mba'a
like_that-DEF INT/R-descend again-CMP one-CLSF_bipeds

"Bara iko siko lea mangala Sabingga?"
 bara iko si- iko lea maN- ala sa- bingga
perhaps 2sPRO EMP-2sPRO sibling AF/I- take one-side

"If you have something to talk about, mother of Sabingga, say it."¹ "I'm bringing Sabingga's betel nut to your daughters. Perhaps one among the seven will want to accept it." One of the king's daughters came out of the house. "Ugh, I'd really be degraded to take Sabingga as a husband. He's not able to work. A person like that is useless." Another daughter came down from the house. "Maybe you, little sister, would like to take Sabingga as a husband?"

"Kalau ada yang hendak dikatakan, Mama Sabingga, katakanlah."² "Saya membawa pinangan Sabingga kepada anak raja. Mungkin ada seorang di antara mereka bertujuh yang mau." Keluarlah anak perempuan raja dari dalam rumah, "Ih, saya akan jadi hina sekali jika mengambil Sabingga sebagai suami. Dia tidak dapat bekerja. Orang seperti itu tidak ada gunanya." Seorang anak perempuan lagi turun dari rumah. "Mungkin engkau, adik, yang ingin mengambil Sabingga sebagai suami?"

¹Lit. "Let it not be said." Formulaic invitation to speak.

²Secara harfiah: "Tidak dibicarakan." Cara formal memberikan kesempatan bagi dia untuk berbicara.

"O, sema tau mangala Sabingga lau matana,
o sema tau maN-ala sa-bingga lau mata-na
oh who person AF/I- take one-side only eye -3sPO

sabingga lau palena, sambolo ongena,
sa-bingga lau pale-na sa-N-bolo onge-na
one-side only hand-3sPO one-LG-hole nose -3sPO

sanggada kadana. Daa manggoto
sa-N-kada kada -na da'a ma-nggoto
one-LG-leg/foot leg/foot-3sPO NEG STV/I-able

mokarajaa ka kitamo etu." Hai, nagana
mo-karajaa ka ita -mo etu hai na-gana
INT/I-work for 1piPRO-CMP that EXC STV/R-enough

kapapituna panggaopuna noriapu ri awu ri
ka-papitu-na paN-ka-opu -na no-ri-apu ri awu ri
NR-seven -NR NR- NR-finish-NR INT/R-GP-fire GP kitchen GP

saa. "Bara iko siko mangala sambulu
sa'a bara iko si-iko maN-ala sambulu
there perhaps 2sPRO EMP-2sPRO AF/I- take betel_nut

Sabingga?" "Ai, waa, aku saku!" Mana, "Iamo
sa-bingga ai wa'a aku si-aku mana i'a -mo
one-side EXC that_way 1sPRO EMP-1sPRO no_more 3sPRO-CMP

wei." "Ane waa nepia Sabingga mai mepone?"
we'i ane wa'a nepia sa-bingga mai me-pona
now if that_way when one-side come INT/I-climb_up

"Ane waa, nepitumbengi." Mana.
ane wa'a ne-pitu-mbengi ana
if that_way INT/R- seven-night no_more

"Oh, what person would take Sabingga? He only has one eye, only one hand, one nostril, one leg. He wouldn't be able to work for us." Well, it came down to the seventh one, the youngest one who was there cooking in the kitchen. "Perhaps you there will take Sabingga's betel nut?" "Hey, that's right, I'm the one!" That was it. "She's the one then," [said the king]. "If it's like that, when should Sabingga come to the house?" "In that case, in seven more days." That was it.

"Oh, siapa mau mengambil Sabingga? Hanya satu biji matanya, hanya sebelah tangannya, satu lobang hidungnya, sebelah kakinya. Dia tidak dapat bekerja untuk kita." Akhirnya tiba pada puteri yang ketujuh, anak bungsu yang sedang memasak di dapur sana. "Mungkin engkaulah yang ingin mengambil pinangan Sabingga?" "Ee! Begitulah, saya mau!" Habis perkara. "Dialah orangnya," [kata Raja]. "Kalau begitu, kapan Sabingga akan datang dan naik ke rumah?" "Kalau begitu, tujuh hari lagi." Beres.

Naeo pitumbengi naratamo wei Sabingga
 na- eo pitu- mbengi na- rata-mo we'i sa- bingga
INT/R-day seven-night INT/R-come-CMP now one-side
 nggaria, luli-lulina. Epe duuna
 ngga-ria luli -RED -na epe duu -na
from -there roll_along-CONT-DEF hear sound-DEF
 nakaluli. Nolembau-mbau nggaria.
 na- ka- luli no- lembau-RED ngga-ria
INT/R-AFF-roll_along INT/R-cane -CONT from -there
 Narata ri saa, narata ri ngayo ntangga,
 na- rata ri sa'a na- rata ri ngayo N- tangga
INT/R-come GP there INT/R-come GP in_front_of LG-steps
 "Hai, etu siko rongomu lea, etu siko
 hai etu si- iko rongo-mu lea etu si- iko
EXC that EMP-2sPRO spouse -2sPO sibling that EMP-2sPRO
 rongomu lea." "Hai, mokuya ri saa, pakelakamo
 rongo-mu lea hai mokuya ri sa'a pakela -ka-mo
spouse -2sPO sibling EXC why GP there leave_alone-? -CMP
 ia ri saa." Naratamo ia ri saa, nepone.
 i'a ri sa'a na- rata -mo i'a ri sa'a ne- pone
3sPRO GP there INT/R-come-CMP 3sPRO GP there INT/R-climb_up
 Nolembau nepone ranjou. Nepone
 no- lembau ne- pone raN-sou ne- pone
INT/R-cane INT/R-climb_up in-house INT/R-climb_up
 ranjou bara saminggu ira norongo,
 raN-sou bara sa- minggu ira no- rongo
in-house perhaps one-week pPRO INT/R-marry

On the morning of the seventh day here was Sabingga coming from over there, rolling along. Hear the sound of him rolling along. Walking with a cane from over there. When he arrived there in front of the steps, they said, "Hey, there's your husband, little sister; there's your husband, little sister." "Hey, what's happening there, leave him alone there." When he arrived there, he climbed up into the house. He climbed up into the house with a cane. After climbing up into the house and being married about a week,

Pada hari yang ketujuh datanglah Sabingga dari sana, dengan berguling-guling. Dengarlah bunyinya waktu dia berguling. Dengan bertongkat datang dari sana. Waktu dia tiba di sana di depan tangga, kakak-kakaknya berkata, "He, itu suamimu, Dik, itu suamimu, Dik." "He, kenapa di sana, biarlah dia di sana." Waktu dia tiba di sana, dia naik ke rumah. Dia memakai tongkat naik ke rumah. Setelah naik ke rumah, kira-kira satu minggu setelah menikah,

nopasabimo ia. "Aku ei malau
 no- pasabi -mo i'a aku e'i ma- lau
INT/R-take_leave-CMP 3sPRO 1sPRO this INT/I-go

mosumomba tolumpae." "Ane waa, iyo." Naeo
 mo- sumomba tolu-mpae ane wa'a iyo na- eo
INT/I-go_on_trip three-year if t hat_way yes INT/R-day

mpalondo nalaimo ia. Nalai ia damo
 mpalondo na- lai-mo i'a na- lai i'a da -mo
morning INT/R-go -CMP 3sPRO INT/R-go 3sPRO still-CMP

ngguja-nggujana nalai nggari saa. Nalaimo
 ngguja-RED -na na- lai ngga-ri sa'a na- lai- mo
limp -CONT-DEF INT/R-go from-GP there INT/R-go -CMP

narata ri jai ntopojaga. Nanguli topojava,
 na- rata ri ja'i N- topo -jaga naN- uli topo -jaga
INT/R-come GP place LG-person-guard AF/R-say person-guard

"Sema?" "Aku." "Aku sema?" "Aku Sabingga."
 sema aku aku sema aku sa- bingga
who 1sPRO 1sPRO who 1sPRO one-side

"Paraluu nuapa?" "Paraluu ku malau meki bali."
 paraluu nuapa paraluu-ku ma- lau me- ki- bali
need what need -1sPO INT/I-go INT/I-REQ-change

"Mekibali ri umba?" "Ri jai magau."
 me- ki- bali ri umba ri ja'i magau
INT/I-REQ-change GP where GP place king

"Nuapa rabali?" "Mombabali kadaku ei."
 nuapa ra- bali momba-bali kada -ku e'i
what GF/I-change AF/I- change leg/foot-1sPO this

he took his leave. "I'm going to go on a trip for three years." "If that's the way it is, fine." The next morning he left. As he went from there, he just went limping along. He went along and arrived at a guard post. The guard said, "Who is it?" "It's me." "Me who?" "It's me, Sabingga." "What do you need?" "I need to go and ask to be changed." "Where are you going to ask to be changed?" "To the king." "What is going to be changed?" "I'm going to get my leg here changed."

dia mohon pamit. "Saya akan pergi merantau selama tiga tahun." "Kalau begitu, baiklah." Keesokan harinya dia pergi. Waktu dia pergi dari sana, dia berjalan pincang. Dia pergi hingga tiba di pos jaga. Penjaga berkata, "Siapa?" "Saya." "Saya siapa?" "Saya, Sabingga." "Perlu apa?" "Saya perlu pergi untuk meminta agar rupaku diubah." "Minta diubah rupamu di mana?" "Pada Raja." "Apa yang mesti diubah?" "Saya akan meminta supaya kakiku ini diubah."

Napolamo Sablingga lau guria wou. Nalai
na-pola -mo sa-bingga lau guria wo'u na-lai
INT/R-go_on-CMP one-side go yonder again INT/R-go
woumo nggari saa ntuja-ntujana, damo
wo'u -mo ngga-ri sa'a ntuja-RED-na da -mo
again-CMP from-GP there limp -CONT-DEF still-CMP
empa-empa ranga nalau. Narata sanjunju
empa-RED ranga na-lau na-rata sa-njunju
hobble -CONT 3sPRO INT/R-go INT/R-come one-series
topojaga, "Mpaka ri umba?" "Lau mekibali."
topo-jaga mpaka ri umba lau me-ki-bali
person-guard to GP where go INT/I-REQ-change
"Mekibali ri jai sema?" "Ri jai magau."
me-ki-bali ri ja'i sema ri ja'i magau
INT/I-REQ-change GP place who GP place king
Ai, nalai woumo ia. Nagana pitunjunju
ai na-lai wo'u -mo i'a na-gana pitu-njunju
EXC INT/R-go again-CMP 3sPRO STV/R-enough seven-series
topojaga, nekutana woumo sanjunju, "Mpaka ri
topo-jaga ne-kutana wo'u -mo sa-njunju mpaka ri
person-guard INT/R-ask again-CMP one-series to GP
umba tanu komi?" "Lau mekibali."
umba tanu komi lau me-ki-bali
where SUR 2shPRO go INT/I-REQ-change
"Mekibali ri jai sema?" "Ri jai madika."
me-ki-bali ri ja'i sema ri ja'i madika
INT/I-REQ-change GP place who GP place king

Sablingga went on going in the same direction. He went on again from there, just limping and hobbling along. He arrived at the next guard. "Where are you going?" "I'm going to ask to be changed." "At whose place are you going to ask to be changed?" "At the king's." Well, on he went. When he had passed by seven guards, another guard asked him, "Hey, where are you going?" "I'm going to ask to be changed." "At whose place are you going to ask to be changed?" "At the king's."

Sablingga terus melanjutkan perjalanannya. Dia pergi dari sana dengan berjalan terpincang-pincang dan tertimpang-timpang. Dia tiba pada penjaga berikutnya. "Mau ke mana?" "Saya pergi meminta supaya rupaku diubah." "Pada siapa kau akan minta diubah?" "Pada Raja." Lalu dia terus berjalan. Waktu dia sudah melewati tujuh penjaga, seorang penjaga lagi bertanya, "Kamu mau ke mana sih?" "Saya pergi meminta supaya rupaku diubah." "Pada siapa kau akan minta diubah?" "Pada Raja."

"Ane waa, kaumo." Nalaumo, narata ri jai
 ane wa'a kau-mo na- lau-mo na- rata ri ja'i
if that_way go -CMP INT/R-go -CMP INT/R-come GP place

madika nikandanamo pompiku madika.
 madika ni- kanda-na-mo pom-piku madika
king GF/R-beat -3s-CMP NR- close king

Nikanda-kandana nesono madika, "Sema ritu?" "Aku."
 ni- kanda-RED-na ne- sono madika sema ritu aku
GF/R-beat -REP -3s INT/R- answer king who there 1sPRO

"Aku sema?" "Sabingga." "Ai mokuya tanu?"
 aku sema sa- bingga ai mokuya tanu
1sPRO who one-side EXC what's_the_matter SUR

"Mekibali." Nesuwu magau nggaria. "Nuapa
 me- ki- bali ne- suwu magau ngga-ria nuapa
INT/I-REQ-change INT/R-exit king from -there what

rabali?" "Kadaku, kita nggomi mbotomo aku.
 ra- bali kada -ku kita N- komi mboto-mo aku
GF/I-change leg/foot-1sPO see AG-2shPRO self -CMP 1sPRO

Nau mataku saongu lau." "Ane
 nau mata-ku sa- ongu lau ane
even eye -1sPO one-CLSF_round_things/animals only if

waa madota iko kupombayu?"
 wa'a ma- dota iko ku-po- N- bayu
that_way INT/I-want 2sPRO 1s-TZR-LG-pound_in_mortar

Nanguli Sabingga, "Ane waa, magau madota."
 naN- uli sa- bingga ane wa'a magau ma- dota
AF/R-say one-side if that_way king INT/I-want

"If that's how it is, go on!" He went on and when he arrived at the king's place he beat on the king's door. He pounded and pounded on the door, and the king answered, "Who is there?" "It's me." "Me who?" "Sabingga." "Well, what's the matter?" "I want to ask to be changed." The king came outside. "What do you want to be changed?" "My leg, you can see for yourself. I even have only one eye." "If it's like that, do you want me to pound you in the mortar?" Sabingga said, "If that's the way it is, King, I want to."

"Kalau begitu, pergilah!" Dia pun pergi, dan waktu dia tiba di tempat Raja, dia mengetuk pintu Raja. Dia mengetuk-ngetuk pintu, lalu Raja menjawab, "Siapa di situ?" "Saya." "Saya siapa?" "Sabingga." "Ee, kenapa kau?" "Saya mohon agar rupaku diubah." Raja keluar dari dalam. "Apa yang kau inginkan untuk diubah?" "Kakiku, coba Bapak lihat sendiri. Mataku pun hanya satu." "Kalau begitu, maukah kau saya tumbuk?" Sabingga berkata, "Jika demikian, Raja, saya mau."

"Ane waa pekatoko ri bolo nonju." Nekatoko
 ane wa'a pe-ka-toko ri bolo nonju ne-ka-toko
if that_way IMP-AFF-sit GP hole mortar INT/R-AFF-sit

ri saamo ranga ri bolo nonju.
 ri sa'a -mo ranga ri bolo nonju
GP there-CMP 3sPRO GP hole mortar

Nipombayu naoya njese
 ni-po- N- bayu na- oya njese
GF/R-TZR-LG-pound_in_mortar STV/R-smashed fine_pieces

riamo. Naoya njesemo, mana.
 ria -mo na- oya njese -mo mana
there-CMP STV/R-smashed fine_pieces-CMP no_more

Naoya-oya pade nialana kapa. Nilemo
 na- oya -RED pade ni- ala -na kapa ni- lemo
STV/R-smashed-INS then GF/R-take-3s cotton GF/R-roll_in_ball

kapa, nilemo-lemo-lemo, mana. Najadi
 kapa ni- lemo -RED -RED mana na- jadi
cotton GF/R-roll_in_ball-CONT-CONT no_more STV/R-become

manusiamo nipopomata puramo,
 manusia-mo ni- po- po- mata pura-mo
human -CMP GF/R-TZR-CAUS-eye all -CMP

nipoponosamo, pade nipakau nalau
 ni- po- po- nosa -mo pade ni- pakau na- lau
GF/R-TZR-CAUS-breath-CMP then GF/R-ordered INT/R-go

gusaa nipopeanto.
 gusa'a ni- po- peanto
yonder GF/R-TZR-look_at_from_far_off

"If it's like that, sit down in the hole of the mortar." So he sat down in the hole of the mortar. He was pounded there until he was smashed into fine pieces. When he was all smashed into fine pieces, that was it. When he was all smashed, the king took some cotton. He rolled the cotton in a ball; he rolled and rolled and rolled it. That was it: he became a human. He was given eyes and everything; he was given breath, and then he was ordered to go over there a ways to be examined.

"Kalau begitu, duduklah di lobang lesung." Dia pun duduk di lobang lesung. Dia ditumbuk sampai hancur lebur di situ. Waktu dia sudah hancur lebur, selesailah. Setelah sudah dihancurkan, maka Raja mengambil kapas. Kapas itu dibuat menjadi gumpalan terus-menerus. Akhirnya dia menjadi manusia, dengan diberikan mata dan segalanya. Dia diberikan nafas, lalu disuruh pergi ke suatu tempat untuk dilihat dari jarak jauh.

Narata ri jai topo jaga, "O, etu wou si manusia
 na-rata ri ja'i topo jaga o etu wo'u si manusia
INT/R-come GP place person-guard oh that again EMP human

miju-mijumo palona, kadana damo
 miju-RED-mo palo -na kada -na da -mo
thin-INS -CMP buttocks-3sPO leg/foot-3sPO still-CMP

nanggedi, tpe! Natingguli woumo ri jai
 na-N- kedi tpe na- tingguli wo'u-mo ri ja'i
STV/R-LG-small EXC INT/R-return again-CMP GP place

magau. "Wenuka panea, nabelomo?" "O, daa,
 magau wenu-ka pane'a na- belo-mo o da'a
king how -? earlier STV/R-good-CMP oh NEG

nanggedi wei kadaku. Namiju wei
 na-N- kedi we'i kada -ku na- miju we'i
STV/R-LG-small now leg/foot-1sPO STV/R-thin now

paloku." Nipakabelo woumo.
 palo -ku ni- pa- ka- belo wo'u-mo
buttocks-1sPO GF/R-CAUS-AFF-good again-CMP

Nipakabelo-belo, kadana nipakabete,
 ni- pa- ka- belo-RED kada -na ni- pa- ka- bete
GF/R-CAUS-AFF-good-INS leg/foot-3sPO GF/R-CAUS-AFF-big

nipakabelo puramo palo. Nesono woumo,
 ni- pa- ka- belo pura-mo palo ne- sono wo'u-mo
GF/R-CAUS-AFF-good all -CMP buttocks INT/R-answer again -CMP

"Kau woumo mpaka gusaa." Narata gusaa,
 kau wo'u-mo mpaka gusa'a na- rata gusa'a
go again-CMP to yonder INT/R-come yonder

When he arrived at the guard post, the guard said, "Oh, now that's a man with skinny buttocks, and his feet are still small, ugh!" He went back again to the king. "How was it just now, are you all fixed?" "Oh no, now my feet are small. Now my buttocks are thin." It was fixed again. It was fixed carefully, his feet were made big, his buttocks were all fixed up. The king said again, "Go over there again." When he arrived over there, the guard said,

Waktu dia tiba di pos jaga, penjaga berkata, "Oh, itu lagi manusia yang kecil pantatnya, dan kakinya masih kecil. Ih!" Dia pun kembali lagi kepada Raja. "Bagaimana tadi, sudah baik?" "Oh, tidak, kakiku sekarang kecil. Pantatku juga sekarang kecil." Maka diperbaiki lagi. Dibuat dengan baik-baik, kakinya diperbesar, dan pantatnya diperbaiki semua. Raja berkata lagi, "Pergilah ke sana lagi." Waktu dia tiba di sana, penjaga berkata,

"Etu wou si tau nabelomo kada, koro
 etu wo'u si tau na- belo-mo kada koro
that again EMP person STV/R-good-CMP leg/foot body
 nabelo puramo. Balengga damo nangedi."
 na- belo pura-mo balengga da -mo na- N- kedi
STV/R-good all -CMP head still-CMP STV/R-LG-small
 Nanjili woumo ri jai magau. Narata ri saa
 na- njili wo'u -mo ri ja'i magau na- rata ri sa'a
INT/R-return again-CMP GP place king INT/R-come GP there
 nekutana magau, "Wenuka panea, nabelomo?" "O,
 ne- kutana magau wenu-ka pane'a na- belo-mo o
INT/R-ask king how -? earlier STV/R-good-CMP oh
 daapa, balenggaku danakedi." Nipakabelo
 da'a -pa balengga-ku da- na- kedi ni- pa- ka- belo
NEG -yet head -1sPO still-STV/R-small GF/R-CAUS-AFF-good
 woumo, nitambai-mbai. Naopuni pakabelo
 wo'u -mo ni- tambai-RED na- opu ni- pa- ka- belo
again-CMP GF/R-add -REP STV/R-finish GF/R-CAUS-AFF-good
 magau, nipakau woumo ia, "Kau nalau
 magau ni- pakau wo'u -mo i'a kau na- lau
king GF/R-ordered again-CMP 3sPRO go INT/R-go
 woumo sangganipa." Nalau saa, narata
 wo'u -mo sa- nggani-pa na- lau sa'a na- rata
again-CMP one-time -more INT/R-go there INT/R-come
 ri saa nanguli topojava,
 ri sa'a naN- uli topo -jaga
GP there AF/R-say person-guard

"Now that's a person whose feet are good, whose whole body is good. But his head is still small." He returned again to the king. When he arrived there, the king asked, "How was it just now, are you all fixed?" "Oh, not yet, my head is still small." It was fixed again, added on to. After he had been fixed by the king, he was told once more: "Go again one more time." He went there, and when he arrived there the guard said,

"Oh, itu lagi orang yang kakinya sudah baik, badannya sudah baik semua, tapi kepalanya masih kecil. Dia pun kembali lagi kepada Raja. Waktu dia tiba di sana, Raja bertanya, "Bagaimana tadi, sudah baik?" "Oh, belum, kepala saya masih kecil." Maka kepalanya diperbaiki dan diperbesar lagi. Setelah diperbaiki oleh Raja, dia disuruh lagi: "Pergilah satu kali lagi." Dia pergi ke sana, dan waktu dia tiba di sana penjaga berkata,

"O etu wou si manusia nabelomo balenggana,
o etu wo'u si manusia na- belo-mo balengga-na
oh that again EMP human STV/R-good-CMP head -3sPO

matana. Palena, etu woumo nasenggo."
mata-na pale -na etu wo'u -mo na- senggo
eye -3sPO hand-3sPO that again-CMP STV/R-deformed

Natingguli woumo ia ri jai magau. "O,
na- tingguli wo'u -mo i'a ri ja'i magau o
INT/R-return again-CMP 3sPRO GP place king oh

paleku wei daa nana, nasenggo."
pale-ku we'i da'a na- noa na- senggo
hand-1sPO now NEG STV/R-straight STV/R-deformed

Nipanoa woumo. Naopu nipanoa
ni- pa- noa wo'u -mo na- opu ni- pa- noa
GF/R-CAUS-straight again-CMP STV/R-finish GF/R-CAUS-straight

yaa, nalau sangganipa. Narata ri saa
ya'a na- lau sa- nggani-pa na- rata ri sa'a
like_that INT/R-go one-time -more INT/R-come GP there

nanguli topojava, "O, ane wetupa mana. Ho,
naN- uli topo -jaga o ane wetu -pa mana ho
AF/R-say person-guard oh if like_that-? no_more ho

etupa manusia." Waamo tesa ntopojava.
etu -pa manusia wa'a -mo tesa N- topo -jaga
that-? human that_way-CMP talk LG-person-guard

"Ho, ane weipa, magau, nabelomo." "Nabelomo?"
ho ane we'i-pa magau na- belo-mo na- belo-mo
ho if now-? king STV/R-good-CMP STV/R-good-CMP

"Oh, that is a human whose head and eyes are good. But his hand is still deformed." He returned again to the king. "Oh, now my hand is not straight, it's deformed." So it was straightened again. After it was straightened just so, he went one more time. When he arrived there, the guard said, "Oh, if it's like that now, that's it. Well now, that's a human being." That's what the guard said. "Well now, King, I'm all fixed." "Are you all fixed?"

"Oh, itu lagi manusia yang sudah baik kepalanya dan matanya, tapi tangannya masih cacat." Dia pun kembali lagi kepada Raja. "Oh, tanganku sekarang belum lurus, masih cacat." Maka diluruskan lagi tangannya. Sesudah diluruskan begitu, dia pun pergi sekali lagi. Waktu dia tiba di sana penjaga berkata, "Oh, kalau begitu, sudahlah. Wah, itu baru manusia." Begitulah kata penjaga. "Oh, kalau sekarang, Raja, sudah baik." "Apakah sudah baik?"

"Nabelomo." "Ane waa, neepa malai. Naria
 na- belo-mo ane wa'a ne'e-pa ma- lai na- ria
STV/R-good-CMP if that_way don't-INC INT/I-go INT/R-EXS
 bajuku rii kuwai ka iko." Nitauraka isi
 baju-ku ri'i ku-wai ka iko ni- ta'uraka isi
shirt-1sPO here 1s-give to 2sPRO GF/R-take_down contents
 njapo magau. Baju bulawa, sepatu bulawa, songgo bulawa.
 N- sapo magau baju bulawa sepatu bulawa songgo bulawa
LG-house king s hirt gold shoes gold hat gold
 Be! Nuapa raposusa, jara bulawa, sela bulawa,
 be nuapa ra- po- susa jara bulawa sela bulawa
wow what GF/I-TZR-sad horse gold saddlecloth gold
 iyo, karu bulawa. Be! Nagana niwai
 iyo karu bulawa be na- gana ni- wai
yes saddlebags gold wow STV/R-enough GF/R-give
 ka ia. Nesawi jaramo ia. Niwai ka ia jara
 ka i'a ne- sawi jara -mo i'a ni- wai ka i'a jara
to 3sPRO INT/R-ride horse-CMP 3sPRO GF/R-give to 3sPRO horse
 nipesawina nentaya-ntaya. Nesono
 ni- pe- sawi-na ne- ntaya-RED ne- sono
GF/R-TZR-ride-3s INT/R-soar -INS INT/R-answer
 topojaga ri jala, "He, magau nalau, magau nalau,
 topo -jaga ri jala he magau na- lau magau na- lau
person-guard GP road hey king INT/R-go king INT/R-go

magau nalau, magau natingguli."
 magau na- lau magau na- tingguli
king INT/R-go king INT/R-return
 "Yes, I'm all fixed." "If it's like
 that, don't go yet. I have a shirt
 here I'll give you." The things
 from the king's house were
 brought out. A gold shirt, gold
 shoes, a gold hat. Wow! There's
 nothing to be sad about, a gold
 horse, a gold saddlecloth, yes,
 even gold saddlebags. Wow! He
 was given quite a bit. He rode
 off on the horse. He galloped
 along riding the horse he was
 given. The guards along the road
 responded, "Hey, the king is
 going, the king is going, the king
 is going, the king is returning."

"Sudah baik." "Kalau begitu,
 jangan pergi dulu. Di sini ada
 bajuku yang akan kuberikan
 kepadamu." Maka diturunkanlah
 barang dari rumah Raja, yakni
 baju emas, sepatu emas, topi
 emas. Hebat! Tidak ada lagi yang
 menyusahkan, ada kuda emas,
 kain pelana emas, juga karung
 emas. Hebat! Sangat cukup yang
 diberikan kepadanya. Dia
 diberikan seekor kuda, lalu dia
 pun menaiki kuda itu yang
 berlari berderap-derap. Penjaga
 di jalan berkata, "He, Raja pergi,
 Raja pergi, Raja pergi, Raja
 kembali."

Nekadede sanggani lau topojaga, tantara-tantara
 ne- kadede sa- nggani lau topo -jaga tantara-RED
INT/R-kneel one-time all person-guard soldier -PL
 topojaga. Nekadede sanggani lau. Narata ri
 topo -jaga ne- kadede sa- nggani lau na- rata ri
person-guard INT/R-kneel one-time all INT/R-come GP
 sou, nikita ira etumo. Rongona daa ria
 sou ni- kita ira etu -mo rongo -na da'a ria
house GF/R-see 3pPRO that-CMP spouse -3sPO NEG EXS
 niratana ri saa. Nanguli wei erana,
 ni- rata-na ri sa'a naN- uli we'i era -na
GF/R-find -3s GP there AF/R-say now sibling-in-law-3sPO
 "Hai, ba sema narata ri sou ria pangane?
 hai ba sema na- rata ri sou ria pangane
EXC perhaps who INT/R-come GP house there earlier
 Dewa magau nikitaku." Narata rongona, lako
 dewa magau ni- kita-ku na- rata rongo-na lako
like king GF/R-see -1s INT/R-come spouse -3sPO just
 nikitana aga rongona. Nekutanamo ira to
 ni- kita-na aga rongo-na ne- kutana-mo ira to
GF/R-see -3s only spouse -3sPO INT/R-ask -CMP 3pPRO REL
 aonona, "Hai magau nggari umba nipekibali komi
 aono-na hai magau ngga-ri umba ni- pe- ki- bali komi
six -DEF EXC king from-GP where GF/R-TZR-REQ-change 2shPRO
 bopia?" "Nggari jai magau ngga guria."
 bopia ngga-ri ja'i magau ngga guria
previously from-GP place king from yonder

All the soldiers and guards knelt
 down together. They all knelt
 together. When he arrived at the
 house, he was seen by his sisters-
 in-law. He did not find his wife
 there. His sisters-in-law said, "Hey,
 who could it be that just arrived
 there at the house? He looks like
 a king to me." His wife arrived,
 and as soon as she saw him, she
 knew it was only her husband.
 The six of them asked him,
 "Hey, where is the king whom
 you asked to change you?" "It
 was the king over there."

Para penjaga dan tentara sekaligus
 berlutut, mereka semua berlutut
 bersama. Waktu dia tiba di
 rumahnya dia dilihat oleh ipar-
 iparnya. Isterinya tidak didapatinya
 di sana. Iparinya pun, berkata,
 "He, kira-kira siapakah yang tiba
 di rumah sana tadi? Kelihatannya
 seperti raja." Isterinya datang,
 dan waktu dia baru melihatnya,
 dia tahu bahwa itu hanya suaminya.
 Keenam iparnya bertanya, "He,
 kau minta kepada raja yang
 mana supaya rupamu diubah?"
 "Pada raja dari sana."

"Mamala wou kami, ewa kada kami natiba
 ma- mala wo'u kami ewa kada kami na- tiba
INT/I-can again 1pePRO like leg/foot 1pePRO STV/R-uneven
 ei?" Nanguli ia, "Bara, daa wou kunjani ane
 e'i naN-uli i'a bara da'a wo'u ku-njani ane
this AF/R-say 3sPRO perhaps NEG. again 1s-know if
 mamala." "Ane waa lea malau wou si
 ma- mala ne wa'a lea ma- lau wo'u si
INT/I-can if that_way sibling INT/I-go again EMP
 kitana, nepitumbengi!" "Dikamo!" Naeo
 kita -na ne- pitu -mbengi dika -mo na- eo
1piPRO-DEF INT/R-seven-night do_it-CMP INT/R-day
 nepitumbengi nosimpakeni ira aono,
 ne- pitu- mbengi no- si- N- pa- keni ira ono
INT/R-seven-night INT/R-REC-LG-TZR-take 3pPRO six
 malau mpaka ri jai magau. Nalaimo ira, aono
 ma- lau mpaka ri ja'i magau na- lai-mo ira aono
INT/I-go to GP place king INT/R-go -CMP 3pPRO six
 rombe wou pantunu. Nalaimo ira nggari saa.
 rombe wo'u paN-tunu na- lai-mo ira ngga-ri sa'a
basket again NR-roast INT/R-go -CMP 3pPRO from-GP there
 Narata ri jai magau, nipekutana magau, "Mpaka ri
 na- rata ri ja'i magau ni- pe- kutana magau mpaka ri
INT/R-come GP place king GF/R-TZR-ask king to GP
 umba Komi?" "O, mekibali."
 umba komi o me- ki- bali
where 2shPRO oh INT/I-REQ-change

"Can we do the same? Our feet are uneven." He said, "I don't know if you can do that." "If it's like that, little brother, let's go too in seven days!" "Do it then!" On the seventh day the six of them all went off together to the king's place. They went with six baskets of roast sweet potatoes. So they set off from there and when they arrived at the king's place they were asked by the king, "Where are you going?" "Oh, to ask to be changed."

"Apakah kami juga dapat minta, misalnya untuk kaki kami yang tidak sama ini?" Dia berkata, "Saya tidak tahu kalau kalian dapat." "Kalau begitu, adik, mari kita juga pergi minggu depan!" "Ayolah!" Ketika tiba pada hari ketujuh, mereka berenam pergi bersama-sama ke tempat Raja. Mereka pergi dengan enam keranjang ubi bakar. Mereka berangkat dari sana, dan waktu tiba di tempat Raja, mereka ditanya Raja, "Hendak ke manakah kalian?" "Oh, kami minta supaya rupa kami diubah."

"Nuapa woumo rabali?" "O, mombabali kada
 nuapa wo'u -mo ra- bali o momba-bali kada
what again-CMP GF/I-change oh AF/I- change leg/foot
 kami natiba." "Ba nee, mana rabali,
 kami na- tiba ba ne'e mana ra- bali
IpePRO STV/R-uneven perhaps don't no_more GF/I-change
 nabelomo etu." "Daa, kada kami natiba,
 na- belo-mo etu da'a kada kami na- tiba
STV/R-good-CMP that NEG leg/foot IpePRO STV/R-uneven
 rapakabelo dewa Sabingga wou." "Ane waa
 ra- pa- ka- belo dewa sa- bingga wo'u ane wa'a
GF/I-CAUS-AFF-good like one-side again if that_way
 madota komi raboba?" Nesono ira, "Madota."
 ma- dota komi ra- boba ne- sono ira ma- dota
INT/I-want 2shPRO GF/I-beat INT/R-answer 3pPRO INT/I-want
 "Ane waa, pekatoko ri setu, komi raboba."
 ane wa'a pe- ka- toko ri setu komi ra- boba
if that_way IMP-AFF-sit GP there 2shPRO GF/I-beat
 Niboba ira damo mpakaa najadi asu.
 ni- boba ira da -mo mpakaa na- jadi asu
GF/R-beat 3pPRO still-CMP yelp INT/R-become dog
 Natingguli ri sou, nongowa damo mpadeo
 na- tingguli ri sou no- ngowa a -mo mpadeo
INT/R-return GP house INT/R-run still-CMP yelp
 nggaria.
 ngga-ria
from -there

"And what needs to be changed?"
 "Oh, change our feet that are uneven." "Better not, they doesn't need to be changed, it's fine."
 "No, our feet are uneven, they should be fixed like Sabingga too." "If that's how it is, do you want to be beaten?" They answered, "We want to." "If that's how it is, sit down there and you'll get beaten." They were beaten but they just yelped and turned into dogs. They returned to their house from here, just running and yelping.

"Apa lagi yang perlu diubah?" "Oh, mengubah bentuk kaki kami yang idak sama." "Jangan, tidak usah diubah, itu sudah bagus." "Tidak, bentuk kaki kami tidak sama, perlu diperbaiki seperti Sabingga juga." "Kalau begitu, apakah kalian mau dipukul?" Jawab mereka, "Mau." "Kalau begitu, duduklah di situ, kalian akan kupukul." Mereka dipukul, tapi mereka hanya mendengking dan menjadi anjing. Lalu mereka pulang ke rumah dari sana, berlari dan mendengking saja.

Narata ri sou nanguli yanu (Sabingga),
na-rata ri sou naN- uli anu sa- bingga
INT/R-come GP house AF/R-say what's_his_name one-side

"Hai etu siko, nuapa siko nikalaumo
hai etu si- iko nuapa si- iko ni- ka-lau-mo
EXC that EMP-2sPRO what EMP-2sPRO GF/R-?- go -CMP
nipekibali?" "Iyo, komi nanguli kami ei
ni- pe- ki- bali iyo komi naN- uli kami e'i
GF/R-TZR-REQ-change yes 2shPRO AF/R-say 1pePRO this
mabelomo. Komi nabelomo mata komi etu."
ma- belo-mo komi na- belo-mo mata komi etu
STV/I-good -CMP 2shPRO STV/R-good -CMP eye 2shPRO that

Najadi asummo si ira yaa panea. Hai,
na- jadi asu-mo si ira ya'a pane'a hai
INT/R-become dog-CMP EMP 3pPRO like_that earlier EXC

mana. Mpantoemo ira. Nosiege-egemo
mana mpantoe -mo ira no- si- ege -RED -mo
no_more complain -CMP 3pPRO INT/R-REC-play_around-CONT-CMP

ira, jadi nipasuma nalaimo. Nageomo ira
ira jadi ni- pasuma na- lai-mo na- geo-mo ira
3pPRO so GF/R-drive_away INT/R-go -CMP INT/R-cry -CMP 3pPRO

yaa panea, "Wenu si komi bopia nombabagiu
ya'a pane'a wenu si komi bopia nombabagiu
like_that earlier how EMP 2shPRO previously AF/R- deceive
kami. Niulimu mabelo mekibali.
kami ni- uli-mu ma- belo me- ki- bali
1pePRO GF/R-say-2s STV/I-good INT/I-REQ-change

When they arrived at the house, what's his name (i.e. Sabingga) said, "Hey, is that you, did you go and ask to be changed?" "Yes, you said we would be better. Your eyes got all better." They had become dogs. Yes, that's what happened. They complained and played around a lot, so they were driven away. They cried, "How is it you deceived us earlier? You said we would be all better if we asked to be changed.

