

KATALOG DALAM TERBITAN

Judul: Dongeng-dongeng & Cerita Rakyat Asli Sumba
(*Sumbanese Original Fables & Tales*)

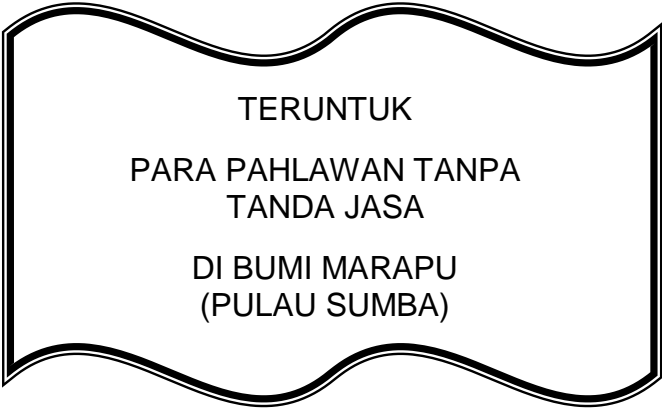
Dalam bahasa: *Sumba, Indonesia* dan *Inggeris*.
WOHA, Ir. Umbu Pura

IX, 130 pp, 15X21,50
ISBN:.....
Penerbit: PT. Pustaka Tana Humba

DESIGN SAMPUL:
Gunawan Hp.BSc

HAK CIPTA DILINDUNGI UNDANG-UNDANG

Dilarang memperbanyak sebagian atau seluruh isi buku ini dengan cara apa pun termasuk fotokopi tanpa izin tertulis dari Penerbit.



TERUNTUK
PARA PAHLAWAN TANPA
TANDA JASA
DI BUMI MARAPU
(PULAU SUMBA)

MULA WACANA

Buku ini adalah salah satu hasil olahan dari arsip-arsip peninggalan almarhum Bapak DR. Umbu Hina Kapita. Arsip-arsip yang semuanya merupakan cacatan-cacatan yang berkaitan dengan budaya orang Sumba itu sangat beraneka. Catatan-catatan itu telah dikumpulkannya dalam waktu lama, akan tetapi tidak lagi sempat diolahnya untuk dipersembahkannya kepada generasi demi generasi orang Sumba.

Salah satu kelemahan almarhum dalam usahanya ini adalah tidak ada orang yang disiapkannya untuk melanjutkan atau meneruskan usahanya ini, sehingga ketika daya ingat dan kemampuan fisiknya sudah menurun, ditambah dengan sangat sulitnya beliau mendapatkan dukungan keuangan, maka usaha ini langsung berhenti.

Penulis sangat bersyukur, karena masih mendapat kesempatan mengolah sebagian kecil hasil-hasil yang dikumpulkannya itu untuk diolah, dibaharui atau ditambah lalu disajikan kepada generasi muda orang Sumba, antara lain melalui buku ini.

Dongeng dalam bahasa Sumba bagian Timur disebut "Li Pangerangu", di Sumba bagian Tengah (Anakalang, Lawonda dan Memboro) disebut "Dedaku", sedangkan di Sumba bagian Barat disebut "Dedaka." Dongeng adalah ceritera pendek fiktif yang mengandung kritik dan nasihat dan diakhiri dengan pesan-pesan moral dari kalangan masyarakat bawah kepada masyarakat atas atau penguasa, dalam bentuk ceritera yang melibatkan binatang, alam dan kejadian alam, sehingga bukanlah merupakan kejadian yang sebenarnya.

Sebagai salah satu contoh dalam mengeritik penguasa adalah seperti ceritera dalam Alkitab (buku ajaran orang Kristen) tentang bagaimana Nabi Natan pergi menghadap Raja Daud lalu menceriterakan tentang seorang kaya yang masih merampas satu-satunya kambing yang dimiliki oleh seorang miskin. Raja Daud yang menganggap dirinya adil langsung memerintahkan agar orang kaya itu ditangkap untuk dihukum. Nabi Natan dengan enteng menjawab bahwa orang kaya itu adalah raja Daud sendiri.

Dalam sejarah dunia, dongeng-dongeng terkenal pertama adalah yang dikarang oleh Aesop, seorang budak Yunani yang hidup sekitar 500 tahun sebelum Masehi. Kemudian kita juga sudah mendengar tentang dongeng-dongeng dari Persia, yang terkenal sebagai "Ceritera 1001 Malam".

Oleh karena dongeng-dongeng biasanya diceriterakan secara lisan kepada anak-anak menjelang tidur atau di tengah istirahat bermain mereka, maka keutuhan maupun kebenaran dari dongeng-dongeng itu sangat tergantung kepada kemampuan dari penceritera (narator). Ia dapat saja menambah-nambahkan, mengubah, atau mengurangi dengan maksud agar lebih menarik, atau lebih sesuai dengan keadaan setempat. Tetapi juga tergantung kepada kemampuannya

untuk mengingat dan mampu menceriterakannya kembali.

Rodney Needham telah mempelajari dongeng-dongeng dari Kodi (kabupaten Sumba Barat Daya) dan membandingkannya dengan dongeng-dongeng yang tersebar di wilayah Asia dan Pasifik, dan menyimpulkan bahwa sangat sulit untuk menentukan keaslian maupun keutuhan dari sebuah dongeng di suatu tempat, karena pola-polanya hampir sama, hanya beda dalam bahasa. Sebuah dongeng dapat berada dalam wilayah yang sangat luas. Hal ini dijelaskannya dalam bukunya: "*Jakarta, Pancatantra and Kodi Fables*."

Dongeng-dongeng yang nama pengarangnya tercantumkan bisa diketahui asal usul dan wilayah asalnya. Namun karena pada waktu-waktu yang lampau belum ada hak patent maka penjiplakan atau plagiat pun sering terjadi. Apalagi dalam masyarakat yang bertradisi lisan.

Dongeng-dongeng dalam buku ini biasanya dituturkan (secara lisan) dalam bahasa setempat, dengan maksud supaya "siap pakai" bagi mereka yang kurang menguasai bahasa ibu. Penulis berterimakasih kepada mereka yang sudah turut membantu demi terbitnya buku ini, antara lain mereka yang sudah menerjemahkan naskah-naskah dari bahasa asli (lokal) Sumba ke dalam bahasa Indonesia, (yang sebagian besarnya namanya tercantum juga dalam buku ini) sehingga Penulis berhasil menyajikannya dalam tiga bahasa yaitu bahasa Sumba, Indonesia dan bahasa Inggris.

Semoga buku yang masih banyak kekurangannya ini dapat bermanfaat.

Matawai, Hari Pendidikan Nasional, 2 Mei 2011

Penyusun.

PREFACE

This book is one of the processing results from omissions archivess of late Mr. DR. Umbu Hina Kapita. All archives which are notes on and related to Sumbanese cultures are very multifarious. The notes have been collected by him since he was young, however he then no longer have time to be processed and printed then to present to the new generation for the shake of the Sumbanese people. .

One of DR. Umbu Hina Kapita weakness was that he had no effort to prepare persons who will replace and continue his works when his recalled and physical abilities have declined, besides his considerably difficult in getting monetary support, hence this effort directly desist.

The Compiler was so gratefully because still have the chances to process the small parts of the archivess he had collected then can be presented to the Sumbanese new generation.

Fables in East Sumbanese language is "Li Pangerangu," in Middle Sumba (Anakalang, Lawonda and Memboro) is named "Dedaku" whereas in Western Sumba is called "Dedaka." Fables are fictious short stories containing critics and advices and at last concluded with moral messages from the lower communities to the stronger one, in the form of tales where involved the animal roles, nature and natural events, so that they were not really happened.

As an example of how the way to criticize the superior is like in the Bible about how prophet Natan went to confront King David and narrated a tale about a rich man who hijacked an only goat from a poor man. King David who supposed himself faired, ordered to catch and punished the man. Calmly prohet Natan said that the man was King David himself.

*In history of the world, the first famous fables were that written by **Aesop**, a Greek slave who lived in about 500 BC. Then we also know about the fables from Persia which known as "The tales of 1001 Nights."*

Because the fables are commonly verbally narrated to the children who are going to sleep, in they playing break and so on, so the originally and the completeness of a fable depends on the ability of the narrator. He or she can add and increase it so it will be more attractive or decrease it according to what he know or he remembered. Also he can change it to fit in the circumstance.

Rodney Needham who had studied the Kodi Fables (Northern West Sumba) and compared them with the fables in the whole Asia and Pacific concluded that it was difficult to determine the originality of a fable because it can exist in the very large area, containing the same theme, only differs in language, like he had written in his book "Jakata, Pancatantra and Kodi Fables."

Written fables with its writer in it can know the origin places of those fables. But because at the beginning there was no "patent acts" so there were seldom plagiarism, especially in verbal traditional societies.

Hence, really there is no Original Sumbanese Fable or an original fable in any place. The fables or tales can move from one to other places and be fitted with its place. So by the meaning of "Sumbanese Original Fables and Tales" in this book is that a fable can be narrated in the way and in local languages. A fable with the same topic can be narrated by a narrator in different ways, depends on his ability to remember what he had heard, and still can be retold.

And because it is verbally, so often that a fable narrated mixed with a part of other fable, or it have been changed according what he remembered or to be fitted in that place. That all can be found in this book.

The Compiler has tried to present the fables in this book in three different languages, in Sumbanese (local), Indonesian and in English. I hope this unperfet book can be usefull.

Matawai, National Education Day, 2 Mei 2011

The Compiler.

DAFTAR ISI (TABLE OF CONTENTS)

| | |
|--|-----|
| MULA WACANA | iii |
| <i>PREFACE</i> | v |
| DAFTAR ISI (TABLE OF CONTENTS) | vii |
| BAB I. PENDAHULUAN | 1 |
| A. BAHASA SUMBA | 1 |
| B. SASTRA SUMBA | 1 |
| C. ISI BUKU INI | 2 |
| <i>CHAPTER I. INTRODUCTION</i> | 3 |
| A. <i>SUMBANESE LANGUAGE</i> | 3 |
| B. <i>SUMBANESE LITERATURE</i> | 3 |
| C. <i>THE CONTENTS OF THIS BOOK</i> | 4 |
| BAB II. DONGENG-DONGENG DARI ANAKALANG | 5 |
| <i>(CHAPTER II. FABLES FROM ANAKALANG)</i> | 5 |
| 1 a. I Tena Jalungu Jiaka I Poti Koku | 5 |
| b. <i>Si Tena Jalungu Dan Si Poti Koku</i> | 5 |
| c. Tena Jalungu and Poti Koku | 6 |
| 21a. K a u k i | 6 |
| b. <i>Sang Monyet</i> | 7 |
| c. The Monkey | 8 |
| 22a. I Kadapu Jiaka I Luwa | 9 |
| b. <i>Si Kadapu dan si Ubi</i> | 10 |
| c. The Monkey | 10 |
| 3a. Na Gaga Jiaka Na Kapaki | 11 |
| b. <i>Burung Gagak dan si Kodok</i> | 11 |
| c. The Raven and The Frog | 12 |
| 4a. I Godi Gadu | 12 |
| b. <i>Godi Gadu</i> | 13 |
| c. Mr. Godi Gadu | 15 |
| 5a. I Peru Jiaka Koba Lailu | 16 |