Waktu mereka tiba di rumah, si anu (Sabingga) berkata, "He, kamukah itu? Apakah kamu pergi meminta supaya rupamu diubah?" "Ya, kau berkata kami akan menjadi baik. Matamu itu sudah baik." Ya, mereka sudah menjadi anjing. Mereka bersungut-sungut. Mereka banyak main-main, jadi mereka diusir. Mereka menangis, "Mengapa engkau menipu kami dulu? Engkau mengatakan kami akan menjadi baik kalau meminta untuk diubah.

Wenu kami ei aga najadi asu. Najadi asu,
 wenu kami e'i aga na- jadi asu na- jadi asu
how 1pePRO this only INT/R-become dog INT/R-become dog
 mana mepone ranjou." Bo ira yaa panea
 mana me- pone raN-sou bo ira ya'a pane'a
no_more INT/I-climb_up in- house and 3pPRO like_that earlier
 nipopalai umanamo. Nalaimo ira
 ni- po- pa- lai uma -na -mo na- lai -mo ira
GF/R-TZR-CAUS-go father-3sPO-CMP INT/R-go -CMP 3pPRO
 nggari saa, niuli umana, "Nee metoo ri sei
 ngga-ri sa'a ni- uli uma-na ne'e me- to'o ri se'i
from-GP there GF/R-say father-3sPO don't INT/I-stay GP here
 mana komi, komi njamboko etu. Namagau katuwu
 mana komi komi njamboko etu na- magau ka -tuwu
no_more 2shPRO 2shPRO couple that STV/R-king NR-live
 komi." Nalaimo ira mpaka ri buluna Narata
 komi na- lai-mo ira mpaka ri bulu -na na- rata
2shPRO INT/R-go -CMP 3pPRO to GP mountain-DEF INT/R-come
 ri saa nanguli ana madika panea, "Ane makono-kono
 ri sa'a naN- uli ana madika pane'a ane ma- kono-RED
GP there AF/R-say child king earlier if STV/I-true -INS
 aku ana madika aga manjuwoli sou ei
 aku ana madika aga maN-suwoli sou e'i
1sPRO child king only AF/I- close_eyes_and_speak house this
 ngina membangun mboto."
 ngina meN-bangu mboto
later AF/I- build self

How is that we just turned into
 dogs? We have become dogs.
 We can no longer go up into
 the house." And they were
 chased away by their father.
 After they left, the father said,
 "Don't live here any longer, you
 two. Your lives have become like
 a king's." So they went off to the
 mountains. When they arrived
 there, the daughter of the king
 said, "If I am truly the daughter
 of a king, we'll just close our
 eyes and speak and this house
 will be built up by itself.

"Bagaimana sampai kami ini
 hanya menjadi anjing. Kami
 sekarang menjadi anjing dan tidak
 bisa lagi naik ke rumah." Dan
 mereka pun diusir oleh ayah
 mereka. Waktu mereka sudah
 pergi dari sana, ayahnya berkata,
 "Kalian berdua jangan tinggal di
 sini lagi. Kehidupan kalian sudah
 jadi seperti raja." Lalu mereka
 pergi ke gunung. Waktu mereka
 tiba di sana, puteri raja itu berkata,
 "Kalau saya sungguh-sungguh
 anak raja, kita hanya perlu tutup
 mata dan berkata, lalu rumah
 ini akan berdiri sendiri."

Nipisi ira matana lako niboaraka
 ni- pisi ira mata-na lako ni- boaraka
GF/R-close_eyes 3pPRO eye -DEF just GF/R-open_eyes
 nariumo sou. Dewa ba nuapa kabelona.
 na- ria -mo sou dewa ba nuapa ka- belo-na
INT/R-EXS-CMP house like perhaps what NR-good-NR
 Nosimpauka ri saamo wei ira, ira
 no- si- N- pa- uka ri sa'a -mo we'i ira ira
INT/R-REC-LG-TZR-pick_lice GP there-CMP now 3pPRO 3pPRO
 njamboko. Mana. Nomai woumo uma nggaria,
 njamboko mana no- mai wo'u -mo uma ngga-ria
couple no_more INT/R-come again-CMP father from -there
 nomai umana. Narata ri saa ia nanguli,
 no- mai uma -na na- rata ri sa'a i'a naN- uli
INT/R-come father-3sPO INT/R-come GP there 3sPRO AF/R-say
 "Ho ngana mpelaleja, ngana mpetonggo." Aga toe waa
 ho ngana mpelaleja ngana mpetonggo aga toe wa'a
ho child obstinate child arrogant only words that_way
 natingguli woumo umana. Nasae-sae
 na- tingguli wo'u -mo uma -na na- sae -RED
INT/R-return again-CMP father-3sPO STV/R-long_time-INS
 ira yaa panea mana. Noregomo ira,
 ira ya'a pane'a mana no- rego -mo ira
3pPRO like_that earlier no_more INT/R-k_o_dance-CMP 3pPRO
 norano nitalili ntau dea.
 no- rano ni- talili N- tau dea
INT/R-k_o_dance GF/R-surround LG-person many

They closed their eyes and as soon as they had opened them, there was the house. It was indescribably nice. They picked lice from each other's hair there, that couple. That's what happened. Then her father came from over there. He came, and when he arrived there he said, "What an obstinate child, an arrogant child." After only speaking those words, her father returned home again. They lived a long time like that; that was how it was. They danced the *rego* dance; they danced the *rano* dance surrounded by many people.

Mereka pun menutup mata, dan waktu dibuka sudah ada rumah. Seperti apa kira-kira bagusnya? Mereka suami isteri saling mencari kutu di sana. Begitulah. Suatu ketika ayahnya datang dari sana. Ayahnya datang dan waktu tiba di sana, dia berkata, "Oh, anak bandel, anak yang memandang rendah orang tua." Setelah mengatakan begitu, ayahnya lalu pulang lagi. Mereka pun hidup lama dengan cara seperti itu. Mereka menari tarian *rego*; mereka menari tarian *rano* dengan dikelilingi banyak orang.

Nasae-sae ira yaa panea kana
 na- sae -RED ira ya'a pane'a kana
STV/R-long_time-INS 3pPRO like_that earlier must
 neore wou ira yaa panea. Kalau
 ne- ore wo'u ira ya'a pane'a ka-lau
INT/R-rise_up again 3pPRO like_that earlier NR-go
 kabobayana kalau peore wamba. Lako
 ka -bobaya -na ka-lau pe- ore wamba lako
NR-early_morning-NR NR-go NR-rise_up sound just
 narawanaka sakedi, mana. Nepogu guntu
 na- rawa -naka sakedi mana ne- pogu guntu
INT/R-be_light-TZR a_little no_more INT/R-explode thunder
 ri awu. Nepogu guntu ri awu, neore
 ri awu ne- pogu guntu ri awu ne- ore
GP kitchen INT/R-explode thunder GP kitchen INT/R-rise_up
 guriamo ira. Nageo sanggani lau uma indona.
 guria -mo ira na- geo sa- nggani lau uma indo -na
yonder-CMP 3pPRO INT/R-cry one-time all father mother -3sPO
 Njapa to aonona yaa panea nageo nantangi,
 njapa to aono-na ya'a pane'a na- geo naN- tangi
all REL six -DEF like_that earlier INT/R-cry AF/R-cry
 apa nanguli Sabingga yaa manusia najaa.
 apa naN- uli sa- bingga ya'a manusia na- ja'a
because AF/R-say one-side like_that human STV/R-evil
 Nageo puramo ira nantangi Sabingga jambokona
 na- geo pura-mo ira naN- tangi sa- bingga njamboko-na
INT/R-cry all -CMP 3pPRO AF/R-cry one-side couple -DEF
 neore.
 ne- ore
INT/R-rise_up

After they did that a long time, they were also going to rise up into the sky. As the early morning passed, the sound of their dancing rose up. When it got a little light, that was it. Thunder exploded in the kitchen. When the thunder exploded in the kitchen, they rose up into the sky. Her father and mother both cried together. All of the six sisters wept and cried for them, because they had said that Sabingga was an evil person. They all wept and cried for Sabingga and his wife who had risen up into the sky.

Setelah mereka berbuat demikian cukup lama, mereka juga mau naik ke langit. Sementara malam berlalu bunyi tarian mereka semakin keras. Waktu sudah agak terang sedikit, terjadilah sesuatu. Berbunyilah guntur di dapur. Saat guntur berbunyi di dapur, mereka sudah naik ke langit. Ayah ibunya menangis bersama-sama. Keenam kakaknya semua menangisi mereka sebab mereka telah mengatakan bahwa Sabingga itu manusia yang jahat. Mereka semua menangisi Sabingga dan isterinya yang naik ke langit.

BAHASA LEDO

Bahasa Ledo merupakan dialek yang paling terkenal di antara dialek-dialek dalam bahasa Kaili. Ada kira-kira 130.000 penutur dialek Ledo yang tinggal di sekitar kota Palu di Propinsi Sulawesi Tengah. Bahasa Kaili terdapat di rumpun bahasa-bahasa Austronesia, dan dulu disebut bahasa "Toraja Barat." Kira-kira 330.000 orang berbahasa Kaili.

LEDO

Ledo is the most well-known dialect of the Kaili language and is spoken by about 130,000 people in the Palu area of Central Sulawesi. Kaili is an Austronesian language formerly known as West Torajan and is spoken by about 330,000 people.

RAJA NGGALUKU RAJA KELAPA Coconut King

Cerita rakyat ini diceritakan pada tahun 1990 oleh Tei Sarikuna di kampung Saleh, desa Palolo, Kecamatan Sigi-Biromaru, Kabupaten Donggala, Sulawesi Tengah. Analisis linguistis dilakukan oleh Donna Evans. Tujuan cerita ini bukan untuk mengisahkan cerita yang sungguh terjadi, melainkan hanya untuk hiburan. Kisah cerita ini melukiskan tentang Raja Nggaluku (Raja Kelapa) dan istrinya, Kapapitu (yang berarti ketujuh) yang cantik, dan bagaimana Yoro, si wanita pencemburu, ikut campur.

This narrative folk tale was dictated in 1990 by Tei Sarikuna of Saleh, Palolo, Sigi-Biromaru subdistrict, Donggala district, Central Sulawesi. The linguistic analysis was done by Donna Evans. Its intention is not to narrate actual history but to entertain. This is the story of Raja Nggaluku (Coconut King) and his bride, the beautiful Kapapitu (the Seventh), and how Yoro, the jealous woman, interferes.

Naria saito ana madika sangana i Raja
 na-ria sa-ito ana madika sanga-na i raja
R- EXS one-human child nobleman name -3sPO PI king

Nggaluku. Nokire bulava nobambara inta.
 nu- kaluku no-kire bulava no-bambara inta
GEN-coconut R- forehead gold R- chest diamond

Once upon a time there was a
 nobleman's son named
 Coconut King. He had a
 golden forehead and his
 chest was of diamond.

Pernah ada seorang anak
 bangsawan yang bernama
 Raja Kelapa. Dahinya seperti
 emas dan dadanya seperti
 intan.

I Raja Nggaluku hii le naria sampesuvuna aga
 i raja nu- kaluku hii le na-ria sampesuvu-na aga
PI king GEN-coconut here NEG R- EXS sibling -3sPO only
 saitona sangu tina sangu toma. Naria sampesuvuna
 sa- ito -na sangu tina sangu toma na-ria sampesuvu-na
one-human-NR one mother one father R- EXS sibling -3sPO
 api santinanamo atau santomanamo.
 tapi sa- N- tina -na -mo atau sa- N- toma-na -mo
but one-LG-mother-NR-CMP or one-LG-father-NR-CMP
 Nasae-sae i Raja Nggaluku hii nambasomo.
 na-sae -RED i raja nu- kaluku hii na-mbaso-mo
R- long_time-ATEN PI king GEN-coconut here R- big -CMP
 Nambasopa ia, nanjayomo nangelo-ngelo
 na-mbaso-pa ia na-njayo -mo na-N- elo -RED
R- big -SEQ 3sPRO R- visit_around-CMP R- LG-look_for-CASU
 vegana. Nasae-saepa ia nanjayo nte
 vega -na na-sae -RED -pa ia na-njayo nte
friend-3sPO R- long_time-ATEN-SEQ 3sPRO R- visit_around with
 vegana. Nariamomombine nipokonona.
 vega -na na-ria -mo mombine ni- pokono -na
friend-3sPO R- EXS-CMP woman GF/R-like -3s
 Niulikanamo tinana nte tomana, "Naria
 ni- uli-ka -na-mo tina -na nte toma-na na-ria
GF/R-say-BEN?-3s-CMP mother-3sPO with father-3sPO R- EXS
 mombine nipokonoku." Nanguli tinana bo tomana,
 mombine ni- pokono-ku na- N- uli tina -na bo toma -na
woman GF/R-like -1s R- LG-say mother-3sPO and father -3sPO

This Coconut King had no siblings, he was the only one from the one mother and the one father. There were siblings but they were only half-siblings. Eventually Coconut King grew up. Since he was an adult, he went around visiting to make friends. After he had gone visiting his friends for awhile, there was a woman he liked. He said to his mother and father, "There's a woman I like." His mother and father said,

Raja Kelapa ini tidak mempunyai saudara. Hanya dia dari satu ayah dan satu ibu. Ada saudaranya tetapi hanya seibu atau seayah. Lama-kelamaan si Raja Kelapa pun beranjak dewasa. Karena sudah dewasa, dia pergi jalan-jalan mencari teman. Sesudah agak lama dia berjalan-jalan ke tempat temannya, ada seorang wanita yang disukainya. Lalu ia berkata kepada orang tuanya, "Ada seorang perempuan yang saya sukai." Kata orang tuanya,

"Raduta." Jadi nanguli tinana nte tomana,
 ra- duta jadi na-N- uli tina -na nte toma-na
GF/I-engage so R- LG-say mother -3sPO with father -3sPO

"Pitumbongipa pade hau." Dopa nikavana
 pitu- N- bongi-pa pade hau dopa ni- kava -na
seven-LG-night -INC then go not_yet GF/R-arrive-3s

pitumbongi, i Raja Nggaluku mai nanjayo-njayo
 pitu- N- bongi i raja nu- kaluku mai na-njayo -RED
seven-LG-night PI king GEN-coconut PART R- visit_around-CASU

vai ntanina. Ri ara mpanjayona haitu,
 vai ntani-na ri ara nu- pa -njayo -na haitu
again other -NR GP inside GEN-NR-visit_around-3sPO that

nikavana vai mombine ntanina. Nelabipa vai
 ni- kava -na vai mombine ntani-na ne-labi -pa vai
GF/R-found-3s again woman other -NR R- extra-CPR again

kagayana. Nandoe buluana, salontana paturuna,
 ka -gaya -na na-ndoe bulua-na sa- lonta -na paturu-na
NR-pretty-NR R- long hair -3sPO one-room_width-NR bed -3sPO

salontana buluana. Sangana i Kapapitu.
 sa- lonta -na bulua-na sanga-na i Kapapitu
one-room_width-NR hair -3sPO name -3sPO PI Kapapitu

Nanguli vai tina tuamana, "Raduta.
 na-N- uli vai tina tuama-na ra- duta
R- LG-say again mother father -3sPO GF/I-engage

Pitumbongipa pade hau raduta." Nagana
 pitu- N- bongi-pa pade hau ra- duta na-gana
seven-LG-night -CPR then go GF/I-engage R- enough

"An engagement will be arranged."
 So his mother and father said,
 "In a week we will go." Before
 the seventh day arrived, Coconut
 King went visiting again. During
 his visits, he came upon another
 woman. She was even prettier.
 Her hair was long; her bed was
 as long as a room and so was her
 hair. Her name was Kapapitu. His
 parents said again, "An
 engagement will be arranged.
 In seven more days we will go
 arrange the engagement." After

"Peminangan akan diurus."
 Lalu orang tuanya berkata, "Tujuh
 hari lagi kita pergi." Sebelum
 tiba hari ketujuh, Raja Kelapa
 pergi lagi berjalan-jalan. Waktu
 sedang berjalan-jalan, dia bertemu
 seorang wanita yang lain, dan dia
 lebih cantik lagi. Rambutnya
 panjang; tempat tidurnya
 sepanjang kamar, rambutnya
 juga sepanjang kamar. Namanya
 si Kapapitu. Lalu kata orang tuanya
 lagi, "Peminangan akan diurus.
 Tujuh hari lagi kami akan pergi
 mengurus peminangan." Sesudah

pitumbongi, haumo tina tuamana nanguli jarita
 pitu- N- bongi hau -mo tina tuama -na na-N- uli jarita
seven-LG-night go -CMP mother father -3sPO R- LG-say talk
 ante nangepe ada i Kapapitu. Nieperapa ada
 ante na-N- epe ada i Kapapitu ni- epe-ra -pa ada
with R- LG-hear adat PI Kapapitu GF/R-hear-3p-SEQ adat
 i Kapapitu, bo nipakuleramo noovomo ira
 i Kapapitu bo ni- pakule-ra-mo no-ovo -mo ira
PI Kapapitu and GF/R-able -3p-CMP R- set_date-CMP 3pPRO
 ante totua i Kapapitu. Niovora pitumbongipa
 ante totua i Kapapitu ni- ovo -ra pitu- N- bongi-pa
with elder PI Kapapitu GF/R-set_date-3p seven-LG-night -SEQ
 monika. Papitu benggana, pitu karu ose.
 mo-nika papitu bingga -na pitu karu ose
IR- marry seven water_buffalo-DEF seven gunny_sack rice
 Nagana pitumbongi nipoviaramo susa.
 na-gana pitu- N- bongi ni- po- via -ra-mo susa
R- completed seven-LG-night GF/R-TZR-make-3p-CMP feast
 Pitumbongi muni kasaena nosusa.
 pitu- N- bongi muni ka-sae -na no-susa
seven-LG-night also NR-long_time-NR R- feast
 Pitumbongi kaliuna ponika haumo ira
 pitu- N- bongi ka- liu -na po -nika hau-mo ira
seven-LG-night NR-go_by -NR NR -marry go -CMP 3pPRO
 mematua ante tina tuama i Raja Nggaluku.
 me-matua ante tina tuama i raja nu- kaluku
IR -in_laws with mother father PI king GEN-coconut

seven days, his parents went to talk and find out what the bride price of Kapapitu would be. They heard what Kapapitu's bride price would be and they were able to set a wedding date with Kapapitu's parents. They arranged that they would marry in seven more days. The bride price was seven water buffalo and seven sacks of rice. After seven days they held a feast. They feasted for seven days too. Seven days after the wedding they went to pay their respects to the in-laws, the parents of Coconut King.

tujuh hari, orang tuanya pergi untuk bercerita dan menanyakan penentuan mas kawin Kapapitu. Mereka mendengar penentuan mas kawin si Kapapitu serta menentukan hari perkawinan dengan orang tua Kapapitu. Ditentukan bahwa mereka akan kawin tujuh hari mendatang. Mas kawinnya tujuh ekor kerbau dan tujuh karung beras. Sesudah tujuh hari, mereka pun mengadakan pesta. Mereka berpesta selama tujuh hari pula. Tujuh hari sesudah pesta, mereka pergi mengunjungi mertuanya, yakni orang tua Raja Kelapa.

Dalana hau ri ngata tina tuama i Raja Nggaluku
 dala-na hau ri ngata tina tuama i raja nu- kaluku
road-DEF go GP village mother father PI king GEN-coconut
 rarantasi, jadi ira nosakaya. Nakava ri dala
 rara- nu- tasi jadi ira no-sakaya na-kava ri dala
inside-GEN-sea so 3pPRO R- boat R- arrive GP road
 nalangamo eo. Nabaimo tambolo i Kapapitu.
 na-langa-mo eo na-bai-mo tambolo i Kapapitu
R- high -CMP sun R- dry -CMP throat PI Kapapitu
 Nitudunamo bereina i Raja Nggaluku mompene
 ni- tudu-na-mo berei-na i raja nu- kaluku mo-N-pene
GF/R-tell -3s-CMP spouse-3sPO PI king GEN-coconut IR-LG-climb
 kaluku ri talinti ntasi. Ninavusakanamo
 kaluku ri talinti nu- tasi ni- navu-saka-na-mo
coconut GP shore GEN-sea GF/R-fall -TZR-3s -CMP
 talonto nu sakaya. Haumo ia nompene kaluku.
 talonto nu sakaya hau-mo ia no-N- pene kaluku
anchor GEN boat go -CMP 3sPRO R- LG-climb coconut
 Purina hau nompene kaluku, nakava i Yorori ara
 puri-na hau no-N- pene kaluku na-kava i Yorori ara
after-NR go R- LG-climb coconut R- come PI Yoro GP inside
 njakayara. Nanguli ia ka i Kapapitu, "Mai
 nu- sakaya-ra na-N- uli ia ka i Kapapitu mai
GEN-boat -3pPO R- LG-say 3sPRO to PI Kapapitu come_here
 vei, kupeinta bara nuapa ri matamu."
 vei ku-peinta bara nuapa ri mata-mu
like_this Is-see maybe what GP eye -2sPO

The way to Coconut King's
 parents' village was by sea, so
 they went by boat. By the time
 they got underway, the sun was
 already high. Kapapitu was
 thirsty. Coconut King's wife told
 him to climb a coconut tree on
 the seashore. So he dropped
 anchor and went to climb a
 coconut tree. After he went to
 climb the coconut tree, Yoro
 got into the boat. She said to
 Kapapitu, "Come here, let me
 look and see what might be in
 your eye."

Untuk pergi ke kampung Raja
 Kelapa harus lewat laut, jadi
 mereka pun naik perahu. Sewaktu
 mulai perjalanan, matahari sudah
 tinggi, si Kapapitu merasa haus.
 Isteri Raja Kelapa menyuruhnya
 untuk memanjat pohon kelapa di
 tepi laut. Dia pun membuang sauh,
 kemudian dia pergi memanjat
 pohon kelapa. Ketika dia pergi
 memanjat kelapa, si Yoro datang
 naik ke dalam perahu. Katanya
 kepada Kapapitu, "Mari ke sini,
 begini, saya akan lihat mungkin
 ada sesuatu di dalam matamu."

Jadi nipeintanamo tano aga nisuina angu
jadi ni- peinta-na-mo tano aga ni- sui -na angu
so GF/R-see -3s-CMP but only GF/R-gouge-3s grains

nu mata. Naupu mata nisuina niboliakanamo
nu mata naupu mata ni- sui -na ni- boli-aka -na-mo
GEN eye after eye GF/R-gouge-3s GF/R-store -TZR-3s-CMP

angu mata. Naupu nibolina mata, niperapina
angu mata naupu ni- boli -na mata ni- perapi-na
grains eye after GF/R-store -3s eye GF/R-ask_for -3s

vai nte i Kapapitu meuka ia. Nidekei
vai nte i Kapapitu me-uka ia ni- dekei
again with PI Kapapitu IR -nitpick 3sPRO GF/R-allow

i Kapapitu vai balenggana niuka Yoro.
i Kapapitu vai balengga-na ni- uka Yoro
PI Kapapitu again head -3sPO GF/R- nitpick Yoro

Tano ledo neuka, aga nioyona balengga
tano ledo ne-uka aga ni- oya -na balengga
but NEG R- nitpick only GF/R-cut_around-3s head

ri kaupu nu bulua bo niokatakanamo bulua
ri kaupu nu bulua bo ni- oka -taka -na -mo bulua
GP end GEN hair and GF/R- scalp-TZR-3s -CMP hair

ante kulimba. Bo nidikana ri balengganamo. Naupu
ante kulimba bo ni- dika-na ri balengga-na -mo naupu
with hide and GF/R-put -3s GP head -3sPO-CMP after

nibolina bulua,
ni- boli-na bulua
GF/R-store -3s hair

So she looked, but actually she just gouged out the eyeball. After she gouged out the eyes, she put the eyeballs away. After she put the eyes away, she asked Kapapitu again if she could pick lice from her hair. Kapapitu allowed Yoro to search her head for lice. But she didn't look for lice, she only cut around the edge of her head at the edge of the hair and scalped off the hair with the skin. And she put it on her own head. After she had put the hair on,

Jadi dia pun melihat, tapi sebetulnya dia malah mencungkil bola mata Kapapitu. Sesudah mata itu dicungkil, maka disimpannya. Sesudah menyimpan mata itu, dia menanyakan lagi kepada Kapapitu apakah dia boleh mencari kutu di rambutnya. Si Kapapitu membiarkan Yoro mencari kutu di kepalanya. Ternyata dia tidak mencari kutu, malahan dia memotong keliling kepalanya di pinggir rambut, dan menguliti rambut itu dengan kulitnya. Kemudian dia pasang pada kepalanya sendiri. Sesudah memasang rambut itu,

ninavusakanamo i Kapapitu rara ntasi. Tapi
 ni- navu-saka-na-mo i Kapapitu rara nu- tasi tapi
GF/R-fall -TZR -3s-CMP PI Kapapitu inside GEN-sea but
 i Kapapitu mai ledo napola nanavu, nekai ri
 i Kapapitu mai ledo na-pola na-navu ne-kai ri
PI Kapapitu PART NEG R-succeed R-fall R-tangle GP
 pila nu sakaya. Pangisanina nanavumo. Jadi
 pila nu sakaya pa-N- isani-na na-navu-mo jadi
outrigger GEN boat NR-LG-know -NR R-fall -CMP so
 nirondeakanamo i Raja Nggaluku. Nanguli i Yoro,
 ni- ronde-aka-na-mo i raja nu- kaluku na-N- uli i Yoro
GF/R-call -TZR -3s -CMP PI king GEN-coconut R-LG-say PI Yoro
 "Kamaimo, Raja Nggaluku. Kenimo kaluku.
 ka -mai -mo raja nu- kaluku keni -mo kaluku
NR-come_here-CMP king GEN-coconut carry -CMP coconut
 Nabaimo tambolo." Da naulia i Raja Nggaluku, da
 na-bai-mo tambolo da na-ulia i raja nu- kaluku da
R-dry-CMP throat still R-late PI king GEN-coconut still
 nirondena. Nanguli ia, "Aga nokuya-kuyamo tano tu?
 ni- ronde-na na-N- uli ia aga no-kuya-RED-mo tano tu
GF/R-call -3s R-LG-say 3sPRO only R-what -INS -CMP then that
 Aga nokalera-leramo! Kenimo kaluku,
 aga no-ka- lera -RED -mo keni -mo kaluku
only R-AFF-comfortable-CASU-CMP carry-CMP coconut
 kabai-bainamo tambolo."
 ka -bai-RED-na -mo tambolo
NR-dry-INS -NR-CMP throat

she threw Kapapitu into the sea. But Kapapitu didn't fall all the way, she got tangled in the outrigger. Yoro thought she had fallen in. So she called Coconut King. Yoro said, "Come here, Coconut King. Bring a coconut. I'm thirsty." Since Coconut King was slow, she kept calling him. She said, "What in the world are you doing there? Just taking it easy? Bring me a coconut, I'm very thirsty."

dia melemparkan si Kapapitu ke dalam laut. Tetapi Kapapitu tidak sampai jatuh, dia tersangkut pada cadik. Karena dia berpikir Kapapitu sudah jatuh, Yoro memanggil Raja Kelapa, katanya, "Mari ke sini, Raja Kelapa. Bawa kelapa kemari, saya haus." Si Raja Kelapa lambat, maka Yoro terus memanggil, katanya, "Sedang apa gerangan kau di sana? Hanya santai-santai? Bawakan saya kelapa, saya haus sekali."

Haumo i Raja Nggaluku nanggeni kaluku. Nakava ri
 hau-mo i raja nu- kaluku na-N- keni kaluku na-kava ri
go -CMP PI king GEN-coconut R- LG-carry coconut R- arrive GP
 sakaya, nilosunamo kaluku bo niinu
 sakaya ni- losu -na-mo kaluku bo ni- inu
boat GF/R-make_hole-3s -CMP coconut and GF/R-drink

Yoromo. Naupu ia nanginu nangulimo ia ka Raja
 Yoro-mo naupu ia na-N- inu na-N- uli-mo ia ka raja
Yoro -CMP after 3sPRO R- LG-drink R- LG-say-CMP 3sPRO to king

Nggaluku, "Haumo kita rasoromo sakaya."
 nu- kaluku hau-mo kita ra- soro -mo sakaya
GEN-coconut go -CMP 1piPRO GF/I-push_away-CMP boat

Nianggataka i Raja Nggalukumo talonto nu sakaya
 ni- angga-taka i raja nu- kaluku-mo talonto nu sakaya
GF/R-lift -TZR PI king GEN-coconut-CMP anchor GEN boat

bo haumo ira. Dopa nakavao ira nolipa,
 bo hau-mo ira dopa na-kavao ira no-lipa
and go -CMP 3pPRO not_yet R- far 3pPRO R- walk

nanggavamo sangu bamba. Nakava ri bamba haitu
 na-N- kava-mo sangu bamba na-kava ri bamba haitu
R- LG-find-CMP one mouth R- arrive GP mouth that

nieperamo i Kapapitu nokelo. Nanguli dala
 ni- epe -ra-mo i Kapapitu no-kele na-N- uli dala
GF/R-hear-3p-CMP PI Kapapitu R- sing R- LG-say way

ntesana nokelo: "O Raja Nggaluku,
 nu- tesa-na no-kele O raja nu- kaluku
GEN-talk-3sPO R- sing oh king GEN-coconut

So Coconut King came, carrying a coconut. Arriving at the boat, he made a hole in the coconut and Yoro drank. After she drank, she said to Coconut King, "Let's go and push the boat off." Coconut King raised anchor and they left. They hadn't travelled far when they arrived at the mouth of a river. Upon arriving at the mouth of the river, they heard Kapapitu singing. The words of her song were like this, "O Coconut King,

Raja Kelapa pun datang membawakan kelapa. Setelah tiba di perahu, kelapa dilubangi dan Yoro minum. Sesudah minum, dia berkata kepada Raja Kelapa, "Mari kita dorong perahu dan pergi." Raja Kelapa membongkar sauh dan mereka pergi. Belum jauh perjalanannya, mereka tiba di muara sungai. Waktu tiba di muara sungai itu, mereka mendengar si Kapapitu menyanyi. Kata-kata nyanyiannya sebagai berikut, "O Raja Kelapa,

popea yaku ri bamba oge." Nangepe ia nokelo, netaa
 popea yaku ri bamba oge na-N- epe ia no-kele ne-taa
wait 1sPRO GP mouth big R- LG-hear 3sPRO R- sing R- stop

i Raja Nggaluku novose sakaya. Nanguli Yoro,
 i raja nu- kaluku no-voose sakaya na-N- uli Yoro
PI king GEN-coconut R- paddle boat R- LG-say Yoro

"Nuapa vai nipetaa-taaka i Raja Nggaluku?
 nuapa vai ni- pe- taa -RED-ka i raja nu- kaluku
what again GF/R-CAUS-stop-REP-BEN? PI king GEN-coconut

Rasoromo sakaya, haumo kita." Jadi hau
 ra- soro -mo sakaya hau-mo kita jadi hau
GF/I-push_away-CMP boat go -CMP 1piPRO so go

vaimo ira nolipa novose sakaya. Nakava ri
 vai -mo ira no-lipa no-voose sakaya na-kava ri
again-CMP 3pPRO R- walk R- paddle boat R- arrive GP

karo bambana nokelo vaimo i Kapapitu. Nanguli,
 karo bamba-na no-kele vai -mo i Kapapitu na-N- uli
body mouth -DEF R- sing again-CMP PI Kapapitu R- LG-say

"O Raja Nggaluku, popea yaku ri bamba oge." Netaa
 O raja nu- kaluku popea yaku ri bamba oge ne-taa
oh king GEN-coconut wait 1sPRO GP mouth big R- stop

vai i Raja Nggaluku novose sakaya. Nanguli
 vai i raja nu- kaluku no-voose sakaya na-N- uli
again PI king GEN-coconut R- paddle boat R- LG-say

vai Yoro, "Haumo kita kapane-panenamo eo."
 vai Yoro hau-mo kita ka- pane-RED -na -mo eo
again Yoro go -CMP 1piPRO NR-hot -ATEN-NR-CMP sun

wait for me by the great river
 mouth." Hearing the song,
 Coconut King stopped paddling
 the boat. Yoro said, "Now what
 did you stop the boat for, Coco-
 nut King? Push the boat off,
 let's go." So they went on again,
 paddling the boat. Arriving at
 the main mouth of the river,
 Kapapitu sang again. She said,
 "O Coconut King, wait for me at
 the great river mouth." Coconut
 King stopped paddling again.
 Yoro said again, "Let's go, it's
 getting hot."

tunggu saya di muara besar."
 Waktu mendengar nyanyian itu,
 Raja Kelapa berhenti mendayung
 perahu. Kata Yoro, "Untuk apa
 kamu hentikan perahu, Raja
 Kelapa? Dorong perahu, mari
 kita pergi." Jadi mereka pergi lagi
 dengan mendayung perahu.
 Waktu tiba di muara induk, si
 Kapapitu menyanyi lagi, katanya,
 "O Raja Kelapa, tunggu saya di
 muara besar." Raja Kelapa
 berhenti lagi mendayung perahu.
 Yoro berkata lagi, "Mari kita
 pergi, hari sudah panas."

Nisoro i Raja Nggaluku vaimo sakaya.
 ni- soro i raja nu- kaluku vai -mo sakaya
GF/R-push_away PI king GEN-coconut again-CMP boat

Nanggava katatalu bambana, niepera vaimo
 na-N- kava ka- tatalu bamba-na ni- epe-ra vai -mo
R- LG-arrive NR-three mouth -DEF GF/R-hear-3p again-CMP

i Kapapitu nokelo. Nanguli, "O Raja Nggaluku, popea
 i Kapapitu no-kele na-N- uli O raja nu- kaluku popea
PI Kapapitu R- sing R- LG-say oh king GEN-coconut wait
 yaku ri bamba oge." Netaa vaimo i Raja Nggaluku.
 yaku ri bamba oge ne-taa vai -mo i raja nu- kaluku
1sPRO GP mouth big R- stop again-CMP PI king GEN-coconut

Nanguli Yoro, "Nuapa puramo nipetaaka, i Raja
 na-N- uli Yoro nuapa pura-mo ni- pe- taa-ka i raja
R- LG-say Yoro what all -CMP GF/R-CAUS-stop-BEN? PI king
 Nggaluku? Ratangai rakuya anu damo nakanano?
 nu- kaluku ra- tanga-i ra- kuya anu damo na-kanano
GEN-coconut GF/I-listen -LOC GF/I-what REL still R- noisy

Pangulimu tano yaku ledo i Kapapitu. Nandoe
 pa- N- uli-mu tano yaku ledo i Kapapitu na-ndoe
NR-LG-say -2sPO then 1sPRO NEG PI Kapapitu R- long
 buluaku? Haumo kita rasoromo sakaya."
 bulua-ku hau-mo kita ra- soro -mo sakaya
hair -1sPO go -CMP 1piPRO GF/I-push_away-CMP boat

Hau vaimo ira.
 hau vai -mo ira
go again-CMP 3pPRO

Coconut King pushed the boat off again. Arriving at the third river mouth, they again heard Kapapitu singing. She said, "O Coconut King, wait for me at the great river mouth." Coconut King stopped again. Yoro said, "Why are you stopping all the time, Coconut King? Why are you listening to something that's just noise? You probably think I'm not Kapapitu. Isn't my hair long? Let's go, push the boat off." They went on again.

Raja Kelapa mendorong lagi perahu. Waktu tiba di muara ketiga, mereka mendengar lagi si Kapapitu menyanyi, katanya, "O Raja Kelapa, tunggu saya di muara besar." Raja Kelapa berhenti lagi. Kata Yoro, "Untuk apa kamu berhenti, Raja Kelapa? Untuk apa memperhatikan suatu bunyi saja? Barangkali kamu berpikir saya bukan si Kapapitu. Rambutku panjang, bukan? Mari kita pergi, doronglah perahu." Lalu mereka pergi lagi.