| | |
|---|----|
| b. <i>Peru dan Koba Lailu</i> | 17 |
| c. Peru and Koba Lailu | 17 |
| 6a. Na Rusa Jiaka Mabokulu | 18 |
| b. <i>Si Rusa dan Orangtua</i> | 18 |
| c. The Deer and The Oldman | 19 |
| | |
| BAB III. DONGENG LAWONDA | 20 |
| <i>(CHAPTER III. LAWONDA FABLE)</i> | 20 |
| a. I Lambiku Jiaka I Boti | 20 |
| b. <i>Si Musang dan si Monyet</i> | 20 |
| c. The Civet Cat and The Monkey | 21 |
| | |
| BAB IV. DONGENG MAHU | 23 |
| <i>(CHAPTER IV. MAHU FABLE)</i> | 23 |
| a. Na Mapoki Dangu Na Malawungga | 23 |
| b. <i>Si Buta dan Si Bongkok</i> | 23 |
| c. The Blind and The Crooked | 24 |
| | |
| BAB V. DONGENG MAKA MENGGITU | 25 |
| <i>(CHAPTER V. FOLKTALE FROM MAKA MENGGITU)</i> | 25 |
| a. Na Mili-Mungga Kaborangu | 25 |
| b. <i>Raksasa Pemberani</i> | 26 |
| c. The Brave Giant | 26 |
| | |
| BAB VI. DONGENG MANDAHU/LEWA | 28 |
| <i>(CHAPTER VI. FABLE FROM MANDAHU/LEWA)</i> | 28 |
| a. Rukuna I Lumbu Hoho | 28 |
| b. <i>Ihwal si Lumbu Hoho</i> | 30 |
| c. The Cases of Lumbu Hoho | 32 |
| | |
| BAB VII. DONGENG-DONGENG MANGILI | 34 |
| <i>(CHAPTER VII. FABLES FROM MANGILI)</i> | 34 |
| 1a. I Punju, Na Makali Panyonga Anguna | 34 |
| b. <i>Punju, si Penipu</i> | 37 |
| c. Punju, The Deceiver | 41 |
| 2a. Na Rukuna I Kapi Landu | 44 |
| b. <i>Ihwal si Kapi Landu</i> | 49 |
| c. The Cases of Kapi Landu | 54 |
| 3a. Na Buti Dangu Na Lambaku | 58 |

| | |
|--|----|
| b. <i>Si Kera dan Si Musang</i> | 60 |
| c. The Monkey and The Civet Cat | 61 |
| 4a. Na Rukuna I Mbani Hoho | 63 |
| b. <i>Ihwal si Mbani Hoho</i> | 66 |
| c. The Cases of Mbani Hoho | 68 |
| 5a. Umbu Ndilu Analalu | 71 |
| b. <i>Umbu Ndilu Yatim Piatu</i> | 72 |
| c. Umbu Ndilu The Orphan | 73 |
| | |
| BAB VIII. DONGENG-DONGENG MEMBORO | 74 |
| <i>(CHAPTER VIII. MEMBORO FABLES)</i> | 74 |
| 1a. I Umbu Lambiku | 74 |
| b. <i>Umbu Lambiku (Si Musang)</i> | 74 |
| c. Umbu Lambiku (The Civet Cat) | 75 |
| 2a. Ni Langgokara Nika Ni Boti | 76 |
| b. <i>Burung Bangau dan Kera</i> | 77 |
| c. The Flamingo and The Monkey | 77 |
| 3a. Bangara Karoku | 78 |
| b. <i>Kebodohan Karoku</i> | 78 |
| c. The Stupidities of Karoku | 79 |
| 4a. I Kapi Landu | 80 |
| b. <i>Kapi Landu</i> | 81 |
| c. Kapi landu | 82 |
| | |
| BAB IX. DONGENG-DONGENG NAPU/KAPUNDUK | 84 |
| <i>(CHAPTER IX. FABLES FROM NAPU/KAPUNDUK)</i> | 84 |
| 1a. Na Lambiku | 84 |
| b. <i>Sang Musang</i> | 84 |
| c. The Civet Cat | 85 |
| 2a. Umbu Mada Cuna | 86 |
| b. <i>Umbu Mada Belut</i> | 86 |
| c. Umbu Mada Belut | 87 |
| | |
| BAB X. DONGENG WAHANG | 88 |
| <i>(CHAPTER X. WAHANG FABLE)</i> | 88 |
| a. I Lambaku Dangu I Nggokare | 88 |
| b. <i>Si Musang dan si Bangau</i> | 88 |
| c. The Civet Cat and The Flamingo | 89 |

| | |
|--|-----|
| BAB XI. DONGENG-DONGENG WANUKAKA | 91 |
| <i>(CHAPTER XI. WANOKAKA FABLES)</i> | 91 |
| 1a. Hi Manu Kona | 91 |
| b. <i>Si Manu Kona</i> | 91 |
| c. Manu Kona | 92 |
| 2a. Hi Leli Maya | 93 |
| b. <i>Si Leli Maya</i> | 95 |
| c. Leli Maya | 97 |
| | |
| BAB XII. DONGENG WAIJEWA/WEWEWA | 99 |
| <i>(CHAPTER XII. WEWEWA FABLE)</i> | 99 |
| a. Kapopoka Mano Poke | 99 |
| b. <i>Burung Kapopoka dan Katak</i> | 100 |
| c. Kapopoka Bird and The Frog | 100 |
| | |
| BAB XIII. CERITERA-CERITERA RAKYAT | 102 |
| <i>(CHAPTER XIII. FOLKLORES AND FOLKTALES)</i> | 102 |
| 1a. Kojaya Na Ngalungu | 102 |
| b. <i>Menombak Ombak Laut</i> | 104 |
| c. Harpooning the Sea Waves | 105 |
| 2a. Na Mberana la Halura | 106 |
| b. <i>Perang di Pulau Halura</i> | 114 |
| c. The War On Halura Island | 116 |
| 3a. Pameti Munimongga | 118 |
| b. <i>Membunuh Raksasa</i> | 119 |
| c. Killing a Giant | 120 |
| 4a. Na Dedi Uhu Wataru | 121 |
| b. <i>Padi dan Jagung diciptakan</i> | 122 |
| c. Paddy and the Maize were Created | 124 |
| 5a. Na Kabihu Mangola | 125 |
| b. <i>Sejarah Kabihu Mangola</i> | 127 |
| c. The History of Mangola Clan | 128 |
| | |
| A C U A N (<i>REFERENCES</i>) | 130 |

BAB I.

PENDAHULUAN

A. BAHASA SUMBA

Bahasa asli pulau Sumba adalah *bahasa Sumba* (hulu Humba). Namun karena luasnya wilayah, keadaan topografis dan perkembangan historis penduduk yang berbeda, maka bahasa di pulau Sumba ini oleh berbagai ahli bahasa telah dibagi ke dalam sejumlah dialek atau pun atas beberapa jenis bahasa yang berbeda-beda, seperti yang dapat dibaca dalam buku Penulis yang berjudul "*Perihal Bahasa dan Sastra Sumba*".

Ini semua hanya menyangkut bahasa yang asli di Pulau Sumba saja, tidak termasuk bahasa dari kelompok masyarakat yang datang dari luar pulau, antara lain: bahasa-bahasa Sabu, Rote, Bima, Flores dan lain-lain.

Pembagian dialek dalam buku ini tidak berdasarkan ilmu bahasa, seperti yang telah dikemukakan di atas, tetapi berdasarkan sebaran geografis atau wilayah, sesuai jenis kerajaan pada masa-masa sebelumnya, sehingga terdapat dialek Anakalang, dialek Mahu dan lain sebagainya.

B. SASTRA SUMBA

Sastra orang Sumba adalah *sastra lisan* (oral traditions) karena tidak memiliki huruf atau sistem penulisan sendiri, yang hanya dapat diucapkan oleh orang-orang tertentu saja, yaitu "wunangu" yaitu orang-orang yang disebut pandai (*tau pingu, tau manggána*) dan hanya pada saat-saat atau kesempatan tertentu pula.

Bentuk-bentuk sastra Sumba adalah antara lain:

1. *Li Ndai* (Sejarah Purba), *Li Marapu* (Sejarah Leluhur);
2. *Li Pangerangu* (Ceritera Sejarah, Ceritera Perumpamaan);
3. *Li Huri Li Pangerangu* (Tatakrama = tentang cara dan perumpamaan);
4. *Luluku* (seni berkata-kata dalam pasangan, kalimat kembar);
5. *Lawiti* (seni berbahasa dengan rangkaian kata-kata metafora);
6. *Ludu* (Menyanyi, Nyanyian);
7. *Padudurungu* (Ratapan);
8. *Dekangu / Dikangu* (Tekateki);
9. *Piapaku* (Ucapan-ucapan lancar, Pantun Sindiran).
10. *Hamayangu* (Bersembahyang),
11. *dan lain-lain*.

Dengan demikian, terlihat bahwa “Li Pangerang” adalah salah sebuah bentuk sastra Sumba, yaitu ceritera-ceritera rakyat yang berupa *dongeng*, perumpamaan atau kiasan, ceritera rakyat (Folktales atau Folklores) yang mengandung pesan-pesan moral atau ajaran sejarah dan pendidikan budi pekerti.

Dongeng adalah “*Pangerangu*” dalam bahasa Sumba Timur, “*dedaku*” atau “*dedaku*” dalam bahasa Sumba bagian Barat. Dongeng orang Sumba ada dua jenis, yaitu *Pangera Kudu* dan *Pangera Bokulu*. Pangera Kudu (Ceritera Pendek) biasanya diceriterakan dalam waktu yang singkat, sekitar 10 – 20 menit sedangkan Pangera Bokulu (Ceritera Panjang) berlangsung selama satu sampai dua jam.

C. ISI BUKU INI

Buku ini memuat sekitar 25 buah dongeng dan sekitar 5 buah ceritera rakyat yang berasal dari berbagai tempat di pulau Sumba dan diungkapkan dalam bahasa Sumba tetapi dengan dialek masing-masing wilayah sehingga disebut “Dongeng-dongeng dan Cerita Rakyat Asli Sumba”. Terdapat dongeng yang bertopik sama tetapi cara-cara mengungkapkannya atau menceriterakannya kembali, berbeda-beda. Hal demikian memang lumrah terjadi dalam masyarakat yang berbudaya lisan.

Dan agar buku ini lebih menarik, Penulis telah mengusahakan agar dongeng-dongeng itu diungkapkan dalam tiga bahasa, yaitu bahasa *Sumba* dengan dialek asli setempat, bahasa *Indonesia* dan bahasa *Inggeris*, terkecuali Bab Pendahuluan ini, yang disajikan hanya dalam bahasa Indonesia dan Inggeris saja.

CHAPTER I. INTRODUCTION

A. SUMBANESE LANGUAGE

The original language on Sumba Island is only Sumbanese. But because of the different topographic condition and the historical background of the society, Sumbanese language is differs in dialects. That is so the language experts group devided the Sumbanese in many languages and then deviding it in many local dialects. These can be read in my book with the tittle "Perihal Bahasa dan Sastra Sumba" (About The Sumbanese Language and Literature).

All these explanation are only due to the origin Sumbanese language in the Island of Sumba, not included to the language of the society who come from other islands, i. e. Savunese, Rotenese, Bima and so on.

The division of Sumbanese into dialects in this book is not according to the linguistics mentioned above but according to the geographic and the regionalisation of the island on the past. So there are Anakalang dialect, Mahu dialect and so on.

B. SUMBANESE LITERATURE

The Sumbanese Littratures are spoken verballity (oral tradition) because the Sumbanese have not their own letters or "Writing System," so the literatures only can be spoken by certain persons, they who that be called "wunangu" or "c lever people" or "wise people" (tau pingu, tau manggána) and just at certain moments.