Nanggava kaampana kana nieperamo i Kapapitu
 na-N- kava ka- ampa-na kana ni- epe-ra-mo i Kapapitu
R- LG-arrive NR-four -NR must GF/R-hear-3p-CMP PI Kapapitu
 nokelo. Sampe nanggava pitu bamba, kana
 no-kele sampe na-N- kava pitu bamba kana
R- sing until R- LG-arrive seven mouth must
 nieperamo i Kapapitu nokelo. Nanggava kapitu
 ni- epe-ra-mo i Kapapitu no-kele na-N- kava ka -pitu
GF/R-hear-3p-CMP PI Kapapitu R- sing R- LG-arrive NR-seven
 bambana, nesampomo ira ri talinti bo nanaumo
 bamba-na ne-sampo-mo ira ri talinti bo na-nau -mo
mouth -DEF R- dock -CMP 3pPRO GP shore and R- descend-CMP
 ira dako sakaya hau mesai ri ngata nu pinotina
 ira dako sakaya hau me-sai ri ngata nu pinotina
3pPRO from boat go IR-stop_by GP village GEN aunt
 i Raja Nggaluku nte manggena nte sampesuvu
 i raja nu- kaluku nte mangge-na nte sampesuvu
PI king GEN-coconut with uncle -3sPO with sibling
 sangganina. Naria topanambu
 sanggani-na na-ria to- pa -N- tambu
once -3sPO R- EXS person-NR-LG-draw_water
 nipotomura ri dala nolemba bobo.
 ni- po- tomu-ra ri dala no-lemba bobo
GF/R-TZR-meet -3p GP road R- carry_shoulder coconut_jug
 Nanguli ia, "Bereimu tutu, Raja Nggaluku?"
 na-N- uli ia berei-mu tutu raja nu- kaluku
R- LG-say 3sPRO wife -2sPO that king GEN-coconut

Arriving at the fourth river mouth,
 they heard Kapapitu singing.
 Until they arrived at the seventh
 river mouth, they kept hearing
 Kapapitu singing. Arriving at the
 seventh river mouth, they beached
 the boat on the shore and after
 getting out of the boat they went
 and stopped in the village of
 Coconut King's aunt and uncle
 and first cousins. There was a
 person going to draw water whom
 they met on the road carrying
 water containers made of coconut
 shells. He said, "Is that your
 wife, Coconut King?"

Tiba di muara keempat, mereka
 mendengar si Kapapitu menyanyi.
 Sampai mereka tiba di muara
 ketujuh, mereka terus mendengar
 si Kapapitu menyanyi. Waktu
 tiba di muara ketujuh, mereka
 berlabuh di pantai dan turun
 dari perahu itu, lalu singgah di
 kampung bibi Raja Kelapa dan
 pamannya serta sepupu
 pertamanya. Ada seorang yang
 mereka temui di jalan sedang
 pergi mengambil air dengan
 memikul tempat air yang terbuat
 dari batok kelapa. Katanya, "Apa-
 kah itu isterimu, Raja Kelapa?"

Niulina, "Nagaya." Bara sakuonju tona
 ni- uli-na na-gaya bara saku -onju tona
GF/R-say-3s R- pretty maybe how_many-level person

nipotomura aga ivesiamo pepekatanana.
 ni- po- tomu-ra aga ivesia -mo pe- pekatanana
GF/R-TZR-meet -3p only like_that-CMP attempt-ask -3sPO

Nanguli, "Bereimu tutu, Raja Nggaluku?" Nanguli i
 na-N- uli berei -mu tutu raja nu- kaluku na-N- uli i
R- LG-say spouse-2sPO that king GEN-coconut R- LG-say PI

Raja Nggaluku, "Iyo." Nanguli tona nipotomu,
 raja nu- kaluku iyo na-N- uli tona ni- po- tomu
king GEN-coconut yes R- LG-say person GF/R-TZR-meet

"Nagaya." Napolamo i Raja Nggaluku. Tona
 na-gaya na-pola -mo i raja nu- kaluku tona
R- pretty R- succeed-CMP PI king GEN-coconut person

nanambu pangane nolemba
 na-N- tambu pangane no-lemba
R- LG-draw_water aforementioned R- carry_shoulder

bobo nakava ri bamba. Dopa najadi
 bobo na-kava ri bamba dopa najadi
coconut_jug R- arrive GP mouth not_yet R- happen

nitambuna bobona, niepenamo i
 ni- tambu -na bobo -na ni- epe -na-mo i
GF/R-draw_water-3s coconut_jug-3sPO GF/R-hear-3s -CMP PI

Kapapitu nokelo.
 Kapapitu no-kelelo
Kapapitu R- sing

He added, "She's pretty." A whole line of people they met all asked he same question. They said, "Is that your wife, Coconut King?" Coconut King said, "Yes." The people they met said, "She's pretty." Coconut King continued on. The aforementioned person drawing water carried his coconut shell water containers and arrived at the mouth of the river. Before he could draw water in his coconut shells, he heard Kapapitu singing.

Katanya lagi, "Dia cantik." Orang berbaris-baris yang ditemui mereka juga bertanya seperti itu. Mereka bertanya, "Apakah itu isterimu, Raja Kelapa?" Raja Kelapa menjawab, "Ya." Kata orang-orang yang ditemuinya, "Dia cantik." Raja Kelapa berjalan terus. Orang yang mengambil air tadi memikul tempat air yang terbuat dari batok kelapa dan tiba di muara sungai. Sebelum dia menampung air dalam batok kelapa, didengarnya si Kapapitu menyanyi.

Nanguli, "O Raja Nggaluku popea yaku ri bamba oge."
 na-N- uli O raja nu- kaluku popea yaku ri bamba oge
R- LG-say oh king GEN-coconut wait 1sPRO GP mouth big

Ledo nainjo rarana, nipeintana hau ri
 ledo na-injo rara -na ni- peinta-na-mo hau ri
NEG R- satisfied heart-3sPO GF/R-see -3s-CMP go GP

sakaya i Raja Nggaluku pangane hia. Nikavana
 sakaya i raja nu- kaluku pangane hia ni- kava-na
boat PI king GEN-coconut aforementioned that? GF/R-find -3s

aga manusia nekai ri pila nu sakaya.
 aga manusia ne-kai ri pila nu sakaya
only human R- tangle GP outrigger GEN boat

Nialana niubana nikenina ri
 ni- ala -na ni- uba -na ni- keni-na ri
GF/R-take -3s GF/R-carry_piggyback-3s GF/R-carry-3s GP

talinti ntasi. Nakava ri bone noanamo i
 talinti nu- tasi na-kava ri bone no-ana -mo i
shore GEN-sea R- arrive GP sand R- child-CMP PI

Kapapitu. Nangulimo topolemba
 Kapapitu na-N- uli -mo to- po -lemba
Kapapitu R- LG-say-CMP person-NR-carry_shoulder

bobo pangane, "Aga ledo ana Raja Nggaluku
 bobo pangane aga ledo ana raja nu- kaluku
coconut_jug aforementioned only NEG child king GEN-coconut

hitu hii? Nanjava tomana ntoto.
 hitu hii na-N- sava toma -na ntoto
this here R- LG-resemble father-3sPO completely

She said, "O Coconut King, wait for me at the great river mouth." Not feeling satisfied, he went and looked at Coconut King's boat. He found a person entangled in the outrigger of the boat. He took her on his back and carried her to the shore. When she arrived at the beach, Kapapitu gave birth. The person carrying the coconut shell water containers said, "Isn't this Coconut King's child? He really resembles his father.

Katanya, "O, Raja Kelapa, tunggu saya di muara besar." Dengan penasaran, dia pergi ke sana dan melihat perahu Raja Kelapa. Ditemukanlah seorang manusia yang tersangkut di cadik perahu. Diangkatnya lalu digendong sampai ke pantai. Begitu tiba di pasir, si Kapapitu melahirkan. Orang yang memikul batok kelapa tadi berkata, "Bukankah ini anak Raja Kelapa? Ia sungguh-sungguh mirip ayahnya.

Nokire bulava, nobambara inta.” Kaupu-upuna
 no-kire bulava no-bambara inta ka -upu-RED-na
R- forehead gold R- chest diamond NR-end-INS -NR
 topanambu pangane nibolinamo
 to- pa -N- tambu pangane ni- boli -na-mo
person-NR-LG-draw_water aforementioned GF/R-store-3s -CMP
 bobona. Nanjilimo ia
 bobo -na na-N- sili -mo ia
coconut_jug-3sPO R- LG-return-CMP 3sPRO
 niubanamo i Kapapitu nte anana.
 ni- uba -na-mo i Kapapitu nte ana -na
GF/R-carry_piggyback-3s -CMP PI Kapapitu with child-3sPO
 Nikenina hau ri banuana. Nakava sumai
 ni- keni -na hau ri banua-na na-kava sumai
GF/R-carry-3s go GP house -3sPO R- arrive yonder
 nibolinamo pade nisilina bobona.
 ni- boli-na-mo pade ni- sili -na bobo -na
GF/R-leave-3s -CMP then GF/R-return-3s coconut_jug-3sPO
 Nakava ia nanggeni bobo ante uve,
 na-kava ia na-N- keni bobo ante uve
R- come 3sPRO R- LG-carry coconut_jug with water
 nipakabelonamo. Ana i Kapapitu ante
 ni- pa- ka- belo-na-mo ana i Kapapitu ante
GF/R-CAUS-AFF-good-3s -CMP child PI Kapapitu with
 tinana nibolina pakabelo
 tina -na ni- boli -na pa- ka- belo
mother-3sPO GF/R-store -3s CAUS-AFF?-good

His forehead is gold and his chest
 is of diamond.” Finally the man
 drawing water put aside his
 coconut shells. He returned home
 carrying Kapapitu and her child
 on his back. He carried them to
 his house. When he arrived there
 he left them and returned for his
 water containers. He came back
 carrying his coconut shell
 containers with water and then
 he attended to the two of them.
 He carefully hid Kapapitu and
 her child there

Dahinya emas dan dadanya
 intan.” Akhirnya orang tadi
 menyimpan batok kelapanya. Dia
 pulang dengan menggendong si
 Kapapitu dan anaknya, lalu dibawa
 ke rumahnya. Waktu tiba di sana,
 ditinggalkanlah mereka dan ia
 pergi lagi untuk mengambil batok
 kelapanya. Dia datang membawa
 batok kelapanya yang berisi air,
 lalu ia menolong mereka. Dia
 menyembunyikan baik-baik si
 Kapapitu bersama anaknya

sampe nambaso ana i Raja Nggaluku sia nte ia.
 sampe na-mbaso ana i raja nu- kaluku sia nte ia
until R- big child PI king GEN-coconut there with 3sPRO

I Raja Nggaluku pangane hia, santanina muni
 i raja nu- kaluku pangane hia sa- ntani-na muni
PI king GEN-coconut aforementioned that one-other -NR also

ponturona. Nakava ia ri ngata haitu, noana
 po-nturo-na na-kava ia ri ngata haitu no-ana
NR-live -3sPO R- arrive 3sPRO GP village that R- child

munimo Yoro. Nasae-sae ngana simbau nambasomo.
 muni-mo Yoro na-sae -RED ngana simbau na-mbaso-mo
also -CMP Yoro R- long_time-ATEN child same R- big -CMP

Nosiala vegamo. Ana i Yoro nangala vega
 no-si- ala vega -mo ana i Yoro na-N- ala vega
R- REC-take friend-CMP child PI Yoro R- LG-take friend

ante ana i Kapapitu. Ane ana i Kapapitu
 ante ana i Kapapitu ane ana i Kapapitu
with child PI Kapapitu if child PI Kapapitu

nanjayo hau ri banua i Yoro, natampo.
 na-njayo hau ri banua i Yoro na-tampo
R- visit_around go GP house PI Yoro R- muddy

Sanggani-sanggani nanjayo kana notampo.
 sa- N- kani-RED na-njayo kana no-tampo
one-LG-time-REP R- visit_around must R- mud

Nasae-sae nosiulunakamo ira randua.
 na-sae -RED no-si- ulunaka -mo ira randua
R- long_time-ATEN R- REC-invite_along-CMP 3pPRO two

until Coconut King's child was big. Coconut King lived in a different place. When she arrived at that village, Yoro also gave birth. After awhile each child grew to be the same size. They became friends. Yoro's son became friends with Kapapitu's son. If Kapapitu's son went visiting at Yoro's house, he was always muddy. Whenever he went visiting he would smear mud on himself. After awhile the two of them invited each other to do something.

sampai anak Raja Kelapa besar. Raja Kelapa tinggal di tempat lain. Waktu dia tiba di sana, Yoro juga melahirkan. Akhirnya masing-masing anak itu menjadi sama besarnya. Mereka berteman. Anak Yoro berteman dengan anak Kapapitu. Setiap kali anak Kapapitu pergi jalan-jalan ke rumah Yoro, dia selalu berlumpur. Kalau dia pergi jalan-jalan, dia selalu melumuri badannya dengan lumpur. Suatu ketika mereka berdua saling mengundang.

Nanguli ana i Kapapitu, "Mosavu manu kita?"
 na-N-uli ana i Kapapitu mo-savu manu kita
R- LG-say child PI Kapapitu IR-compete chicken 1piPRO

Nesana ana i Yoro, "Nuapa raposavukata?"
 ne-sana ana i Yoro nuapa ra- po- savu -ka -ta
R- answer child PI Yoro what GF/I-TZR-compete-BEN-1pi

Nanguli ana i Kapapitu, "Mosavuka mata."
 na-N-uli ana i Kapapitu mo-savu -ka mata
R- LG-say child PI Kapapitu IR -compete-BEN eye

Nanguli ana Yoro, "Anumo." Naupu haitu,
 na-N-uli ana Yoro anu -mo naupu haitu
R- LG-say child Yoro let's -CMP after that

nikeniramo manu nisavura bo
 ni- keni-ra -mo manu ni- savu -ra bo
GF/R-carry-3p-CMP chicken GF/R-compete-3p and

nipoposipuliramo. Nidagi
 ni- po- po- si- puli -ra -mo ni- dagi
GF/R-CAUS-TZR-REC-cock_fight-3p-CMP GF/R-win

manu ana i Yoro. Namala nte ana i Kapapitumo
 manu ana i Yoro na-mala nte ana i Kapapitu-mo
chicken child PI Yoro R- able with child PI Kapapitu-CMP

mata ntinana anu niken i ana Yoro. Nanguli
 mata nu- tina -na anu ni- keni ana Yoro na-N- uli
eye GEN-mother-3sPO REL GF/R-carry child Yoro R- LG-say

vai ' ana i Yoro, "Nuapa vai raposavukata?"
 vai ana i Yoro nuapa vai ra- po- savu -ka -ta
again child PI Yoro what again GF/I-TZR-compete-BEN-1pi

Kapapitu's son said, "Shall we have some cockfighting?" Yoro's son answered, "What shall we compete for?" Kapapitu's son said, "Let's compete for eyes." Yoro's son said, "All right, let's." After that they brought the cocks that were competing and got them to fight. Yoro's son's cock was beaten. Kapapitu's son was able to get his mother's eyes which were brought by Yoro's son. Yoro's son said again, "What else shall we compete for?"

Kata anak Kapapitu, "Bagaimana kalau kita mengadu ayam?" Anak Yoro menjawab, "Apa taruhan kita?" Kata anak Kapapitu, "Kita akan mengadu untuk mata." Kata anak Yoro, "Mari." Sesudah itu, mereka membawa ayam yang mereka adukan dan disabungkan. Ayam anak Yoro kalah. Anak Kapapitu mendapatkan mata ibunya yang dibawa oleh anak Yoro. Anak Yoro berkata lagi, "Apa lagi taruhan kita?"

Nanguli ana i Kapapitu, "Bulua." Nanguli ana
 na-N-uli ana i Kapapitu bulua na-N-uli ana
R- LG-say child PI Kapapitu hair R- LG-say child

i Yoro, "Anumo. Yaku naria muni bulua niboli
 i Yoro anu-mo yaku na-ria muni bulua ni-boli
PI Yoro let's -CMP 1sPRO R- EXS also hair GF/R-store

ntinaku." Nojanji vai ira mosinggava.
 nu-tina -ku no-janji vai ira mo-si- N- kava
GEN-mother-1sPO R- promise again 3pPRO IR -REC-LG-meet

Nanggava tempona nosipuli vaimo ira.
 na-N- kava tempo-na no-si- puli vai -mo ira
R- LG-found time -DEF R- REC-cock_fight again-CMP 3pPRO

Nidagi vai manu ana i Yoro. Namala ante ana
 ni-dagi vai manu ana i Yoro na-mala ante ana
GF/R-win again chicken child PI Yoro R- able with child

i Kapapitu vai bulua ntinana. Nosimpekutana
 i Kapapitu vai bulua nu-tina -na no-si- N- pekutana
PI Kapapitu again hair GEN-mother-3sPO R- REC-LG-ask

vai ira, "Nuapa vai raposavukata?" Niulira,
 vai ira nuapa vai ra-po-savu -ka -ta ni-uli-ra
again 3pPRO what again GF/I-TZR-compete-BEN-1pi GF/R-say-3p

"Domo ruru mosavu." Namala purapa mata nte bulua
 domo ruru mo-savu na-mala pura-pa mata nte bulua
no_longer first IR-compete R- able all -SEQ eye with hair

nikeninamo ka tinana.
 ni-keni-na-mo ka tina -na
GF/R-take -3s -CMP to mother-3sPO

Kapapitu's son said, "Hair."
 Yoro's son said, "All right, let's.
 I have hair that my mother has
 saved." They again promised to
 meet. The time came for them
 to have their cocks fight again.
 Yoro's son's cock was beaten
 again. Kapapitu's son was able
 to get his mother's hair back.
 They asked each other again,
 "What else shall we compete
 for?" They said, "Let's not
 compete for awhile." He was
 able to bring both the eyes and
 the hair to his mother.

Kata anak Kapapitu, "Rambut."
 Kata anak Yoro, "Mari. Saya
 mempunyai rambut yang
 disimpan oleh ibu saya." Mereka
 berjanji lagi akan bertemu.
 Ketika tiba waktunya untuk
 menyabung ayam, ayam anak
 Yoro kalah lagi. Anak Kapapitu
 mendapatkan kembali rambut
 ibunya. Mereka saling bertanya
 lagi, "Untuk apa lagi kita
 mengadu?" Namun mereka
 berkata, "Kita jangan mengadu
 dulu." Ia dapat membawa baik
 mata maupun rambut ke ibunya.

Nakava nte tinana nipepasi mata domo
 na-kava nte tina -na ni- pe- pasi mata domo
R- arrive with mother-3sPO GF/R-attempt-put_in eye no_longer
 natepasi sabana nasaemo. Tapi nisampu vai.
 na-te- pasi sabana na-sae -mo tapi ni- sampu vai
R- NVOL-put_in because R- long_time-CMP but GF/R-file again
 Naupu nisampu pade nipepasi vai.
 naupu ni- sampu pade ni- pe- pasi vai
after GF/R-file then GF/R-attempt-put_in again
 Nasae-sae, nabelomo nipataka. Tapi dopa
 na-sae -RED na-belo-mo ni- pataka tapi dopa
R- long_time-ATEN R- good-CMP GF/R-put_up but not_yet
 nalanto luona nikita. Nisampu vai mata sampe
 na-lantoluo -na ni- kita ni- sampu vai mata sampe
R- clear wide-NR GF/R-see GF/R-file again eye until
 nalanto belo. Nalanto belopa mata ntinana,
 na-lanto belo na-lanto belo-pa mata nu- tina -na
R- clear good R- clear good-SEQ eye GEN-mother-3sPO
 nipataka vai bulua. Nipataka, ledo vai nacoco.
 ni- pataka vai bulua ni- pataka ledo vai na-coco
GF/R-put_up again hair GF/R-put_up NEG again R- fit
 Nisampu vai batenamo. Matana nanjili ri
 ni- sampu vai batena -mo mata-na na-N- sili ri
GF/R-file again unchanged-CMP eye -3sPO R- LG-return GP
 batenamo bulua nanjili ri batenamo.
 batena -mo bulua na-N- sili ri batena -mo
unchanged-CMP hair R- LG-return GP unchanged-CMP

When he came to where his mother was, he tried to put in her eyes, but they couldn't be put in because it had been a long time. But he filed them down. After filing them, he tried to put them in again. Eventually they fit fine. But she still couldn't see very clearly. He filed the eyes again until things were clear and distinct. After his mother's vision was good and clear, he reattached her hair. He attached it but it didn't fit. He filed it again until it was back to normal. Her eyes returned to normal; her hair too returned to normal.

Waktu dia datang ke tempat ibu-ibu berada, ia mencoba memasang matanya, tetapi tidak bisa karena sudah lama. Tetapi ia mengikirkannya. Sesudah dikikir, ia mencoba memasangnya lagi. Akhirnya dapat terpasang dengan baik. Tetapi dia belum bisa melihat dengan jelas. Ia mengikir lagi matanya sampai ibunya dapat melihat dengan jelas. Sesudah mata ibunya baik dan jelas, dipasang kembali rambutnya. Tetapi tidak cocok. Ia mengikir lagi sampai menjadi seperti semula. Matanya kembali seperti semula, rambutnya juga kembali seperti semula.

Nanjili biasapa tinana, hau vaimo anana
 na-N- sili biasa-pa tina -na hau vai -mo ana -na
R- LG-return usual-SEQ mother-3sPO go again-CMP child-3sPO
 nanjayo ri banua i Yoro. Domo nobuya
 na-njayo ri banua i Yoro domo no-buya
R- visit_around GP house PI Yoro no_longer R- sarong
 domo nobaju. Ia hau nanjayo mpadondona,
 domo no-baju ia hau na-njayo mpadondo-na
no_longer R- shirt 3sPRO go R- visit_around morning -NR
 kira-kira tinti papitu. Tuamana i Raja Nggaluku
 kira=kira tinti papitu tuama-na i raja nu- kaluku
about o'clock seven father -3sPO PI king GEN-coconut
 nokarajaa nokata kayu nikavana. Tapi ia ledo
 no-karajaa no-kata kayu ni- kava -na tapi ia ledo
R- work R- plane wood GF/R-found-3s but 3sPRO NEG
 napola aga neangga ri bobala banua ntuamana.
 na-pola aga ne-angga ri bobala banua nu- tuama -na
R- succeed only R- stand GP gate house GEN-father-3sPO
 Neili mpasangani i Raja Nggaluku nosivanta
 ne-ili N- pa -sa- N- kani i raja nu- kaluku no-si- vanta
R- look LG-NR-one-LG-time PI king GEN-coconut R- REC-shine
 kire bulava ante bambara inta. Jadi
 kire bulava ante bambara inta jadi
forehead gold with chest diamond so
 nikabasakanamo pokarajaana nokata kayu.
 ni- kabasaka-na-mo po- karajaa-na no-kata kayu
GF/R-liberate-3s -CMP NR-work -3sPO R- plane wood

After his mother was back to normal, the boy returned again to Yoro's house. He didn't wear a sarong or a shirt. He went visiting one morning about seven o'clock. He found his father, Coconut King, working planing wood. But he didn't go in; he just stood at the gate of his father's house. Suddenly Coconut King looked around and the gold forehead and the diamond chest shone at each other. So he left his work of planing wood.

Sesudah ibunya kembali sempurna, anaknya kembali lagi ke rumah Yoro. Dia tidak pakai sarung atau baju. Ia pergi jalan-jalan pada waktu pagi, kira-kira jam tujuh. Dia mendapatkan ayahnya, Raja Kelapa, sedang mengetam kayu. Tetapi ia tidak masuk, dia hanya berdiri di pintu pagar di rumah bapaknya. Tiba-tiba Raja Kelapa menoleh, dan dahi emas serta dada intan mereka saling bersinar. Lalu ia melepaskan pekerjaannya.

Nombatotoakamo ngana ri bobala. Ngana aga nalai
 no-mba- totoaka-mo ngana ri bobala ngana aga na-lai
R- DEFO-meet -CMP child GP gate child only R- leave
 nangova. Nanjili hau ri banua ntotua nangala
 na-N- ova na-N- sili hau ri banua nu- totua na-N- ala
R- LG-run R- LG-return go GP house GEN-elder R- LG-take
 ia. Niraga i Raja Nggaluku sampe ri banua.
 ia ni- raga i raja nu- kaluku sampe ri banua
3sPRO GF/R-chase PI king GEN-coconut until GP house
 Nakava ri banua le nikavana ngana. Nielona
 na-kava ri banua le ni- kava-na ngana ni- elo -na
R- arrive GP house NEG GF/R-find -3s child GF/R-look_for-3s
 njumangu ri ara nipompeintana, le ria
 njumangu ri ara ni- po- N- peinta -na le ria
everywhere GP inside GF/R-TZR-LG-see -3s NEG EXS
 nikavana. Damo nielona, hau ri avu.
 ni- kava -na damo ni- elo -na hau ri avu
GF/R-found-3s still GF/R-look_for-3s go GP kitchen
 Nitontona rampasunju pade
 ni- tonto -na ri -ara- nu- pasunju pade
GF/R-look_for-3s GP-inside-GEN-bamboo_tube then
 nikavana anana. Nikavanapa
 ni- kava -na ana -na ni- kava -na-pa
GF/R-found-3s child -3sPO GF/R-found-3s -SEQ
 nisalunggamo domo nikabasakanamo.
 ni- salunggu -mo domo ni- kabasaka-na -mo
GF/R-carry_in_arms-CMP no_longer GF/R-liberate -3s -CMP

He went to meet the boy at the gate. The boy just ran away. He returned to the house of the old man who had taken him in. He was chased by Coconut King until he reached the house. When he got to the house, he couldn't find the boy. He looked everywhere he could see inside the house but he couldn't find him. Still looking for him, he went to the kitchen. He looked inside a bamboo tube and then he found his son. After finding him, he carried him in his arms and wouldn't let him go.

Dia pergi menjemput anak itu di pintu pagar. Anak itu langsung berlari. Ia kembali ke rumah orang tua yang telah mengangkat dia. Dia dikejar Raja Kelapa sampai ke rumah. Waktu sampai di rumah, dia tidak mendapatkan anak itu. Ia mencari di dalam semua tempat yang kelihatan tetapi tidak ketemu. Ia terus mencarinya, dan pergi ke dapur. Ia melihat ke dalam pembuluh bambu dan ditemukannya anaknya. Sesudah mendapatkan anaknya, digendongnya dan tidak dilepaskannya.

Pade nielona vai tinana sampe nikavana.
 pade ni- elo -na vai tina -na sampe ni- kava -na
then GF/R-look_for-3s again mother-3sPO until GF/R-found-3s

Nikavanapa tinana, domo ia nanjili
 ni- kava -na-pa tina -na domo ia na-N- sili
GF/R-found-3s -SEQ mother-3sPO no_longer 3sPRO R- LG-return

hau nte i Yoro. Pade ninika mpanjili vai ira.
 hau nte i Yoro pade ni- nika mpa-N- sili vai ira
go with PI Yoro then GF/R-marry ADV-LG-return again 3pPRO

Naria tona ira sakampu noliu ri banua i Yoro.
 na-ria tona ira sa- kampu no-liu ri banua i Yoro
R- EXS person 3pPRO one-village R- go_by GP house PI Yoro

Nipekutana i Yoro, nanguli i Yoro, "Hau ri umba
 ni- pekutana-na i Yoro na-N- uli i Yoro hau ri umba
GF/R-ask -3s PI Yoro R- LG-say PI Yoro go GP where

tano komiu?" Nesana tona, "Hau ri ponika." Nanguli
 tano komiu ne-sana tona hau ri po -nika na-N- uli
then 2pPRO R- answer person go GP NR-marry R- LG-say

i Yoro, "Ponika i sema?" Nesana tona, "Ponika
 i Yoro po -nika i sema ne-sana tona po -nika
PI Yoro NR-marry PI who R- answer person NR-marry

Raja Nggaluku." Nanguli Yoro, "Raja Nggaluku mbana
 raja nu- kaluku na-N- uli Yoro raja nu- kaluku mbana
king GEN-coconut R- LG-say Yoro king GEN-coconut which

tu?" Nanguli tona, "Ledo i Raja Nggaluku bereimiu,
 tu na-N- uli tona ledo i raja nu- kaluku berei -miu
that R- LG-say person NEG PI king GEN-coconut husband-2pPO

Then he looked for the boy's mother until he found her. After finding the mother he didn't go back to Yoro. Then they got married again. There were people from their village passing by Yoro's house. Yoro asked, "So where are you going?" People answered, "We're going to a wedding." Yoro said, "Whose wedding?" People answered, "The wedding of Coconut King." Yoro said, "Which Coconut King?" People said, "Not your husband Coconut King,

Lalu ia mencari ibu anak itu sampai ketemu. Waktu ia mendapatkan ibu anak itu, dia tidak kembali kepada Yoro. Sesudah itu mereka kawin lagi. Ada orang sekampungnya yang lewat rumah Yoro. Yoro bertanya, "Mau ke mana, kalian?" orang menjawab, "Kami akan pergi ke pesta perkawinan." Kata Yoro, "Perkawinan siapa?" Orang menjawab, "Per kawinan Raja Kelapa." Kata Yoro, "Raja Kelapa yang mana?" Kata orang, "Bukan Raja Kelapa suamimu,

i Raja Nggaluku santanina vai." Tano aga
i raja nu- kaluku sa- ntani-na vai tano aga
PI king GEN-coconut one-other-NR again but only
pangalakani tona i Yoro. Pura-pura tona noliu,
pa-N- alaka -ni tona i Yoro pura-RED tona no-liu
NR-LG-deceive-TZR person PI Yoro all -TTL person R- go_by
aga ivesiamo pompekutana i Yoro. Ivesia muni
aga ivesia -mo po-N- pekutana i Yoro ivesia muni
only like_that-CMP NR-LG-ask PI Yoro like_that also
pesana ntona: "Hau ri ponika, ledo i Raja Nggaluku
pe -sana nu- tona hau ri po- nika ledo i raja nu- kaluku
NR-answer GEN-person go GP NR-marry NEG PI king GEN-coconut
bereimiu," nipesanaka ntona. Niulina, "Raja
berei -miu ni- pe- sana -ka nu- tona ni- uli-na raja
husband-2pPO GF/R-TZR-answer-BEN GEN-person GF/R-say-3s king
Nggaluku santanina vai." Pura-pura tona noliu
nu- kaluku sa- ntani-na vai pura-RED tona no-liu
GEN-coconut one-other -NR again all -TTL person R- go_by
aga ponika i Raja Nggalukumo niulina. Le
aga po- nika i raja nu- kaluku -mo ni- uli-na le
only NR-marry PI king GEN-coconut -CMP GF/R-say-3s NEG
nainjo rara i Yoro. Aga nabongi haumo i Yoro
na-injo rara i Yoro aga na-bongi hau-mo i Yoro
R- satisfied heart PI Yoro only R- night go -CMP PI Yoro
nompepeinta tona ninika.
no-N- pe- peinta tona ni- nika
R- LG-attempt-see person GF/R-marry

a different Coconut King." But the people were only deceiving Yoro. Everyone that went by was questioned by Yoro just like that. That's how people answered. "I'm going to a wedding, not your husband Coconut King," answered the people. They'd say, "A different Coconut King." Everyone who went by said they were going to Coconut King's wedding. Yoro wasn't satisfied. At night Yoro went to try to peek at the people being married.

Raja Kelapa yang lain." Padahal orang hanya menipu Yoro. Semua orang yang lewat ditanyakan Yoro begitu. Begitu juga jawaban orang. "Saya pergi ke pesta perkawinan, bukan Raja Kelapa suamimu," jawab orang. Mereka menjawab, "Raja Kelapa yang lain." Semua orang yang lewat mengatakan bahwa mereka pergi ke pesta perkawinan Raja Kelapa. Yoro tidak puas. Waktu malam, Yoro mencoba pergi mengintip orang yang kawin itu.

Nakava hamai nikitana aga i Raja Nggaluku
 na-kava hamai ni- kita-na aga i raja nu- kaluku
R- arrive yonder GF/R-see -3s only PI king GEN-coconut
 bereina ninika nte i Kapapitu. Kaupuna Yoro
 berei -na ni- nika nte i Kapapitu ka- upu-na Yoro
husband-3sPO GF/R-marry with PI Kapapitu NR-end-NR Yoro
 nogoli notumangi. Nangulimo ia bereinamo
 no-goli no-tumangi na-N- uli -mo ia berei -na -mo
R- turn R- cry R- LG-say -CMP 3sPRO husband-3sPO-CMP
 ninika nte i Kapapitu vai. Naupu hitu nanjilimo
 ni- nika nte i Kapapitu vai naupu hitu na-N- sili -mo
GF/R-marry with PI Kapapitu again after this R- LG-return-CMP
 ia ri banuana. I Raja Nggaluku noberei
 ia ri banua-na i raja nu- kaluku no-berei
3sPRO GP house-3sPO PI king GEN-coconut R- married
 mpanjilimo nte i Kapapitu. Ntuli domo hau
 mpa-N- sili -mo nte i Kapapitu ntuli domo hau
ADV-LG-return-CMP with PI Kapapitu until no_longer go
 nipeintana i Yoro, palainame mbaraga
 ni- peinta-na-mo i Yoro pa- lai -na -me mba- raga
GF/R-see -3s -CMP PI Yoro CAUS-leave-DEF-before DEFO-chase
 ngana sampe nikavana, sampe ninikamo nte
 ngana sampe ni- kava -na sampe ni- nika -mo nte
child until GF/R-found-3s until GF/R-marry-CMP with
 i Kapapitu vai.
 i Kapapitu vai

PI Kapapitu again

Arriving there she saw her
 husband Coconut King being
 married to Kapapitu. At last Yoro
 turned and cried. She said her
 husband had married Kapapitu
 again. After that she returned to
 her house. So Coconut King
 remarried Kapapitu. From the
 time he chased the boy until he
 married Kapapitu again, he no
 longer saw Yoro.

Waktu tiba di sana, dia melihat
 suaminya mengawini si Kapapitu.
 Akhirnya Yoro berpaling dan
 menangis. Dia berkata bahwa
 suaminya kawin lagi dengan si
 Kapapitu. Sesudah itu dia kembali
 ke rumahnya. Raja Kelapa kawin
 lagi dengan si Kapapitu. Sejak ia
 mengejar anak itu, sampai dia
 kawin lagi dengan si Kapapitu,
 ia tidak pernah pergi lagi untuk
 melihat Yoro.

Naupu ira ninika, nopalakanamo ira ante tupu
 naupu ira ni- nika no-palakana-mo ira ante tupu
after 3pPRO GF/R-marry R- excuse -CMP 3pPRO with owner
 banua anu nangala i Kapapitu dako ri pila
 banua anu na-N- ala i Kapapitu dako ri pila
house REL R- LG-take PI Kapapitu from GP outrigger
 sakaya. Nanguli i Raja Nggaluku njamboko, "Hau
 sakaya na-N- uli i raja nu- kaluku njamboko hau
boat R- LG-say PI king GEN-coconut couple go
 ruru kami, mapola ri ngata ntotua." Nangulimo
 ruru kami ma-pola ri ngata nu- totua na-N- uli -mo
first 1pePRO IR- succeed GP village GEN-elder R- LG-say-CMP
 tupu banua pangane, "Neemo masae gaga
 tupu banua pangane nee -mo ma-sae gaga
owner house aforementioned don't-CMP IR-long_time too
 manjayo tumai." Nangulimo i Raja Nggaluku
 ma-njayo tumai na-N- uli -mo i raja nu- kaluku
IR-visit_around here R- LG-say-CMP PI king GEN-coconut
 njamboko, "Iyo. Ane ledo komiu totua, domo kukava
 njamboko iyo ane ledo komiu totua domo ku- kava
couple yes if NEG 2pPRO elder no_longer 1sGF/I-find
 bereiku i Kapapitu." Nangulimo totua, "Ane
 berei-ku i Kapapitu na-N- uli -mo totua ane
spouse-1sPO PI Kapapitu R- LG-say-CMP elder if
 napolamo tu, dopa hau ruru.
 na-pola -mo tu dopa hau ruru
R- succeed-CMP that not_yet go first

After they were married, they
 said goodbye to the owner of
 the house who had taken
 Kapapitu from the outrigger of
 the boat. Coconut King and his
 wife said, "We're going now;
 we'll continue on to our par-
 ents' village." The owner of the
 house said, "Don't be too long
 before you come back here to
 visit." Coconut King and his wife
 said, "Yes. If it weren't for you,
 old man, I wouldn't have found
 my wife, Kapapitu." The old
 man said, "If you have already
 visited your in-laws, don't go yet.

Sesudah mereka kawin, mereka
 minta pamit kepada pemilik
 rumah yang menolong si
 Kapapitu dari cadik perahu. Raja
 Kelapa dan isterinya berkata,
 "Kami pergi dulu, kami akan ke
 kampung orang tua." Tuan rumah
 berkata, "Jangan terlalu lama,
 kembali segera ke sini." Raja
 Kelapa dan isterinya berkata,
 "Ya. Kalau bukan karena jasa
 Bapak, saya tidak akan pernah
 mendapatkan isteriku, Kapapitu."
 Kata orang tua itu, "Kalau sudah
 pernah mengunjungi mertua,
 jangan pergi dulu.

Bo dopa napola, koimo ruru pade manjayo
 bo dopa na-pola koi-mo ruru pade ma-njayo
and not_yet R-succeed go! -CMP first then IR -visit_around
 tumai.” Jadi haumo i Raja Nggaluku njamboko
 tumai jadi hau-mo i raja nu- kaluku njamboko
here so go -CMP PI king GEN-coconut couple
 mapola ri ngata tina tuamana.
 ma-pola ri ngata tina tuama -na
IR -succeed GP village mother father -3sPO

But if you haven't visited them yet, then go first and then come back here to visit.” So Coconut King and his wife went on to the village of her father and mother.

Tetapi kalau belum pernah, pergi dulu dan nanti kembali jalan-jalan ke sini.” Jadi Raja Kelapa dan isterinya pergi ke desa ayah dan ibunya.

BAHASA NAPU

Kelompok penutur bahasa Napu terdiri dari sekitar 5.000 orang, sebagian besar berdiam di Kecamatan Lore Utara, Kabupaten Poso, Propinsi Sulawesi Tengah. Bahasa Napu termasuk rumpun Austronesia dan merupakan salah satu bahasa Kaili-Pamona yang digunakan di bagian barat dan tengah Propinsi Sulawesi Tengah. Napu juga disebut Peku-rehua.

Bahasa Napu sangat dekat dengan bahasa Besoa dan bahasa Bada yang dipakai di lembah yang berada di sebelah selatan. Sebenarnya dari segi linguistik, ketiga bahasa ini bisa dianggap sebagai tiga dialek dari satu bahasa. Ada banyak persamaan juga di antara bahasa Uma dengan bahasa Napu, misalnya kata ganti pada kata kerja yang memakai sistem ergatif dan adanya kelompok kata ganti yang disebut komiseratif.

NAPU

The Napu language group consists of about 5,000 people most of whom live in the North Lore Subdistrict, Poso District, Central Sulawesi, Indonesia. The Napu language is an Austronesian language and is one of the Kaili-Pamona languages which are spoken in the western and central parts of Central Sulawesi. Napu is also known as Pekurehua.

Napu is very closely related to the Besoa and Bada languages spoken in adjacent valleys to the south. In fact, linguistically they might be considered three dialects of the same language. Uma also shares many features in common with Napu such as the ergative system of person markers on the verb and the use of a commiserative set of pronouns.

TORAPEKA I WURANGKA
ORANG TERPANCING DI WURANGKA
 The Person Caught by a Fisherman at Wurangka

Cerita ini ditulis oleh Charles Kareba pada bulan Desember 1989 di Kampung Wuasa. Analisis linguistis dilakukan oleh Roger Hanna. Cerita ini mengenai seorang anak bangsawan yang memancing seekor kambing yang dibawa pulang. Dia menyingkapkan bahwa kambing itu dapat berubah menjadi wanita cantik, dan kemudian mereka kawin. Keturunannya, yang masih tinggal di daerah Napu, berkuku bulat seperti kuku kambing.

This story about a goat who was caught by a fisherman was written down by Charles Kareba in December 1989 in the village of Wuasa. The linguistic analysis was done by Roger Hanna. It is about a prince who goes fishing and catches a goat which he takes home. He discovers that the goat has been changing itself into a beautiful woman and they get married. Their descendants, who still live in Napu today, have rounded fingernails like that of a goat.

Tanda i katampuaalo wanua Lamba, ara hambua
 tanda i ka- tampu-a alo wanua Lamba ara haN-bua
side GP NR-set -NRI sun village Lamba EXS one -CLSF

wuhu au paka rapopekai tauna i
 wuhu au paka ra- po- peka -i tauna i
fish_pond REL often 3pE/GF-CAUS-to_fish-LOC person GP

wanua iti au rauli Wuhu Rangka, hai biasa
 wanua iti au ra- uli wuhu rangka hai biasa
village that REL 3pE/GF-say fish_pond branch and normal

wori wuhu ide rauli Wurangka.
 wori wuhu ide ra- uli Wurangka
also fish_pond this 3pE/GF-say Wurangka

Wuhu ide ngkaya ikane i laluna.
 wuhu ide ngkaya ikane i lalu-na
fish_pond this many catfish GP in -3sPO

On the west side of the village of Lamba, there was a fish pond where the villagers often went fishing called Rangka Pond, which was also commonly known as Wurangka. This pond had lots of catfish.

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

Hambela tempo, laomi hadua anantuana
 haN-bela tempo lao-mi haN-dua ana -N -tuana
one -time time go -3sCMP one -person child-LG-royalty
 mopeka i wuhu ide hai tempo ido
 mo-peka i wuhu ide hai tempo ido
V- to_fish GP fish_pond this and time that
 anantuana ide tanga ngkaroho-rohona ba
 ana -N -tuana ide tanga ngka-RED-roho-na ba
child-LG-royalty this PROG NR- INS -strong-3sPO or
 anantomoane, ana sadudua hangko i
 ana -N -to -moane ana saN-RED-dua hangko i
child-LG-person-bachelor child one -EX- person from GP
 hadua tuana au makuasa i wanua Lamba
 haN-dua tuana au ma-kuasa i wanua Lamba
one -person royalty REL V- authority GP village Lamba
 tempo ido. Ampena anantuana ide maroa
 tempo ido ampe -na ana -N -tuana ide ma-roa
time that behavior-3sPO child-LG-royalty this V- good
 lawi naisa mobila tosaena.
 lawi na- isa mo-bila to- sae-na
because 3sE/GF-know V- respect person-old -3sPO
 Popekana mpuumi anantuana ide mepongka
 po-peka -na mpuu-mi ana -N -tuana ide me-pongka
NR-to_fish -3sPO very -3sCMP child-LG-royalty this V- begin
 madondo, agayana duuna kalumba bara woya ara
 ma-dondo agayana duu-na kalumba bara woya ara
V- morning but until-3sPO afternoon NEG 3sCMSR EXS
 ikane au mohaba pekana.
 ikane au mo-haba peka -na
catfish REL V- take_bait fishing_pole-3sPO

It happened one day that a prince went fishing at that pond. This prince was still a strong young bachelor and the only son of the ruler of the village of Lamba at that time. This prince was of good character because he was always very respectful of his parents. One day the prince went fishing from morning until afternoon but unfortunately no catfish ever struck at his bait.

Pada suatu waktu, pergilah seorang putra bangsawan memancing di tebat itu. Putra bangsawan ini masih bujang dan kuat dan ia adalah anak tunggal dari penguasa di kampung Lamba pada saat itu. Sifat putra bangsawan ini sangat baik sebab ia sangat menghormati orang tuanya. Putra bangsawan ini memancing dari waktu pagi hingga sore hari, akan tetapi sayang, tidak ada ikan gabus yang memakan umpan pancingannya.

Kehapi nodo nataa pea liu-liu
 kehapi nodo na- taa pea liu=liu
kalaupun like_that 3sE/GF-set just immediately
 pekana, hai bila-bila mpuu nahadimi
 peka -na hai bila=bila mpuu na- hadi-mi
fishing_pole -3sPO and suddenly very 3sE/GF-feel -3sCMP
 kaarana ikane au hai mohaba pekana,
 ka-ara -na ikane au hai mo-haba peka -na
NR-EXS-3sPO catfish REL and V- take_bait fishing_pole-3sPO
 liu-liu nawinta nadii i wiwi wuhu.
 liu=liu na- winta na- dii i wiwi wuhu
immediately 3sE/GF-jerk 3sE/GF-pull GP edge fish_pond
 Tingkara mpuu laluna moita au nadii mai,
 tingkara mpuu lalu -na mo-ita au na- dii mai
surprised very heart-3sPO V- see REL 3sE/GF-pull come
 lawi bara bau agayana rangka kau pea. Ido pane
 lawi bara bau agayana rangka kau pea ido pane
because NEG meat but branch tree just that following
 wuhu iti rahanga pearai Wuhu Rangka ba
 wuhu iti ra- hanga pea -rai wuhu rangka ba
fish_pond that 3pE/GF-name just -first fish_pond branch or
 Wurangka. Anti kasabarana,
 Wurangka anti ka-sabara -na
 Wurangka *because NR-patient-3sPO*

Even so, he continued to bait his hook. Then suddenly he felt a fish take the bait. He immediately jerked his line and pulled his catch to the edge of the pond. He was very surprised to see what he had pulled in, because it was not a fish but only branches. This is the reason that the pond was named Wuhu Rangka or Wurangka [because “rangka” means branch]. Because he was a patient fisherman,

Meskipun demikian, ia memasang terus pancingannya. Tiba-tiba ia merasakan ada ikan yang memakan pancingannya, sehingga ia langsung menyentak dan menariknya ke tepi tebat. Ia sangat terkejut melihat apa yang ditariknya, sebab bukan ikan, melainkan hanya ranting kayu. Itulah sebabnya tebat ini dinamakan tebat Wuhu Rangka atau Wurangka [karena “rangka” artinya ranting kayu]. Karena kesabarannya,

natokaihi pea iti pekana hai nataa
 na- tokaihi pea iti peka -na hai na- taa
3sE/GF-remove just that fishing_pole -3sPO and 3sE/GF-set
 hule i tanga wuhu iti. Bara mahae hangko
 hule i tanga wuhu iti bara ma-hae hangko
repeat GP middle fish_pond that NEG V- long_time from
 i kanataana iti pekana, nahadi
 i ka- na- taa-na iti peka -na na- hadi
GP SUB-3sE/GF-set -3sPO that fishing_pole-3sPO 3sE/GF-feel
 mbulimi kaarana ikane au mohaba
 mbuli-mi ka -ara -na ikane au mo-haba
again -3sCMP NR-EXS-3sPO catfish REL V- take_bait
 pekana. Nadii mbuli maole-ole alana
 peka -na na- dii mbuli ma-RED-ole ala -na
fishing_pole-3sPO 3sE/GF-pull again V- INS -slow until-3sPO
 hawe i wiwi. Naita au mentaka i
 hawe i wiwi na- ita au meN-taka i
arrive GP edge 3sE/GF-see REL V- tie GP
 pekana, tingkara tempuu laluna lawi
 peka -na tingkara tempuu lalu -na lawi
fishing_pole-3sPO surprised very heart-3sPO because
 parewa rapuri au kana pekana, nodo,
 parewa rapu -ri au kana peka -na nodo
tools kitchen-CTR REL hit fishing_pole-3sPO like_that
 kori, kola, hai au ntanina mani.
 kori kola hai au ntani -na mani
cooking_pot rice_spoon and REL different-3sPO still

he removed the branches from his line, rebaited it, and tossed it out to the center of the pond. Not long after he rebaited his line, once more he felt a fish taking his bait. He pulled the line in slowly until it reached the edge of the pond. He was very surprised to see what he had caught, for this time he had caught kitchenware such as a cooking pot, a serving spoon, and many other items.

maka ia mengeluarkan ranting kayu itu dari pancingannya, memasang umpan, dan melemparkannya kembali di tengah tebat. Tak lama kemudian setelah memasang pancingannya, ia merasakan ada lagi ikan yang memakan umpan pancingannya. Ditariknya lagi perlahan-lahan hingga ke tepi tebat. Alangkah terkejutnya ketika ia melihat apa yang terkait pada pancingannya, yaitu peralatan dapur seperti belanga, sendok, dan lain-lain.

Kainditi nami anantuana iti mohudami
 ka- inditi -na -mi ana -N -tuana iti mo-huda-mi
SUB-there -3sPO-3sCMP child-LG-royalty that V- sit -3sCMP
 mampekiri kana i popekana agayana anti
 maN-pekiri kana i po-peka -na agayana anti
V- think about GP NR-to_fish-3sPO but because
 kasabarana, nauli mani laluna
 ka-sabara -na na- uli mani lalu -na
NR-patient-3sPO 3sE/GF-say still heart-3sPO
 kanapetandakana mbulimi motende
 ka- na- petandaka-na mbuli-mi mo-tende
SUB-3sE/GF-try -3sPO again -3sCMP V- throw_out
 pekana i tanga wuhu, hai tempo ido
 peka -na i tanga wuhu hai tempo ido
fishing_pole-3sPO GP middle fish_pond and time that
 hungkumi kaindi. Naopai mbulimi
 hungku-mi kaindi na- opa-i mbuli -mi
near -3sCMP night 3sE/GF-bait-LOC again -3sCMP
 pekana hai liu-liu natende i
 peka -na hai liu=liu na- tende i
fishing_pole-3sPO and immediately 3sE/GF-throw_out GP
 tanga wuhu. Bara mpuu mahae hangko indo,
 tanga wuhu bara mpuu ma-hae hangko indo
middle fish_pond NEG very V- long_time from there
 nahabami,
 na- haba -mi
3sE/GF-take_bait-3sCMP

After this, the prince sat down to think about what he had caught, and because he was patient, he was determined to keep trying and to cast his line out to the middle of the pond. By this time it was nearly dark. After baiting his hook again, he cast his line out to the middle of the pond. Not long after this, he felt something take the bait-

Setelah itu duduklah putra bangsawan itu memikirkan apa yang didapatnya pada waktu memancing. Tetapi karena kesabarannya, ia tetap bertekad untuk melemparkan pancingannya ke tengah tebat, meski pada waktu itu sudah menjelang malam. Ia pun memasang kembali umpannya dan langsung melemparkannya ke tengah tebat. Tak lama kemudian, pancingannya disambar,

nodo ikane au mahile nadii mbuli maole-ole
 nodo ikane au ma-hile na- dii mbuli ma-RED-ole
like_that catfish REL V- big 3sE/GF-pull again V- INS -slow
 pekana duuna hawe i wiwi wuhu.
 peka -na duu -na hawe i wiwi wuhu
fishing_pole-3sPO until-3sPO arrive GP edge fish_pond
 Tingkara mpuu laluna moita au kana pekana,
 tingkara mpuu lalu -na mo-ita au kana peka -na
surprised very heart-3sPO V- see REL hit fishing_pole-3sPO
 iami hambaa towau lundara au loba maeta hai
 ia -mi haN-baa towau lundara au loba ma-eta hai
3sPRO-3sCMP one- CLSF goat female REL spot V- black and
 bula. Liu-liu natokaihi pekana hangko
 bula liu=liu na- tokaihi peka -na hangko
white immediately 3sE/GF-remove fishing_pole-3sPO from
 i nganga towau iti hai nataka. Hangko inditi
 i nganga towau iti hai na- taka hangko inditi
GP mouth goat that and 3sE/GF-tie from there
 mesulemi i souna moanti towau loba hai
 me-sule -mi i sou -na mo-anti towau loba hai
V- return-3sCMP GP house-3sPO V- bring goat spot and
 hinangka parewa rapu au kana pekana.
 hinangka parewa rapu au kana peka -na
anything tools kitchen REL hit fishing_pole-3sPO
 Kahawena i souna,
 ka- hawe -na i sou -na
SUB-arrive-3sPO GP house-3sPO

it seemed like a large catfish –
 and he slowly pulled it in toward
 the side of the pond. He was
 quite surprised to see that he
 had caught a black and white
 spotted female goat. He imme-
 diately removed the hook from
 the goat's mouth and tied her
 up. After that he returned home
 with the spotted goat and all the
 kitchenware that he had caught
 while fishing. When he arrived
 home,

sepertinya ikan gabus yang besar,
 dan ia menariknya perlahan-lahan
 ke tepi tebat. Ia sangat terkejut
 melihat bahwa yang didapatnya
 adalah seekor kambing betina
 yang berbintik hitam putih. Ia
 langsung mengeluarkan pancing
 dari mulut kambing itu dan
 mengikatnya. Sesudah itu ia pun
 kembali ke rumahnya membawa
 kambing yang berbintik-bintik
 itu serta semua alat dapur yang
 didapatnya waktu memancing.
 Setibanya di rumah,

liu-liu natudungia inana hai umana au
 liu=liu na- tudungia ina -na hai uma -na au
immediately 3sE/GF-show mother-3sPO and father-3sPO REL

naporasi mopeka. Naita tosaena
 na- po- rasi mo-peka na- ita to- sae-na
3sE/GF-CAUS-result V- to_fish 3sE/GF-see person-old -3sPO

towau au naanti iti, naulia anana
 towau au na- anti iti na- uli-a ana -na
goat REL 3sE/GF-bring that 3sE/GF-say-TZR child-3sPO

bona towau iti inee rapopesua i lalu
 bona towau iti inee ra- po- pe- sua i lalu
in_order_to goat that don't 3pE/GF-CAUS-TZR-enter GP in

sou. Tempo iti, binata au nodo lenggena
 sou tempo iti binata au nodo lengge-na
house time that animal REL like_that form -3sPO

rapokalanga mani ba rapokarika,
 ra- poka- langa mani ba ra- poka- rika
3pE/GF-CAUSa-afraid still or 3pE/GF-CAUSa-disgusting

lawi bara mani hambela raita. Ido hai pane
 lawi bara mani haN-bela ra- ita ido hai pane
because NEG still one -time 3pE/GF-see that and following

natudu pearai anana motaka towau iti i
 na- tudu pea -rai ana -na mo-taka towau iti i
3sE/GF-order just-first child-3sPO V- tie goat that GP

woi tambaru.
 woi tambaru
below granary

he immediately showed his father and mother what he had caught fishing. When his parents saw the goat that he had brought home, they told him not to bring it into the house. At that time, they were still afraid of the animal and they found it offensive because they had never seen anything like it. For this reason they ordered their son to tie the goat below the granary.

ia langsung memperlihatkan kepada ayah dan ibunya apa yang diperolehnya ketika ia memancing. Setelah orang tuanya melihat kambing yang dibawanya, mereka mengatakan kepada anaknya agar kambing itu jangan dimasukkan ke dalam rumah. Waktu itu mereka masih takut pada binatang itu dan merasa jijik sebab mereka belum pernah melihat binatang yang bentuknya serupa itu. Itulah sebabnya mereka menyuruh anaknya untuk mengikat kambing itu di bawah lumbung.

Meponгка hangko i karatakana towau iti,
 me-ponгка hangko i ka- ra- taka-na towau iti
V- begin from GP SUB-3pE/GF-tie -3sPO goat that
 mobee-bee liu-liu alo-alona hai wengi-wengina.
 mo-RED-bee liu=liu RED-alo-na hai RED-wengi-na
V- REP-bleat continuously TTL-day-3sPO and TTL-night -3sPO
 Handami haminggu towau iti nakadipura,
 handa -mi haN-minggu towau iti na- kadipura
enough-3sCMP one -week goat that 3sE/GF-arrange
 padumohe inana hai umana lao mampeita
 padu-mo -he ina -na hai uma -na lao maN-pe- ita
leave -CMP-3pA mother-3sPO and father-3sPO go V- TZR-see
 tauna au tangana mowia i bonde keowai hai
 tauna au tanga -na mo-wia i bonde ke- owai hai
person REL PROG -3sPO V- to_farm GP garden INT-water and
 mampeita baula popowianda i tanga
 maN-pe- ita baula po-po- wia -nda i tanga
V- TZR- see water_buffalo NR-INST-to_farm-3pPO GP middle
 mpada. Kanaitana inana hai umana
 mpada ka- na- ita -na ina -na hai uma -na
prairie SUB-3sE/GF-see-3sPO mother-3sPO and father-3sPO
 padu, anantuana iti laomi mokakahi
 padu ana -N -tuana iti lao-mi mo-kakahi
leave child-LG-royalty that go -3sCMP V- untie
 towauna i woi tambaru,
 towau-na i woi tambaru
goat -3sPO GP below granary

After the goat was tied, it bleated continuously both day and night. When the goat had been with them for a week, the father and mother left to see the men working in the rice fields and to see the water buffalo used for plowing which were out on the grasslands. After seeing his father and mother leave, the prince went to untie the goat that was below the granary,

Setelah kambing itu diikat, ia mengembik terus-menerus siang dan malam. Setelah seminggu kambing itu dipelihara, pergilah ayah dan ibunya melihat orang yang sedang mengolah sawah dan melihat kerbau pengolah sawah di tengah padang rumput. Setelah ia melihat ayah dan ibunya sudah pergi, putra bangsawan itu pergi melepaskan ikatan kambingnya yang ada di bawah lumbung,

hai nahulengku napopesua i lalu
 hai na- hulengku na- po- pe- sua i lalu
and 3sE/GF-carry_in_arms 3sE/GF-CAUS-TZR-enter GP in
 sou nataka i palongku paturuana. Roo
 sou na- taka i palongku pa -turu -a -na roo
house 3sE/GF-tie GP post NR-lie_down-NRl-3sPO already
 indo naorumi rambea palongkuna hai
 indo na- oru -mi rambea palongku-na hai
there 3sE/GF-lower-3sCMP curtain post -3sPO and
 torobumbuna, napoporindi towauna dati
 torobumbu-na na- po- po- rindi towau-na dati
mosquito_net-3sPO 3sE/GF-CAUS-INST-wall goat -3sPO lest
 raita tauna pelumbunami tosaena.
 ra- ita tauna pe -lumbu-na -mi to- sae-na
3pE/GF-see person NR-pass -3sPO-3sCMP person-old -3sPO
 Mepongka indo hangko barari mobee-bee towau
 me-ponka indo hangko bara-ri mo-RED-bee towau
V- begin t here just NEG-first_time V- REP-bleat goat
 iti. Hambela-hambela towau iti napalehi lao mobago
 iti RED-haN-bela towau iti na- palehi lao mo-bago
that PL- one_time goat that 3sE/GF-leave go V- work
 i bondena. Ane lao mobago, anantuana ide bara
 i bonde -na ane lao mo-bago ana -N -tuana ide bara
GP garden -3sPO if go V- work child-LG-royalty this NEG
 moanti-anti embena.
 mo-RED-anti embe -na
V- REP-bring betelnut_pouch-3sPO

and he carried the goat into the house in his arms and tied it to one of the posts of his bed. After that he lowered the curtain and the mosquito net of his bed to conceal the goat so that it would not be seen by anyone, especially not by his parents. And from then on, the goat quit bleating. Sometimes he would leave the goat while he went to work in his garden. When the prince went to work, he did not take his betel nut pouch.

dan memeluknya serta membawanya masuk ke dalam rumah dan mengikat-nya pada balai-balai tempat tidurnya. Sesudah itu ia menurunkan tirai tempat tidurnya dan kelambunya sebagai penghalang supaya tidak dilihat orang, terlebih orang tuanya. Mulai saat itu barulah kambing tersebut tidak lagi mengembik-ngembik. Sekali-sekali kambing itu ia tinggalkan, bila ia pergi bekerja di kebunnya. Apabila putra bangsawan ini pergi bekerja, ia tidak membawa kantong tempat sirih dan pinangnya.

Agayana ane mesule mobago, nalambi-lambi ihi
 agayana ane me -sule mo-bago na- lambi=lambi ihi
but if V- return V- work 3sE/GF- discover contents
 embena nodo harao, baulu, peda
 embe -na nodo harao baulu peda
betelnut_pouch-3sPO like_that areca_nut betel_leaf lime
 hai tugi barapi ara hai naita ara tinudu
 hai tugi bara -pi ara hai na- ita ara tinudu
and tobacco NEG -3sINC EXS and 3sE/GF-see EXS spittle
 mama i palongku paturuana. Nodomi
 mama i palongku pa -turu -a -na nodo -mi
areca_palm GP post NR-lie_down-NRI-3sPO like_that-3sCMP
 pewalina alo-alona, mepongkami ara
 pe-wali -na RED-alona me-ponka-mi ara
NR-happen-3sPO TTL-day-3sPO V- begin -3sCMP EXS
 pekapana i towauna au ara i paturuana.
 pekapa -na i towau-na au ara i pa -turu -a -na
judgment-3sPO GP goat -3sPO REL EXS GP NR-lie_down-NRI-3sPO
 Talumi mingguna towau iti nakadipura i lalu
 talu -mi minggu-na towau iti na- kadipura i lalu
three-3sCMP week -3sPO goat that 3sE/GF-arrange GP in
 paturuana, anantu ana iti molambimi
 pa -turu -a -na ana -N -tuana iti mo-lambi -mi
NR-lie_down-NRI-3sPO child-LG-royalty that V- obtain -3sCMP
 akala,
 akala
common_sense

However, when he returned from his work, he found that the contents of his pouch, such as areca nut, betel leaves, lime, and tobacco, were gone, and he also saw betel nut spittle on the posts of his bed. This happened every day and soon he began to suspect that it was the goat which he kept in his bed. After having kept the goat in his bed for three weeks, the prince came up with a plan

Tetapi bila ia kembali dari pekerjaannya, ia melihat bahwa isi kantong, seperti pinang, sirih, kapur dan tembakau, sudah tidak ada, dan juga dilihatnya bekas makanan sirih di balai-balai tempat tidurnya. Begitulah yang terjadi setiap hari sehingga ia mulai mencurigai kambing yang ada di tempat tidurnya. Setelah tiga minggu kambing itu dipelihara di tempat tidurnya, putra bangsawan mendapat akal,

bona hema au doko mopaope ihi
 bona hema au doko mo-pa- ope ihi
in_order_to who REL often V- CAUS-all_gone contents
 embena hangangaa nawoa. Hangko inditi
 embe -na hangangaa nawoa hangko inditi
betelnut_pouch-3sPO must drunk from there
 naalami tabako naeme i isu hai
 na- ala -mi tabako na- eme i isu hai
3sE/GF-take-3sCMP tobacco 3sE/GF-dip GP vinegar and
 nawoli i lalu embena. Roo indo
 na- woli i lalu embe -na roo indo
3sE/GF-put_away GP in betelnut_pouch-3sPO already there
 padumi lao mobago. Hai tempo iti wori inana
 padu-mi lao mo-bago hai tempo iti wori ina -na
leave -3sCMP go V- work and time that also mother-3sPO
 hai umana mohambengi mani i bonde keowai.
 hai uma -na mo-haN-wengi mani i bonde ke- owai
and father-3sPO V- one -night still GP garden INT-water
 Napohawaa pearai hadua hawinda
 na- po- hawa-a pea -rai haN-dua hawi -nda
3sE/GF-CAUS-order-TZR just -first one -person servant-3pPO
 mampepeita sounda, hai mokamata towauna.
 maN-RED-pe- ita sou -nda hai mo-kamata towau-na
V- REP-TZR- see house-3pPO and V- see_from_afar goat -3sPO
 Nodo pea au ratudu-tudu iti hawinda,
 nodo pea au ra- RED-tudu iti hawi -nda
like_that just REL 3pE/GF-REP- order that servant-3pPO

so that whoever was using up the contents of his pouch would become drunk. He took some tobacco, dipped it in strong wine and put it into his pouch. After that he went to work. At that time his father and mother were still staying overnight in the rice fields. Therefore he ordered a servant to guard the house and to observe his goat. In accordance with his orders,

yaitu barangsiapa yang menghabiskan isi kantong sirihnya pasti akan mabuk. Kemudian ia mengambil tembakau dan mencelupkannya ke dalam arak lalu memasukkannya ke dalam kantong sirih. Sesudah itu ia pun pergi bekerja. Pada waktu itu, ayah dan ibunya masih bermalam di sawah. Ia pun memerintahkan seorang budak untuk menjaga rumah dan mengamati kambingnya. Seperti yang disuruh,

kalaonami mampeloga i lalu sounda, hai bara
 ka-lao-na -mi maN-pe- loga i lalu sou -nda hai bara
SUB-go -3sPO-3sCMP V- TZR-peek GP in house-3pPO and NEG

mpuu bila-bila naitami hadua
 mpuu bila=bila na- ita-mi haN-dua
very suddenly 3sE/GF-see -3sCMP one -person

anantowawine au makara hai mawongi
 ana -N -towawine au ma-kara hai ma-wongi
child-LG-female REL V- beautiful and V- fragrant

maturu i woi palongku paturuana
 ma-turu i woi palongku pa -turu -a -na
V- lie_down GP below post NR-lie_down-NRI-3sPO

anantuana. Nabungkahimi baba sou hai
 ana -N -tuana na- bungkahi-mi baba sou hai
child-LG-royalty 3sE/GF-open -3sCMP door house and

liu-liu mampeita towawine au mengkabela
 liu=liu maN-pe- ita towawine au meN-kabela
immediately V- TZR-see female REL V- nude

tangana leta i mampo hiola au tugi hai
 tanga -na leta i maN-po- hiola au tugi hai
PROG -3sPO sleep GP V- CAUS-next_to REL tobacco and

embe au tangana tebungkahi. Weluana au
 embe au tanga -na te- bungkahi welua -na au
betelnut_pouch REL PROG -3sPO NVOL-open hair -3sPO REL

ngkalanga teulu hawe i woi sou. Kaindona
 ngkalanga te- ulu hawe i woi sou ka- indo -na
long NVOL-end arrive GP below house SUB-ther -3sPO

mpuumi,
 mpuu -mi
very -3sCMP

the servant went to look into the house through a hole in the wall, and he immediately saw a beautiful and fragrant-smelling girl sleeping by the posts of the prince's bed. When he opened the door of the house he saw the naked girl sleeping next to some tobacco and an opened betel nut pouch. Her long hair reached to below the house. Immediately

budak itu pergi mengintip dari lobang dinding ke dalam rumah, dan ia langsung melihat seorang gadis yang cantik dan wangi sedang tidur di bawah balai-balai tempat tidur putra bangsawan. Ia segera membuka pintu rumah dan melihat seorang gadis yang telanjang sedang tidur di samping tembakau dan kantong sirih yang terbuka. Rambutnya yang panjang terurai sampai ke kolong rumah. Sesudah itu,

natuko pearai baba sounda hai liu-liu
 na- tuko pea -rai baba sou -nda hai liu=liu
3sE/GF-close just -first door house-3pPO and immediately
 melangka lao mokakio anantuana i pobagoana.
 me-langka lao mo-kakio ana -N -tuana i po-bago-a -na
V- run go V- call child-LG-royalty GP NR-work-NRI-3sPO
 Hawemi i anantuana, liu-liu
 hawe -mi i ana -N -tuana liu=liu
arrive -3sCMP GP child-LG-royalty immediately
 napahawe apa au naita i lalu sounda.
 na- pa- hawe apa au na- ita i lalu sou -nda
3sE/GF-CAUS-arrive what REL 3sE/GF-see GP in house-3pPO
 Kanahadina anantuana au napahawe
 ka- na- hadi-na ana -N -tuana au na- pa- hawe
SUB-3sE/GF-hear-3sPO child-LG-royalty REL 3sE/GF-CAUS-arrive
 hawina, nakabaha pearai pobagona, hai
 hawi -na na- kabaha pea -rai po- bago-na hai
servant-3sPO 3sE/GF-release just -first NR-work -3sPO and
 liu-liu melangka lao mampeita au mewali i lalu
 liu=liu me-langka lao maN-pe- ita au me-wali i lalu
immediately V- run go V- TZR- see REL V- happen GP in
 sounda. Kahawena mpuu i sounda,
 sou -nda ka- hawe-na mpuu i sou -nda
house-3pPO SUB-arrive -3sPO very GP house-3pPO
 nabungkahimi babanda maole-ole
 na- bungkahi-mi baba-nda ma-RED-ole
3sE/GF-open -3sCMP door -3pPO V- INS -slow

the servant shut the door and
 ran straightaway to call the
 prince from where he was
 working. When he reached the
 prince, he immediately told him
 what he had seen in the house.
 When the prince heard this
 news from his servant, he
 stopped working and immedi-
 ately ran to see what had taken
 place in the house. When he
 arrived at the house, he opened
 the door slowly

ia pun menutup pintu rumah
 dan segera berlari memanggil
 putra bangsawan di tempat
 bekerjanya. Setibanya di tempat
 putra bangsawan, ia langsung
 menyampaikan apa yang dilihatnya
 dalam rumahnya. Setelah putra
 bangsawan mendengar apa yang
 disampaikan budaknya, ia berhenti
 bekerja dan langsung berlari
 melihat apa yang terjadi di
 rumahnya. Setibanya di rumah,
 ia membuka pintu perlahan-lahan.

hai naita mpuumi towawine au napahawe
 hai na- ita mpuu-mi towawine au na- pa- hawe
and 3sE/GF-see very -3sCMP female REL 3sE/GF-CAUS-arrive
 hawina inona. Liu-liu nahungkuki
 hawi -na inona liu=liu na- hungku-ki
servant-3sPO earlier immediately 3sE/GF-near -LOC
 anantowawine iti, hai naduu pekirimi
 ana -N -towawine iti hai na- duu pekiri-mi
child-LG-female that and 3sE/GF-until think -3sCMP
 kaianami au doko mopaope ihi
 ka- ia -na -mi au doko mo-pa- ope ihi
SUB-3sPRO-3sPO-3sCMP REL often V- CAUS-all_gone contents
 embena lawi tauna ewei tangana
 embe -na lawi tauna ewei tanga -na
betelnut_pouch-3sPO because person that_(below) PROG -3sPO
 nawoa ba nalangui tabako au naeme i isu.
 nawoa ba na- langui tabako au na- eme i isu
drunk or 3sE/GF-poisoned tobacco REL 3sE/GF-dip GP vinegar
 Roo indo lao mobungkahi rambea paturuana,
 roo indo lao mo-bungkahi rambea pa -turu -a -na
already there go V- open curtain NR-lie_down-NRl-3sPO
 hai liu-liu naita koli towau au loba i lalu
 hai liu=liu na- ita koli towau au loba i lalu
and immediately 3sE/GF-see skin goat REL spot GP in
 paturuana.
 pa-turu -a -na
NR-lie_down-NRl-3sPO

and saw the girl just as described by his servant. He immediately approached the girl and it became clear to him that she was the one who had been finishing off the contents of his betel nut pouch, for she was drunk and knocked out by the tobacco that had been dipped in the wine. After this he went to open the curtain and saw the spotted goat's fleece on the bed.

dan melihat seorang gadis seperti apa yang disampaikan budaknya. Ia pun mendekati gadis itu, dan menurut perkiraannya, dialah yang sering menghabiskan isi kantong sirihnya, karena gadis ini sedang mabuk atau pingsan oleh tembakau yang dicelupkan dalam arak. Sesudah itu, ia pergi membuka tirai tempat tidurnya, dan melihat kulit kambing yang berbintik terletak di tempat tidurnya.

Hangko inditi, manotomi i laluna
 hangko inditi ma-noto -mi i lalu -na
from there V- certain-3sCMP GP heart-3sPO
 katowauna au mewali anantowawine
 ka- towau -na au me-wali ana -N -towawine
SUB-goat -3sPO REL V- happen child-LG-female
 makara tangana nawoa tugina. Naita ara
 ma-kara tanga -na nawoa tugi -na na- ita ara
V- beautiful PROG-3sPO drunk tobacco-3sPO 3sE/GF-see EXS
 weluana au teulu hangko i kalolu, mendaulu
 welua-na au te- ulu hangko i kalolu me-ndaulu
hair -3sPO REL NVOL-end from GP hole V- go_down
 mbulimi lao i woi sou, hai motaka weluana
 mbuli-mi lao i woi sou hai mo-taka welua-na
again -3sCMP go GP below house and V- tie hair -3sPO
 towawine iti, dati peisa mesuwu ba mewali hule
 towawine iti dati peisa me-suwu ba me-wali hule
female that lest can V- go_outor V- happen repeat
 nodo towau. Roomi motaka welua towawine
 nodo towau roo -mi mo-taka welua towawine
like_that goat already-3sCMP V- tie hair female
 iti, mengkahe mbuli i lalu sou lao moala koli towau
 iti meN-kahe mbuli i lalu sou lao mo-ala koli towau
that V- climb, again GP in house go V- take skin goat
 hai lao nawuni i lalu tambaru
 hai lao na- wuni i lalu tambaru
and go 3sE/GF-hide GP in granary

So then he understood that it was his goat who had turned into this beautiful girl who was now drunk from the effects of the tobacco. When he saw that her hair hung down through a hole in the floor, he went down below the house and tied the girl's hair so that she would not be able to leave or to become a goat again. After tying her hair, he went back into the house, took the fleece and hid it in the granary

Maka jelaslah baginya bahwa kambing itulah yang menjadi gadis cantik yang sedang mabuk akibat tembakau. Setelah ia melihat rambutnya yang terurai di lubang, maka ia turun ke kolong rumah dan mengikat rambut gadis itu, agar ia tidak dapat keluar atau menjadi kambing kembali. Sesudah mengikat rambut gadis itu, ia naik kembali ke dalam rumah dan mengambil kulit kambing, lalu menyembunyikannya di dalam lumbung

bona bara nalambi towawine iti.
 bona bara na- lambi towawine iti
in_order_to NEG 3sE/GF-obtain female that
 Hangko indo laomi mogagu anantowawine
 hangko indo lao-mi mo-gagu ana -N -towawine
from there go -3sCMP V- quickly child-LG-female
 nahulengku, napopaturu i
 na- hulengku na- po- pa-turu i
3sE/GF-carry_in_arms 3sE/GF-CAUS-?- lie_down GP
 paturuana hai mooru torobumbuna
 pa-turu -a -na hai mo-oru torobumbu -na
NR-lie_down-NRl-3sPO and V- lower mosquito_net -3sPO
 napopokomoki anantowawine au
 na- po- po- komo-ki ana -N -towawine au
3sE/GF-CAUS-INST-blanket-LOC child-LG-female REL
 tangana mengkabela, hai nakampai duuna
 tanga -na meN-kabela hai na- kampai duu -na
middle-3sPO V- nude and 3sE/GF-watch_over until-3sPO
 pehadi. Bara mahae hangko indo pehadimi
 pe -hadi bara ma-hae hangko indo pe -hadi-mi
NR-feel NEG V- long_time from there NR-feel -3sCMP
 anantowawine iti hai tanganami nakingki
 ana -N -towawine iti hai tanga-na -mi na- kingki
child-LG-female that and PROG -3sPO-3sCMP 3sE/GF-hold
 anantuana. Napetandaka mampakaroho
 ana -N -tuana na- petandaka maN-paka-roho
child-LG-royalty 3sE/GF-try V- CAUSa- strong
 bona tekabaha,
 bona te- kabaha
in_order_to NVOL-release

so that she would not find it.
 Then he quickly went to the girl
 and after picking her up and
 laying her down on the bed, he
 closed the mosquito net, covered
 her naked body with a sheet,
 and stayed with her until she
 came to. Not long afterwards
 when the girl came to, she
 found herself being held by the
 prince. She tried hard to free
 herself,

supaya tidak ditemukan oleh
 gadis itu. Setelah itu ia cepat pergi
 ke gadis itu dan memeluknya
 serta membaringkannya di tempat
 tidurnya, lalu ia menurunkan
 kelambu, menyelimuti gadis yang
 telanjang itu, dan menjaganya
 hingga gadis itu sadar. Tidak lama
 kemudian, sadarlah gadis itu yang
 sedang dipegang oleh putra
 bangsawan muda tersebut. Ia
 mencoba melepaskan diri,

agayana barapi nabukuhai merapimi
 agayana bara-pi na- buku hai me-rapi -mi
but NEG -3sINC 3sE/GF-able and V- request-3sCMP
 baduna hangko i koli towau bona mesule
 badu -na hangko i koli towau bona me-sule
clothing-3sPO from GP skin goat in_order_to V- return
 pea mewali towau. Mengaami akala
 pea me-wali towau mengaa -mi akala
just V- happen goat many_types-3sCMP common_sense
 nababehi agayana bara napoinalai anantuana.
 na- babehi agayana bara na- poinalai ana -N -tuana
3sE/GF-make but NEG 3sE/GF-trust child-LG-royalty
 Ido hai pane nauli pearai anantowawine,
 ido hai pane na- uli pea -rai ana -N -towawine
that and following 3sE/GF-say just -first child-LG-female
 "Ane lawi nuundemona mewali tauna tempuu,
 ane lawi nu- unde-mo -na me-wali tauna tempuu
if because 2sE/GF-like -CMP-1sA V- happen person very
 nuhuwemi iti badungku, hai ikita rodua
 nu- huwe-mi iti badu -ngku hai ikita roN-dua
2sE/GF-burn -3sCMP that clothing-1sPO and 1piPRO two -person
 hangangaa mosambokoke. Lolitangku ide
 hangangaa mo-saN-boko -ke lolita-ngku ide
must V- one -couple-1piA story -1sPO this
 nupahawea wori tosaemu."
 nu- pa- hawe -a wori to- sae -mu
2sE/GF-CAUS-arrive-TZR also person-old -2sPO

but she was not able to, and then she asked for her clothing of goat's fleece so that she could become a goat again. She tried many things to outwit him but the prince would not trust her. Therefore the girl said, "If you are eager for me to become a real person, you must burn my clothing and then we must be married. You must also tell your parents about this."

namun ia tidak mampu, lalu ia meminta bajunya yang dari kulit kambing agar ia dapat kembali menjadi kambing. Bermacam-macam akal dibuatnya, tetapi putra bangsawan itu tidak percaya kepadanya. Pada akhirnya gadis itu berkata, "Kalau engkau memang ingin saya menjadi manusia yang sebenarnya, bakarlah bajuku dan kita berdua harus menikah. Sampaikanlah perkataanku ini kepada orang tuamu juga."