The forms of Sumbanese literature or genres are among the others:

- 1. Li Ndai (Ancient Histories), Li Marapu (Ancestors Histories);*
- 2. Li Pangerangu (History Stories, Imagery Histories);*
- 3. Tata Krama ("Li Huri Li Pangerangu" = Etiquettes and Morals);*
- 4. Luluku (Speaking in pairs, Customs oration);*
- 5. Lawiti (Puitic Sentences, Verses);*
- 6. Ludu (Songs, To Sing);*
- 7. Ratapan (Laments);*
- 8. Dekangu / Dikangu (Riddles, Puzzles, Word Games);*
- 9. Piapaku (Fluent spelling);*
- 10. Hamayangu (Praying, Prayers).*
- 11. And so on.*

So it's c lear that "Li Pangerangu" (letterally: story tale) are folk tales and folklores. There are two kinds: "li pangerangu kudu" (short tales) and "li

pangerangu bokulu" (long tales); so, long and short stories. A "lí pangerangu kudu" may be last during 10-20 minutes, whereas a "lí pangerang bokulu" up to 2 or 3 hours.

A special type of *Li pangerangu* is the "Ana lalu", history about orphanage. These are stories about orphans where the narrative is interrupted by a repetition of the same song of 4-8 lines. This song is part of the story in that it is sung by a character in the story, e.g. a bird. In an "ana lalu kudu" the same song is sung 2 or 4 times at crucial points in the narrative, in an *ana lalu bokul* the song is sung 8 times. An interrupted song in an *ana lalu* is not very long, only 4-8 lines. It is sung by the narrator only, it is not a chorus for the audience.

C. THE CONTENTS OF THIS BOOK

This book contains about twenty five fables and five folktales from different places on Sumba Island in Sumbanese each from local dialect so it with the tittle "Original Fables & Tales From Sumba." There are a few fables with the same tittle but narrated in different ways. The event like that is common in the verbal societies.

In order this to be more attractive, the Writer have tried to perform this book in three languages, in Sumbanese, in Indonesian, and in English, except this Introduction Chapter, that is expressed only in Indonesian and English.

BAB II

DONGENG-DONGENG ANAKALANG

(CHAPTER II ANAKALANG FABLES)

1a. I Tena Jalungu Jiaka I Poti Koku *(Dedaku Anakalangu)*

(Bahasa Sumba Dialek Anakalang).

I Tena Jalungu lali kedu kabuya, ausu namesangu sangi labatu, wai kamara walu namesangu nangi pajialu.

Sangi ladu sangi ladu dukana na kasi ausu na pabilinaya na nakana I Poti Koku.

Sangi ladu natomanyaka kosina na ayana i Poti Koku, ba tanga Anaya na ausu ba sangi labatana.

Namayaka i Tena Jalungu. Di nalauya ta rami bakulu na madangu kaukina. Di napedi watu sabulu, bam era koku limasa, di nawaluja. Manga di namaturu.

Purungudayaka da kauki dangu di dakorunya.

Di nakapisunya na watu na sangi, damati daba da kauki.

Selu ami jalaja da kauki dangu ba dakorunya.

Naselu kapisunya na watu na sangi, damati daba da kauki.

Tau jalana, sopa dapadukangu da watu ta kabuna, dapadu-kangu da kauki ba nangi ramida.

Di napadi kauki sabulu makawasu, di naaja.

Di napatoma danganya na nakana ba patuda da kauki pangindi-naya.

1b. Si Tena Jalungu dan Si Poti Koku (Dongeng Anakalang)

*(Dari bahasa Sumba Anakalang ke bahasa Indonesia:
oleh: Drh. Umbu Nggiku)*

Si Tena Jalungu sangat rakus. Ia dapat makan menghabiskan satu bakul besar nasi dan meminum satu tempayan nira. Di suatu hari, kerak nasi yang ditinggalkan oleh adiknya Poti Koku sudah dihabiskannya. Lalu ia mencari Poti Koku dan mendapatkannya sedang makan.

Kemudian Tena Jalungu pergi ke hutan rimba yang banyak monyetnya. Ia memungut sepuluh buah batu sebesar kepala tangan dan menelannya,

dan sesudah itu ia pun tertidur. Kemudian monyet-monyet pun datang mengerumuninya. Diambilnya sebuah batu lalu dilemparkannya kepada monyet itu sehingga mati semua. Tetapi datang lagi monyet yang lebih banyak dan mengerumuninya. Dia mengambil lagi batu lalu melempar monyet-monyet itu sehingga semua mati. Begitu seterusnya, sampai batu-batu yang diperutnya habis. Maka habis pula monyet-monyet di hutan itu. Lalu ia membakar dan membawa pulang daging monyet itu untuk dibagikannya juga kepada adiknya, Poti Koku.

1c. Tena Jalungu and Poti Koku
(Anakalang Fable)

(From Indonesian to English by Umbu P. Woha)

Tena Jalungu was very gluttonous. He could eat and finished one large basket rice and drank one jar nira. In one day, he finished up the rice crust leaved by his brother Poti Koku. Then he looked for Poti Koku and getting him was eating.

Then Tena Jalungu went to the forest which occupied by many monkeys. He collected ten stones equal to fist of hand and swallowed them, and thereafter he fell asleep. The monkeys came to infest him. He took a stone and then one by one threwed them to the monkeys causing them all dead. But again came more monkeys and infested him. He again took the stones and throwed them to the monkeys, so them all dead.

Further, all the stones in his stomach were used. Hence monkeys in the forest cleaned up. Then he burned and brought the monkeys meat returning home to find and to share with his brother Poti Koku.

21a. K a u k i
(Dedaku Anakalangu
Versi DR. L. Onvlee)

(Bahasa Sumba Dialek Anakalang)

Aija da madua, da lakeda da mapaaya panákangu. Na nákana i Luwaya na ngarana. Ba átunyaka ta oma na inada nau waiga nai, di napekanya na anana na mamatua, winanya: "Nai pesaku ba nakarebakangukana nakamu, ba nasaukaka, ka mutunuya na luwa, ka mupasobanaya wai! Abu mulakanya, namu tákaya," winanya. "Oa," wina duna anana, palekuna-nyaka na nakana. Táka na inana enganaka ta oma, lodu malunaya.

Ba nasirunguka na ládu, saudinanjaka i Luwa na nákana. Yayi oli na nakagu di nasauka, jiaka karebangu memakanaya ka winaka ba napataya

ta atina; di napadawiya na pawáru, di napadukuya na api. Ba namarobusuka na api, di nadekiya na nákana, nai deta ta pinu lawaa di nasailanya tununayaka na nákana i Luwa. Na luwapa, tunuya na pawinangu na inana, da natunuma-aka, jiaka I Luwa rakana na pasadarana. Jia ba namamika na nakana, di nasailanya ta sedi; jiapaka ba kajji-jiji wua ngiduya ta sedi api.

Na malunguka, di nataka na inana walina ta oma. Takaka, di nakatanaya na anana: "Beekiyaka na nakamu? Da nasauka-dika? Mutunukadinayaka na luwa?" "Kutunuyaka waiga laduga. Jiapaka ba taliwumuka dumu waiga baruga, ba nasau kuduku, dedi naukadinaka na sauna; ainya ta sedi ba kukugulunya."

Labu duna napulungu piakadiyaka winaka na inana: "Maa mulauka padekidaya ka tapa tapasusuya di winaya na inana. Atunuyaka na anana, di napapurunya i Luwa, na nákana, walina ta sedi api; jiapa biliaka nakaji-jiji da wua ngiduna. Baninayaka na inana: "Waa oliee, natunu takakaya na nakana; aipanya na luwa, ka mutunaya na pawigungu, taka na nakana di natunu naukaya," winaka, di nayabali na inana.

Bani tákanagaka na inagu wina, palaidinayaka, ba napalai ngidisa da kaba kalibaruna jeka da kijina na inana; detanyaka ta pungi ai, ba lautaku-lautakuna, da naselu tukimaka ta uma. Átunya na inana ba nalau ta kasanga ai; dadi kaukinayaka. Da kaba kalibaru di nawulu kalituja, táka na kiji di nakaikunya. Tau naudinaka ba napangada-nyaka ta atina ba inanaya, jeka wolunaya ta ati memanaka na anagu, ka taugu nau winangu, winaka na inana.

Nauya na wewina di wida da mabokulu: "Ba mulau ta kuki mapasira, ba mulauwu ta wawi mapakawu."

21b. Sang Monyet (Dongeng Anakalang versi Dr. L. Onvlee)

(Dari bahasa Sumba Anakalang ke bahasa Indonesia:
oleh: Drh. Umbu Nggiku)

Ada dua anak kakak beradik, adiknya bernama Luwa (yang artinya Ubi). Ketika ibunya mau pergi ke kebun, ia memberitahu sang kakak, agar: "Nanti kalau adikmu sudah lapar, engkau bakarkan baginya ubi (=luwa) dan memberikannya air minum. Jangan lupa ya?" katanya.

"Ya Mama," jawab anaknya.

Setelah itu ibu pergi ke kebun sampai sore. Pada tengah hari, menangislah adiknya, si Luwa, karena sudah lapar. "Sekarang adikku menangis. Mungkin dia sudah lapar," pikir sang kakak. Lalu ia membuat tungku api lalu menyalakannya. Karena kata ibunya supaya adiknya dibakarkan luwa (=ubi), maka ia pun menaruh adiknya Luwa (=ubi) di atas api. Adiknya tidak menangis lagi karena sudah mati terbakar. Lalu

bangkai adiknya dengan muka menyeringai dan gigi keluar itu ditaruhnya di loteng.

Setelah sore, ibunyapun pulang dari kebun. Tiba di rumah, ibu menanyakan anaknya: "Di mana adikmu? Apa ia tidak menangis? Apakah kamu sudah membakar 'luwa' untuknya?" tanya ibunya.

"Saya sudah membakar 'Luwa' tadi siang, sesuai pesan Ibu. Ia hanya menangis sedikit saja. Sekarang ia ada di atas loteng setelah saya tidurkan," lapor anaknya itu.

"Ia sudah mengerjakan perintahku dengan baik," pikir ibunya. "Kalau begitu kau ambil adikmu itu, supaya saya menyukannya," lanjut ibunya kepada anaknya. Anaknya naik ke loteng dan menurunkan si Luwa, adiknya yang sudah jadi rangka. Marahlah ibunya. "Aduh, kau membakar adikmu Luwa, ada ubi (=luwa) yang seharusnya kau bakar. Mengapa engkau membakar adikmu?" teriaknya sambil memukul anaknya itu.

"Marah betul sudah Ibu saya," kata anak itu lalu lari ke kebun dengan membawa harta benda ibunya. Ia memanjat pohon bambu sambil melompat-lompat dari satu bambu ke bambu yang lain dan ia tidak lagi mendekati rumahnya. Ibunya mendekatinya, dan anaknya itu menjadi monyet. "Begitu sudah nasib anaku," kata ibu itu.

Inilah takdir dari Tuhan. Seperti syair dalam bahasa Sumba: "Kamu akan menjadi monyet yang suka mencakar dan menjadi babi yang suka menggigit."

21c. The Monkey

(Anakalang Fable, Dr. L. Onvlee's version)

(From Indonesian to English by Umbu P. Woha)

There were two children, a brother and a sister. The younger one was a sister, her name was Luwa, that is the name of a kind of "tuber." When the mother willing to go to the garden, she informed her child, saying: "Later if your sister has been hungry, you must burn for her a tuber (= luwa) and give her drinking water. Don't forget it, yes?" she said.

"Yes mam," replied the child.

Then the mother went to the garden until evening. At midday, his sister Luwa weeping since she had already been hungry. "Now my sister wept. May be she has been hungry," thought the brother. Then he prepared the fire to burn on. Because his mother had said to him to burn tuber (=luwa) for his sister Luwa (=tuber), hence he put his sister on the fire. His sister cried a little while then she died burnt.

In the evening, his mother returned home from the garden. Arriving home, she asked her child: "Where is your sister? Is she wept? Have you burnt tuber (=luwa) for her?" ask the mother.

"I have burnt 'Luwa' this afternoon, according to your order. He wept only for a while. Now she is there above the garret," reported the child.