Kanahadina anantuana apa au nauli
 ka- na- hadi-na ana -N -tuana apa au na- uli
SUB-3sE/GF-hear -3sPO child-LG-royalty what REL 3sE/GF-say
 anantowawine iti, matanami laluna hai
 ana -N -towawine iti ma-tana-mi lalu-na hai
child-LG-female that V- happy -3sCMP in -3sPO and
 liu-liu nakabaha nakingki, hai
 liu=liu na- kabaha na- kingki hai
immediately 3sE/GF-release 3sE/GF-hold and
 nakakahimi weluana au nataka i arii
 na- kakahi-mi welua-na au na- taka i arii
3sE/GF-untie -3sCMP hair -3sPO REL 3sE/GF-tie GP post
 sou. Kanodona mpuumi lolita ide,
 sou ka- nodo -na mpuu-mi lolita ide
house SUB-like_that-3sPO very -3sCMP story this
 hawemohe inana hai umana hangko i
 hawe-mo -he ina -na hai uma -na hangko i
arrive-CMP-3pA mother -3sPO and father-3sPO from GP
 pobagoanda, hai napahawemi anana
 po-bago-a -nda hai na- pa- hawe -mi ana -na
NR-work-NRI-3pPO and 3sE/GF-CAUS-arrive -3sCMP child-3sPO
 apa au mewali i lalu sounda, pelumbunami
 apa au me-wali i lalu sou -nda pe-lumbu-na -mi
what REL V- happen GP in house-3pPO NR-pass -3sPO -3sCMP
 lolitana anantowawine kana i posambokonda.
 lolita-na ana -N -towawine kana i po-saN-boko -nda
story -3sPO child-LG-female about GP NR-one-couple-3pPO

When the prince heard what the girl said, he was very happy and he immediately released her from his grip and untied her hair from the house post. After that, when his father and mother returned from their work, he informed them about everything that had happened at the house, especially about the girl's words concerning their marriage.

Setelah putra bangsawan itu mendengar apa yang dikatakan oleh gadis itu, ia sangat gembira dan langsung melepaskan pegangannya serta melepaskan rambut gadis itu yang diikatkan pada tiang rumah. Selanjutnya, tibalah ayah dan ibunya dari tempat pekerjaan mereka dan ia menyampaikan kepada orang tuanya tentang apa yang telah terjadi di dalam rumah, terutama perkataan gadis itu mengenai perkawinan mereka.

Nahadi inana hai umana au
 na- hadi ina -na hai uma -na au
3sE/GF-hear mother-3sPO and father-3sPO REL
 napahawe ananda, matanami lalunda hai
 na- pa- hawe ana -nda ma-tana-mi lalu -nda hai
3sE/GF-CAUS-arrive child-3pPO V- happy-3sCMP heart-3pPO and
 mokakiohohe totoxae mohawaka kaimpirana
 mo-kakio-mo -he to- to- sae mo-hawaka ka -impira-na
V- call -CMP-3pA INS-person-old V- plan NR-when -3sPO
 motauna ananda. I lalu pogombonda iti
 mo-tauna ana -nda i lalu po -gombo-nda iti
V- wed child-3pPO GP in NR-meeting -3pPO that
 rapatokami alo petauna hai mokakiohe tauna
 ra- patoka-mi alo pe-tauna hai mo-kakio-he tauna
3pE/GF-decide -3sCMP day NR-wed and V- call -3pA person
 i humalele ngamba Pekurehua. Hawemi alo petauna
 i humalele ngamba Pekurehua hawe -mi alo pe-tauna
GP everyone valley Pekurehua arrive-3sCMP day NR-wed
 au roomi rapatoka i pogombonda,
 au roo -mi ra- patoka i po -gombo-nda
REL already-3sCMP 3pE/GF-decide GP NR-meeting -3pPO
 ratauna mpuumohe tauna au rodua iti. I
 ra- tauna mpuu-mo -he tauna au roN-dua iti i
3pE/GF-wed very -CMP-3pA person REL two -person that GP
 lalu petaunanda ide,
 lalu pe-tauna-nda ide
in NR-wed -3pPO this

When the father and mother heard their son's news, they were very happy and they called together the elders to plan a time for their son's wedding. At this meeting the day of the wedding was decided, and everyone in the Pekurehua valley was invited. When the agreed upon wedding day arrived, the two were married. During this marriage ceremony,

Setelah ayah dan ibunya mendengar apa yang disampaikan anaknya, mereka pun gembira dan memanggil orang-orang tua untuk merencanakan waktu pesta perkawinan anaknya. Di dalam pertemuan itu, mereka menetapkan hari perkawinan dan mengundang seluruh masyarakat di lembah Pekurehua. Setelah tiba saatnya hari perkawinan yang telah ditetapkan dalam pertemuan tersebut, maka dilaksanakanlah perkawinan kedua orang itu. Pesta perkawinan ini

mosusahe iba pulona wengina hai iba
 mo-susa -he iba pulo-na wengi-na hai iba
V- celebrate-3pA four ten -3sPO night -3sPO and four
 pulona alona. Bahangkiami parenda roo
 pulo-na alo-na bahangkia-mi pare-nda roo
ten -3sPO day-3sPO several -3sCMP year -3pPO already
 ratauna, matemii umana anantuana ide,
 ra- tauna mate-mi uma -na ana -N -tuana ide
3pE/GF-wed die -3sCMP father-3sPO child-LG-royalty this
 liu-liu raangkami ia mopahuru
 liu=liu ra- angka-mi ia mo-pa- huru
immediately 3pE/GF-lift -3sCMP 3sPRO V- CAUS-change
 umana mewali tadulako i Lamba, hai tempo iti ara
 uma -na me-wali tadulako i Lamba hai tempo iti ara
father-3sPO V- happen leader GP Lamba and time that EXS
 womi ananda ba pemuleanda au duuna
 wori-mi ana -nda ba pe -mule -a -nda au duu -na
also -3sCMP child-3pPO or NR-develop-NR-3pPO REL until-3sPO
 ide-ide rauli pemuleana torapeka
 ide=ide ra- uli pe-mule -a -na to- ra- peka
now 3pE/GF-say NR-develop-NR-3sPO person-3pE/GF-to_fish
 i Wurangka. Pemuleana tauna ide
 i Wurangka pe- mule -a -na tauna ide
GP Wurangka NR-develop-NR-3sPO person this
 rapampeindo Umana Sabi,
 ra- pampeindo uma -na Sabi
3pE/GF-nickname father-3sPO Sabi

they celebrated for forty days
 and forty nights. After they had
 been married for several years,
 the prince's father died, and the
 prince immediately replaced his
 father as the leader at Lamba.
 He had descendants who to this
 day are called the descendants
 of the one who was caught by a
 fisherman at Wurangka. One
 descendant of this person was
 known as Papa Sabi,

berlangsung selama empat
 puluh hari empat puluh malam.
 Sesudah beberapa tahun mereka
 kawin, ayah putra bangsawan
 meninggal, dan putra bangsawan
 itu langsung diangkat mengganti-
 kan ayahnya sebagai pemimpin
 di Lamba. Pada waktu itu ia
 sudah mempunyai keturunan
 yang sampai sekarang disebut
 keturunan orang yang terpancing
 di Wurangka. Seorang
 keturunan ini digelari Papa Sabi,

hangkoya maida i boea Alitupu. Kanunda
 hangkoya ma-ida i boea Alitupu kanu -nda
in_times_past V- live GP village Alitupu fingernails-3pPO

tauna ide moleugu nodo kanu towau.
 tauna ide mo-leugu nodo kanu towau
person this V- round like_that fingernails goat

Nodomi lolitakana torapeka i
 nodo -mi lolita-kana to- ra- peka i
like_that-3sCMP story -correct person-3pE/GF-to_fish GP

Wurangka ide haodi tapotingkara, agayana
 Wurangka ide haodi ta- po- tingkara agayana
Wurangka this small_amount 1piE/GF-CAUS-surprised but

katouana duuna ide-ide ara mani
 ka-tou -a -na duu -na ide=ide ara mani
NR-correct-NR-3sPO until-3sPO now EXS still

pemuleana i tampo Pekurehua.
 pe-mule -a -na i tampo Pekurehua
NR-develop-NR-3sPO GP land Pekurehua

who used to live in the village of Alitupu. The fingernails and toenails of this person were round like the nails of a goat. And so this concludes the true story of the person caught by a fisherman at Wurangka, a rather amazing story which is proved by the existence of their descendants in Pekurehua until this day.

yang dulunya tinggal di Desa Alitupu. Kuku orang ini berbentuk bulat seperti kuku kambing. Demikianlah cerita mengenai orang yang terpancing di tebat Wurangka yang agak mengherankan, tetapi kebenarannya terbukti karena hingga saat ini keturunannya masih ada di tanah Pekurehua.

TOPEANDE
RAKSASA PEMAKAN ORANG
The Man-Eating Giant

Cerita ini mengenai raksasa pemakan orang ditulis oleh Charles Kareba di Kampung Wuasa pada bulan Desember 1989. Analisis linguistis dilakukan oleh Roger Hanna. Cerita ini mengisahkan tentang seorang raksasa pemakan orang yang dijumpai oleh dua orang kakak beradik yang pergi berburu. Raksasa itu dapat mereka usir dengan memakai obat anti setan.

This story about a man-eating giant was written down by Charles Kareba in the village of Wuasa in Desember 1989. The linguistic analysis was done by Roger Hanna. This is a bedtime story about a giant hairy monster who ate people. The story concerns two men who go hunting and encounter the giant. The monster is warded off with some demon protection potion.

Arahe rodua topohalalu laohe moahu i
 ara -he roN-dua to- po -halalu lao-he mo-ahu i
EXS-3pA two -person person-NR -sibling go -3pA V- hunt GP

hambua pandulu. Hawehe i pandulu iti, mobabehihe
 haN-bua pandulu hawe -he i pandulu iti mo-babehi-he
one- CLSF forest arrive -3pA GP forest that V- make -3pA

bambaru i wiwi kahalalu. Kahalona, moahumohe
 bambaru i wiwi kahalalu kahalo -na mo-ahu-mo -he
shelter GP edge small_river tomorrow-3sPO V- hunt-CMP-3pA

agayana bara mani ara rasinda. Haminggumohe
 agayana bara mani ara rasi -nda haN-minggu-mo -he
but NEG still EXS result-3pPO one -week -CMP-3pA

moahu mia-mia pea barahe morasi, lawi dikenda
 mo-ahu mia=mia pea bara -he mo-rasi lawi dike-nda
V- hunt futile just NEG -3pA V- result because dog -3pPO

bara hambela mopalambi pupu tampo,
 bara haN-bela mo-pa- lambi pupu tampo
NEG one- time V- CAUS-obtain resources land

There were two brothers who went hunting in a forest. When they arrived at the forest, they made a shelter at the edge of a small river. The next day they began to hunt, but they had no success. Even after they had hunted for one week, they had no success, because their dogs were not able to track down any game

Ada dua orang bersaudara pergi berburu di sebuah hutan. Setibanya di hutan itu, mereka membuat pondok di tepi sungai kecil. Keesokan harinya mereka mulai berburu, namun belum berhasil. Selama satu minggu mereka berburu dengan sia-sia tanpa hasil, sebab anjing mereka tidak pernah menemukan binatang buruan

mogalo waleanda bara ralambi. Anti
 mo-galo walea-nda bara ra- lambi anti
V- mix trail -3pPO NEG 3pE/GF-obtain because
 kadanda morasi, mohawa mbulimohe bona
 kada-nda mo-rasi mo-hawa mbuli-mo -he bona
NEG-3pPO V- result V- order again-CMP-3pA in_order_to
 mentalimbahe i hambua lembo i hambali bulu
 me-nta- limba-he i haN -bua lembo i haN-bali bulu
V- RFLX-move -3pA GP one-CLSF valley GP one -side mountain
 au rapaidai. Kanodona mpuumi
 au ra- pa- ida-i ka- nodo -na mpuu-mi
REL 3pE/GF-CAUS-live-LOC SUB-like_that-3sPO very -3sCMP
 mempanaimohe bulu, agayana mia-mia peahe bara
 me-mpanai-mo -he bulu agayana mia=mia pea-he bara
V- climb -CMP-3pA mountain but futile just-3pA NEG
 morasi. Idomi hai pane mololita
 mo-rasi ido -mi hai pane mo-lolita
V- result that-3sCMP and following V- story
 wutuna, nauli, "Aginta
 wutu -na na- uli agi -nta
elder_sibling-3sPO 3sE/GF-say better_if-1piPO
 mentalimba hangko i bulu ide, hai laoke i
 me-nta- limba-he hangko i bulu ide hai lao-ke i
V- RFLX-move -3pA from GP mountain this and go-1piA GP
 lembo ntanina, mole indolou ara pupu tampo."
 lembo ntani -na mole indolou ara pupu tampo
valley different-3sPO maybe over_there EXS resources land

or find any tracks. Because of their lack of success, they made plans to go into the valley on the other side of the mountain from where they were. So they climbed the mountain, but it was futile—still no success. For this reason the older brother said, "It would be better if we moved from this mountain to a different valley. Who knows? Maybe we will find some game there."

atau jejak. Karena mereka belum berhasil, maka mereka merencanakan untuk pindah ke suatu lembah di sebelah gunung tempat mereka tinggal. Setelah itu mereka mendaki gunung tetapi sia-sia saja, tidak ada hasil. Sebab itulah kakaknya berkata, "Lebih baik kita pindah dari gunung ini dan pergi ke lembah lain sebab di sana mungkin ada binatang buruan."

Mehana adina, "Ineemoke pulo,
 me-hana adi -na inee -mo -ke pulo
V- answer younger_sibling-3sPO don't-CMP-1piA forward

lawi mandanga ide lalungku, mole ara pae
 lawi ma-ndanga ide lalu -ngku mole ara pae
because V- uncertain this heart-1sPO maybe EXS Q

topeande." Mehana mbuli wutuna, "Lao
 to- pe- ande me-hana mbuli wutu -na lao
person-NR-eat V- answer again elder_sibling-3sPO go

peamoke, lawi maeake mesule ane bara
 pea -mo -ke lawi ma-ea -ke me-sule ane bara
just-CMP-1piA because V- embarrassed-1piA V- return if NEG

ara bau taanti i sambokonta." Hangko indo
 ara bau ta- anti i saN-boko-nta hangko indo
EXS eat 1piE/GF-bring GP one-couple-1piPO from there

nape ulai adina, hai
 na- pe- ula -i adi -na hai
3sE/GF-TZR-follow-LOC younger_sibling-3sPO and

liu-liumohe meangka. Hawemohe i lembo
 liu=liu -mo -he me-angka hawe-mo -he i lembo
immediately-CMP-3pA V- leave arrive-CMP-3pA GP valley

iti, liu-liu mobabehihe bambaru-nda.
 iti liu=liu mo-babehi-he bambaru-nda
that immediately V- make -3pA shelter -3pPO

Roomohe mobambaru, padumohe lao moahu.
 roo -mo -he mo-bambaru padu -mo -he lao mo-ahu
already-CMP-3pA V- shelter leave -CMP-3pA go V- hunt

The younger brother answered, "We'd better not go on, for I'm afraid that the man-eating giant might be over there." The older brother replied, "I think we should go, because we'll be ashamed to return if we don't have any meat to bring back to our wives." Then the younger brother agreed and they left right away. When they arrived at that valley, they immediately made a shelter. After finishing the shelter, they left to go hunting.

Jawab adiknya, "Lebih baik kita tidak pergi, karena saya khawatir di sana mungkin ada raksasa pemakan orang." Jawab kakaknya, "Kita pergi saja, sebab kita akan malu jika kembali dengan tidak membawa daging untuk isteri kita." Adiknya kemudian menurut dan mereka segera berangkat. Setibanya di lembah itu, mereka segera membuat pondok. Setelah mereka selesai membuat pondok, mereka lalu pergi berburu.

Bara manihe mahae mopalehi bambarunda,
 bara mani -he ma-hae mo-palehi bambaru-nda
NEG still -3pA V- long_time V- leave shelter -3pPO
 rahadimi dikenda mampawulai hai liu-liu
 ra- hadi-mi dike-nda maN-pa -wulai hai liu=liu
3pE/GF-hear -3sCMP dog -3pPO V- CAUS-chase and immediately
 rahadi boe mokee-kee. Lao mpuu rapeita
 ra- hadi boe mo-RED-kee lao mpuu ra- pe -ita
3pE/GF-hear pig V- REP- squeal_(pig) go very 3pE/GF-TZR-see
 boe iti tanganami rabenta-benta dikenda.
 boe iti tanga -na -mi ra- RED-benta dike-nda
pig that middle-3sPO-3sCMP 3pE/GF-REP -bite dog -3pPO
 Kaindona mpuumi ngkayami rasinda hai
 ka- indo -na mpuu-mi ngkaya-mi rasi -nda hai
SUB-there -3sPO very -3sCMP many -3sCMP result-3pPO and
 mepongkami radoro hai rakari.
 me-ponka-mi ra- doro hai ra- kari
V- begin -3sCMP 3pE/GF-prick and 3pE/GF-dry_over_fire
 Nodo kahalona lao mbulimohe moahu, hai
 nodo kahalo -na lao mbuli-mo -he mo-ahu hai
like_that tomorrow-3sPO go again-CMP-3pA V- hunt and
 morasi mbulihe bahangkia baana. Kataluna
 mo-rasi mbuli-he bahangkia baa -na ka- talu -na
V- result again-3pA several CLSF-3sPO SUB-three -3sPO
 wenginda i poahuanda ide,
 wengi-nda i po -ahu-a -nda ide
night -3pPO GP NR-hunt-NR1-3pPO this

Not long after they left their shelter, they heard their dogs chasing something and then they heard the squealing of pigs. They went and saw that some pigs were being attacked by their dogs. In this manner, they caught much game and they dried the meat on sticks over the fire. The next day they went hunting again, and they caught some more game. After they had hunted there for three days

Belum lama mereka meninggalkan pondok, mereka pun mendengar suara anjing mengejar sesuatu, dan tak lama kemudian mereka mendengar bunyi babi yang menjerit. Mereka pun pergi melihat babi yang sedang digigit anjing mereka. Demikianlah mereka memperoleh banyak hasil dan mereka menusuk daging itu lalu memanggangnya. Keesokan harinya mereka pergi lagi berburu, dan mereka pun berhasil mendapatkan beberapa ekor lagi. Setelah tiga hari lamanya mereka berada di tempat perburuan itu,

tanganda mokari bau, nauli
 tanga -nda mo-kari bau na- uli
PROG-3pPO V- dry_over_fire meat 3sE/GF-say
 adina, "Nodori ara wotu kuhadi
 adi -na nodo -ri ara wotu ku- hadi
younger_sibling-3sPO like_that-CTR EXS voice 1sE/GF-hear
 karao," hai mepongkami langa. Nauli
 karao hai me-ponka-mi langa na- uli
far and V- begin -3sCMP afraid 3sE/GF-say
 wutuna, "Bara, kuhadi tadasito." Bara
 wutu -na bara ku- hadi tadasito bara
elder_sibling-3sPO NEG 1sE/GF-hear bird -EMP NEG
 mahae hangko indo, rahadi wotu au hungku
 ma-hae hangko indo ra- hadi wotu au hungku
V- long_time from there 3pE/GF-hear voice REL near
 tempuu, nauli, "Kuande au rakari.
 tempuu na- uli ku- ande au ra- kari
very 3sE/GF-say 1sE/GF-eat REL 3pE/GF-dry_over_fire
 Kuande topekari." Karahadina
 ku- ande to-pe- kari ka- ra- hadi-na
3sE/GF-eat person-NR-dry_over_fire SUB-3pE/GF-hear -3sPO
 wotu iti, liu-liu langahe, hai nauli
 wotu iti liu=liu langa -he hai na- uli
voice that immediately afraid-3pA and 3sE/GF-say
 wutuna,
 wutu -na
elder_sibling-3sPO

and were drying some meat over the fire, the younger brother said, "I think I hear some noise in the distance," and he began to be afraid. His brother said, "It's nothing. I just hear birds." Not long after that, they heard a voice coming toward them saying, "I eat what is roasted. I eat those who roast." When they heard this voice, they were afraid, and the older brother said,

ketika mereka sedang memanggang daging, adiknya berkata, "Seperti ada suara yang saya dengar dari jauh," dan ia mulai ketakutan. Kakaknya berkata, "Tidak apa-apa, cuma suara burung yang saya dengar." Tidak lama sesudah itu, mereka mendengar suara yang semakin dekat berkata, "Saya makan yang dipanggang. Saya makan yang memanggang." Ketika mereka mendengar suara itu, mereka pun ketakutan, dan kakaknya berkata,

"Ane nodo agintami maturu hai
 ane nodo agi -nta -mi ma-turu hai
if like_that better_if-1pPO-3sCMP V- lie_down and
 membalungku." Kaindona mpuumi
 meN-balungku ka- indo -na mpuu-mi
V- wrap_up SUB-there -3sPO very -3sCMP
 maturumohe hai membalungku, agayana wotu au
 ma-turu -mo -he hai meN-balungku agayana wotu au
V- lie_down-CMP-3pA and V- wrap_up but voice REL
 rahadi inona kahungku-hungkuari, hai
 ra- hadi inona ka-RED-hungku-a -ri hai
3pE/GF-hear earlier NR-INS-near -NR-CTR and
 rahadimi nodo tauna molumao. Anti
 ra- hadi-mi nodo tauna mo-lumao anti
3pE/GF-hear -3sCMP like_that person V- walk because
 kalangana ide adina, napetandaka
 ka -langa -na ide adi -na na- petandaka
NR-afraid -3sPO this younger_sibling-3sPO 3sE/GF-try
 napeloga au nahadi inona, hai liu-liu
 na- peloga au na- hadi inona hai liu=liu
3sE/GF-peep REL 3sE/GF-hear earlier and immediately
 naita tauna au mahile hai mowelua, mongihi
 na- ita tauna au ma-hile hai mo-welua mo-ngihi
3sE/GF-see person REL V- big and V- hair V- teeth
 haogu-ogu monontohi baunda
 haN-RED-ogu mo-nontohi bau -nda
one-PL- CLSF V- move_toward meat-3pPO

"We'd better lie down and cover ourselves up." So they lay down and covered themselves up, but the voice they had heard kept getting closer, and they heard the sound of footsteps. Because he was afraid, the younger brother tried to peek out to see what they had heard, and immediately he saw a hairy giant with only a few teeth heading toward the meat

"Kalau begini, sebaiknya kita berbaring dan membungkus diri kita dengan selimut." Maka mereka pun berbaring membungkus diri dengan selimut, namun suara yang mereka dengar semakin dekat, dan mereka mendengar langkah kaki orang yang berjalan. Karena adiknya takut, ia mencoba mengintip apa yang didengarnya tadi, dan ia melihat seorang raksasa berbulu yang mempunyai hanya beberapa gigi sedang berjalan ke arah daging

au tangana rakari i wongko api, hai ide
 au tanga -na ra- kari i wongko api hai ide
REL PROG -3sPO 3pE/GF-dry_over_fire GP top fire and this
 peami mololita, nauli, "Kuande au
 pea -mi mo-lolita na- uli ku- ande au
just -3sCMP V- story 3sE/GF-say 1sE/GF-eat REL
 rakari. Kuande topekari."
 ra- kari ku- ande to- pe-kari
3pE/GF-dry_over_fire 1sE/GF-eat person-NR-dry_over_fire
 Hangko indo au rauli topeande ide
 hangko indo au ra- uli to- pe-ande ide
from there REL 3pE/GF-say person-NR-eat this
 mepongkami moande baunda au rakari.
 me-ponka-mi mo-ande bau -nda au ra- kari
V- begin -3sCMP V- eat meat-3pPO REL 3pE/GF-dry_over_fire
 Langa mpuumohe tontaliadi
 langa mpuu-mo -he to- ntali -adi
afraid very-CMP -3pA person-older_sibling-younger_sibling
 ide. Nauli wutuna, "Kupetandaka
 ide na- uli wutu -na ku- petandaka
this 3sE/GF-say elder_sibling-3sPO 1sE/GF-try
 hampai ide hintonggo seta, mole
 hampai ide hintonggo seta mole
first this protective_potion demon maybe
 pemosoto pae." Kanaalana mpuumi
 pemoso-to pae ka- na- ala -na mpuu-mi
powerful -EMP Q SUB-3sE/GF-take-3sPO very -3sCMP
 pakuli iti,
 pakuli iti
medicine that

that was being dried over the
 fire, saying, "I eat what is
 roasted. I eat those who roast."
 After that the giant began to eat
 the meat that was being dried
 over the fire. The two brothers
 were terrified. The older
 brother said, "I want to try this
 demon protection potion. Who
 knows? It might work." Then he
 took some of the potion

yang sedang mereka panggang
 di atas api sambil berkata, "Saya
 makan yang dipanggang. Saya
 makan yang memanggang."
 Setelah itu raksasa itu mulai
 memakan daging yang sedang
 dipanggang. Kakak beradik ini
 sangat ketakutan. Kakaknya
 berkata, "Saya coba dahulu obat
 anti setan ini, siapa tahu mujarab."
 Maka diambilnya obat itu

nakangai hai nahoparaka bona
 na- kangai hai na- hoparaka bona
3sE/GF-chew and 3sE/GF-spit in_order_to
 naenga topeande iti. Bara mpuu
 na- enga to- pe -ande iti bara mpuu
3sE/GF-smell_a_bad_smell person-NR-eat that NEG very
 mahae hangko indo, padumi topeande iti
 ma-hae hangko indo padu -mi to- pe -ande iti
V- long_time_from there leave -3sCMP person-NR-eat that
 hahapui moenga hintonggona, hai
 hahapui mo-enga hintonggo -na hai
sneeze V- smell_a_bad_smell protective_potion-3sPO and
 barapohe leta hawe mabaa. Hangko indo,
 bara -po -he leta hawe ma-baa hangko indo
NEG -INC-3pA sleep arrive V- daytime from there
 nauli wutuna, "Agintami
 na- uli wutu -na agi -nta -mi
3sE/GF-say elder_sibling-3sPO better_if-1piPO-3sCMP
 mangkadipura ide-ide bona himba mabaa,
 maN-kadipura ide=ide bona himba ma-baa
V- arrange now in_order_to after V- daytime
 meangkamoke mesule i boea bona dati
 me-angka-mo -ke me-sule i boea bona dati
V- leave -CMP-1piA V- return GP village in_order_to lest
 mbulike nalambi topeande hai
 mbuli-ke na- lambi to- pe -ande hai
again -1piA 3sE/GF-meet person-NR-eat and
 napakarugike."
 na- paka- rugi -ke
3sE/GF-CAUSa-accident-1piA

and chewed it and then spat it out so that the giant would smell it. Not long after that the giant left sneezing, because he had smelled the potion. But that night, the two brothers could not sleep. Then the older brother said, "It would be good if we got our things ready now, so that as soon as it's daylight, we can return to our village, so that we don't meet up with that giant again and get killed."

lalu dikunyah supaya tercium raksasa itu. Tidak lama kemudian, raksasa itu pergi sambil bersin karena dia mencium obat itu, namun kakak beradik ini tidak dapat tidur hingga pagi. Kemudian kakaknya berkata, "Lebih baik kita berkemas sekarang supaya bila hari sudah pagi, kita dapat pulang ke kampung, agar kita tidak ditemukan dan dibunuh oleh raksasa."

Mangkadipura mpuumohe tauna ide hai himba mabaa
 maN-kadipura mpuu-mo -he tauna ide hai himba ma-baa
V- arrange very- CMP-3pA person this and after V- daytime
 melingkamohe. Moanti worihe bau au
 me-lingka-mo -he mo-anti wori-he bau au
V- walk -CMP-3pA V- bring also -3pA meat REL
 rakari sukana rabuku raanti
 ra- kari suka -na ra- buku ra- anti
3pE/GF-dry_over_fire amount-3sPO 3pE/GF-able 3pE/GF-bring
 ralemba. I tanga rara nauli adina,
 ra- lemba i tanga rara na- uli adi -na
3pE/GF-carry GP middle road 3sE/GF-say younger_sibling-3sPO
 "Mengkarooke hampai, mole bara pae mai kana
 me-ngkaroo-ke hampai mole bara pae mai kana
V- rest -1pIA first maybe NEG Q come about
 kuanti purukangku." Kaindondami mengkaroo
 ku- anti puruka-ngku ka- indo -nda -mi me-ngkaroo
3sE/GF-bring pants -1sPO SUB-there -3pPO-3sCMP V- rest
 mpuumohe, hai liu-liu napeita antiana.
 mpuu-mo -he hai liu=liu na- pe- ita anti -a -na
very -CMP-3pA and immediately 3sE/GF-TZR-see PO bring-NR-3s
 Naitami kadanapi ara iti purukana,
 na- ita-mi kada -na -pi ara iti puruka-na
3sE/GF-see-3sCMP NEG -3sPO-3sINC EXS that pants -3sPO
 liu-liu nauli,
 liu=liu na- uli
immediately 3sE/GF-say

Then they got everything ready and at dawn they left. They also brought with them all the dried meat that they could carry.

While they were on their way, the younger brother said, "Let's stop here, because I think I may have forgotten my pants." So they stopped, and the younger brother checked his bag. When he saw that his pants were not there, he said,

Jadi mereka pun berkemas dan ketika hari sudah pagi mereka pun berangkat. Mereka juga membawa daging yang dipanggang sebanyak yang dapat dipikul. Di tengah perjalanan adiknya berkata, "Kita berhenti dulu, sebab mungkin celanaku tertinggal." Mereka pun berhenti dan adiknya segera memeriksa bungkusannya. Setelah ia melihat bahwa celananya tidak ada, ia langsung berkata,

"Mesulemoke hampai lao mampeita purukangku.
 me-sule -mo -ke hampai lao maN-pe-ita puruka-ngku
V- return-CMP-1piA first go V- TZR- see pants -1sPO
 Langana i ranganku ane bara ara ide purukangku."
 langa-na i ranga-ngku ane bara ara ide puruka-ngku
afraid-3sPO GP friend -1sPO if NEG EXS this pants -1sPO
 Mehana wutuna, "Ineemi lao
 me-hana wutu -na inee-mi lao
V- answer elder_sibling-3sPO don't-3sCMP go
 tahule. Napakarugike pae
 ta- hule na- paka- rugi -ke pae
1piE/GF-repeat 3sE/GF-CAUSa-accident-1piA Q
 topeande. Tapoapamai iti puruka."
 to- pe-ande ta- po- apamai iti puruka
person-NR-eat 1piE/GF-CAUS-let_alone that pants
 Mehana adina, "Bara, langana i
 me-hana adi -na bara langa-na i
V- answer younger_sibling-3sPO NEG afraid-1sA GP
 towawinengku." Napeulai mpuumi
 towawine-ngku na- pe- ula -i mpuu-mi
female -1sPO 3sE/GF-TZR-follow-LOC very -3sCMP
 wutuna au nauli adina,
 wutu -na au na- uli adi -na
elder_sibling-3sPO REL 3sE/GF-say younger_sibling-3sPO
 hai liu-liumohe meangka. Bara mahae hangko
 hai liu=liu -mo -he me-angka bara ma-hae hangko
and immediately-CMP-3pA V- leave NEG V- long_time from
 indo hawemohe i bambarunda,
 indo hawe-mo -he i bambaru-nda
there arrive-CMP-3pA GP shelter -3pPO

"Let's go back and get my pants,
 because I'm afraid to return to
 my wife if I don't have my pants."
 The older brother responded,
 "We'd better not go back be-
 cause we may be killed by the
 giant. Let's just leave your pants
 behind." The younger brother
 answered, "No, I'm afraid of my
 wife." So the older brother
 agreed with his younger
 brother, and they set off imme-
 diately. Not long after that, they
 arrived at their shelter,

"Kita kembali dulu mencari
 celanaku sebab saya takut pada
 isteriku bila celanaku tidak ada."
 Jawab kakaknya, "Kita tak usah
 kembali mengambilnya, sebab
 mungkin nanti kita dibunuh
 oleh raksasa. Biar saja celanamu
 itu di sana." Jawab adiknya,
 "Tidak, saya takut kepada
 iteriku." Akhirnya kakaknya pun
 menyetujui apa yang dikatakan
 adiknya, dan mereka langsung
 berangkat. Tak lama kemudian
 tibalah mereka di pondok tadi,

agayana ralambi-lambi barapi ara iti purukana.
 agayana ra- lambi=lambi bara -pi ara iti puruka-na
but 3pE/GF- discover NEG -3sINC EXS that pants -3sPO

Nauli pearai wutuna, "Hangko kuuli
 na- uli pea-rai wutu -na hangko ku- uli
3sE/GF-say just-first elder_sibling-3sPO just 1sE/GF-say

ineemoke mai. Ngkena-ngkena ide purukamu
 inee -mo -ke mai RED-ngkena ide puruka-mu
don't-CMP-1piA come ? -fail this pants -2sPO

baratopi ara." Anti hawe,
 bara -to -pi ara anti hawe
NEG -just -3sINC EXS because arrive

kamarimaundami mohambengimohe
 ka- ma-rimau -nda -mi mo-haN-wengi-mo -he
SUB-V- late_afternoon-3pPO-3sCMP V- one -night -CMP-3pA

i paidanda iti. Tangana wutuna
 i pa -ida -nda iti tanga -na wutu -na
GP NR-live -3pPO that PROG -3sPO elder_sibling-3sPO

mohume-hume mokarumpui adina, unga
 mo-hume=hume mo-ka -rumpu-i adi -na unga
V- mutter V- NR-mad -LOC younger_sibling-3sPO suddenly

pea mbuli rahadi wotu topeande monontohi
 pea mbuli ra- hadi wotu to- pe -ande mo-nontohi
just again 3pE/GF-hear voice person-NR-eat V- move_toward

bambarunda, hai nauli, "Kuande au
 bambaru-nda hai na- uli ku- ande au
shelter -3pPO and 3sE/GF-say 1sE/GF-eat REL

rakari.

ra- kari
3pE/GF-dry_over_fire

but they found that the pants were no longer there. The older brother said, "I told you that we shouldn't come back here. And now look, your pants aren't here." Since it was already almost dark when they arrived, they spent the night there. As the older brother was muttering in anger at his younger brother, they suddenly heard the voice of the giant coming toward their shelter, saying, "I eat what is roasted.

tetapi ternyata celana itu tidak ada lagi. Kata kakaknya, "Sudah kukatakan tidak usah kita kembali. Toh, celanamu juga tidak ada lagi." Karena sudah agak gelap pada waktu mereka tiba, mereka pun bermalam di tempat itu. Sementara kakaknya bersungut-sungut dan memarahi adiknya, tiba-tiba mereka mendengar suara raksasa menuju pondok sambil berkata, "Saya makan yang dipanggang.

Kuande	topekari. "		Langa ntepuumi	
ku- ande	to- pe- kari		langa ntepuu-mi	
<i>1sE/GF-eat</i>	<i>person-NR-dry_over_fire</i>		<i>afraid very</i>	<i>-3sCMP</i>
adina	hai liu-liu		membalungku.	
adi	-na hai liu=liu		meN-balungku	
<i>younger_sibling-3sPO</i>	<i>and immediately</i>		<i>V- wrap_up</i>	
Napenaha	mbulimi	wutuna	pakuli	
na- penaha	mbuli-mi	wutu	-na pakuli	
<i>3sE/GF-reach_for</i>	<i>again -3sCMP</i>	<i>elder_sibling-3sPO</i>	<i>medicine</i>	
hintonggo	seta i kosikana,		agayana	
hintonggo	seta i kosika-na		agayana	
<i>protective_potion</i>	<i>demon GP</i>	<i>pocket -3sPO</i>	<i>but</i>	
hambinti	pearai. Liu-liu		nakangai,	
haN-binti	pea-rai liu=liu		na- kangai	
<i>one -CLSF_(tiny_bit)</i>	<i>just-first immediately</i>		<i>3sE/GF-chew</i>	
hai nahoparaka	i lindona	topeande	au	
hai na- hoparaka	i lindo-na	to- pe-ande	au	
<i>and 3sE/GF-spit</i>	<i>GP face -3sPO</i>	<i>person-NR-eat</i>	<i>REL</i>	
tangana	maande bau rakari.		Bara mpuu	
tanga -na	ma-ande bau ra- kari		bara mpuu	
<i>PROG -3sPO V- eat</i>	<i>meat 3pE/GF-dry_over_fire</i>		<i>NEG very</i>	
bila-bila, padumi	topeande iti	hai		
bila=bila padu -mi	to- pe -ande iti	hai		
<i>suddenly leave -3sCMP</i>	<i>person-NR-eat</i>	<i>that and</i>		
monganga-nganga, mepongka	indo barapohe	leta.		
mo-RED-nganga	me-pongka	indo bara -po -he	leta	
<i>V- REP-mouth</i>	<i>V- begin</i>	<i>there</i>	<i>NEG -INC-3pA sleep</i>	

I eat those who roast." The younger brother was very frightened and quickly covered himself up. The older brother reached for the demon protection potion in his pocket but only a tiny bit remained. He immediately chewed it and spat it at the face of the giant who was eating the meat that they had dried. The giant immediately fled screaming, but they could not sleep after that.

Saya makan yang memanggang." Adiknya sangat ketakutan dan langsung membungkus diri dengan selimut. Kakaknya meraba kembali obat setan yang ada di dalam kantongnya, tetapi tinggal sedikit saja. Ia langsung mengunyah lalu menyemburkannya ke muka raksasa yang sedang makan daging yang mereka panggang. Maka raksasa itu segera lari sambil menjerit-jerit, tetapi mereka tidak dapat tidur lagi.

Himba mewingkaha, liu-liuhe mangkadipura hai padu.
 himba me-wingkaha liu=liu -he maN-kadipura hai padu
after V- sunrise immediately-3pA V- arrange and leave

Nauli wutuna, "Agintami
 na- uli wutu -na agi -nta -mi
3sE/GF-say elder_sibling-3sPO better_if-1piPO-3sCMP

mobube, asala polo paduke hangko i paida
 mo-bube asala polo padu -ke hangko i pa -ida
V- torch provided_that quickly leave -1piA from GP NR-live

ide, lawi langana napesulei
 ide lawi langa -na na- pe- sule -i
this because afraid -1sA 3sE/GF-TZR-return-LOC

topeande." Bara mahae hangko i polumaonda,
 to- pe-ande bara ma-hae hangko i po-lumao-nda
person-NR-eat NEG V- long_time from GP NR-walk -3pPO

hawemohe i pambolia antianda au
 hawe-mo -he i paN-woli -a anti -a -nda au
arrive-CMP-3pA GP NR- put_away-NRl bring-NR-3pPO REL

rawoli imaindi. Agayana tingkara mpuu lalunda,
 ra- woli imaindi agayana tingkara mpuu lalu -nda
3pE/GF-put_away yesterday but surprised very heart-3pPO

lawi ope-ope antianda barapi ara. Nauli
 lawi ope=ope anti -a -nda bara-pi ara na- uli
because all bring-NR-3pPO NEG -3sINC EXS 3sE/GF-say

pearai wutuna, "Ineemi paka ido
 pea-rai wutu -na inee-mi paka ido
just-first elder_sibling-3sPO don't-3sCMP kind that

tapekiri,
 ta- pekiri
1piE/GF-think

At dawn they made preparations and left. The older brother said, "We'd better use torches so that we can quickly leave this place because I'm afraid the giant will return." They hadn't been walking long when they arrived at the place where they had stored their things the day before. However, they were surprised to find that all their things were gone. The older brother said, "Let's not worry about it.

Setelah subuh, mereka berkemas dan segera berangkat. Kakaknya berkata, "Lebih baik kita memakai obor supaya kita dapat cepat meninggalkan tempat ini, sebab saya takut raksasa itu akan kembali." Tidak lama mereka berjalan, lalu mereka tiba kembali di tempat mereka menyimpan barang kemarin. Tetapi mereka terkejut, sebab semua bawaan mereka sudah tidak ada. Kata kakaknya, "Tidak usah kita pikirkan itu.

meangkamoke holiga, bona datike
 me-angka-mo -ke holiga bona dati-ke
V- leave -CMP-1pIA quickly in_order_to lest -1pIA

nalambi topeande.” Peangkanda mpuumi
 na- lambi to- pe -ande pe -angka-nda mpuu-mi
3sE/GF-obtain person-NR-eat NR-leave -3pPO very -3sCMP

tontaliadi ide, agayana bara
 to- ntali -adi ide agayana bara
person-older_sibling-younger_sibling this but NEG

manihe limba bulu haogu, rahadimi wotu
 mani -he limba bulu haN-ogu ra- hadi-mi wotu
still -3pA move mountain one -CLSF 3pE/GF-hear -3sCMP voice

topeande manguli, ”Pegiana!, Pegiana!”
 to- pe-ande maN-uli pegia-na pegia-na
person-NR-eat V- say wait -1sA wait -1sA

Karahadina wotu ide liu-liuhe melangka.
 ka- ra- hadi-na wotu ide liu=liu -he me-langka
SUB-3pE/GF-hear -3sPO voice this immediately-3pA V- run

Hai topeande iti kalalaoa hungku irihira.
 hai to- pe-ande iti kalalaoa hungku ir-ihira
and person-NR-eat that increasingly near to-3pPRO

Anti kamagasinda wori melangka, lembamohe i
 anti ka- ma-gasi -nda wori me-langka lembamo-he i
because SUB-V- quick-3pPO also V- run carry -CMP-3pA GP

wuntu boea,
 wuntu boea
edge village

It's best if we leave quickly before the giant gets us.” The two brothers left, but before they had crossed the mountain, they heard the voice of the giant saying, ”Wait for me! Wait for me!” When they heard the voice, they immediately began running, but the giant gradually began to catch up with them. But because they ran fast, they arrived at the edge of the village

Lebih baik kita cepat berangkat agar tidak ditemukan oleh raksasa.” Kakak beradik ini pun berangkat, tetapi sebelum melewati gunung, mereka mendengar suara raksasa berkata, ”Tunggu saya! Tunggu saya!” Setelah mereka mendengar suara itu, mereka langsung berlari. Dan semakin lama raksasa itu semakin dekat dengan mereka. Tetapi karena cepatnya mereka berlari, maka tibalah mereka di ujung kampung

hai kasaliu rapelaehē tauna au ara i lalu
 hai kasaliu ra- pelae -he tauna au ara i lalu
and immediately 3pE/GF-save -3pA person REL EXS GP in
 boea. Hangko indo mesulemi topeande iti
 boea hangko indo me-sule -mi to- pe-ande iti
village from there V- return -3sCMP person-NR-eat that
 i lalu pandulu.
 i lalu pandulu
GP in forest

and were immediately helped by
 the people in the village. Then
 the giant returned to the forest.

dan mereka langsung ditolong
 oleh orang yang ada di kampung.
 Setelah itu, raksasa pun kembali
 ke hutan.

BAHASA PADOE

Bahasa Padoe dipakai oleh sekitar 8.000 penutur di Sulawesi Selatan dan Sulawesi Tengah. Daerah asli suku Padoe terletak di Kecamatan Nuha dan Kecamatan Malili, Kabupaten Luwu, Sulawesi Selatan, tetapi sejak tahun 50-an penutur bahasa Padoe juga terdapat di Kecamatan Mangkutana, Kabupaten Luwu, dan di Kecamatan Mori Atas dan Kecamatan Pamona Utara, Kabupaten Poso, Sulawesi Tengah.

Bahasa Padoe sering disebut bahasa Mori Selatan dan mempunyai kemiripan dengan bahasa Mori Bawah dan bahasa Mori Atas. Bahasa Padoe mempunyai sistem pronomina yang sangat rumit dengan adanya delapan jenis penanda persona. Jenis penanda persona yang dipakai berinteraksi dengan sistem morfologi verba untuk menentukan apakah modus verba tidak tertanda, irrealis atau realis. Pemilihan penanda persona juga menandai unsur klausa tertentu sebagai unsur yang ditekankan.

PADOE

The Padoe language is spoken by approximately 8,000 people in South and Central Sulawesi. The original Padoe homeland lies in Nuha and Malili subdistricts of Luwu district in South Sulawesi, but since the 1950's there have been Padoe-speaking communities also in Mangkutana subdistrict of Luwu district as well as Mori Atas and Pamona Utara subdistricts of Poso district in Central Sulawesi.

Padoe, often referred to as South Mori, is quite similar to the Lower Mori and Upper Mori languages and their respective dialects. It has a very complicated pronominal marking system with eight sets of person-markers, the choice of which (together with appropriate verb morphology) marks the predicate of a clause for unmarked, irrealis, or realis mood as well as marking certain constituents for emphasis.

KALAMBORO KAA ELU-ELU
RAKSASA DAN ANAK YATIM PIATU
The Giant and the Orphan

Ada banyak cerita mengenai raksasa pemakan manusia dan anak yatim piatu. Raksasa dianggap bodoh dan anak yatim piatu dapat mengakalnya, walaupun jauh lebih kecil. Cerita rakyat ini dikisahkan oleh Latupu Sinampu dan direkam pada tanggal 2 Juni, 1989 di Taliwan, Kecamatan Mori Atas, Sulawesi Tengah. Analisis linguistis dilakukan oleh Paula Vuorinen.

This is one of many common stories with man-eating giants and, consequently, orphans. Giants are stupid, and the orphans outwit them though much smaller in size. This folk tale was told by Latupu Sinampu and recorded on cassette on June 2, 1989 in Taliwan, Kecamatan Mori Atas, Central Sulawesi. The linguistic analysis was done by Paula Vuorinen.

Niio aaso kalamboro langkai ngako, ngisino menggena
 niio aaso kalamboro langkai ngako ngisi-no me- nggena
EXS one giant big very tooth-3sPO Vse-same

bingku. Io kalamboro sie mongгаа io mia. Gaagi orao
 bingku io kalamboro sie moN-kaa io mia gaagi orao
hoe ART giant that Vse-eat ART person thus many

mia elu-elu, akono nokaango io umano,
 mia elu-elu ako -no no- kaa-ngo io uma -no
person orphan because-3sPO 3sS-eat -3sO ART father-3sPO

ooto kano gagi elu-elu. Epi-epie
 ooto ka -no gaagi elu-elu RED-epie
that_is so_that-3sS become orphan INS -long

moturi'iroto ai elu-elu ai tonete meronga aaso
 mo-turi-iro -to ai elu-elu ai tonete me- ronga aaso
Vse- sleep-3pR-CMP PI orphan GP attic Vse- together one

io umano kalamboro, ai Langgai neeno.
 io uma -no kalamboro ai Langgai nee -no
ART father-3sPO giant PI Langgai name-3sPO

Once upon a time there was a huge giant whose teeth were like hoes. This giant ate people. Thus a lot of people became orphans, because their fathers were eaten by the giant; that's why they had become orphans. For a long time an orphan slept in the attic together with a father giant whose name was Langgai.

Pada dahulu kala ada satu raksasa besar sekali, giginya seperti cangkul. Raksasa itu suka memakan orang, sehingga banyak orang yang menjadi yatim piatu karena ayahnya dimakan raksasa. Itulah sebabnya mereka menjadi yatim piatu. Sudah lama ada seorang anak yatim piatu tidur di loteng bersama seorang raksasa yang bernama Langgai.

Ai Langgai la'a, notena'o io somborino, motae
 ai Langgai la'a no-tena-'o io sombori-no mo-tae
PI Langgai yon 3sS-order-3sO ART spouse -3sPO Vse-say
 kano bisi'o ai elu-elu, kano tedonta.
 ka -no bisi'o ai elu-elu ka -no te-donta
so_that-3sS push-3sO PI orphan so_that-3sS NVOL-fall
 Masano epie wongi noto'orio ai elu-elu; motae
 masa -no epie wongi no-to'ori-o ai elu-elu mo-tae
after -3sPO long night 3sS-know -3sO PI orphan Vse-say
 minggi binisi umono, kano tedonta, kano
 minggi -in- bisi umono ka -no te-donta ka -no
want PASS-push 3sPRO so_that-3sS NVOL-fall so_that-3sS
 sinampa, kano kaango kalamboro sie. Lano
 -in- sampa ka -no kaa-ngo kalamboro sie la -no
PASS-butcher so_that-3sS eat -3sO giant that NEG-3sS
 la'a helindee, nobisi'o ai elu-elu anano kalamboro
 la'a helindee no-bisi-'o ai elu-elu ana -no kalamboro
yon that_way 3sS-push-3sO PI orphan child-3sPO giant
 sie tedonta. Nosampa'o io ineno, kano
 sie te-donta no-sampa-'o io ine -no ka -no
that NVOL-fall 3sS-butcher -3sO ART mother-3sPO so_that-3sS
 nahuo. Masano umbeda meene, oto mewangu
 nahu-o masa -no umbeda meene o -to me-wangu
cook -3sO after -3sPO close daytime 3sI-CMP Vse-wake_up
 io ineno kalamboro sie,
 io ine -no kalamboro sie
ART mother-3sPO giant that

The wife of Langgai told him to push the orphan so that he would fall. Late at night the orphan found out that he would be pushed so that he would fall and be butchered and eaten by the giant. Not long after that the orphan pushed the giant's child, so he fell down. He was butchered by his mother in order to be cooked. When it was almost morning, the mother giant woke up to cook until the food was well done,

Isteri si Langgai itu menyuruh Langgai untuk mendorong si yatim piatu itu, supaya dia terjatuh. Setelah larut malam si yatim piatu tahu bahwa dia mau didorong, agar terjatuh dan dipotong lalu dimakan oleh raksasa itu. Tidak lama kemudian, si yatim piatu mendorong anak raksasa itu sampai terjatuh. Dia dipotong ibunya untuk dimasak. Ketika hampir pagi, ibu raksasa itu bangun untuk memasak daging sampai sudah matang,

kano ponahu hawe mosole, kano
ka -no poN-nahu hawe mo- sole ka -no
so_that-3sS Vae -cook until Vse- soft so_that-3sS

peboi'o ai Langgai, kano pine'i
pe- boi -'o ai Langgai ka -no pe- ine'i
CAUS-invite-3sO PI Langgai so_that-3sS Vae-come_down

monggaa. Dalu-daluno io ineno kalamboro sie
moN-kaa RED-dalu-no io ine -no kalamboro sie
Vse -eat DIM-song-3sPO ART mother-3sPO giant that

nopotae helinie: "Langgai, Langgai, pewanguto
no- po- tae helinie Langgai Langgai pe- wangu -to
3sS-Vae-say this_way Langgai Langgai Vae-wake_up-CMP

pongaa, kito leko i lere." Sumangki elu-elu:
poN-kaa kito leko ai lere -um- sangki elu-elu
Vae- eat 1pI go GP garden TRdf-answer orphan

"Indopo, indopo, ari molura mondo
indo-po indo-po ari mo-lura mo-ndo
don't-INC don't-INC first Vse- weary Vse- make_effort

bisi elu-elu." Umari sie monggaa'iroto, ai kalamboro
bisi elu-elu umari sie moN-kaa-iro-to ai kalamboro
push orphan finish that Vse -eat-3pR-CMP PI giant

sie, io ineno kaa io umano. Kaisa'a io
sie io ine -no kaa io uma -no kaisa'a io
that ART mother-3sPO and ART father-3sPO although ART

anaro kaa rokaango. Umari sie lumeko'iroto ai
ana -ro kaa ro- kaa-ngo umari sie -um- leko-iro-to ai
child-3pPO EMP 3pS-eat-3sO finish that TRdf-go -3pR-CMP GP

lere.
lere
garden

in order to be able call Langgai
to come down to eat. The song
of the mother giant went like
this: "Langgai, Langgai, wake up
to eat, we'll go to the garden."
The orphan answered: "Not yet,
please. I'm weary because I
worked hard pushing the or-
phan down." After that, the
mother and father giant ate. But
it was their own child they ate.
After that, they left for the
garden.

agar dia dapat memanggil si
Langgai untuk turun makan.
Ibu raksasa bernyanyi, lagunya
sebagai berikut: "Langgai,
Langgai, bangunlah makan, lalu
kita pergi ke kebun." Jawab
yatim piatu: "Jangan dulu, saya
lelah karena bersusah payah
mendorong anak yatim piatu
itu." Setelah itu, ibu dan bapak
raksasa itu makan. Padahal anak
mereka sendiri yang mereka
makan. Sesudah itu mereka
pergi ke kebun.

Hawero ai lere lo'iroto kondalu-ndalu mbo'u io
 hawe-ro ai lere lo'iro-to ko- N- RED- N- dalu mbo'u io
come -3pPO GP garden 3pI -CMP REP-LG-CONT-LG-song again ART

kalamboro sie, nopotae helinie: "Langgai, Langgai,
 kalamboro sie no- po- tae helinie Langgai Langgai
giant that 3sS-Vae-say this_way Langgai Langgai

moro anando kaa, mopa'e-pa'e reano."
 moro ana -ndo kaa mo-RED-pa'e rea -no
perhaps child-1piPO EMP Vse-INS -bitter blood-3sPO

Mangingi'iroto, mekule'iroto mbo'u ai raha.
 ma-ninggi-iro -to me-kule -'iro -to mbo'u ai raha
Vse-bored -3pR-CMP Vse-return-3pR-CMP again GP house

Hawe ai raha, molao'oto elu-elu. Polaono ai
 hawe ai raha mo-lao-o -to elu-elu po-lao-no ai
come GP house Vse-flee-3sR-CMP orphan Vae-flee-3sPO PI

elu-elu, rolulu'o. Nopeta'alaakeo ai elu-elu
 elu-elu ro- lulu -'o no- pe- ta'ala-akeo ai elu-elu
orphan 3pS-chase-3sO 3sS-Vae-take -3sIO PI orphan

po'asi. Masano minggi humawe'iro elu-elu,
 po'asi masa-no minggi -um- hawe-iro elu-elu
lice_comb after -3sPO want TRdf-get -3pR orphan

nopetandaakeo po'asi gagi wala.
 no- pe- tanda-akeo po'asi gaagi wala
3sS-Vae-stick -3sIO lice_comb become fence

Tepo'ia'iroto io kalamboro sie serio.
 te- po- ia -iro -to io kalamboro sie serio
NVOL-Vae-stay-3pR-CMP ART giant that there

When they got to the garden, the giant sang again like this: "Langgai, Langgai, perhaps it was our own child; his blood tasted very bitter." When they got bored, they returned home again. When they got home, the orphan had already fled. Since he had fled, they chased him. The orphan took a lice comb with him. When they were about to catch the orphan, he stuck the lice comb in the ground, and it became a fence. The giants had to stop there.

Setelah mereka tiba di kebun, raksasa itu menyanyi lagi begini: "Langgai, Langgai, mungkin anak kitalah yang kita makan, sebab pahit sekali darahnya." Setelah mereka bosan, mereka pulang lagi ke rumah. Ketika mereka tiba di rumah, ternyata anak yatim piatu itu sudah lari. Karena anak itu lari, maka mereka mengejanya. Si yatim piatu sempat mengambil sisir kutu. Ketika mereka hampir menangkap si yatim piatu, dia menancapkan sisir kutu itu di tanah, dan sisir itu menjadi pagar. Terpaksa raksasa itu tinggal di situ.

Umari sie robetaho wala, karo'amba
 umari sie ro- beta -ho wala karo'amba
finish that 3pS-demolish-3sO fence after_that
 lumulu'o elu-elu. Lano la'a helindee,
 -um- lulu -'o elu-elu la -no la'a helindee
TRdf-chase-3sO orphan NEG-3sS yon that_way
 mewuni'oto ai elu-elu ai bokano wute.
 me-wuni-o -to ai elu-elu ai boka -no wute
Vse-hide -3sR-CMP PI orphan GP crevice-3sPO ground
 Andoro huru mbo'u sumue'o. Menggenato osie
 aando -ro huuru mbo'u -um- sue-'o me-nggena-to osie
no_more-3pS ever again TRdf-see -3sO VR-same -CMP that
 io uma-umanano ai kalamboro kaa ai elu-elu. Umarito.
 io RED-umana-no ai kalamboro kaa ai elu-elu umari-to
ART ?- story -3sPO PI giant and PI orphan finish -CMP

Then they demolished the fence
 and kept chasing the orphan.
 After that the orphan hid in a
 crevice. They never saw him any
 more. That is the story about
 the giant and the orphan. The
 end.

Sesudah itu mereka
 membongkar pagar itu,
 kemudian kembali mengejar si
 yatim piatu. Si yatim piatu
 kemudian bersembunyi di
 belahan tanah. Mereka tidak
 pernah melihatnya lagi.
 Begitulah cerita si raksasa dan
 si yatim piatu. Selesai.

Ana ko'oruo ai Latulambi, ko'otolu ai Siisi, ko'opaa ai
 ana ko- oruo ai Latulambi ko- otolu ai Siisi ko- opaa ai
child ORD-two PI Latulambi ORD-three PI Siisi ORD-four PI

Bongkasi, ko'olimo ai Buranga Besi, ko'onoo ai Waiwai,
 Bongkasi ko- olimo ai Buranga Besi ko- onoo ai Waiwai
Bongkasi ORD-five PI Buranga Besi ORD-six PI Waiwai

ko'opitu ai Wembaine. Gaagi romehawe sie mpetii
 ko- opitu ai Wembaine gaagi ro- meN-hawe sie mpe-tii
ORD-seven PI Wembaine thus 3pS-PL- come that Vpl -descend

ai wawono wasu langkai, ai Tambewasu neeno. Io wasu
 ai wawo-no wasu langkai ai Tambewasu nee -no io wasu
GP top -3sPO stone big PI Tambewasu name-3sPO ART stone

sie umbeda ai inie Kawata, ai olono tamungku
 sie umbeda ai inie Kawata ai olo -no tamungku
that close GP village Kawata GP between-3sPO mountain

Wawo'une. Io pesala'aro mia sie romehawe io
 Wawo'une io pe-sala-'a -ro mia sie ro- meN-hawe io
Wawo'une ART NR-road-NR-3pPO person that 3pS-PL- come ART

ise bangka. Io bangka menggoti me'eka ai langi,
 ise bangka io bangka me- nggoti me-eka ai langi
ladder boat ART boat Vse-stand Vse-go_up GP sky

pinasu leheato rompesala mpetii. Gaagi
 -in- pasu lehea -to ro- mpe-sala mpe-tii gaagi
PASS-ladder yonder-CMP 3pS-VPL-road Vpl -descend thus

io pesomburo henu mosule-sule me'eka ndi
 io pe-sombu -ro henu mo-RED-sule me-eka ndi
ART NR-connect-3pPO REL Vse- REP-come_and_go Vse- go_up to

The second child was Latulambi, the third Siisi, the fourth Bongkasi, the fifth Buranga Besi, the sixth Waiwai, and the seventh Wembaine. They descended onto a big stone called Tambewasu. The stone was located close to the village of Kawata, not far from Mount Wawo'une. The way they came was by using a boat as a ladder. The boat stood pointing to the sky and they came down using it as their ladder. They also had an intermediary who went back and forth between them and

Anak kedua ialah Latulambi, ketiga Siisi, keempat Bongkasi, kelima Buranga Besi, keenam Waiwai, dan ketujuh Wembaine. Mereka datang dan turun di atas batu besar yang bernama Tambewasu. Batu itu terletak dekat kampung Kawata, dekat gunung Wawo'une. Mereka datang dengan menggunakan perahu sebagai tangga. Perahu berdiri mengarah ke langit dan mereka memakainya sebagai tangga turun. Lalu mereka mempunyai seorang penghubung yang naik turun antara mereka dan

inero kaa umaro aaso irowai, neeno ai
 ine -ro kaa uma-ro aaso irowai nee -no ai
mother-3pPO and father-3pPO one woman name-3sPO PI
 Ndalowulu. Bano nio io paraluro, tinena ai
 Ndalowulu ba-no niio io paralu-ro -in- tena ai
Ndalowulu if-3sS EXS ART need -3pPO PASS-order PI
 Ndalowulu me'eka tepotowoakeo io inero kaa
 Ndalowulu me-eka tepo-towo-akeo io ine -ro kaa
Ndalowulu Vse-go_up REC-meet -3sIO ART mother-3pPO and
 umaro. Gaagi tempo sie romehawe roonga mpe'eka
 uma-ro gaagi tempo sie ro-meN-hawe roonga mpe-eka
father-3pPO thus time that 3pS-PL- come fast Vpl-go_up
 ai torukuno Wawo'une ai mpo'ia, karo
 ai torukuno Wawo'une ai mpo-ia ka -ro
GP hill Wawo'une GP Vpl -stay so_that-3pS
 peboi'o io mia mosu'o to io Padoe,
 pe-boi -'o io mia mo-su'o to io Padoe
CAUS-invite-3sO ART person Vse- old people ART Padoe
 karo mpompotoro tumia-tia'o sara
 ka -ro mpoN-potoro -um- RED-tia -'o sara
so_that-3pS Vpl- install TRdf-INS -divide-3sO manner
 mpelahumoa. Henu ko'aso io mia ai Kawata
 mpe-lahumoa henu ko- aaso io mia ai Kawata
Vpl -Lahumoa REL ORD-one ART person GP Kawata
 mentinena gagi sulia.
 meN - in- tena gaagi sulia
PL- PASS-order become high_priest

their mother and father, a woman called Ndalowulu. If they had a need, they ordered Ndalowulu to climb and meet with their mother and father. At the time they came, they quickly climbed Mount Wawo'une to dwell there. Then they called leaders of the Padoe together to be appointed and to have different offices of the Melahumoa religion distributed among them. The first was a man from Kawata and they appointed him to become high priest.

orang tua mereka, yaitu seorang wanita bernama Ndalowulu. Kalau mereka ada keperluan, mereka menyuruh Ndalowulu naik bertemu dengan ibu dan ayah mereka. Pada waktu mereka datang, mereka cepat naik ke gunung Wawo'une untuk tinggal di sana. Lalu mereka memanggil kepala-kepala adat suku Padoe supaya mereka dilantik dan dibagi-bagikan jabatan-jabatan agama Melahumoa. Yang pertama orang Kawata dan mereka menyuruh dia menjadi imam agung.

Io sulia sie ooto henu me'ue'o io Ue
 io sulia sie ooto henu me-ue -'o io ue
ART high_priest that that_is REL Vse-worship-3sO ART lord
 Lahumoa umbu i langi. Gaagi umono sie, io sulia
 Lahumoa umbu ai langi gaagi umono sie io sulia
Lahumoa from GP sky thus 3sPRO that ART high_priest
 gagi, kaa mbo'u nogagi sando, gagi kaa mbo'uno io
 gaagi kaa mbo'u no-gaagi sando gaagi kaa mbo'u-no io
become and also 3sS-become shaman become EMP also -3sPO ART
 sesewute. Ako sesewute sie umangga'o tiano
 sesewute ako sesewute sie -um- angga'o tia-no
rice_priest because rice_priest that TRdf-work -3sO for-3sPO
 io Ue Alemba kaa Ue Sumangambae io pelahumoa'a
 io ue Alemba kaa ue Sumangambae io pe -lahumoa'a
ART lord Alemba and lord Sumangambae ART NR-Lahumoa-NR
 bato pompaho pae. Io sando ooto meki'ue
 ba-to poN-paho pae io sando ooto me-ki-ue
if- IpiS Vae -plant rice ART shaman that_i+s Vse- ?- worship
 ai ndi onisu wawo wute. Io sulia meki'ue ai
 ai ndi onisu wawo wute io sulia me-ki-ue ai
GP to s pirit top ground ART high_priest Vse- ?-worship GP
 ndi umboro Ue Lahumoa. Gaagi ai Sumba'oleo, io
 ndi umboro ue Lahumoa gaagi ai Sumba'oleo io
to 3pPRO lord Lahumoa thus PI Sumba'oleo ART
 kaka, pinotoro gagi mokole ai Matano.
 kaka -in- potoro gaagi mokole ai Matano
older_sibling PASS-intall become local_king GP Matano

The high priest was the one who worshipped the Lord Lahumoa from the sky. Thus the high priest came to be, as did also the shaman and the priest of rice farming. The priest of rice farming performed the Melahumoa ritual for the Lord Alemba and the Lord Sumangambae when people planted rice. The shaman was the one to worship the earth spirits. The high priest worshipped Lord Lahumoa. Thus Sumba'oleo, the eldest child, was installed as king of Matano.

Imam agung adalah orang yang menyembah Tuhan Lahumoa yang berasal dari langit. Dengan demikian imam agung dijadikan, dukun dijadikan juga, dan dukun padi juga. Dukun padi melakukan upacara Melahumoa untuk Tuhan Alemba dan Tuhan Sumangambae pada saat orang mulai menanam padi. Dukun yang menyembah roh tanah. Imam agung menyembah Tuhan Lahumoa. Jadi Sumba'oleo, yang adalah anak sulung, dilantik menjadi raja di Matano.

Kano ninee Matano sie, nio matano uwoi ai
 ka -no -in- nee Matano sie niio mata-no uwoi ai
so_that-3sS PASS-name Matano that EXS eye -3sPO water GP

wiwi ntowa, towa Matano. Kano'amba ropowangu raha
 wiwi N- towa towa Matano kano'amba ro- poN-wangu raha
edge LG-lake lake Matano after_that 3pS-Vae -build house

henu amba-ambano ai horino opitu kaa metere
 henu RED-amba -no ai hori-no opitu kaa metere
REL INS-first -3sPO GP side-3sPO seven EMP meter

olono matano. Ooto kano nineengako
 olo -no mata-no ooto ka -no -in- nee- ngako
between-3sPO eye -3sPO that_is so_that-3sS PASS-name-3sIO

raha sie Rahampu'u, akono ambano mpowangu
 raha sie Rahampu'u ako -no amba -no mpo-wangu
house that Rahampu'u because-3sS first -3sPO VPL -build

raha lehea. Gaagi Matano pinogagi inie, inie
 raha lehea gaagi Matano -in- po- gaagi inie inie
house yonder thus Matano PASS-CAUS-become village village

po'iangano mokole. Hawe helinie-nie koonggo
 po-ia -nga-no mokole hawe helinie -RED koonggo
NR-stay-NR- 3sPO local_king until this_way-INS still_be

inie la'a. Gaagi angga'ano Wembaine, umono mia
 inie la'a gaagi angga-'a -no Wembaine umono mia
village yon thus work -NR-3sPO Wembaine 3sPRO person

puu mpelere.
 puu N- pe-lerere
worker LG-NR-garden

The place called Matano ['spring'] was called such because there was a spring of water on the shore of the lake, Lake Matano. After that they built the first house beside the spring; it was seven meters from the spring. The house was called Rahampu'u ['first house'], because that was the first time they built a house there. Thus Matano became a village, the village where the king lived. That village still exists until this day. As for Wembaine's job, she was a farmer.

Tempat itu disebut Matano ['mata air'] karena ada mata air di pinggir danau, yaitu Danau Matano. Kemudian mereka membangun rumah pertama di samping mata air itu. Rumah itu terletak tujuh meter dari mata air, dan dinamakan Rahampu'u ['rumah pertama'], karena itulah pertama kali mereka membangun rumah di sana. Kemudian Matano menjadi sebuah kampung; kampung di mana raja tinggal. Kampung itu masih ada sampai sekarang. Kalau Wembaine, pekerjaannya sebagai petani.

Ai Buranga Besi, umono mia puu mpolabu: io owu,
 ai Buranga Besi umono mia puu N- po -labu io owu
PI Buranga Besi 3sPRO person worker LG-NR-iron ART machete
 io ndamu kaa io kasai, saire. Ai Siisi, io angga'ano,
 io ndamu kaa io kasai saire ai Siisi io angga-'a -no
ART axe and ART spear sickle PI Siisi ART work -NR-3sPO
 umonoto henu umaturuo io petea'a bano
 umono-to henu -um- aturu -o io pe -tea -'a ba-no
3sPRO -CMP REL TRdf -arrange-3sO ART NR-fight-NR if-3sS
 nio mia minggu mponga'e. Gaagi pihe nope'eka
 niio mia minggu mpo-nga'e gaagi pihe no- pe-eka
EXS person want Vpl -war thus once 3sS-Vae-go_up
 melere ai Wembaine ai Wawo'une. Masano umari
 me-lerere ai Wembaine ai Wawo'une masa -no umari
Vse-garden PI Wembaine GP Wawo'une after -3sPO finish
 mompaho pae, minggito mesowi,
 moN-paho pae minggu-to me-sowi
Vse -plant rice want -CMP Vse- rice_harvest_knife
 motahato paeno. Noleko ari umosongo io
 mo-taha-to pae -no no- leko ari -um- oso-ngo io
Vse-ripe- CMP rice -3sPO 3sS-go first TRdf -lid -3sO ART
 sala ai Otuno, kano walango, indono koonggo
 sala ai Otuno ka -no wala-ngo indo -no koonggo
road GP Otuno so_that-3sS fence-3sO don't -3sS still_be
 nio mia mentelalo mo'ekoa.
 niio mia meN-te- lalo mo-ekoa
be person PL- NVOL-pass Vse- go_walk

As for Buranga Besi, he was an ironworker who made machetes, axes, spears, and sickles. Siisi was the one who took care of fighting if there were people who wanted to make war. Once Wembaine went up to work in her garden in Wawo'une. After planting rice, she wanted to cut it as it was already ripe. She went first to close the road in Otuno and build a fence there, before any people passed that way.

Kalau Buranga Besi, dia adalah tukang besi yang membuat parang, kapak, tombak, dan sabit. Kalau Siisi, pekerjaannya adalah mengurus pertempuran kalau ada orang yang ingin berperang. Pada suatu hari Wembaine naik berkebun di Wawo'une. Sesudah Selesai menanam padi, dia ingin memotongnya, karena sudah menguning. Dia pergi dulu menutup jalan di Otuno dan dipagarinya, sebelum ada orang lewat.