"He has done my order very well," thought the mother. "Now go to take your sister so that she can suck," continued the mother to her child. The child climbed the garret and brought down the "Luwa", his sister's corpse which had becoming frame.

Seeing this, the mother surprised and very angry. "Alas, you have burnt your sister Luwa. There are tubers (=luwa) that you must burn. Why you burn your sister?" cried the mother while beating her child angrily.

"My mother has surely angry," said the child and then run to the garden bringing his mothers belongings. He climbed a bambu tree and leapt from one tree to another. He went farer and farer from his house. The mother went to near him, but by then he became a monkey.

"So that is the fate of my child," said the mother sadly.

This was the destiny from God. Like the poem in Sumba Anakalang language: "*You will become monkey liking claw and becoming pig nipping.*"

22a. I Kaḍapu Jiaka I Luwa

(*Dedaku Anakalangu,*

Versi DR. Umbu Hina Kapita)

(*Bahasa Sumba Dialek Anakalang*).

Aija da lakeda da mapaaya panákangu i Kaḍapu jiaka i Luwa.

Na amada átunya pamadara ta sángi paraingu.

Launaya ta oma na inaḍa: "Pejaku mutununya luwa na nákamú," wina na inana ba napekanya i Kaḍapu.

Madaika ḍi namanyerangu luwa i Kaḍapu. Da naita dokungu ta bola, ta karera, ta sedi jiaka ta reba.

Ḍi napangádangu: "Da kuita dokumangu luwa, papekanaga i ina, jiaka-ḍiya i luwa nákagu, tunukayaka duna," winaka.

Tununayaka na nákana.

Nabali na inana, itanayaka na anana ba nakataiwalu ta sedi. Saunayaka na inana.

Táka na inana ḍi natuku wainya kiji, koba jiaka kalibaru. Ḍi nayema dába ba nakatakusa i Kaḍapu.

Napalai ḍi naḍeta ta pungi rita, ḍaḍi kaukinayaka.

Táka i Kaḍapu Kauki napamulaya na kanula nyau, ba nasiba jaguka na nyau nabutasuya na kapujuna ḍi naanya.

Táka ḍa inana ḍa amana ḍapatusukunya asu, ḍi napamatiya, ḍi ḍatunuya, mánga ḍi ḍataninya ta rati nákana.

22b. Si Kadapu dan Si Ubi
(Dongeng Anakalang, versi DR. Umbu H. Kapita)

(Dari bahasa Sumba Anakalang ke bahasa Indonesia:
oleh: Drh. Umbu Nggiku)

Ada dua orang anak kakak beradik: si Kadapu dan si Luwa. Ayah mereka mencari makanan di kampung lain dan ibu mereka sedang pergi ke kebun.

"Sebentar kamu bakar 'luwa' (=ubi) buat adikmu," kata ibunya kepada Kadapu. Setelah ibunya pergi, Kadapu pun mencari-cari 'luwa' (=ubi) di bakul-bakul dan tempat-tempat lain, tidak ditemukannya. Maka ia pun berpikir: "Saya belum mendapatkan luwa. Jangan sampai yang dimaksud ibu adalah adikku (si Luwa). Kalau begitu saya bakar saja," pikirnya, lalu ia membakar adiknya yang bernama "Luwa" atau ubi itu.

Setelah ibunya pulang, ia pun melihat bangkai anaknya di atas loteng sehingga menangislah ibu itu sambil melempar Kadapu dengan berbagai barang (kiji, koba dan kalibaru). Kadapu menangkap semua barang-barang yang dilemparkan ibunya kepadanya itu lalu lari memanjat pohon "rita" dan ia pun menjadi seekor monyet.

Si Monyet Kadapu menanam kelapa. Setelah kelapa itu bertunas, ia mencabut tunasnya. Ayahnya dan ibunya mengejar dia dengan anjing, membunuhnya dan membakarnya kemudian dikuburkan pada kuburan adiknya.

22c. The Monkey

(Anakalang Fable, Dr. Umbu Hina Kapita's version)

(From Indonesian to English by Umbu P. Woha)

There were two children, a brother and a sister. The younger one was a sister, her name was Luwa that means a kind of "tuber." Their father were going to find food from other villages, and the mother were going to the garden.

"Later, you burn 'luwa' (= tuber) for your sister," said the mother to Kadapu. After his mother left, Kadapu looked for tuber in the baskets and in other places, he found nothing. So he thought: "I can't find 'luwa'. Perhaps my mother meant "luwa', my sister. If so, I'll burn her." Then he burnt his sister Luwa.

When the mother had returned home, she saw the corpse of her daughter up the garret, so she wildly crying while throwing everything (kiji, koba, kalibaru) to Kadapu. Kadapu caught all the thrown things, then run away, climbing a rita tree and he became a monkey.

Monkey Kadapu planted a coconut tree. After the tree had grown bud, he abstracted the bud. His father and his mother run after him with dog, killed and burnt him then buried him in his sister Luwa's tomb.

3a. Na Gaga Jiaka Na Kapaki (Dedaku Anakalangu)

(Bahasa Sumba Dialek Anakalang)

Angudaya kalowu jawa na gaga jiaka na kapaki.

Áminya na mauri oma di nawugaya na gaga, di manyeranya na kapaki, di nayápaya.

"Ngidiwa ta loku ka mutátaru nauwa," wina na kapaki.

Toma ta loku:"Muedi ta wai, ka mutauwa ta kanyilumu, ka mutataruwa," wina na kapaki.

Ka kutátaruya ba winaka, takásukunayaka ta wai na kapaki, natátaru nauyaka na kanyiluna, matinayaka na mauri oma.

Táka na kapaki di nadekisa da nganguna na mamati, di napakánaja, salaku-nayaka ta oma, di nasarama.

Ba tánga maturuna na kapaki, áminya na gaga, di natewanasa da ngaguna na kapaki.

Natomaja da mawurungu na kapaki:"Dekikigasa da ngagugu," winasa. Da dabisumangu.

Dukana na tamisuku na mabisu, lau di natitukuya na gaga, di nakanabu na gaga, matinayaka.

Nadekisa da ngaguna na kapaki, di nabali ta umana.

3b. Burung Gagak dan si Kodok (Dongeng Anakalang)

(Dari bahasa Sumba Anakalang ke bahasa Indonesia:
oleh: Drh. Umbu Nggiku)

Burung gagak dan kodok sedang makan pepaya di sebuah kebun. Maka datanglah si tuan kebun lalu mengusir burung gagak itu dan mencari si kodok dan menangkapnya.

"Bawa saya ke sungai dan potong saya di sana," kata si kodok. Sampai di sungai:"Kamu berdiri di tengah air dan taruh saya di pahamumu baru kamu potong," kata kodok itu kepada tuan kebun, yang diikutinya saja.

Ketika tuan kebun itu mau memotongnya, melompatlah kodok itu ke dalam air sehingga orang itu memotong pahanya sendiri sehingga tuan kebun itu pun mati. Si kodok mengambil pakaian dari tuan kebun yang sudah mati itu, memakainya lalu pergi ke kebun milik orang itu sambil menari-nari.

Sementara si kodok tidur, datanglah si burung gagak dan mencengkramnya lalu menaruh kodok itu di dalam periuk. "Ambil semua harta milikku," kata si kodok kepada burung gagak itu. Si Gagak tidak mau.

Setelah itu kodok menyuruh kalajengking menggigit gagak itu. Jatulah si gagak dan mati. Si kodok mengambil barang-barangnya lalu kembali ke rumah.

3c. The Raven and the Frog (Anakalang Fable)

(From Indonesian to English by Uumbu P. Woha)

A Frog and a raven were eating papaw in a garden. Hence came the garden owner then dissipated the raven and looking for the frog and caught it. "Bring me to the river and crosscut me over there," said the frog. Reaching the river, "You stand up in the middle of water and putting me in you thigh then you crosscut me," said the frog to garden owner, and he followed it.

When the garden owner would crosscut him, the frog jumped into water so that man cut his own thigh, so he also dead. The frog took the garden owner's clothes and wore them then he went to the garden property of that man, at the same time he danced with joy.

While the frog sleeping, came the raven and caught the frog and then put him into a cooking pot. "Take all my belongings," said the frog to the raven but the raven refused. Then the frog ordered a scorpion to nip the crow. The crow fell and died. The frog took his goods then returned to his home.

4a. I Godji Gadu (Dedaku Anakalangu)

(Bahasa Sumba Dialek Anakalang).

"Lau pamangamisa da wataru," wina na bokuna i Godji Gadu. Táka i Godji Gadu di namangami dábasa da rutu jiaka da wataru.

Nakadeni luwa kawodu au na bokuna. I Godji Gadu na matunusa, di naaja námu na luwa, di nawonya kawodu au táka na bokuna.

Jawa modunanya i Godji Gadu, di nawonaya asu ka mutaunya wataru moru, ka naangu, winanya.

Táka i Godji Gadu da nataumanya paangu na asu, naparákutuya na kamiana, lápangu namati na asu.

"Nawo wálinya na bai jara, ka mutaunya pola; baru-baru mupatamanya ta wai ka napalámunya na kalituna," winanya.

Táka i Godji Gadu di napalámunya na bai jara ta wai, lápangu namati.

Nabani na bokuna, ka kukojoya ka namati wina.

"Maraiga ta rami ka muteruga, ka mukoja waiga ridungu, ka ábu muitawa, ba ubuku bilimuga," wina i Godji Gadu.

Namarainya ta rami, duki palainayaka i Godi Gadu ta sángi paraingu.

Narágaya na mabokulu na makapaula, napatamanya ta kaluaku, mánga di nataunya api na umana.

Palainayaka I Godi Gadu, di naragaya na mangoma na makabola, ka kutaugu moru, winanya. Di nataunya bakusau rara.

Narága wáliya na moni na mamangu nyauna. Nakalapa wainya luwa piaku, di nakabolaru na mangu nyau; di napawawa dábasa da wua nyauna, di nadaitusa.

Ba tánga palaina, nasajubulu ta rowaku, da peku detana.

Áminya na karabau: "Puru pagesangu nimi, áminya na tana mija, ábu napitakugu," winanya na karabau i Godi Gadu.

Di napurungu na karabau, di nadetangu i Godu Gadu.

Balinanyaka ta modu palotada mangu bokuna.

Laungunaya wai, di nayápaya woya nawisina. "Ainya nai na wisigu ka mupamánunya," wina. Di napamánu nainya na ka^oro ru na woya.

Sadáka wáli tau jálanaya na woya. Nakalaisuja da oli danguna na woya, da detasa ta mara di datama ta kangudu, ba dapadapunya di Godi Gadu.

Nadeki api i Godi Gadu di nataunya api na kangudu, palai^odayaka da woya.

Sadáka nalau ta matunu ta sagá^oba loku. Nabalika, wiwanayaka na loku.

"Mipawitu kaiku ka kupala ta ka^oengami, ka kuwogimi rau karabau," winaja da woya dangu. Ba napalaka, da nawoamaja.

Sadáka nayápa wáliya woya. Aija da wawi dangu da maduku kawasuda, ka kungindigimija ka miangu," winaja da woya dangu.

Namaraja ta mara da woya. "Mikabuni ta lubu mapu, ka mipadapuja da wawi," winaja da woya.

Di nawolutunya api na mapu. Kawokadayaka da woya ba dapalai ta loku, sawanguka matidayaka.

4b. Si Godi Gadu (Dongeng Anakalang)

*(Dari bahasa Sumba Anakalang ke bahasa Indonesia:
oleh: Drh. Uumbu Nggiku)*

"Pergilah membersihkan kebun jagung," kata kakeknya Godi Gadu. Tetapi Godi Gadu mencabut semua rumput dan jagung. Kakeknya mencari ubi, tetapi Godi Gadu yang membakar dan memakannya semua. Ia hanya memberikan sepotong bambu kepada kakeknya itu.