Io wala sie meronga tinonda'ako io lolu,
 io wala sie me-ronga -in- tonda'ako io lolu
ART fence that Vse-together PASS-stick ART lolu_flower
 kano'amba tumbapasa opaa kauno, kano'amba montanu
 kano'amba tumbapasa opaa kau -no kano'amba moN-tanu
after_that k_o_plant four CLSF-3sPO after_that Vse -plant
 io sowi. Io sowi sie
 io sowi io sowi sie
ART rice_harvest_knife ART rice_harvest_knife that
 tinonao. Nopotae: "Bainei lumaloo tempono
 -in- tonao no-po-tae ba-ai-nei -um- lalo -o tempo-no
PASS-vow 3sS-Vae-say Q-PI-who TRdf-pass-3sO time -3sPO
 tinano sowi nie, olo motopu
 -in- tano sowi nie olo mo-topu
PASS-plant rice_harvest_knife this will Vse-break_off
 lahumbe'uno." Butu kano moiko laloo io
 lahumbe'u-no butu ka -no moiko lalo-o io
throat -3sPO only so_that-3sS may pass-3sO ART
 pe'osonga, luminggei'o sowi, bano
 pe-oso -nga -um- linggei -'o sowi ba-no
NR-close-NR TRdf-trespass-3sO rice_harvest_knife if-3sS
 uweli humaweo kakamu. Gaagi ba umarito
 uweli -um- hawe-o kaka -mu gaagi ba umari-to
enemy TRdf-get -3sO older_sibling-2sPO thus if finish -CMP
 mesowi nopotae:
 me- sowi no-po-tae
Vse-rice_harvest_knife 3sS-Vae-say

Together with the fence she stuck
 a lolu flower in the ground and
 then four stalks of tumbapasa
 plants, and then she buried a
 rice-cutter. An oath was sworn
 with regard to the rice-cutter. The
 oath was: "Whoever passes here
 during the time the rice-cutter
 is buried in the ground will break
 his neck. The only time when the
 gate may be passed and the oath
 about the rice-cutter may be
 broken is when the enemy has
 got your older brother or sister."
 So if they had already cut the
 rice, they said:

Di dekat pagar itu ditanamkan
 bunga lolu, kemudian empat
 batang tumbuhan tumbapasa,
 dan kemudian dia menanam
 ani-ani. Ani-ani itu disumpah.
 Sumpah itu berbunyi: "Siapa yang
 melewati tanaman ani-ani itu,
 akan terputus kerongkongannya.
 Hanya kalau musuh mendapatkan
 kakakmu, pintu boleh dilewati
 dan ani-ani boleh dilangkahi."
 Jadi kalau mereka sudah
 memotong padi, barulah
 mereka mengatakan:

"Lekoto weka'o mekule io sowi,
 leko-to -um- weke-'o me- kule io sowi
go -CMP TRdf -pull -3sO Vse- return ART rice_harvest_knife
 kau uninio wala. Moiko'oto nopo'ekoa
 ka -u unini-o wala moiko-o -to no- po- ekoa
so_that-2sS throw -3sO fence may -3sR-CMP 3sS-Vae-go_walk
 io mia telalo." Gaagi nopekule ai Wembaine kaa
 io mia te- lalo gaagi no- pe- kule ai Wembaine kaa
ART person NVOL-pass thus 3sS-Vae-return PI Wembaine and
 nopesowi. Ambono umari, hawe'oto
 no- pe- sowi aambo-no umari hawe-o -to
3sS-Vae-rice_harvest_knife not_yet -3sS finish come-3sR-CMP
 ai Sumba'oleo, io kakano, minggi me'eka
 ai Sumba'oleo io kaka -no minggi me-eka
PI Sumba'oleo ART older_sibling-3sPO want Vse-go_up
 monggaa kinaa pae wo'u. Kaa aambo io atoraro
 moN-kaa kinaa pae wo'u kaa aambo io atora-ro
Vse- eat rice rice new and not_yet ART law -3pPO
 motae lanomoiko topendamo ai mia
 mo-tae la -no moiko to- pe- ndamo ai mia
Vse- say NEG-3sS may IpiS-Vae-enter GP person
 mesowi, bano taipo umari. Masano
 me- sowi ba-no tai -po umari masa-no
Vse- rice_harvest_knife if -3sS NEG-INC finish after -3sPO
 mepokule Sumba'oleo ai Matano, telero ai sala.
 me-po- kule Sumba'oleo ai Matano te- lero ai sala
Vse- CAUS-return Sumba'oleo GP Matano NVOL-lie GP road

"Go and pull up the rice-cutter
 and tear down the fence.
 Passers-by may now walk there."
 So Wembaine returned to cut
 rice. But before she had fin-
 ished, Sumba'oleo, her older
 brother, came, as he wanted to
 eat new rice. There was not yet a
 rule that people could not enter
 the area where people were
 cutting rice if they had not yet
 finished. When Sumba'oleo was
 returning home to Matano, he
 tripped over in the road.

"Pergilah cabut ani-ani dan
 buang pagar itu. Orang-orang
 sudah boleh lewat." Jadi
 Wembaine kembali memotong
 padi. Sebelum dia selesai,
 datanglah Sumba'oleo,
 kakaknya, yang ingin makan
 nasi dari beras baru. Belum ada
 peraturan yang melarang orang
 masuk di tempat pemotongan
 padi kalau padi belum selesai
 dipotong. Ketika Sumba'oleo
 kembali ke Matano, dia
 tersandung di jalan.

Notelero sie gagi kamba ai pu'uno pa'ano.
 no-te- lero sie gaagi kamba ai pu'u-no pa'a-no
3sS-NVOL-lie that become boil GP CLSF-3sPO thigh-3sPO

Karo mpe'angga mpe'ole, lano huru toomba.
 ka -ro mpe-angga mpe-ole la -no huuru toomba.
so_that-3pS Vpl-work Vpl- medicine NEG-3sS ever well

Kano'amba rotena'o i Ndalowulu mekule i Lahumoa
 kano'amba ro-tena -'o ai Ndalowulu me-kule ai Lahumoa
after_that 3 pS-order -3sO PI Ndalowulu Vse-return GP Lahumoa

tumonda'o ise bangka henu umbu i Tambewasu.
 -um- tonda -'o ise bangka henu umbu ai Tambewasu
TRdf-go_with-3sO ladder boat REL from GP Tambewasu

Karo pe'eka pau'akeo inero kaa
 ka -ro pe-eka pau -'akeo ine -ro kaa
so_that-3pS Vae-go_up language-3sIO mother-3pPO and

umaro. Nopotae ineno: "Aipekuleto",
 uma-ro no-po-tae ine -no ai-pe-kule-to
father-3pPO 3sS-Vae-say mother-3sPO 2pS-Vae-return-CMP

nopotae, "monaa io minama pohowue
 no-po-tae moN-naa io -in- mama pohowue
3sS-Vae-say Vse -store ART PASS-betel young_areca_nut

otolu wukuno ai pompamula'amiu
 otolu wuku-no ai poN-pa- mula-'a -miu
three CLSF-3sPO GP NR- CAUS-begin -NR-2pPO

mpesowi. Kai weka'o otolu pu'uno
 mpe-sowi kaa-i weka'o otolu pu'u-no
Vpl -rice_harvest_knife and-2pS pull -3sO three CLSF-3sPO

As a result of having tripped over he got a boil on his thigh. Though people repeatedly applied medicine, it never healed. Then they ordered Ndalowulu to return to Lahumoa by way of the boat ladder that ascended from Tambewasu. She climbed to talk to their mother and father. The mother said: "Return and bury three young areca nuts where you begin a rice harvest. And pull three

Oleh karena kejadian itu, timbul bisul di pahanya. Meskipun berulang-ulang orang mengobatinya, bisul itu tidak pernah sembuh. Kemudian mereka menyuruh Ndalowulu kembali ke Lahumoa mengikuti tangga perahu yang naik dari Tambewasu. Lalu dia naik untuk memberitahukan ibu dan ayah mereka. Ibunya berkata: "Pulanglah, simpan tiga biji pinang muda di tempat kalian memulai memotong padi. Dan cabutlah tiga batang

pae, monggoti'o umurungo ako kauno. Kai
 pae mo-nggoti-'o -um- uru -ngo ako kau-no kaa-i
rice Vse-stand -3sO TRdf -wind-3sO with tree -3sPO and-2pS
 naa'o" nopotae, "tamata tawisoki. Io su'ului
 naa -'o no- po- tae tamata tawisoki io su'ului
store-3sO 3sS-Vae-say mushroom k_o_mushroom ART egg
 manu aso wuku tinanu meronga kaa io lo'io.
 manu aaso wuku -in- tanu me-ronga kaa io lo'io
chicken one CLSF PASS-plant Vse-together and ART ginger
 Umari ainaa'o sie, ai'aleo lo'io, kai
 umari ai-naa -'o sie ai-alo -o lo'io kaa-i
after 2pS-store-3sO that 2pS-take-3sO ginger and-2pS
 e'aho opaa e'ano, kai hahiakeo io pusuno
 e'a -ho opaa e'a -no kaa-i hahi-akeo io pusu-no
slice-3sO four slice-3sPO and-2pS rub -3sIO ART boil -3sPO
 kakamu. Kai aleo su'ului manu, kai
 kaka -mu kaa-i alo -o su'ului manu kaa-i
older_sibling-2sPO and-2pS take-3sO egg chicken and-2pS
 hahiakeo ai pusuno kakamu, kai
 hahi-akeo ai pusu-no kaka -mu kaa-i
rub -3sIO GP boil -3sPO older_sibling-2sPO and-2pS
 pepau motae kano ole'oto
 pe-pau mo-tae ka -no ole -o -to
Vae-language Vse-say so_that -3sS medicine-3sR-CMP
 lo'io, kano tombato,
 lo'io ka -no toomba-to
ginger so_that-3sS well -CMP

rice stalks out, stand them up,
 and bind them with their stalks.
 And bury a mushroom," she
 said. "One egg should be buried
 together with some ginger.
 After you have buried it, take
 the ginger and slice it into four
 slices, and rub it on your
 brother's boil. And take the egg
 and rub it on your brother's
 boil and say that it has already
 been given ginger. Then it
 should get well,

padi, membuat padi itu berdiri,
 lalu diikat dengan batangnya.
 Dan tanamlah cendawan di
 dalam tanah," katanya. "Sebutir
 telur ayam ditanam bersama
 dengan jahe. Sesudah engkau
 menguburnya, ambillah jahe
 dan iris sampai menjadi empat
 irisan, lalu gosokkan pada bisul
 kakakmu. Dan ambillah telur
 ayam dan gosokkan pada bisul
 kakakmu dan katakan bahwa
 sudah diobati dengan jahe.
 Setelah itu, bisul itu akan sembuh,

molori menggena su'ului manu. Masano
 mo- lori me-nggena su'ului manu masa-no
Vse- smooth Vse- same egg chicken after -3sPO
 mekule Ndalowulu kano hawe pau'akeo
 me-kule Ndalowulu ka -no hawe pau -'akeo
Vse- return Ndalowulu so_that-3sS come language-3sIO
 Wembaine kano pogau'o ai Wembaine.
 Wembaine ka -no po- gau -'o ai Wembaine
Wembaine so_that-3sS CAUS-rule-3sO PI Wembaine
 Umarino no'ole'o ai Wembaine kakano,
 umari-no no- ole -'o ai Wembaine kaka -no
finish -3sPO 3sS-medicine-3sO PI Wembaine older_sibling-3sPO
 menggena nineeno Ndalowulu, toomba hakino
 me-nggena -in- nee -no Ndalowulu toomba haki-no
Vse- same PASS-name-3sPO Ndalowulu well sick -3sPO
 sie. Gaagi mompu'u sirio, kano nioto io
 sie gaagi moN-pu'u sirio ka -no niio-to io
that thus Vse -beginning there so_that-3sS be -CMP ART
 gau pelahumoa, konoo ai pesowia.
 gau pe -lahumoa kono-o ai pe-sowi -a
rule NR-Lahumoa apply -3sO GP NR-rice_harvest_knife-NR
 Neeno mia henu mosule-sule, ooto
 nee -no mia henu mo-RED-sule ooto
name-3sPO person REL Vse-REP -come_and_go that_is
 Ndalowulu. Umonoto sie mbo'u mia henu tinena
 Ndalowulu. umono-to sie mbo'u mia henu -in- tena
Ndalowulu. 3sPRO -CMP that also person REL PASS-order
 mosule-sule umbu ai langi mine'i ai wute.
 mo-RED-sule umbu ai langi me-ine'i ai wute
Vse- REP -come_and_go from GP sky Vse- come_down GP ground

smooth as an egg." After returning, Ndalowulu came to speak to Wembaine so that she would carry out the instructions. After Wembaine had treated her brother as Ndalowulu had described, the disease was healed. That was the time when people began to have the Melahumoa ritual for the rice harvest. The name of the woman who went back and forth to the sky was Ndalowulu. She was ordered to go to the sky and come down to the earth again.

licin seperti telur ayam." Sesudah kembali, Ndalowulu datang berbicara dengan Wembaine supaya dia melakukan sesuai perintahnya. Sesudah Wembaine mengobati kakaknya, sesuai petunjuk Ndalowulu, sembuhlah penyakit itu. Saat itulah orang-orang memulai upacara agama Melahumoa pada saat panen. Nama orang yang pulang pergi ke langit itu ialah Ndalowulu. Dia disuruh pergi ke langit dan turun lagi ke tanah.

Aaso tempo gagi ai Ndalowulu me'eka ai langi. Io
 aaso tempo gaagi ai Ndalowulu me-eka ai langi io
one time become PI Ndalowulu Vse-go_up GP sky ART

mia henu mo'ia ai pu'uno ise bangka
 mia henu mo-ia ai pu'u -no ise bangka
person REL Vse-stay GP beginning-3sPO ladder boat

nokiteo io lahumoano karo mo'awa.
 no-kito-o io lahumoa -no ka -ro mo-awa
3sS-see -3sO ART privates -3sPO so_that-3pS Vse-laugh

Towono nokiteo ai Ndalowulu, romemo'awa,
 towo -no no-kito-o ai Ndalowulu ro-meN-mo-awa
after-3sPO 3sS-see -3sO PI Ndalowulu 3pS-PL- Vse-laugh

ooto kano soleio ise bangka akono
 ooto ka -no solei-o ise bangka ako -no
that_is so_that-3sS cut -3sO ladder boat because-3sS

tekuda. Ise bangka tedonta ai wute. Gaagi aando
 tekuda ise bangka te-donta ai wute gaagi aando
angry ladder boat NVOL-fall GP ground thus no_more

mbo'u posule-sule'a umbu i wute me'eka i
 mbo'u po-RED-sule -'a umbu ai wute me-eka ai
again NR-REP -come_and_go-NR from GP ground Vse-go_up GP

langi. Gaagi Wembaine angga'no butu melere
 langi gaagi Wembaine angga-'a-no butu me-lere
sky thus Wembaine work -NR-3sPO only Vse-garden

mpihe.

mpihe

continuously

One time when Ndalowulu was going up to the sky, someone who was under the boat ladder saw her private parts and laughed. After he saw Ndalowulu, they all laughed; so she broke the boat ladder because she was angry. The boat ladder fell to the ground. Since then there has been no more traffic between the earth and the sky. Thus Wembaine went on working as a farmer.

Suatu waktu ketika Ndalowulu naik ke langit, orang yang tinggal di bawah tangga perahu melihat kemaluannya dan tertawa. Setelah dia melihat Ndalowulu, orang-orang tertawa; sehingga Ndalowulu menjadi marah dan memutuskan tangga perahu. Tangga perahu jatuh ke tanah. Sejak itu tidak ada lagi yang pulang pergi dari bumi naik ke langit. Jadi Wembaine berkebun terus.

BAHASA UMA

Bahasa Uma merupakan salah satu anggota dari kelompok bahasa Kaili-Pamona di Sulawesi Tengah. Kadang-kadang disebut bahasa Pipikoro. Bahasa Uma digunakan di daerah pegunungan sebelah selatan Kecamatan Kulawi, Kabupaten Donggala, tetapi sekarang banyak orang Uma tinggal di daerah lain, seperti kota Palu dan lembah Palolo. Terdapat kira-kira 15.000 penutur bahasa Uma.

Walaupun bahasa Uma berhubungan erat dengan bahasa Da'a namun perbedaan antara verba realis dan irealis yang begitu mencolok dalam bahasa Da'a hampir tidak pernah muncul dalam bahasa Uma. Agaknya bahasa Uma lebih mirip dengan beberapa bahasa di Sulawesi Selatan dalam hal sistem ergatif terbatas yang ditemukan pada penanda persona pada kata kerja. Klitika banyak terdapat dalam bahasa Uma dan naskah ini secara jelas menunjukkannya dengan memakai tanda ~ daripada menuliskannya sebagai imbuhan terikat atau sebagai kata bebas.

UMA

Uma is a member of the Kaili-Pamona language group of Central Sulawesi. It is sometimes called Pipikoro. Uma is spoken in the mountainous region of the south part of Kulawi subdistrict, Donggala district, but many Umans now live in other areas, such as the city of Palu, and the Palolo valley. There are about 15,000 speakers of Uma.

Although Uma is closely related to Da'a, the realis/irrealis distinction so prominent in Da'a is all but lost in Uma. Rather Uma is similar to several South Sulawesi languages in that a limited ergative system is found in the person markers of the verb. Clitics abound in Uma and these texts show them clearly by marking them with a tilde (~) rather than writing them as bound affixes or free forms.

TAU TO MO'ANA' KEBE'
ORANG YANG LAHIR SERUPA KAMBING
 The Person Who Was Born a Goat

Cerita rakyat ini ditulis oleh Herman Rigo di Kantewu pada bulan Juni tahun 1982. Analisis linguistis dilakukan oleh Michael Martens. Cerita ini memakai banyak klitika gramatikal dan mempunyai beberapa unsur yang sering ditemukan dalam cerita rakyat Uma: orang cacat yang menjadi normal kembali, anak bungsu yang diperlakukan tidak baik oleh kakaknya, ayam sakti yang berkokok sampai tuannya hidup kembali.

The following folk tale was written by Herman Rigo in Kantewu, in June of 1982. The linguistic analysis was done by Michael Martens. It is rich in enclitics and contains several motifs common to Uma folk tales: a person with a deformity who becomes beautiful; a youngest child mistreated by her older siblings; a magic chicken that crows its owner back to life.

Ria tau hancamoko to lalo. Ngkai kalalora
 ria tau ha- N- ha -moko to lalo ngkai ka- lalo ~ra
EXS person one-LG-one- pair REL barren from NR-barren-3pPO
 tohe'e, mo'inolo'mi-hana tobine-e, na'uli', "Nau'
 tohe'e mo-'inolo'~mi ~hana tobine~e na-'uli' nau'
yon INT-wish -CMP -3sAST woman -CC 3sE-say although
 ba ke kampa' hama'a kebe'mi-tawo ana'ta-e,
 ba ke kampa' ha ~ma'a kebe'~mi -tawo ana' ~ta ~e
or OPT only one-CLSF goat -CMP-1piCMS child-1piPO-CC
 asala ria-tawo hadua ana'ta." Uma mpu'u
 asala ria ~tawo ha- dua ana'~ta uma mpu'u
as_long_as EXS-1piCMS one-CLSF child-1piPO NEG indeed
 mahae ngkai po'inolo'na tohe'e, ngoe ntomo
 ma- hae ngkai po-'inolo'~na tohe'e N- oe N- tomo
INT-long from NR-wish -3sPO yon INT-carry LG-heavy
 mpu'uimi. Ratami tempo po'anaa'na,
 mpu'u~i ~mi rata ~mi tempo po -'ana'-a ~na
indeed -3sA-CMP arrive-CMP time NR-child -NR -3sPO

Once there was a husband and wife who were barren. Because they were barren, the wife made a wish, saying: "Even if we only had a goat for a child, how I wish we had a child!" Not long after that wish, she indeed became pregnant, and when the time came for her to give birth,

Ada sepasang suami istri yang tidak mempunyai anak. Karena si istri mandul, maka dia berangan-angan, katanya: "Alangkah baiknya kalau kita mempunyai anak, sekalipun anak kita hanya seekor kambing." Tidak lama sesudah dia berangan-angan demikian, dia memang menjadi hamil, dan pada waktunya

mo'ana' mai we'i hama'a kebe', apa' lawi'
 mo-'ana' mai we'i ha-ma'a kebe' apa' lawi'
INT-child over_there earlier one-CLSF goat because since
 wae-hawo pomperapia'na. Rapewili'
 wae ~hawo po-N- pe- rapi' -a ~na ra- pe- wili'
thus-3sCMS NR-AF-TZR-request-NR-3sPO 3pE-TZR-care_for
 ana'ra bate hewa pompewili' doo
 ana' ~ra bate hewa po-N- pe- wili' doo
child-3pPO just like NR-AF-TZR-care_for companion
 ana'ra, nau' ana'ra kebe'-wadi.
 ana' ~ra nau' ana' ~ra kebe'~wadi
child-3pPO although child-3pPO goat -just
 Hewapa manusia' biasa-e, mokabilasaimi,
 hewa~pa manusia' biasa ~e mo- kabilasa ~i ~mi
like- INC mankind ordinary-CC INT-young_man-3sA-CMP
 doko' wo'oimi-hawo motobinei. Na'uli'
 doko' wo'o~i ~mi ~hawo mo- tobine -i na-'uli'
want also -3sA-CMP-3sCMS INT-woman -LOG 3sE-say
 mpo'uli'raka tuama pai' tinana, "Mama, Ina',
 N- po-'uli'~ra ~ki tuama pai' tina ~na Mama Ina'
AF-TR- say -3pA-BEN father and mother-3sPO Father Mother
 doko' motobineia-kuwo. Lawi' ohe'era ria ana'
 doko' mo- tobine -i ~a ~kuwo lawi' ohe'e ~ra ria ana'
want INT-woman -LOG-1sA-1sCMS since yonder-3pA EXS child
 maradika-e, pitu paka' toronaa, kamaroka-kuna,
 maradika~e pitu paka' toronaa kamaro~ki ~a ~kuna
nobleman-CC seven all young_woman betroth -BEN-1sA-1sAST

she gave birth to a goat, since
 that, after all, is what she had
 asked for. They took care of their
 child just like other people took
 care of their children, even though
 he was only a goat. And just like
 ordinary people, when he grew
 up, he wanted to take a wife. He
 said to his father and mother,
 "Father, Mother, I want to take
 a wife. Since that nobleman over
 there has seven children, all girls,
 please go take a betrothal gift
 for me

dia pun melahirkan seekor
 kambing, karena begitulah
 permintaannya. Anak mereka itu
 dipeliharanya sama seperti anak
 biasa, walau pun dia hanya seekor
 kambing. Dan seperti manusia
 biasa, waktu dia sudah besar, maka
 dia pun ingin beristri. Katanya
 kepada orang tuanya, "Ayah,
 Ibu, saya ingin beristri. Di sana
 ada bangsawan yang mempunyai
 tujuh anak yang semuanya
 perempuan. Jadi tolong bawakan
 pinangan untukku,

ba hemara to mpokonoa." Na'uli' totu'ana, "Uto',
 ba hema~ra to N-pokono~a na-'uli' totu'a~na uto'
or who -3pA REL AF-like -1sA 3sE-say elder -3sPO boy
 neo'ko-kowo mpobabehi ka'ea'ta. Hira' he'e
 neo'~ko~kowo N-po-babehi ka'ea' -a ~ta hira' he'e
don't-2sA-2sCMS AF-TR-make NR-shame-NR-1piPO 3pPRO yon
 ria paka' tauna to ncola, hia' iko uto',
 ria paka' tauna to ncola hia' iko uto'
out_of_sight all person REL beautiful yet 2sPRO boy
 kebe'ko-kona." Na'uli' kebe', "Nau'
 kebe'~ko~kona na-'uli' kebe' nau'
goat -2sA -2sAST 3sE-say goat although
 kebe'a-kuwole, meka' ba lue' riadito
 kebe'~a~kuwo~le meka' ba lue' ria ~di to
goat -1sA-1sCMS-CC perhaps or possibly EXS-CTR REL
 mpokonoa." Ngkai ree rakeni mpu'u pekamaro,
 N-pokono~a ngkai ree ra-keni mpu'u pe-kamaro
AF-like -1sA from yonder 3pE-carry indeed NR-betroth
 hangkau mesa' pai' rontonga' dula.
 ha-ngkau mesa' pai' ro-ntonga' dula
one-CLSF antique_cloth and two-CLSF brass_tray
 Rata hi tomi maradika, na'uli' tuama kebe',
 rata hi tomi maradika na-'uli' tuama kebe'
arrive GP house nobleman 3sE-say father goat
 "Pai'a-kuwo tumai,
 pai'~a~kuwo tumai
and -1sA-1sCMS come

and see which one would like me." His parents said, "Son, don't do something that will humiliate us. Those folks there are all beautiful people. But you, son, are a goat." The goat said, "Even though I'm a goat, just maybe there will be someone who will like me." After that, they did indeed take his betrothal gift: an antique cloth and two brass trays. On arriving at the nobleman's house, the goat's father said, "The reason I have come,

untuk melihat apakah ada yang menyukai saya." Jawab orang tuanya, "Nak, janganlah membuat sesuatu yang dapat memalukan kita. Mereka di sana semuanya cantik-cantik. Tetapi, Nak, engkau hanyalah seekor kambing!" Berkatalah si Kambing, "Walaupun saya hanya seekor kambing, siapa tahu mungkin akan ada yang suka pada saya." Setelah itu, pinangannya itu pun jadi dibawa: satu lembar kain Rongkong dan dua baki kuningan. Setibanya di rumah bangsawan, ayah si Kambing berkata: "Maksud kedatanganku ini,

ta'uli' mi-hawo, tumai ngkamaro hadua
 ta- 'uli' ~mi ~hawo tumai N- kamaro ha- dua
1piE-say -CMP-3sCMS come AF-betroth one-CLSF
 toronaanu, meka' rapokonoi-hawo ana'-kai
 toronaa ~nu meka' ra- pokono~i ~hawo ana'~kai
young_woman-2sPO perhaps 3pE-like -3sA-3sCMS child-1pePO
 kebe'." Ratompoi' maradika, "Apa-hana ta'uli' kita'
 kebe' ra- tompoi' maradika apa ~hana ta- 'uli' kita'
goat 3pE-answer nobleman what-3sAST 1piE-say 1piPRO
 totu'a-e, sampale-dile rapekune' hi pue' woto
 totu'a~e sampale~di ~le ra- pekune' hi pue' woto
elder -CC only_if -CTR-CC 3pE-ask GP owner body
 moto-hawo." Rakio' to ulumua', rapontonui
 moto~hawo ra- kio' to ulumua' ra- po- N- tonu-i
self -3sCMS 3pE-summon REL eldest 3pE-TZR-LG-offer -LOC
 pekamaro tohe'e, napekune', "Hema pue' pekamaro-e?"
 pe-kamaro tohe'e na- pekune' hema pue' pe-kamaro~e
NR-betroth yon 3sE-ask who owner NR-betroth -CC
 Ratompoi', "Pekamaro kebe', meka' nipokonoi-hawo."
 ra- tompoi' pe- kamaro kebe' meka' ni- pokono~i ~hawo
3pE-answer NR-betroth goat perhaps 2pE-like -3sA-3sCMS
 Na'uli' toronaa tohe'ei, "Besu' besu'!
 na- 'uli' toronaa tohe'e~i besu' besu'
3sE-say young_woman yon -3sA EXC EXC

if I may get to the point, is to bring a betrothal gift to one of your girls. Perhaps one of them will like our son, the goat." The nobleman answered, "What can we parents say? We will have to ask the person in question." They called the eldest girl and offered her the betrothal gift. She asked, "Who is this gift from?" They answered, "It's from the goat, we thought you might like him." She answered, "Are you kidding?!"

kalau boleh saya katakan, adalah untuk membawa pinangan kepada salah satu gadis di rumah ini, mungkin ada yang suka akan anak kami, si Kambing." Si bangsawan menjawab, "Bukanlah kita sebagai orang tua yang akan memutuskan hal seperti ini. Lebih baik ditanyakan langsung kepada yang bersangkutan." Maka dipanggillah anak sulung dan diserahkan kepadanya pinangan si Kambing. Dia pun bertanya, "Pinangan dari siapa ini?" Jawab mereka, "Ini pinangan dari si Kambing, mungkin engkau suka akan dia." Maka gadis itu pun menjawab, "Masa'!

Hemadi-e to mpokono kebe'-e? Umaa-kuna dota, ha
 hema~di ~e to N- pokono kebe'~e uma~a ~kuna dota ha
who -CTR-CC REL AF-like goat -CC NEG-1sA-1sAST want Q

uma-hana na'incai kabinatana-e? Keni
 uma~hana na-'inca-i ka-binata ~na ~e keni
NEG-3sAST 3sE-know -LOC NR-animal -3sPO-CC carry

nculii' pekamaro tetu!" Rakeni
 N- huli' -i pe-kamaro tetu ra- keni
INT-return-LOC NR-betroth that 3pE-carry

nculii'mi-hawo tuamana kebe' keniana.
 N- huli' -i ~mi ~hawo tuama ~na kebe' keni-a ~na
INT-return-LOC-CMP-3sCMS father -3sPO goat carry-NR-3sPO

Rata hi tomi na'uli', "Umata-hawo rapokonoi
 rata hi tomi na-'uli' uma~ta ~hawo ra- pokono-i
arrive GP house3sE-say NEG-1piA-3sCMS 3pE-like -LOC

uto'." Na'uli' kebe', "Keni nculii' Mama,
 uto' na-'uli' kebe' keni N- huli' -i Mama
boy 3sE-say goat carry INT -return-LOC Father

pekamaro tetu-e, kamaroka duncuna wo'omi,
 pe-kamaro tetu~e kamaro~ki ~a duncu~na wo'o~mi
NR-betroth that-CC betroth -BEN-1sA next -3sPO also -CMP

meka' ba lue' hi'a to mpokonoa." Rakeni
 meka' ba lue' hi'a to N- pokono~a ra- keni
perhaps or possibly 3sPRO REL AF-like -1sA 3pE-carry

pekamaro tohe'e hilou,
 pe-kamaro tohe'e hilou
NR-betroth yon go

Who in the world would like a goat! I don't want him! Doesn't he know he's an animal? Take that betrothal gift back!" So the goat's father took back the things he had brought. When he arrived home, he said, "They don't like us, son." The goat said, "Take the betrothal gift back, Father, and offer it to the next oldest, perhaps she will like me." They took it back, Siapa yang akan suka seekor

kambing? Saya tidak mau! Apakah dia tidak tahu bahwa dia binatang? Bawa pulang saja pinangan itu!" Maka pinangan itu pun dibawa pulang oleh ayahnya si Kambing. Ketika tiba di rumah, berkatalah dia, "Mereka tidak suka pada kita, Nak." Maka berkatalah si Kambing, "Bawa kembali pinangan itu, Ayah, serahkan kepada anak yang berikut, mungkin dialah yang suka pada saya." Maka pinangan itu pun dibawa kembali,

bate petompoi' to tuaka wo'o-wadi-hawo
 bate pe-tompoi' to tuaka wo'o~wadi~hawo
just NR-answer REL older_sibling also-just-3sCMS
 petompoi'na mporaju kebe'. Keni
 pe-tompoi'~na N- po- raju kebe' keni
NR-answer -3sPO AF-TZR-turn_down goat carry
 nculii' wo'omi pekamaro. Uma wo'o-hawo
 N- huli' -i wo'o~mi pe- kamaro uma wo'o~hawo
INT-return-LOC also -CMP NR-betroth NEG also -3sCMS
 raka'ohai ngkeni hilou tumai pekamaro
 ra- ka- 'oha -i N- keni hilou tumai pe- kamaro
3pE-AFF-satisfied-LOC AF-carry go come NR-betroth
 tohe'e. Rata hi ka'onona, hibalia oa'
 tohe'e rata hi ka'ono~na hibalia oa'
yon arrive GP NR-six -3sPO same always
 petompoi'ra mporaju kebe'. Apa' uma-hawo
 pe-tompoi'~ra N- po- raju kebe' apa' uma~hawo
NR-answer -3pPO AF-TZR-turn_down goat because NEG-3sCMS
 raka'ohai ngkeni pekamaro tohe'e, to
 ra- ka- 'oha -i N- keni pe- kamaro tohe'e to
3pE-AFF-satisfied-LOC AF- carry NR-betroth yon REL
 kahudu wo'opi rapololitai, meka' ba lue'
 ka-hudu wo'o~pi ra- po- lolita-i meka' ba lue'
NR-complete also-INC 3pE-TZR-talk -LOC perhaps or possibly
 hi'a-hana to mepokono. Rapololitai tohe'e-e,
 hi'a ~hana to me- pokono ra- po- lolita-i tohe'e~e
3sPRO-3sAST REL INT-like 3pE-TZR-talk -LOC yon -CC

but the next girl turned down
 the goat the same way as the
 older one had. Back home went
 the betrothal gift. But he was
 still not satisfied, so the betrothal
 gift kept being taken back and
 forth. Down to the sixth daughter,
 they all turned down the goat.
 But since he was still not satisfied,
 the betrothal gift was taken over
 again so they could talk the
 matter over with the youngest
 daughter, to see if perhaps she
 would like him. When they
 talked it over,

tetapi jawaban anak kedua sama
 saja dengan jawaban kakaknya
 tadi, yaitu dia menolak si Kambing.
 Pinangan itu dibawa pulang lagi.
 Karena si Kambing merasa tidak
 puas, maka pinangan itu terus
 dibawa ke sana ke mari, dan
 keenam anak si bangsawan tetap
 menolaknya. Tetapi karena si
 Kambing masih belum puas,
 maka pinangan itu pun dibawa
 lagi agar dapat membicarakan
 hal ini dengan anak yang bungsu,
 karena mereka mengira mungkin
 dialah yang akan suka pada si
 Kambing. Waktu dibicarakan,

nadoa-hana pekamaro. Ra'epe ompi'na
 na- doa ~hana pe- kamaro ra- 'epe ompi' ~na
3sE-receive-3sAST NR-betroth 3pE-hear relative-3sPO

kanadoana-hana pekamaro kebe', ra'uli', "Besu'
 k a-na- doa ~na ~hana pe- kamaro kebe' ra- 'uli' besu'
NR-3sE- receive-3sPO-3sAST NR-betroth goat 3pE-say EXC

besu'! Napadi-kona nupokonoki kebe'-e?
 besu' napa~di ~kona nu- pokono~ki kebe'~e
EXC what-CTR-2sAST 2sE-like -BEN goat -CC

Moapaimi-hawo mpai'? Mekaju, molia', ba
 mo- apa ~i ~mi ~hawo mpai' me- kaju mo- lia' ba
INT-what-3sA-CMP-3sCMS later INT-wood INT-farm or

modaga laudi? Neo'poko-kona mo'oha'
 mo- daga lau ~di neo'~po~ko~kona mo- 'oha'
INT-seek_fortune even-CTR don't-INC-2sA-2sAST INT-dwell

dohe-kai rei!" Umai-hawo winihi tu'aira
 dohe~kai rei uma~i ~hawo winihi tu'ai ~ra
with-1pPO here NEG-3sA-3sCMS reply younger_sibling-3pPO

mpo'epe lolita tuakana-era. Ane totu'ara,
 N- po- 'epe lolita tuaka ~na ~e ~ra ane totu'a~ra
AF-TR -hear talk older_sibling-3sPO-CC-3pA if elder -3pPO

uma apa ra'uli'. Ratami bengi pemuaa', memua'
 uma apa ra- 'uli' rata ~mi bengi pe-mua'-a me- mua'
NEG what 3pE-say arrive-CMP night NR-wed -NR INT-wed

mpu'umi kebe'.
 mpu'u ~mi kebe'
indeed -CMP goat

she accepted the goat's betrothal gift. When her sisters heard that she had actually accepted the goat's betrothal gift, they said, "Are you kidding? What in the world do you see in a goat? What can he do? Gather wood? Farm? Or maybe seek his fortune? You can't live with us here any longer!" The youngest daughter did not reply to her sisters' words. As for their parents, they didn't say a thing. When the wedding night came, sure enough, the goat came to wed his bride.

maka pinangannya diterima olehnya. Ketika keenam kakaknya mendengar bahwa adik mereka menerima pinangan si Kambing, maka berkatalah mereka, "Masa'! Mengapa engkau suka pada si Kambing itu? Apakah yang dapat dia kerjakan? Mencari kayu api? Bertani? Atau berdagang? Jangan lagi tinggal di sini bersama kami." Tetapi si bungsu tidak menyahut perkataan kakaknya itu, dan orang tua mereka pun diam saja. Tibalah malam perkawinan, dan memang si Kambing datang untuk kawin.

Ra'uli' oa' mi to tuaka tohe'e-era
 ra-'uli' oa' ~mi to tuaka tohe'e~e ~ra
3pE-say always-CMP REL older_sibling yon -CC -3pA
 mpo'uli'ki tuamara, "Mama, neo'ra nupiliu
 N- po-'uli'~ki tuama ~ra Mama neo' ~ra nu-piliu
AF-TR-say -BEN father -3pPO Father don't-3pA 2sE-permit
 mo'oha' hi rehe'i. Popalaira hilou
 mo-'oha' hi rehe'i po- pa- lai ~ra hilou
INT-dwell GP here TZR-CAUS-depart-3pA go
 mo'oha' hi pongko bona mporebu' kowo'i-hawo
 mo-'oha' hi pongko bona N- po- rebu' kowo'~i ~hawo
INT-dwell GP garden_hut so_that AF-TR- yank grass -3sA-3sCMS
 kebe' nakoni'." Hono'mi pitu mengi ka'otira
 kebe' na- koni' hono' ~mi pitu mengi ka'oti ~ra
goat 3sE-eat complete-CMP seven night NR-finish-3pPO
 ncamoko, na'uli' kebe' mpo'uli'ki
 N- ha- moko na-'uli' kebe' N- po-'uli'~ki
INT-one- pair 3sE-say goat AF-TR-say -BEN
 tobinena, "Dei', kita hilou moniu' hi halu'."
 tobine~na dei' kita hilou mo- niu' hi halu'
woman -3sPO gril let's go INT-bathe GP stream
 Kahilourami. Rata hi halu', na'uli' kebe', "Dei',
 ka-hilou~ra ~mi rata hi halu' na-'uli' kebe' dei'
NR-go -3pPO-CMP arrive GP stream 3sE-say goat girl
 reimoko ulu, aku' ri'ulu moniu'.
 rei ~mo ~ko ulu aku' ri'ulu mo- niu'
here-CMP-2sA for_now 1sPRO first INT-bathe

But the older sisters kept saying to their father, "Father, don't allow them to stay here. Make them go stay in the garden hut, so that goat can pull up grass and eat it." Seven nights after they were wed, the goat said to his wife, "Lass, let's go bathe in the stream." So they went. When they got there, the goat said, "Lass, you stay here for now. I'll go bathe first.