Sementara Godi Gadu menjaga kebun, kakeknya membawakannya seekor anjing, supaya dikasih makan jagung muda. Godi Gadu memberikan anjing itu makanan, tetapi ia menyumbat pantat anjing itu sehingga mati.

Kakek itu memberikan pula seekor kuda kepada Godi Gadu: "supaya diberikan daun jagung muda, dan rendam kepalanya di sungai," kata

kakeknya kepada Godi Gadu. Lalu Godi Gadu merendam kuda itu di air sampai mati.

Marahlah kakeknya itu lalu menombak Godi Gadu supaya mati. "bawalah saya ke dalam hutan agar saya digantung, kakek tikam saya pada waktu malam supaya kakek tidak melihat cucumu ini," kata Godi Gadu kepada kakeknya. Maka kakeknya membawanya ke dalam hutan lalu larilah ia ke kampung lain.

Godi Gadu bertemu dengan seorang tua yang sedang luka kakinya. Ia memasukannya ke dalam lubang lalu rumahnya dia bakar. Godi Gadu menjumpai seorang wanita tua yang buta. "Mari saya taruh obat," kata Godi Gadu lalu ditaruhnya lombok merah pada mata perempuan itu.

Ia menjumpai seorang laki-laki yang memiliki kebun kelapa, lalu digosokkannya orang itu dengan daun yang gatal, sehingga mengeleparlah laki-laki itu karena gatal, lalu Godi Gadu memetik semua buah kelapa orang itu dan membakar kebunnya.

Ketika ia berlari-lari, jatuhlah ia ke dalam sebuah gua dan tidak bisa naik kembali. Lalu datanglah seekor kerbau. "Turun cepat ke sini karena nanti tanah akan longsor, supaya tidak tertimbun," katanya kepada kerbau itu. Turunlah kerbau itu ke dalam gua dan naiklah si Godi Gadu melalui badan kerbau itu.

Pulanglah si Godi Gadu untuk membersihkan kebun kakeknya. Ia pergi mengambil air dan buaya menangkap kakinya. "Yang ini kakiku supaya kamu tangkap" katanya kepada buaya itu sambil menyorong sebatang bambu, sehingga buaya itu pun menangkap bambu itu dan melepaskan kaki Godi Gadu.

Sekali waktu buaya itu memberi tahu teman-temannya. Mereka naik ke darat. Godi Gadu menyuruh buaya itu tidur di atas sampah rerumputan untuk menyergap Godi Gadu. Godi Gadu menyulutkan api rerumputan itu sehingga larilah buaya-buaya itu.

Sekali waktu Godi Gadu pergi menghadiri pesta di kampung di seberang sungai. Ketika sudah akan pulang sungai itu banjir. "Kamu berjejer supaya saya menyeberang di atas punggung kalian. Nanti saya akan berikan daging kerbau kepada kalian," katanya kepada para buaya di sungai itu.

Ketika ia sudah menyeberang, ia tidak memberikan daging kepada buaya-buaya itu. Sekali waktu ia tertangkap buaya lagi. "Ada babi-babi yang banyak dan gemuk-gemuk, supaya kamu makan," katanya kepada buaya-buaya itu. Ia membawa mereka ke darat. "Kamu sembunyi di bawah rerumputan, supaya kamu gampang menyergap babi-babi itu" katanya kepada mereka. Lalu Godi Gadu membakar sekeliling semak-semak itu dengan api. Berlarianlah buaya-buaya itu kembali ke sungai, sebagiannya ada yang mati.

4c. Mr. Godi Gadu (*Anakalang Fable*)

(*From Indonesian to English by Umbu P. Woha*)

"Go to clean the maize garden," said Godi Gadu's grandfather. But Godi Gadu went to abstract both the maizes and the grasses. The grandfather look for luwa (tuber), but Godi Gadu had burnt and ate them all. He gave his grandfather only a rasher of bamboo.

While Godi Gadu took care the garden, the grandfather brought to him a dog, to be feed with young maize. Godi Gadu gave the dog that food, but he corked the dog's bottom causing the dog dead.

The grandfather gave Godi Gadu a horse. "Feed this horse with young maize leaf, and soak the horse's head in the river," said the grandfather to Godi Gadu. Then Godi Gadu soaked the horse in the water until death.

The grandfather beeing very angry then harpooned Godi Gadu so that he will dead. But Godi Gadu said: "Bring me into forest so that I am hung, you stab me when night so that you can't see your grandchild," said Godi Gadu to the grandfather. Hence the grandfather brought him into forest then Godi Gadu fled away to other village.

Godi Gadu met an oldman with a hurt on his leg. He put the oldman into a hole then burnt his house. Godi Gadu met a blind oldwoman. "Let me put drug at your eyes," Godi Gadu said then he put red chili at the woman's eye.

He met a man who had a coconut garden, then he rubbed that man with itching leaf, so that man floundered because itching, then Godi Gadu plucked all the fruit of that man's coconuts trees and burnt the garden.

When he was running, he fell into a cave and could not getting up above. Then came a buffalo. "Downward quickly to this place because soon the ground will slide, so that will not be piled up," he said to the buffalo. The buffalo came downward into the cave and so Godi Gadu could getting up above over the buffalo's body.

Then Godi Gadu returning home to clean grandfather's garden. He went to take water in the river and a crocodile caught his foot. "This one is my foot so catch it," he said to the crocodile while shoveed one bamboo stick, so the crocodile caught the bamboo and discharged Godi Gadu's foot.

Once, the crocodile informed his friends. They went ashore. Godi Gadu ordered the crocodiles to sleep above the grass garbage for attacking Godi Gadu. Then Godi Gadu put fire on the grass causing the crocodiles run away panickly.

At one time, Godi Gadu went to attend a party in a village across the river. When he returned home the river was flooding. "You come to make a row so that I can cross the river on your backs. Later I will give buffalo meat to all of you," he said to the crocodiles in the river.

When he had crossed, he didn't give meat to the crocodiles. So at another time he had been caught again by a crocodile. "There are pigs with many flesh and fat, so you can eat," he said to the crocodiles. He brought them to uplands. "You hide under the brush woods, so that you can easily attack the pigs," he said to them. Then Godi Gadu burnt around the brush woods with fires. The crocodiles run away to return to the river, part of them dead.

5a. I Peru Jiaka I Kaba Lailu (Dedaku Anakalangu)

(Bahasa Sumba Dialek Anakalang).

I Peru jiaka na isi-umana i Kaba Lailu, dasangailaruya na sángi na oma, dí dapagánanya isina.

Ba dasiska da wataru, dí áminyá i Káruku, dí naraungu wataru. Mánga dí namai pakadíngiya moru sangailaru i Peru.

Táka i Peru nawoluya na siru, ta supu siru naterunya watu, dí nawonaya i Káruku: "Ba muitakasaka da olimu ka mupasálaya na watu," winaya.

Ba naitakasaka da olina, dí napasalaya na watu, matinayaka.

Áminyá i Wawi Rutu ba naaja da wataru. Mánga paangu dí nalau jiaka pakadíngi moru sangailaru lai Peru.

Táka i Peru dí nawonya toba: "Ba muitakasaka da olimu, mupajukanya na kerina ta pungi ai, na dákuna mupatubanya na kabumu," winanya.

Nakeri jalaya na patikina i Peru, matinanyaka i Wawi Rutu.

Namai pakedu wataru i Mada Karabuku. Dí napadoi siru wátuku i Peru. Silu áminyá i Mada Karabuku, naletiya na siru, pasailinayaka na ana siru, ka teru wikinayaka ta kapuka ai i Mada Karabuku. Mati-nayaka.

Madauta dábanayaka ngara dukana pakeda ta omana i Peru.

5b. Si Peru dan Si Kaba Lailu (Dongeng Anakalang)

(Dari bahasa Sumba Anakalang ke bahasa Indonesia:
oleh: Drh. Uumbu Nggiku)

Peru dan isterinya Kaba Lailu mempunyai kebun yang luas dengan berbagai jenis tanaman. Setelah jagung matang, datanglah kakaktua dan memakan jagung itu. Setelah itu datanglah kakaktua meminta obat mujarab. Si Peru membuat jerat dan di ujung jerat ia gantung batu lalu diberikannya kepada kakaktua, "Jika engkau melihat kawan-kawanmu engkau lepaskan batu ini," katanya kepada kakaktua itu.

Setelah melihat kawan-kawannya, dilepaskanlah batu itu sehingga matilah kawan-kawan kakaktua itu. Datang pula babi hutan dan memakan jagung.

Setelah itu ia datang meminta obat mujarab kepada si Peru dan Peru memberikannya ranjau, "Kalau engkau melihat teman-temanmu, kamu tanam pohonnya ke bawah, dan ujung yang tajam kamu kenakan persis di perutmu, kemudian kamu berlari" katanya kepada babi hutan itu. Karena mengikuti perintah si Peru, babi itu pun mati.

Datang lagi si Pencuri Jagung yaitu pencuri jagung yang tidak pernah menanam. Si Peru membuat jerat yang sangat handal. Ketika pencuri itu datang, ia menginjak persis di jerat yang dipasang. Maka tergantunglah si pencuri yang tidak pernah menanam itu di atas pohon, lalu mati juga ia.

Maka takutlah semua orang untuk mencuri isi kebun Peru.

5c. Peru and Kaba Lailu (Anakalang Fable)

(From Indonesian to English by Umbu P. Woha)

Peru and his wife Kaba Lailu had a wide garden with various types of crops. After the maize crop had matured, there came kakatua and ate the maize. Then the kakatua came to ask medicine for cure. Peru made a gin and in the tip of the gin he hang a stone, then he gave it to kakaktua: "If you see your kith (=other kakatua), you discharge this stone," he said to the kakatua.

After seeing the kith, the kakatua discharged the stone causing the kakatua kith dead. Then came a forest pig and ate the maize. The forest pig also came to ask for medicine for cure to Peru and Peru gave him mine. "If you see your friends, you plant this downward, and the sharp part you wear exactly in your stomachs, then you run," he said to the forest pig. Because following Peru's order, the forest pig also died.

Again came the maize thief that had never planted. Peru made a very reliable gin. When the thief came, he step on the attached gin. Hence the thief which had never planted depended above a tree, then he also died.

Hence everybody feared to steal any of the contents of Peru's garden.

6a. Na Rusa Jiaka Na Mabokulu (Dedaku Anakalangu)

(Bahasa Sumba Dialek Anakalang).

Lau ta ramine papogo ai uma na tau

Di datomanya na rusa ba tánga juda mangudana.

Pakabuangudeka ai ka tunu wainya na rusa ba wida.

Da karerada jiaka da balanguda dasailanasa ta kaduna na rusa.

Satau na ma**o**kulu na matotusa da karera j*ika* da balangu, na madidingu ta pinu ka**d**engana na rusa.

Ba napá**d**anguka sirungu lá**du** duna na rusa, lubatuna, átu palaineka.

Ka tali tusanguneka na ma**o**kulu.

Da karera j*ika* da balangu mawewarungudeka ta mará**da**.

Ka tidi birasu-birasu doku biliadaka.

6b. Si Rusa dan Orangtua

(Dongeng Anakalang)

(Dari bahasa Sumba Anakalang ke bahasa Indonesia:

oleh: Drh. Umbu Nggiku)

Orang-orang pergi memotong kayu di hutan untuk membangun rumah. Mereka mendapati seekor rusa yang sedang tertidur lelap. Merekapun mengumpulkan kayu api dengan maksud untuk dipakai membakar rusa itu.