Tetapi keenam kakaknya itu tetap berkata kepada ayah mereka, "Ayah, jangan izinkan mereka tinggal di sini. Usirlah mereka ke pondok supaya kambing itu dapat mencabut rumput untuk makanannya." Tujuh malam setelah mereka kawin, berkatalah si Kambing kepada istrinya, "Dik, mari kita pergi mandi ke sungai." Maka berangkatlah mereka ke sungai. Setelah tiba di sana, si Kambing berkata, "Tunggu di sini dulu, Dik. Saya akan mandi dulu.

Ane ria ba napa-napa nangko nuhilo mo'anu', neo'
ane ria ba RED-napa nangko nu-hilo mo-'anu' neo'
if EXS or any- what float 2sA-see INT-swept_away don't
nukamaro." Pehomponami ngkalisuhu' rala liku.
nu-kamaro pe-hompo ~na ~mi ngkali-suhu' rala liku
2sE-cry_out NR-descend -3sPO-CMP RFLX- plunge in pool
Nahilo-hawo tobinena, ohe'emi lau kebe'
na-hilo~hawo tobine ~na ohe'e~mi lau kebe'
3sE-see -3sCMS woman -3sPO yonder-CMP indefinite goat
mo'anu'. Na'uli', "Kebe'ku-e! kebe'ku-e
mo-'anu' na-'uli' kebe'~ku ~e kebe'~ku ~e
INT-swept_away 3sE-say goat -1sPO-CC goat -1sPO-CC
mo'anu'!" Mencore tumai kebe', na'uli', "Ku'uli'
mo-'anu' meN-hore tumai kebe' na-'uli' ku-'uli'
INT-swept_away INT -lift_up come goat 3sE-say 1sE-say
neo' nukamaro ane ria ba napa-napa mo'anu',
neo' nu-kamaro ane ria ba RED-napa mo-'anu'
don't 2sE-cry_out if EXS or any- what INT-swept_away
nukamaro laumi. Ha nupokono bate toi
nu-kamaro lau ~mi ha nu-pokono bate toi
2sE-cry_out anyway-CMP Q 2sE-like just this
oa'a-e?" Mengkahompo wo'oimi, mengkalisuhu'
oa' ~a ~e meN-ka-hompo wo'o~i ~mi me- ngkali-suhu'
always-1sA-CC INT -AFF-descend also-3sA-CMP INT-RFLX- plunge
rala liku. Napanto'-hawo tobinena,
rala liku na-panto' ~hawo tobine ~na
in pool 3sE-look_down-3sCMS woman -3sPO

If you see anything being swept away in the stream, don't cry out." The goat went down and plunged into the pool. The woman saw the goat being swept away and said, "My goat! My goat is being swept away!" The goat came ashore and said, "I told you not to cry out if you saw something being swept away, but you did anyway. Do you want me to stay like this?" He went down again and plunged into the pool. His wife looked down,

Kalau engkau melihat ada sesuatu terapung hanyut, jangan berteriak." Lalu si Kambing turun dan terjun ke dalam kolam. Pada waktu si istri melihat kambing itu hanyut, dia berkata, "Kambingku! Kambingku hanyut!" Si Kambing keluar dari air dan berkata, "Tadi saya katakan jangan berteriak kalau engkau melihat sesuatu yang hanyut tetapi engkau berteriak juga. Apakah engkau mau saya tetap begini?" Lalu dia turun lagi dan terjun ke dalam kolam. Istrinya memandangi,

he'e wo'omi lau kebe' mo'anu', pekio'na
 he'e wo'o~mi lau kebe' mo-'anu' pe-kio'~na
yonder also-CMP indefinite goat INT-swept_away NR-call-3sPO
 wo'omi na'uli', "Mo'anu'ka-kuna kebe'ku!
 wo'o~mi na-'uli' mo-'anu' ~ki ~a ~kuna kebe'~ku
also -CMP 3sE-say INT-swept_away-BEN-1sA-1sAST goat -1sPO
 Mo'anu'ka-kuna kebe'ku!" Mencore wo'o
 mo-'anu' ~ki ~a ~kuna kebe'~ku meN-hore wo'o
INT-swept_away-BEN-1sA-1sAST goat -1sPO INT -lift_up also
 kebe tumai mpo'uli'ki tobinena, "Neo'-le kamaro
 kebe tumai N- po-'uli'~ki tobine ~na neo' ~le kamaro
goat come AF-TR -say -BEN woman -3sPO don't-CC cry_out
 ane ria to mo'anu'-e." Hilou wo'omi kebe' rala
 ane ria to mo-'anu' ~e hilou wo'o~mi kebe' rala
if EXS REL INT-swept_away-CC go also-CMP goat in
 liku, ko'ia mahae mo'anu' he'e wo'oimi
 liku ko'ia ma-hae mo-'anu' he'e wo'o~i ~mi
pool not_yet INT-long INT-swept_away yonder also-3sA-CMP
 lau, aga umaipi nakamaro. Ba ria hampinata
 lau aga uma~i ~pi na-kamaro ba ria ha-N- pinata
indefinite but NEG-3sA-INC 3sE-cry_out or EXS one-LG-cut
 pinongo, nahilo-hawo mure' tumai hadua kabilasa
 pinongo na-hilo~hawo mure' tumai ha-dua kabilasa
betel_nut 3sE-see -3sCMS upstream come one-CLSF young_man
 mopuruka sabe', mobaju wuri,
 mo-puruka sabe' mo-baju wuri
INT-pants k_o_pants INT-shirt soot

and there was her goat being swept away again. She yelled again, "My goat's being swept away! My goat's being swept away!" The goat came ashore again and said to his wife, "Don't cry out if you see something being swept away!" He went back into the pool, and before long was swept away again, but this time his wife did not cry out. A while later—about as long as it takes to chew betel nut—she saw a young man coming upstream. He was wearing fancy red pants, a black shirt,

dan melihat si Kambing hanyut lagi. Dia berteriak lagi, "Kambingku hanyut! Kambingku hanyut!" Maka keluar lagi si Kambing dari air dan berkata, "Jangan berteriak kalau ada yang hanyut!" Lalu dia masuk kembali ke dalam kolam. Tidak lama kemudian dia hanyut lagi, tetapi sekarang si istri tidak berteriak lagi. Beberapa saat kemudian, si istri melihat seorang laki-laki muda berjalan dari hilir sungai. Si laki-laki itu mengenakan celana merah yang gagah, baju hitam,

mposamalele lipasabe', mpopatili siga
 N- po-samalele lipasabe' N- po-patili siga
AF-TR-wear_sarong k_o_sarong AF- TR-wear_turban turban
 bana'eja, mpobantia batutu pai' ntaka'
 bana'eja N- po-bantia batutu pai' N- taka'
k_o_turban AF-TR-carry_on_shoulder bag and AF-fasten
 no'o langa, mpotoa'i. Umai dahoh'
 no'o langa N- po-toa' ~i uma~i dahoh'
machete long AF- TR-approach-3sA NEG-3sA dare
 mponaai, apa' me'ea'i, apa' na'uli'
 N- po-naa ~i apa' me- 'ea' ~i apa' na- 'uli'
AF-TR-look_at-3sA because INT-shame-3sA because 3sE-say
 kabilasa to lako' rata. Ratai kabilasa toei,
 kabilasa to lako' rata rata ~i kabilasa toe~i
young_man REL just arrive arrive-3sA young_man yon-3sA
 na'uli', "Dei', neo'ko-kowo me'ea'-e, aku'
 na- 'uli' dei' neo' ~ko~kowo me- 'ea' ~e aku'
3sE-say girl don't-2sA -2sCMS INT-shame-CC 1sPRO
 kebe'mi-hanale tohe'i-e. Hilou wo'omoko-kowo
 kebe'~mi ~hana ~le tohe'i~e hilou wo'o~mo ~ko ~kowo
goat -CMP-3sAST-CC this -CC go also -CMP-2sA -2sCMS
 moniu'. Roncumi poheanu pai'ko ngkalisuhu'
 mo- niu' roncu~mi po-hea ~nu pai'~ko ngkali-suhu'
INT-bathe remove-CMP NR-clothes-2sPO and -2sA RFLX- plunge
 rala liku pengkalisuhua'ku tohe'e."
 rala liku pe-ngkali-suhu' -a ~ku tohe'e
in pool NR-RFLX- plunge-NR-1sPO yon

and a beautiful sarong and turban. He had a betel nut bag over his shoulder and a long machete at his side. She hardly dared to look at him out of shyness, for she thought he was a newcomer. When he arrived he said, "Lass, don't be shy. It's me, the goat! You go bathe now. Take off your clothes and plunge into the same pool I did."

sarung dan ikat kepala yang indah, serta membawa kantong pinang dan parang yang panjang. Si istri tidak berani memandangnya karena merasa malu. Dia mengira orang itu adalah bujangan yang baru tiba di kampung itu. Setelah laki-laki itu tiba, dia berkata, "Dik, jangan malu, saya ini si Kambing. Nah, sekarang engkau pergi mandi. Tanggalkan pakaianmu itu dan terjun ke dalam kolam di tempat saya terjun tadi."

Naroncu mpu'umi-hawo poheana,pai' hilou
 na-roncu mpu'u~mi ~hawo po-hea ~na pai' hilou
3sE-remove indeed -CMP-3sCMS NR-clothes-3sPO and go
 ngkalisuhu'. Mencore tumai hante pohea to
 ngkali-suhu' me- N- hore tumai hante po-hea to
RFLX- plunge INT-LG-lift_up come with NR-clothes REL
 lompe'midi-hanale. Na'uli'mi tomanena,
 lompe'~mi ~di ~hana ~le na- 'uli'~mi tomane~na
good -CMP-CTR-3sAST-CC 3sE-say -CMP man -3sPO
 "Bo hiloutamo wali taunaama-kuwo,
 bo hilou~ta ~mo wali tauna~a ~ma ~kuwo
inasmuch_as go -1piA-CMP become person-1sA-CMP-1sCMS
 waepi nculii' hi tomi tuamanu."
 wae ~pi N- huli' -i hi tomi tuama ~nu
thus -INC INT-return-LOC GP house father -2sPO
 Pomako'rami, rata rala ngata, pehilora
 po-mako'~ra ~mi rata rala ngata pe- hilo~ra
NR-walk -3pPO-CMP arrive in village INT-see -3pA
 ompi'na to ono-era, bulara momanyu.
 ompi' ~na to ono~e ~ra bula ~ra mo- manyu
relative-3sPO REL six-CC -3pA while-3pPO INT-pound_rice
 Momepekune'ra to pomanyu tohe'era,
 mo- me- pekune'~ra to- po-manyu tohe'e~ra
INT-REC-ask -3pA REL-NR-pound_rice yon -3pA
 "Hemarada-rana tetura tumai-e?"
 hema~ra ~da ~rana tetu~ra tumai~e
who -3pA-CTR-3pAST that-3pA come -CC

So she did. She took off her clothes and plunged in. She came back out with good clothes. Her husband said, "Since I have become a person, let's return to your father's house." They walked along, and when they came to the village, the six sisters, who were pounding rice, saw them. The sisters who were pounding rice asked each other, "Who could those people be who are coming this way?"

Maka dia pun menanggalkan pakaiannya dan masuk ke dalam air. Waktu dia keluar lagi, dia telah berpakaian dengan pakaian yang bagus-bagus. Maka berkatalah suaminya, "Karena saya telah menjadi manusia, marilah kita pulang ke rumah ayahmu." Maka berjalanlah mereka. Pada waktu mereka masuk ke dalam kampung, keenam kakaknya yang sedang menumbuk padi melihat mereka. Sambil menumbuk padi, mereka bertanya satu sama lainnya, "Siapakah kiranya orang yang menuju ke mari itu?"

Kamoo-mohua' rahilo mpotoa' tomira,
ka -RED- mohu'-a ra- hilo N- po-toa' tomi ~ra
NR-PROG-close -NR 3pE-see AF-TR-approach house-3pPO

na'uli'mi hadua, "Meka' tumai mpencuai'
na- 'uli'~mi ha- dua meka' tumai N- pe- ncuai'-i
3sE-say -CMP one-CLSF perhaps come AF-TZR-visit -LOC

Mamara, koi' pesahui kodo ali' hi parawa!"
Mama~ra koi' pe- sahu-i kodo ali' hi parawa
Father -3pA go! TZR-quick -LOC spread_out mat GP porch

Lou ra'ala' ali' tuju to rapemata mpune.
lou ra- 'ala' ali' tuju to ra- pe- mata N- pune
go 3pE-get mat reed REL 3pE-TZR-eye LG-pune_bird

Otimi rakodo, rata mpu'uramo mohu'
oti ~mi ra- kodo rata mpu'u~ra ~mo mohu'
finish-CMP 3pE-spread_out arrive indeed -3pA -CMP close

parawa, ra'uli'raka, "Hurako-koiwo hi ali' rehe'e."
parawa ra- 'uli'~ra ~ki hura~koi ~koiwo hi ali' rehe'e
porch 3pE-say -3pA-BEN sit -2pA -2pCMS GP mat yonder

Hampetompoi' tomane, "Ha mohura hi ali' wo'o-hawo
ha- N- pe- tompoi' tomane ha mo- hura hi ali' wo'o~hawo
one-LG-TZR-answer man Q INT-sit GP mat also -3sCMS

kebe'-e? Kebe'-hanale hi rehe'e-wadi-hana lau hi
kebe'~e kebe'~hana~le hi rehe'e~wadi~hana lau hi
goat -CC goat -3sAST-CC GP yonder-just -3sAST indefinite GP

berewe ngkuku' kowo'!"
berewe N- kuku' kowo'
yard AF-chew grass

As the two got closer and closer, they realised that they were coming to their house, and one said, "Maybe they're coming to visit Father! Quick! Go spread out a mat on the porch!" They got a reed mat with a bird design on it. After they spread out the mat, the visitors indeed came up close to the porch. The sisters said, "Come sit on the mat!" The man replied, "Do goats sit on mats? No, a goat's place is around in the yard grazing on grass."

Ketika orang itu makin lama makin dekat, maka mereka melihat bahwa kedua orang itu menuju rumah mereka. Kakak yang satu berkata, "Mungkin mereka datang mengunjungi Ayah. Cepat, bentangkan tikar di serambi!" Maka diambillah tikar yang dihiasi dengan gambar burung. Setelah tikar dibentangkan di serambi, maka kedua orang itu mendekati serambi. Mereka yang di rumah memanggil, "Mari, silakan duduk di tikar." Tetapi si suami menjawab, "Apakah kambing bisa duduk di tikar? Tidak! Kambing biasanya di halaman makan rumput!"

Ra'uli' we'i to ono tohe'era-e, "Hanaa'
 ra-'uli' we'i to ono tohe'e~ra ~e hanaa'
3pE-say earlier REL six yon -3pA-CC EXC

dei'midi-hana to lompe' tohe'e-e, pai' kebe'
 dei'~mi ~di ~hana to lompe' tohe'e~e pai' kebe'
girl-CMP-CTR-3sAST REL good yon -CC and goat

tomanenami to subo' rahi hewa kabilasa
 tomane~na~mi to subo' rahi hewa kabilasa
man -3sPO -CMP REL beautiful so like young_man

to lou metako?" Ka'umarapi winihi.
 to lou me-tako ka'uma~ra ~pi winihi
REL go INT-party NR-NEG-3pPO-INC reply

Rapo'unaira, pai' rapoliliraka ntolu
 ra-po-'una -i ~ra pai' ra-polili~ra ~ki ntolu
3pE-TZR-heat_water-LOC-3pA and 3pE-boil -3pA-BEN egg

manu', umara dota mpokoni'. Toe oa'-wadi na'uli'
 manu' uma~ra dota N-po-koni' toe oa' ~wadi na'uli'
chicken NEG-3pA want AF-TR-eat yon always-just 3sE-say

tomane, "Kebe'-le uma-hana ngkoni' ruhe pai' ntolu manu'.
 tomane kebe'~le uma~hana N-koni' ruhe pai' ntolu manu'
man goat -CC NEG-3sAST AF-eat rice and egg chicken

Kowo' hi humi' lida'-wadi-hana koni'na." Kame'ea'ra
 kowo' hi humi' lida' ~wadi~hana koni'~na ka-me-'ea' ~ra
grass GP edge paddy-just -3sAST food -3sPO NR-INT-shame-3pPO

oa'mi erana to ono tohe'e-era.
 oa' ~mi era ~na to ono tohe'e~e ~ra
always-CMP sibling_in_law-3sPO REL six yon -CC-3pA

The six sisters said, "My goodness! Could that be little sister there with such nice clothes, and could that be her husband the goat, who looks so handsome, like a young man going to a party?" They didn't say anything. They cooked some rice for them and boiled them some eggs, but the visitors did not want to eat. The man just kept saying, "Goats don't eat rice and eggs. Grass on the edge of the rice paddy is their food." This really shamed the six sisters-in-law.

Keenam kakaknya berkata, "Astaga! Apakah itu adik kita yang berpakaian bagus, dan apakah itu suaminya, si Kambing, yang begitu gagah seperti orang yang mau ke pesta?" Tetapi mereka diam saja. Mereka memasak nasi dan merebus telur ayam, tetapi tamu itu tidak mau makan. Si suami hanya berkata, "Kambing tidak makan nasi dan telur ayam. Kambing hanya mencari rumput di pinggir sawah saja!" Keenam iparnya itu sangat malu.

Aga nau' me'ea'ra, rapokahingi' wo'omi
 aga nau' me-'ea' ~ra ra- po- ka- hingi' wo'o~mi
but although INT-shame-3pA 3pE-TZR-AFF-envy also -CMP
 tu'aira apa' lompe'ki-hana
 tu'ai ~ra apa' lompe'~ki ~hana
younger_sibling-3pPO because good -BEN-3sAST
 tomanena. Rapali' akalara bona mate
 tomane~na ra- pali' akala ~ra bona mate
man -3sPO 3pE-search scheme-3pPO so_that die
 tu'aira, bona ba hee-hemara ka'ala
 tu'ai ~ra bona ba RED-hema~ra ka'ala -a
younger_sibling-3pPO so_that or any-who -3pA NR-can/may-NR
 erara. Rarua' akala. Ra'uli', "Kita,
 era ~ra ra- rua' akala ra-'uli' kita
sibling_in_law-3pPO 3pE-find scheme 3pE-say let's
 tabawaii dei' hilou motidadoe'." Rabawai
 ta- bawai ~i dei' hilou mo- tidadoe' ra- bawai
1p1E-invite-3sA girl go INT-swing 3pE-invite
 mpu'umi tu'aira. Hilouramo,
 mpu'u~mi tu'ai ~ra hilou~ra ~mo
indeed -CMP younger_sibling-3pPO go -3pA-CMP
 tu'aira ntamo' ntolu manu'
 tu'ai ~ra N- tamo' ntolu manu'
younger_sibling-3pPO AF-tuck_into_skirt egg chicken
 hantaku. Rataramo hi potidadoea'ra,
 ha- ntaku rata ~ra ~mo hi po-tidadoe'-a ~ra
one-CLSF arrive-3pA-CMP GP NR-swing -NR-3pPO

But even though they were ashamed, they were also jealous of their little sister because she had such a good husband. They hunted for a scheme that would result in their little sister dying, so that one of them would get their brother-in-law. Then they thought of a scheme; they said, "Hey, let's take little sister to play on a swing." So they invited her to go. When they went, the little sister took an egg along tucked in her skirtband. When they arrived at the swinging place,

Tetapi meskipun malu, mereka tetap iri hati juga, karena si adik itu mempunyai suami yang tampan. Maka mereka mencari akal supaya adik mereka mati, agar salah satu di antara mereka dapat mengambilnya sebagai suami. Akhirnya mereka menemukan akal dan mereka berkata, "Mari kita ajak adik kita pergi bermain ayunan." Maka mereka mengajak adiknya. Pada waktu mereka berangkat, si adik membawa sebutir telur ayam yang dimasukkannya ke dalam roknya pada pinggangnya. Ketika mereka tiba di tempat bermain ayunan,

rababehimi tidadoe'ra. Otimi, na'uli' to
 ra- babehi~mi tidadoe'~ra oti ~mi na- 'uli' to
3pE-make -CMP swing -3pPO finish-CMP 3sE-say REL
 ulumua', "Aku'mi ulu motidadoe', toja pasibuku!"
 ulumua' aku' ~mi ulu mo- tidadoe' toja pasibuku
eldest 1sPRO-CMP for_now INT-swing push hard
 Ratojai tohe'e, lompe'-damo katetojana. Oti
 ra- toja ~i tohe'e lompe'~damo ka -te- toja ~na oti
3pE-push-3sA yon good -just NR-NVOL-push-3sPO finish
 to ulumua', pai' lau duncuna wo'omi-hawo, duu'
 to ulumua' pai' lau duncu~na wo'o~mi ~hawo duu'
REL eldest and indefinite next -3sPO also -CMP-3sCMS until
 ka'onona. Ka'onona tohe'ei ngkeni ladi', bona
 ka'ono~na ka'ono~na tohe'e~i N-keni ladi' bona
NR-six -3sPO NR-six -3sPO yon -3sA AF-carry knife so_that
 nakojo'ki ui tidadoe'ra. Otiramo to
 na- kojo'~ki ui tidadoe'~ra oti ~ra ~mo to
3sE-cut -BEN rattan swing -3pPO finish-3pA -CMP REL
 ono tohe'era, ra'uli'miki tu'aira,
 ono tohe'e~ra ra- 'uli'~mi ~ki tu'ai ~ra
six yon -3pA 3pE-say-CMP -BEN younger_sibling-3pPO
 "Iko wo'omi-kowo dei'." Hilouimi-hawo, ratoja
 iko wo'o~mi ~kowo dei' hilou~i~mi ~hawo ra- toja
2sPRO also-CMP -2sCMS girl go -3sA -CMP-3sCMS 3pE-push
 lomo'na, uma apa-apa.
 lomo'~na uma RED-apa
first -3sPO NEG any -what

they made their swing. When it was ready, the eldest said, "I'll swing first. Push hard!" They pushed her and she had a good swing. When the eldest was done, it was the next-oldest's turn, and so on down to the sixth. The sixth one had a knife to cut the swing's rattan ropes. After the six of them had swung, they said to the youngest sister, "Now it's your turn, sis!" She got on, and on the first push, nothing happened.

maka mereka pun membuat ayunan. Sesudah selesai, anak sulung berkata, "Aku akan berayun dulu. Dorong kuat-kuat!" Maka mereka mendorong ayunannya dan memang didorong dengan bagus sekali. Setelah si sulung selesai, anak yang berikut berayun dan begitu seterusnya sampai anak keenam. Anak keenam membawa pisau untuk memotong tali rotan ayunan itu. Setelah anak keenam berayun, berkatalah mereka kepada si bungsu, "Sekarang giliranmu, Dik!" Lalu dia duduk di ayunan. Ketika pertama kali didorong, tidak terjadi apa-apa.

Karongkanina, rapesukui mpotoja,
ka-ro- ngkani~na ra- pe- sukui N- po -toja
NR-two-time -3sPO 3pE-TZR-work_hard AF-TR-push

hawutu-dile tidadoe'ra morupe'-e, hatuu he'emi
hawutu~di ~le tidadoe'~ra mo- rupe'~e hatuu he'e ~mi
snap! -CTR-CC swing -3pPO INT-break -CC thud! yonder-CMP

ria tu'aira monawu' kaliliu
ria tu'ai ~ra mo- nawu' kaliliu
out_of_sight younger_sibling-3pPO INT-fall immediately

mate. Karapalahiinami hilou hi tomi. Rata hi
mate ka-ra- palahii~na ~mi hilou hi tomi rata hi
die NR-3pE-leave -3sPO-CMP go GP house arrive GP

tomi, rapekune'ra totu'ara, "Hiapami
tomi ra- pekune'~ra totu'a~ra hi-apa ~mi
house 3pE-ask -3pA elder -3pPO GP-what-CMP

tu'aini-e?" Ratompoi', "Mahaeimi-hana
tu'ai ~ni ~e ra- tompoi' ma- hae ~i ~mi ~hana
younger_sibling-2pPO-CC 3pE-answer INT- long -3sA-CMP-3sAST

ngone tumai." Rapopea duu' ncimonou', uma oa'i
ngone tumai ra- popea duu' ncimonou' uma oa' ~i
earlier come 3pE-wait until evening NEG always-3sA

ria. Rapali', uma raratai. Ra'uli', "Meka' ba
ria ra- pali' uma ra- rata -i ra- 'uli' meka' ba
EXS 3pE-search NEG 3pE-arrive-LOC 3pE-say perhaps or

natilo' hawai."
na- tilo' hawa ~i
3pE-swallow python-3sA

The second time they pushed hard, and the swing went snap and broke. The little sister fell a long way, there was a thud, and she died on the spot. They left her and went home. When they got home their parents said, "Where is your sister?" They answered, "She came back a long time ago." They waited till evening, but she still didn't turn up. They searched but could not find her. They said, "Maybe she was eaten by a python." Kedua kalinya, didorong kuat

sekali, dan putuslah tali rotan itu dengan bunyi yang keras, dan si adik itu jatuh ke bawah, berdebuk dan langsung meninggal. Mereka pun meninggalkannya dan pulang ke rumah. Setelah tiba di rumah, bertanyalah orang tua mereka, "Di manakah adikmu?" Jawab mereka, "Sudah lama tadi dia pulang." Ditunggu sampai sore, dia tetap tidak datang. Dicari, tetapi tidak ditemukan. Ada yang berkata, "Mungkin dia ditelan ular sawah."

Hia' to ono tohe'era-e mpomoo-mohui'
 hia' to ono tohe'e~ra ~e N- po-RED- mohu'-i
yet REL six yon -3pA-CC AF-TR-PROG-close -LOC
 erara, aga umai-hawo dota
 era ~ra aga uma~i ~hawo dota
sibling_in_law-3pPO but NEG-3sA-3sCMS want
 mpotobinera. Hamengi, romengia, tolu mengi,
 N- po- tobine ~ra ha- mengi ro- mengi-a tolu mengi
AF-TZR-woman -3pA one-night two-night-NR three night
 moho' wo'omi-hawo ntolu manu'. Uleami pue'na,
 moho' wo'o~mi ~hawo ntolu manu' ule -a ~mi pue' ~na
hatch also-CMP-3sCMS egg chicken worm-INT-CMP owner-3sPO
 natongko' natongko' ule pue'na, na'uli',
 na- tongko' na- tongko' ule pue' ~na na- 'uli'
3sE-peck 3sE-peck worm owner-3sPO 3sE-say
 "Tuwu'-tuwu'ko pue', sohi'ta hilou hi tomi."
 tuwu'-tuwu'~ko pue' sohi' ~ta hilou hi tomi
live- live -2sA owner quickly-1piA go GP house
 Natongko'-tongko' tena, pai' na'uli', "Tuwu'-tuwu'ko
 na- tongko'-tongko' tena pai' na- 'uli' tuwu'-tuwu'~ko
3sE-peck- peck more and 3sE-say live- live -2sA
 pue', napopea motoko tomanenu." Kahuduna pitu
 pue' na- popea moto~ko tomane~nu ka-hudu ~na pitu
owner 3sE-wait self -2sA man -2sPO NR-complete-3sPO seven
 ngkani natongko' mpolali ulena
 ngkani na- tongko' N- po-lali ule ~na
time 3sE-peck AF-TR-remove worm -3sPO

But the six sisters kept getting closer and closer to their brother-in-law, but he did not want to marry them. One, two, three nights went by, and the egg hatched. The corpse of the chicken's mistress was full of worms, so it pecked and pecked at the worms, saying, "Live, live, my mistress! Let's go home quickly!" It pecked and pecked some more and said, "Live, live, my mistress! Your husband is waiting for you!" After pecking to remove worms

Lalu keenam kakak itu terus menerus mendekati ipar mereka, tetapi dia tidak mau memperistrikan mereka. Semalam, dua malam, tiga malam sesudah kematian si adik, menetaslah telur ayam tadi. Mayatnya sudah penuh dengan ulat, tetapi ayam itu mematuk-matuk ulat itu sambil berkata, "Hidup, hiduplah, tuanku! Mari kita cepat pulang ke rumah!" Dia mematuk lagi ulat dan berkata, "Hidup, hiduplah, tuanku! Engkau ditunggu suamimu!" Setelah ayam itu mematuk ulat

pai' napololitai, mo'inoha' pai' mematami
 pai' na-po-lolita-i mo-'inoha' pai' me-mata~mi
and 3sE-TZR-talk -LOC INT-breath and INT-eye -CMP

pue'na. Na'uli' tena manu' toei, "Bo
 pue' ~na na-'uli' tena manu' toe~i bo
owner-3sPO 3sE-say more chicken yon-3sA inasmuch_as

tuwu'maka pue'ku, kuperapi' bona ria
 tuwu'~ma ~ki ~a pue' ~ku ku-perapi' bona ria
live -CMP-BEN -1sA owner-1sPO 1sE-request so_that EXS

poheana." Hampinisi mata, heaaimi.
 po-hea ~na ha-N- -in -pisi mata hea -a ~i ~mi
NR-clothes-3sPO one-LG-NR-close eye clothes-INT-3sA-CMP

Topi' to ralao', halili to ratue',
 topi' to ra-lao' halili to ra-tue'
skirt REL 3pE-striped blouse REL 3pE-decorated

motinahi', modalii pai' lubaa'. Oti
 mo-tinaha' -i mo-dali -i pai' luba' -a oti
INT-neckband-LOC INT-earring-LOC and bracelet-INT finish

toe hilouramo hi tomi, narata ria moto mpu'u
 toe hilou~ra ~mo hi tomi na-rata ria moto mpu'u
yon go -3pA-CMP GP house 3sE-arrive EXS self indeed

tomanena, totu'ana pai' ompina to ono-era.
 tomane~na totu'a~na pai' ompina to ono~e ~ra
man -3sPO elder -3sPO and relative-3sPO REL six -CC-3pA

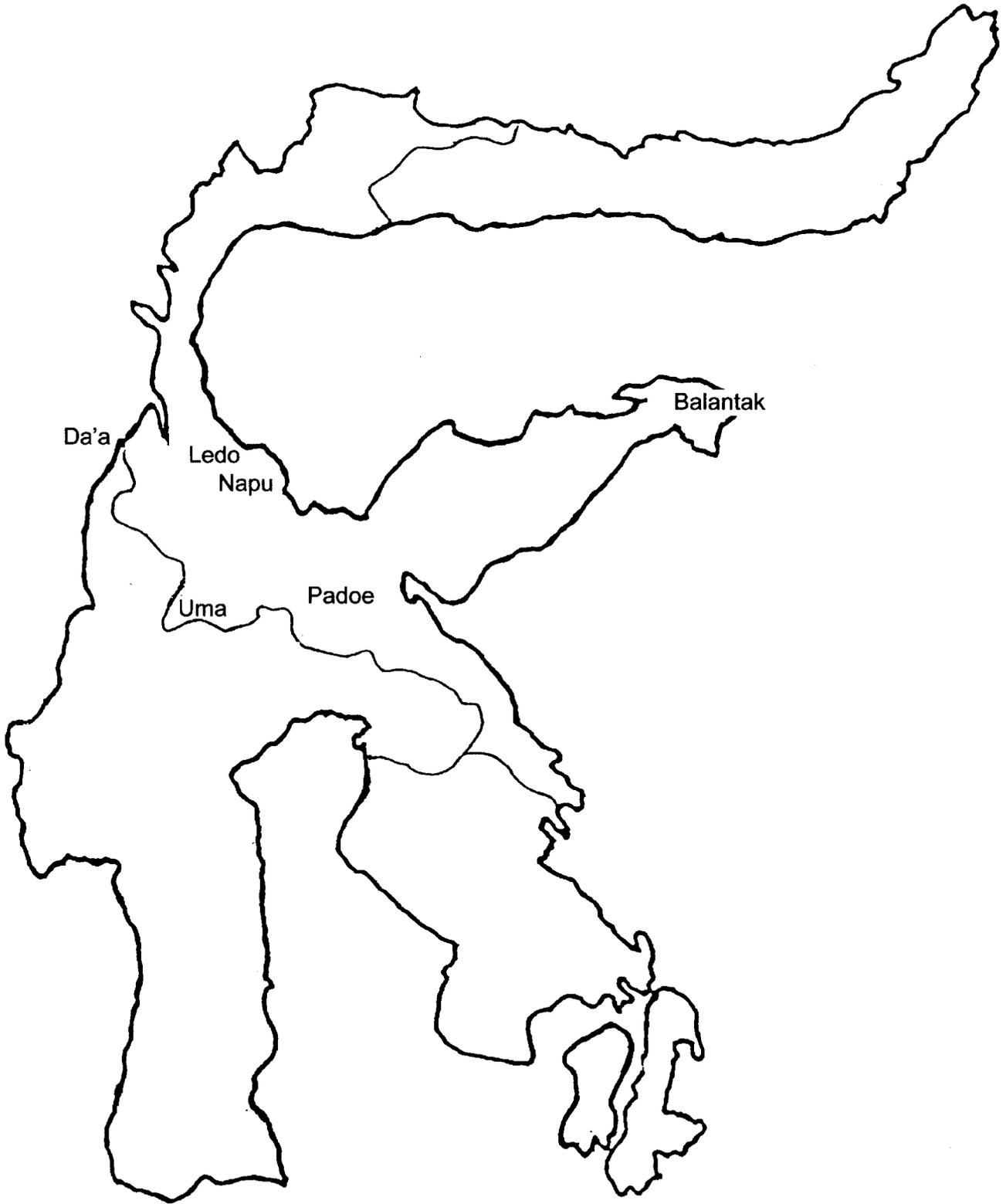
and speaking to her seven times, the chicken's mistress began to breathe and sat up. Then the chicken spoke again, "Since my mistress has come to life, I request that she have clothes." In the twinkling of an eye she was clothed: a striped skirt, a decorated blouse, a neckband, earrings and a bracelet. After that they went home. When she got home, she found her husband, parents, and six sisters.

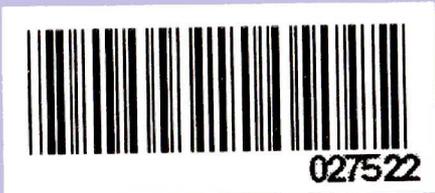
dan mengucapkan kata-kata itu kepadanya tujuh kali, tuannya pun mulai bernafas kembali dan bangun. Si ayam berkata lagi, "Sekarang, karena tuanku sudah hidup, saya meminta pakaian baru untuknya!" Sekejap mata dia sudah berpakaian dengan rok bergaris, baju yang bagus sekali, kalung, anting-anting dan gelang. Setelah itu, berangkatlah mereka kembali ke rumah. Di sana dia mendapati suaminya, orang tuanya, dan keenam kakaknya.

Kageo'rami totu'ana hante tomanena, hia'
 ka-geo'~ra ~mi totu'a~na hante tomane~na hia'
NR-weep-3pPO-CMP elder -3sPO with man -3sPO yet
 ompi'na to ono umarapa winihi apa'
 ompi' ~na to ono uma~ra ~pa winihi apa'
relative-3sPO REL six NEG-3pA-INC reply because
 me'eka'ra. Natuturami karabawaina hilou
 me-'eka' ~ra na-tutura ~mi ka-ra-bawai ~na hilou
INT-afraid-3pA 3sE-recount-CMP NR-3pE-invite -3sPO go
 motidadoe', pontamo'na ntolu manu'. Ngkai
 mo-tidadoe' po-N- tamó' ~na ntolu manu' ngkai
INT-swing, NR-AF-tuck_into_skirt-3sPO egg chicken from
 ree, ncamoko nculii'ramo-rawo tomanena.
 ree N-ha-moko N-huli' -i ~ra ~mo ~rawo tomane~na
there INT-one-pair INT-return-LOC-3pA-CMP-3pCMP man -3sPO
 Ane ompi'na to ono, kamoruu-ruhua'
 ane ompi' ~na to ono ka -mo- RED- ruhu' -a
if relative-3sPO REL six NR-INT-PROG-skinny -NR
 kamoruu-ruhua', alaara mate hadua
 ka -mo- RED- ruhu' -a alaa ~ra mate ha-dua
NR-INT-PROG-skinny -NR with_result-3pPO die one-CLSF
 hadua duu'ra oti.
 ha-dua duu' ~ra oti
one-CLSF until-3pPO finish

How her parents and husband wept; but the six sisters said not a word, for they were afraid. She told about how they had invited her to go swinging, and how she had taken along an egg in her skirtband. After that she was reunited with her husband. As for her six sisters, they got thinner and thinner, with the result that they died one by one until they were all gone.

Suaminya dan orang tuanya menangis, tetapi keenam kakaknya itu diam saja karena takut. Maka si adik menceritakan bagaimana kakaknya mengajak dia pergi bermain ayunan, dan bahwa dia membawa telur ayam di pinggang roknya. Maka si adik dan suaminya disatukan kembali. Tetapi keenam kakaknya makin lama makin kurus, sehingga mati satu demi satu, sampai semuanya tiada lagi.





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