Tas dan perbekalan mereka digantung di atas tanduk rusa itu. Seorang tua menjaga tas dan perbekalan mereka. Ia duduk di atas punggung si rusa. Ketika matahari sudah terasa panas, rusa itu pun terbangun lalu lari sehingga terjatuhlah orangtua itu dan tas serta perbekalan mereka jatuh berceceran di padang dan mereka semua kaget dan kebingunan.

6c. The Deer and The Oldman

(Anakalang Fable)

(From Indonesian to English by Umbu P. Woha)

People went to cut wood in the forest for building houses. Then they found a sleeping deer. So they collected fire wood with the plan wearing it to burn the deer.

Their bags and provisions they hang on the deer's antlers. An oldman took care on their bags and provisions. He sat on the back of the deer. When the sun had felt heat, the deer awoke then run, so the oldman fell and all their bags and provisions fell scattered in the fields.

They all surprised and confused.

BAB III

DONGENG LAWONDA

(CHAPTER III A LAWONDA FABLE)

a. I Lambiku Jáka I Boti *(Dedaku Lawonda)*

(Bahasa Sumba Dialek Lawonda)

Hatuna na mabokulu, dadua da umbukuna, i Lambiku jáka i Boti.
Lo paauta iyangu ta loku, wenanja.
Da iyangu paitana i Lambiku, iyangunggu yániha wena i Boti.
Balika ba weda, kabununguneka i Lambiku ta lumbu kandapu. Táka i Boti di nakeriya i Lambiku.

Nanggilaku me-meya nda naitaka i Lambiku, di napaauna.

"Wu.....menguka ka tahalaku," wena i Boti.

"Wu.....," wena i Lambiku ta lumbu kandapu.

Nanggilaku i Boti nda naiteka i Lambiku: "Jiaya na kikunggu na mahima," wenaka.

Tu-tunaka ba napaauna i Lambiku. Lalu mbanikeya, hi nakadipuya na kikuna. Matineka i Boti.

Cununeka i Boti i Lambiku, na kadipuha da wua wicinya, na katiku wáline, di nadituya.

Ta padua larungu, dinaliya ta umana i Laki Ndeha.

"Nggáraka tolunguha hena," wena i Laki Ndeha.

"Tolu ahu papaludawa da ngaba wini," wena i Lambiku.

Woneka na tolu boti hi nangangu i Laki Ndeha. Manga pangangu halakuneka i Lambiku.

Táka i Lambiku: "Je.....ngangu tolu oli," wena pa napaje ahu.

Mbanineka i Laki Ndeha, di napalewa aniki paalihuya na tau paparehana i Laki Ndeha: "Da boti, da wai máritu, da rusa, tángana na mahawurungu, halakudeka ta umana i Lambiku, lo paberaya wena. Pale maroneka i Lambiku.

b. Si Musang dan si Monyet *(Dongeng Lawonda)*

*(Dari bahasa Sumba Lawonda ke bahasa Indonesia:
oleh Drh. Umbu Nggiku)*

Ada seorang lelaki tua. Ia mempunyai dua cucu, si Musang dan si Monyet.

"Pergilah menangkap ikan di sungai," katanya kepada kedua cucunya itu. Ikan yang ditangkap musang, si Monyet katakan, "Itu ikanku."

Ketika mereka sudah akan pulang, bersembunyilah si Musang di bawah sebatang pohon tumbang. Ketika si Monyet memperhatikan, dia tidak melihat si Musang, sehingga ia mencari-carinya.

Si Monyet berteriak: "Wuu.... Marilah kita pulang," teriak si Kera.

"Wuu.....," teriak si Musang dari bawah pohon tumbang.

Si Monyet melihat ke sekeliling, tetapi tidak dilihatnya Musang itu. Lalu ia memanggil lagi. Si Musang tetap menyahut dari persembunyiannya. Karena tidak juga dilihatnya si Musang tetapi ada yang menyahut, maka si Monyet menyangka bahwa ekornyalah yang menyahut itu.

Begitu seterusnya, si Monyet memanggil-manggil si Musang, si Musang menjawab tetapi tidak kelihatan oleh si Monyet. Maka marahlah si Monyet kepada ekornya sendiri, sehingga ia memotong ekornya itu. Matilah di Monyet. Musang pun membakar bangkai kera itu, memotong dan membuang kepalanya, kaki-kaki dan ekornya dan memikulnya pulang. Di pertengahan jalan, ia singgah di rumah Laki Ndeha (seekor kera).

"Daging apa itu?" tanya Laki Ndeha. "Daging anjing. Dikasih oleh ipar saya," jawab si Musang. Lalu diberikannya kepada Laki Ndeha, yang lalu memakannya. Selesai makan, si Musang pun pulang. Sambil berteriak: "Ye, makan daging teman," katanya sambil menyebut nama anjing.

Maka marahlah Laki Ndeha kepada musang itu, lalu disuruhnya semua binatang yang berada di bawah perintahnya, untuk pergi menyerang si Musang. Maka si Musang pun tewas.

c. The Civet Cat and The Monkey (Lawonda Fable)

(From Indonesian to English by Uumbu P. Woha)

There was an old man, he had two grandsons, the Civet Cat and the Monkey. "You two go fishing in the river," he said to his two grandsons. The fish caught by Civet Cat, the Monkey claimed as his fish.

When they want to back home, the Civet Cat hid under a trunk of a falling tree. The the monkey look for the Civet Cat but he didn't find him. Then the Monkey cried: "Wuuu, Let's go home," he said.

"Wuu.....," answered the Civet Cat from under the trunk of the tree. When the Monkey looked around, he didn't see the Civet Cat. So he called again. The Civet Cat still answered him but still hiding so didn't be seen by the Monkey. So the Monkey thought that who answered him was his own tail.

Again and again the Monkey called, and the Civet Cat still answered. So the Monkey being very angry to his own tail who answered him again

and again. Hence the Monkey cut his own tail and then he dead.

The Civet Cat burnt the Monkey's corpse, cut away the head, the legs and arms of the Monkey, and then carried it home. In the mid of his way, he stopped-by at Laki Ndeha (a monkey).

"What kind of meat is it?" asked Laki Ndeha. "Dog's meat. My cousin-in-law had given it to me." said the Civet cat and gave it to Laki Ndeha, who then ate it. After finished it, the Civet Cat went on to his place, while cried saying: "Eating friend, eating friend," he said and mentioned a dog's name.

Hence, monkey Laki Ndeha being so angry to the Civet Cat, then he ordered all the animals that under his command to attack the Civet Cat. Hence the Civet Cat's life ended.

oo0oo

BAB IV DONGENG MAHU

(CHAPTER IV A MAHU FABLE)

a. Na Mapoki Dángu Na Malawungga *(Pangerangu Mahu)*

(Bahasa Sumba Dialek Mahu)

Ninja da tau madua, na haátu napoki, táka nahaátu nalawungga. Inada amada nda ninggu, kalembida nda ninggu. Didi mehaáha ba datungu woka.

Handáka pawandadanyaka, ka talua papatamangu karambua rumba, wáda. Ka lakudanyaka. Na mapoki na manapa anda, táka na mala-wungga nyunaka na matangu wunggaha da karambua.

Ba námunjaka da karambua, táka na mapoki hi nanggepi putaya na heu, hi neparahunya, nameti memanguma. Ka rupudanyaka, da toluna dahindiha hawiangu, hi datunuha hawiangu hi dangangu.

Táka na malawungga hi napindiha dáma hámu jua nyuna, táka hi nakawárinya na manda hámu na mapoki. Ka mbeninanyaka na mapoki, hi napitiya na ri kawudu na hapungu hi nalándahunya na kajiana na malawungga. Parai pakatátaku hálawála na kunduhu memanguma na kajiana na malawungga.

Ka mbeninanyaka na malawungga, hi napitiya na manula karambua, hi napatádanya na matana na mapoki. Parai pakatátaku, naita memangu-ma na mapoki.

Marangga hámudanyaka, hi dapambuhangu lundu metida.

b. Si Buta Dan Si Bongkok (Dongeng Mahu-Karera)

*(Dari bahasa Sumba ke bahasa Indonesia:
oleh Umbu P. Woha)*

Ada dua orang, yang seorang matanya buta dan yang seorang lagi badannya bongkok. Ibu bapa mereka tidak ada lagi. Mereka juga tidak memiliki keluarga. Hanya tinggalah mereka sendiri yang hidup bertani.

Suatu kali, mereka sepakat pergi berburu kerbau liar. Mereka pun berangkat. Si buta bertugas menunggu di jalan, sedangkan si bongkok yang bertugas mengusir kawanan kerbau liar itu. Ketika kawanan kerbau itu sudah mendekat, si buta langsung menyergap

seekor lalu dibantingnya sehingga langsung mati.

Mereka menyembelihnya, separuh dagingnya mereka keringkan, separuhnya lagi mereka bakar lalu makan. Si bongkok memilih semua daging yang baik-baik saja untuknya, sedangkan bagi si buta ia berikan bagian-bagian daging yang tidak baik.

Maka marahlah si buta, lalu mengambil sebatang tulang lalu dihantamkannya ke punggung si bongkok. Karena begitu terkejutnya, maka punggungnya langsung lurus. Si bongkok juga marah, sehingga diambilnya kulit kerbau lalu dilemparkannya ke mata si buta. Saking kagetnya, maka mata si buta langsung dapat melihat.

Karena mereka sudah menjadi normal kembali, maka mereka pun bersahabat karib sampai mati.

c. The Blind and The Crooked

(Mahu Fable)

(Translated by Umbu P. Woha)

Once, there were two persons, the one was blind and the other was crooked. They had no parents anymore, neither family. They lived alone while farming. One day, they want to hunt wild buffalo. Then they went. The blind get the task to wait along the way, and the crooked had the task to drive the animals.

When a group of animals passing by, the blind attacked and caught one of them and throw it forcibly to the ground, and the animal dead. They then slaughtered the animal. Part of the meat they dried and the others they burnt and eat. The Crooked selected the good meat for himself and the ugly one was for the blind.

So the blind getting very angry, he took a piece of bone and threw it hardly to the back of the Crooked. The Crooked very startled and by then his back became straightly again. He also getting very angry, so he took the buffalo's leather and threw it to the eyes of the blind. Because he startled very much, he then can see with his eyes again.

Because they both have been normal again, they became friends for ever.

oo0oo

BAB V. DONGENG MAKA MENGGITU

(CHAPTER V A FOLKTALE FROM MAKA MENGGITU)

a. Na Mili-Mungga Kaborangu *(Pangerangu Maka MenggITU)*

(Bahasa Sumba Dialek Makamenggitu)

I Umbu Njiru Njára nakanomaya i Rámbu Lingga Wándalu Mandai pakanomadaka, paanadanjaka da anada, i Umbu Ndilu, i Umbu Mada dúngu i Rámbu Kahi.

Dangári matuakika nu, metinanyaka i Umbu Njiru Njára. Mandaikika hili metinanyai i Rámbu Lingga Wándalu.

Ka pamehangukidaka da ana mila ba dadua haátu.

Dalua papatamangu i Umbu Ndilu, i Umbu Mada dúngu atada, dira mbotuha tolu ruha tolu wei ba dabeli.

La haromuna hili luadanyai. Taliudaka, tákananyaka na mili mungga. I Rámbu Kahi dúngu atana kapándidanyaka, ba damangádatu. Táka na mili mungga nanga pambutamaha da tolu dangu.

Ba dabelika i Umbu Ndilu dángu anguna, dira mbotumahai tolungu.

Ka paninanyaka i Rámbu Kahi, tuna nu tuna nu kawai wánanja.

Hadangu hari hili luadanyai, hi dapandádiku haátu tau ata. Taliudaka hili tákamananyai na mili-mungga. Nyuna i Rámbu Kahi dúngu na tau atana mandádiku kapándidanyaka. Ka nga pambuta-nanjaka da tolungu na mili-mungga.

Hili hadangu hari ndádiku ndábadanyaka, hi dahonduha da ahuda, hi dayubulu memangu witu. Mandaikika ba dapádanyaka námunya na mili-mungga, kapándidanyaka. Ba talánga ngangu-naka tolungu nu, hi nakoja weli kajianya paraina i Umbu Ndilu. Ka palainanyaka na milimungga. Hi dakeha wánya ahu, hi dahulu wánya api la yubulu witu na wulu ihina.

Palai pangalangumananya na mili-mungga hi lupa natama la rowaku. Nda papinyapa hi nameti hi nda nameti. Na nyuna nda nahili maiapa.

b. Si Raksasa Berani (Dongeng Maka MenggITU)

Alih bahasa: Umbu P. Woha.

Umbu Njiru Njara menikahi Rambu Lingga Wándalu. Setelah cukup lama mereka berkeluarga, maka Rambu Lingga Wandal pun memperanakkan Umbu Ndilu, Umbu Mada dan Rambu Kahi.

Ketika anak-anak ini sudah agak besar, Umbu Njiru Njara meninggal dunia. Tiada berapa lama, Rambu Lingga Wandal juga meninggal dunia. Maka tinggal ketiga anak itu yang sudah menjadi yatim piatu.

Suatu hari, Umbu Ndilu, Umba Mada dan hamba mereka, pergi berburu. Ketika pulang, mereka sangat berat dengan daging rusa dan daging babi hutan. Esoknya, mereka pergi lagi berburu. Setelah mereka berangkat, tibalah seorang raksasa (=milimongga). Maka Rambu Kahi dan hambahambanya pun bersembunyi karena mereka sangat takut. Maka raksasa itu pun menghabiskan semua daging yang mereka peroleh kemarinnya.

Setelah Umbu Ndilu dan Umbu Mada pulang, mereka juga sangat berat dengan daging yang mereka peroleh dari perburuannya. Maka Rambu Kahi pun menceritakan apa yang dialaminya tentang raksasa yang mengunjunginya mereka tadi.

Esok paginya, mereka pergi lagi berburu, tetapi mereka membiarkan seorang hamba untuk tinggal di rumah. Setelah mereka berangkat, raksasa itu datang lagi. Rambu Kahi dan hamba yang tinggal tadi juga menyembunyikan diri. Maka raksasa itupun memakan habis semua daging yang ada.

Esok paginya lagi, mereka tidak lagi pergi berburu tetapi semuanya tinggal di rumah. Anjing-anjing mereka diikat. Mereka juga sudah mempersiapkan ikatan alang-alang. Tiada berapa lama, mereka pun merasakan datangnya raksasa itu, sehingga mereka bersembunyi. Sementara raksasa itu makan daging, Umbu Ndilu menikamnya dari belakang. Maka larilah raksasa itu. Mereka mengejanya dengan anjing, lalu mereka bakar bulu-bulu raksasa itu dengan alang-alang.

Lari teruslah raksasa itu sampai akhirnya masuk ke dalam kubangan. Mereka tidak lagi tahu, apakah ia mati tau tidak, karena mereka tidak berani untuk pergi melihatnya.

c. The Brave Giant (Folktale from Maka Menggitu)

(Translated by Umbu P. Woha).

Umbu Njiru Njara married Rambu Lingga Wándalu. After passed along enough time, Rambu Lingga Wandal bore Umbu Ndilu, Umbu Mada and Rambu Kahi.

When these children had been rather grown up, Umbu Njiru Njara passed away. Not so long Rambu Lingga Wandal also passed away.

Hence remaining the third of the children which had becoming orphan.

One day, Umbu Ndilu, Umbu Mada and one of their slaves, went to hunt. When returned, they very heavy with meat of forest deers and forest pigs. The next day they went again to hunt. Not so long after they left, a giant (= millimongga) arrived. Hence Rambu Kahi and her slaves went hiding because they hardly fear. Hence the giant finished all the meat they had obtained yesterday.

When Umbu Ndilu and Umbu Mada had returned, they also very heavy with meat which they obtaining from the hunts. Rambu Kahi soon told them about the coming of the giant who had visited them and cleaned up all the forest animal meat.

The next morning, they went hunting again, but they let a slave leaved in the house. After they left, the giant came again. Rambu Kahi and the remaining slave also hide out. Hence the giant ate to clean up all the meat.

The next morning they no longer going to hunt but they alltogether stayed home. They bound their dogs. They also had drawn up coarsegrasses tying. Not so long, they felt the coming of the giant, so they soon going to hide. While the giant eating meat, Umbu Ndilu stabbed the giant from his back. So the giant soon running away. They pursued him with dogs, then they burnt the giant plume with coarsegrasses.

The giant run continuously until finally he came into a wallow. They did not longer know, was the giant dead or no, because they were not dare to go to inspect.

oo0oo

BAB VI. DONGENG MANDAHU/LEWA

(CHAPTER VI A FABLE FROM MANDAHU/LEWA)

a. Rukuna I Lumbu Hoha *(Pangerangu Mandahu/Lewa dan Mangili)* *(Bahasa Sumba Dialek Mandahu/Lewa)*

Luana padihu i Lumbu Hoha la matawai. Tau makapaulaya. Napádangu mawau mangáru na kurangu, hi nanáhikuya na kapaulana. Hi nayápaya na kurangu.

Hálaka padihu lakunanyaka la uma. Ninggu tau mapaaunya, li páku wánanya. Hi nalaku li. "Ka nggi kutu niya na kurangunggu?," hi wána. "Tuya nu lua la lihina na bai manu paana," hi wánanya. Hi natuya lai nu. Táka na bai manu hi nanáhiku pametiya na kurangu. Ka mbeninányaka i Lumbu Hoha.

"Kau ngándiyaka una na bai manu," hi wána mangu umangu.

Lakunanyaka hi nangándiya na bai manu.

Hilu ningui mapaaunya, li páku wánanya. Hi nalaku li: "Ka nggi kutu niya na bai manunggu?" hi wána. "Tuya hiana la lihi bai meu paana," hi wádanya. Hi natuya lai nu. Táka na bai meu paana hi nayápa pametiya na bai manu. Ka mbeninanyaka i Lumbu Hoha.

"Kau ngándiyaka una na bai meu," hi wádanya.

Ka lakunanyaka, hi nangándiya na bai meu.

Hilu ningui mapaaunya, li páku wádanya. Nalika, "Ka nggi yia kutu niya na bai meunggu," hi wánanja da mangu umangu. "Tuya hiana la lihina na bai ahu paana," hi wádanya. Na tuyaka lai nu, táka na bai ahu hi nakati pametiya na bai meu. Ka mbeninanyaka i Lumbu Hoha.

"Kau ngándiyaka una nana na bai ahu," hi wádanya.

Ka lakunanyaka, hi nangándiya na bai ahu.

Hilu ningui mapaaunya, li páku wádanya.

Nalika, "Ka nggi kutu niya yia na bai ahu," hi wánanja.

"Tuya hiana la lihina na bai wei paana," hi wádanya. Natuyaka lai nu, táka na bai wei paana, hi nanjukulu pametimaaya na bai ahu. Ka mbeninanyaka i Lumbu Hoha.

"Kau ngándiyaka una na bai wei," hi wádanya.

Ka lakunanyaka, hi nangándiya na bai wei.

Hilu ningui mapaaunya, li páku, wáđanya.

Hi nalaku li: "Ka nggi kutu niya yia na bai weinggu," hi wána. "Tuya lua la lihina na bai njara paana," hi wáđanya. Natuyaka lai nu, táka na bai njara, hi natila pametimaya na bai wei. Ka mbeninanyaka i Lumbu Hoha.

"Kau ngándiyaka na na bai njara," hi wáđanya.

Ka lukunanyaka, hi nangándiya na bai njara.

Nalakuka, hilu ningui mapaaunya: "Li páku," wadanya.

Ka linanyaka: "Ka nggi yia kuhondu niya na bai njaranggu," hi wána.

"Honduya lua la lihina na bai karambua paana," hi wáđanya. Kahondunanya-ka, táka na bai karambua hi nahiku pametimaaya na bai njara. Ka mbeninanyaka i Lumbu Hoha.

"Kau ngándiyaka una na bai karambua, hi wáđanya.

Nalakuka, hi nangándiya na bai karambua.

Hilu ningui mapaaunya, li páku wáđanya.

Nalika, "Ka nggi kuhondu niya na bai karambuanggu?" hi wána.

"Honduya lua la lumbu uma uhu," hi wáđanya. Nahonduyaka, mbápananyaka na uma, hi papinjalunya na bai karambua. Metinanyaka. Ka mbeninanyaka i Lumbu Hoha.

"Kau ngándiyaka una na uma," hi wáđanya.

Nalakuka, hi nangandiya na uma.

Hilu ningui mapaaunya, li páku, wáđanya.

Hi nalaku li, "Ka nggi kutu niya na umanggu?" hi wána. "Tuya hiana la lihi epi," hi wáđanya. Natuyaka lai nu, ka mutungu-nanyaka na uma. Mbeninanyaka i Lumbu Hoha.

"Kau ngandiyaka una na api," hi wáđanya.

Lakunanyaka, hi nangandiya na epi.

Hilu ningui mapaaunya, li páku wáđanya.

Nali, "Ka nggi kutu niya na epinggu?" hi wána. "Tuya hiana la lihi wai," hi wáđanya. Natuyaka, ka kanabunanyaka na epi la wai, mbáđananyaka. Nambeni i Lumbu Hoha.

"Kau ununyaka una na wai," hi wáđanya.

Ka ununanyaka lundu đirana. Halaka, lakunanyaka. Taka nahu la anda, hi nanjoru. Nahakaya kahura witu na kambuna, ka tanjabaru-nanyaka na wai la kambuna. Metinanyaka.

Tuna nu na meti angana na tau na mambeni pahohangu.

b. Ihwal Si Lumbu Hoha
(Dongeng Mandahu/Lewa & Mangili)

(Dari bahasa Sumba Lewa ke bahasa Indonesia:
oleh Uumbu P. Woho)

Lumbu Hoha pergi mandi ke mataair. Dia mempunyai luka lama di kakinya. Ada udang yang merasakan bau lukanya, lalu datang menggigit lukanya itu. Maka ditangkanya udang itu.

Selesai mandi, iapun pulang ke rumahnya. Lalu ada orang yang memanggilnya, singgah dulu, katanya. Ia pun singgah dan bertanya: "Di mana saya taruh udang saya ini?" katanya. "Kau simpan saja di situ di dekat ayam beranak," kata yang empunya rumah. Lalu disimpannya udangnya itu di dekat ayam mai beranak. Ayam itu pun mematuk udang itu sehingga mati. Marahlah Lumbu Hoha.

"Kau bawa saja sudah ayam mai itu," kata yang empunya rumah. Iapun mengambil ayam itu lalu membawanya pulang. Tetapi ada lagi yang memanggilnya untuk singgah. Ia pun singgah dan bertanya: "Di mana saya taruh ayam mai saya ini?" tanyanya. "Kau ikat saja ayam mai itu di dekat kucing beranak," kata yang punya rumah.

Maka diikatnya ayam itu di dekat kucing beranak. Kucing itu pun menerkam ayam itu sehingga mati. Marahlah Lumbu Hoha. "Kau bawa saja itu kucing," kata yang empunya rumah. Lalu ia membawa kucing itu pulang. Tetapi ada lagi yang mengajaknya untuk singgah. Ia pun singgah lalu bertanya: "Di mana saya mengikat kucing saya ini?" tanyanya kepada tuan rumah.

"Kau ikat saja kucing itu di dekat di dekat anjing beranak," kata tuan rumah. Ia pun mengikat kucingnya di dekat anjing beranak, tetapi anjing itu langsung menerkam kucing itu sehingga mati. Marahlah Lumbu Hoha, "Kau bawa saja anjing itu." kata tuan rumah.

Ia pun pulang dan membawa anjing itu. Tetapi lagi-lagi Lumbu Hoha diajak orang untuk singgah. Ia pun singgah dan bertanya: "Di mana saya ikat anjing saya ini?" tanyanya. "Kau ikat saja anjing itu di dekat babi beranak," kata tuan rumah. Ia pun mengikat anjingnya di dekat babi beranak, yang langsung menggigit anjing itu sehingga mati.

Lumbu Hoha pun marah sekali. Tetapi tuan rumah segera bilang: "Kau bawa saja babi mai itu, Lumbu Hoha," kata tuan rumah. Lumbu Hoha pun membawa babi mai itu ke rumahnya. Tetapi lagi-lagi ada orang yang mengajaknya untuk singgah. Ia pun singgah lalu bertanya: "Di mana saya ikat babi saya ini?" tanyanya. "Kau ikat saja babi itu di dekat kuda beranak," kata tuan rumah. Ia pun mengikat babinya di dekat kuda beranak, yang langsung menendang babi itu sehingga mati.

Lumbu Hoha pun marah sekali, tetapi tuan rumah segera bilang: "Kau bawa saja kuda mai itu." Maka ia pun membawa kuda mai itu ke rumahnya, namun ada lagi yang mengajaknya singgah. Ia pun singgah dan bertanya: "Di mana saya mengikat kuda mai saya ini?" tanyanya. "Kau ikat saja kuda itu di dekat kerbau beranak." kata tuan rumah. Ia pun mengikat kudanya di dekat kerbau beranak, yang langsung

menanduk kuda itu sehingga langsung mati.

Lumba Hoha marah besar. "Kau bawa saja kerbau itu." kata tuan rumah. Ia pun membawa kerbau itu. Tetapi lagi-lagi ada yang mengundangnya singgah. Ia pun singgah, lalu bertanya: "Di mana saya ikat kerbau saya ini?" katanya. "Kau ikat saja kerbau itu di bawah rumah padi." kata tuan rumah.

Ia pun mengikat kerbaunya itu di bawah rumah padi. Tetapi karena rumah padi itu disenggol oleh kerbau, robohlah rumah itu menimpa kerbau itu sehingga langsung mati.

Marahlah Lumbu Hoha. "Kau bawa saja rumah itu ke rumahmu," kata tuan rumah. Maka Lumbu Hoha pun membongkar rumah itu lalu membawanya. Tetapi ada lagi yang menguruhnya singgah. Ia pun singgah lalu bertanya: "Di mana saya meletakkan rumah saya ini?" katanya. "Kau taruh saja rumah itu di dekat api."

Begitu ia menaruh rumah itu, api langsung menyulutnya sehingga terbakar. Marahlah Lumbu Hoha. "Ha Lumbu Hoha, kau bawa saja api itu." kata tuan rumah. Maka ia pun membawa api itu. Ada lagi yang mengajaknya singgah. Ia pun singgah dan bertanya: "Di mana saya meletakkan api saya ini?" tanyanya.

"Letakkan saya di situ di dekat air." jawab tuan rumah. Ia pun meletakkan apinya di dekat air, tetapi segera terjatuh ke air sehingga apinya mati. Marahlah Lumbu Hoha. "Kau minum saja air itu." kata tuan rumah.

Ia pun meminum air itu semampunya. Lalu ia meneruskan perjalanannya, tetapi di tengah jalan ia terjatuh, perutnya tertusuk duri sehingga perutnya terburai. Matilah Lumbu Hoha.

Demikianlah nasib orang yang suka menuntut orang.

c. The Cases of Lumbu Hoha (Fable from Mandahu/Lewa & Mangili)

(Translated by Umbu P. Woha)

Lumbu Hoha went to bath to the spring. He had an old hurt on his foot. There was a prawn feeling the aroma of his hurt, then came to nip the hurt. So he caught that prawn.

Finished bathing, he returned home. On his way home, people called him to stop by. He stoped-by and then asked: "Where will I put my prawn?" he said. "You just save it there at the elbow of a chicken bear." said the house owner. Then he saved that prawn at the elbow of a female chicken bear. The chicken pecked that prawn causing dead. Lumbu Hoha beeing so angry.

"Lumbu Hoha, you may have and can bring that female chicken," said the house owner. Hence he took that chicken then brought it returning home. But again a people called him for stopping by. He came by then asked: "Where I can put this female chicken?" he questioned. "You just tie that female chicken at the elbow cat bear," said the house owner.

Hence he tied that chicken at the elbow cat bear. The cat pounce on the chicken causing dead. Lumbu Hoha angry. "Lumbu Hoha, you can bring that cat," said the house owner. Then he brought the cat returning home. But again was a people invited him to stop-by. He also stopped-by then asked: "Where I can bound my cat?" he questioned to the host.

"You just tied that cat at the elbow dog bear," said the host. So he fastened the cat at the elbow dog bear, but the dog directly pounced on the cat causing dead. Lumbu Hoha angry again. "Ha Lumbu Hoha, you can bring the dog." said the host.

He went home bringing that dog. But again Lumbu Hoha invited by people for stopping-by. He also stopped and asked: "Where I must fasten this dog?" he questioned. "You just tie the dog at the elbow pig bear," said his host. He fastened the dog at the elbow pig bear, but directly that dog nipped by the pig bear causing dead.

Lumbu Hoha again boilt over. But the host soon said: "You can take that pig bear, Lumbu Hoha," said his host. Lumbu Hoha brought the bear pig to his house. But again there was people invited him for stopping-by. He again stopped and then asked: "Where I can bind this pig?" he questioned. "You can just tie the pig at the elbow horse bear," said the host. He fastened the pig at the elbow horse bear, what the pig directly kicked by that horse.

Lumbu Hoha boilt over again, but the host soon said: "You can just bring the female horse." Hence he brought the female horse to his house, but soon there was again people who invited him for stopping-by. He again stopped-by and ask: "Where can I fasten my female horse?" he questioned. "You can just tie the horse at the elbow buffalo bear." said the host. He fastened the horse at the elbow buffalo bear, but directly the buffalo gore the horse with his horn, so that the horse dead directly.

Lumba Hoha again very angry. "Lumbu Hoha, you can bring that buffalo to your home." said the host. So he brought the buffalo. But again there was people invited him for stopping-by. He stopped, then asked: "Where I can bind my buffalo?" he asked. "You just tie the buffalo under the paddy house." said the host. So he fastened the buffalo under the paddy house. But because the paddy house was jogged by the buffalo, the paddy house fell down and crumpled the buffalo so directly dead.

Again Lumbu Hoha being very angry. "You can bring the house to your house," said the host. Hence Lumbu Hoha unloaded the house then

brought it. But again the people asked him to stop-by. He stopped then ask: "Where I can put down this house?" asked he. "You just push the house at the elbow fire." So he put the house, but directly the fire burnt it.

Lumbu Hoha was very angry again. "Ha Lumbu Hoha, you can bring the fire to your house." said the host. Hence he brought the fire. Again there was a people called him to stop-by. He also stop and ask: "Where can I put my fire?" "Put it down there at the elbow water," replied the host. He put down the fire at elbow water, but soon fallen down to water so that the fire died. Lumbu Hoha angry again. "You just drink that water." said the host.

So Lumbu Hoha drank the solvent water. Then he continued the journey, but at midway he fallen down, his stomach japed by thorn so that his stomach broken away. And Lumbu Hoha dead.

The fable above is a true fate of people who like insisting on other people.

BAB VII

DONGENG-DONGENG MANGILI

(CHAPTER VII FABLES FROM MANGILI)

1a. I Punju, Na Makáli Panyonga Anguna *(Pangerangu Mangili)*

(Bahasa Sumba Dialek Mangili)

I Punju matuamananyaka, jámu maduku ma mbotumayaka. La háu mbaru, paráhananyaka paraina na amana: "Punju, yani lua pahonduya na witu wawa la mondu. Nyungga ningu ngia paluanggupa, máta jáka kubali ka kulaku li ka padukuya," hi wánanya i Punju.

Taliunaka na amana, luananyaka i Punju la mondu, hi honduya na witu pabutana na amana. Ba nahonduya nu, nahondu pakalonggamanya. Ālaka, hi natama papaunungu wákina dā la una witu.

Bána balika na amana, hi nali la mondu pa dukuya na witu. "Ha, lalu mbotuya yia yiana na witu," wánaka na amana. I Punju duna pádi wánamaa. Tákaka la uma, hi nabánjaluya na witu na amana i Punju. Mandaikika luhunanyaka i Punju walingu la una witu. Rikinanyaka. "Anakida ángakau, upanjilingu angumu," wánaka na amana ba nambaninya i Punju.

Hili hau mbaru, pani dánanyaka i Punju parai na amana. "Punju, lua padukuya na witu yani wa la mondu. Mata kuhonduyaka, nyungga ningu ngia paluanggupa," wánaka na amana. "Uu," wánaka i Punju.

Lakunanyaka na amana la mondu, hi honduya na witu. Ālaka, hi napaunungu wákina da la una witu. Mandaikika, tákanyaka i Punju. "Ha, lalu hondu pabákalunangga ngándinggu i ama. Nggamu baliaka na mamáka padukuya yia," wánaka i Punju. "Kau napa ka kukamangu pakojoya, hi naluhu lápahua na nimbu," wánaka. Bana ránguyaka nuna, deungu-deungunaka na amana da la una witu. "Ha, ka apanggayaka na makadeu ni da?" wánaka i Punju.

"Ha Punju, mátangu na.....nyungga na," wánaka na amana.

"Ha ka amakau ?" hi wána i Punju. Ka luhunanyaka na amana wali dangu la una witu. Rikinanyaka i Punju. "Nggamuya wánggu balia," hi wánanya na amana. Dukudanyaka na witu, hi dabali la uma.

Handáka, wenangnanyaka la hingi omangu i Punju. Hi napádanja da tawongu ana talura da la hábuda la kubu watu bákalu. "Ngungu-ngungu" da padua ba dapuni da ba naránguha. Mandapunanyaka ba napatinginja. Námunyi duna na tau na malua patágaru njara.

"Ka ngga ádamu, Punju?" hi wánanya i Punju nuna na tau.

"Dainggunya da anamongu maramba," hi wána i Punju.

Purunyaka nuna na tau walingu la njarana.

"Kau patinginja na da lángida". wánaka i Punju.

"Ngungu-ngungu" dáka ba dapuni da tawongu. "Jáka ndia mangu marámbaha láti, ka kukaiha nyungga wánggu?" hi wána na tau. "Kau mbuhanja?" hi wána i Punju. "Ku mbuhanja," hi wána na tau.

"Ai, jáka uwuungunya nana na njara pakalitimu, mála balia ána," wánaka i Punju. "Málawa nyuna," hi wána na tau. Kainanyaka i Punju na njara: "Ka kukama pákunya mopuna ai?" hi wána i Punju. "Kamanya ána," wánamai duna nuna na tau.

"Ka nyumu, kamanja da anamongu pa patundunja, hi dalángi hámu hi ndia, wámu?" wána i Punju. Katundunanjaka da hábu tawongu nuna na tau. Ka wuru wádamaduaka ba dahadumbalu da tawongu, hi dakarunggiya nuna na tau ba dakatiya, ka lupa matinanyaka. Nyuna duna i Punju paliananyaka la njara, hi ndia natomanya tawongu.

Hilu handákai nyuna i Punju na itaya na ularu bákalu na makalungguru. Wákimunya ba nayiapa huratu manggiru baliaka. Ka mandapu maduananya i Punju, hama tumana ba dainanya nuna na ularu. Ndau námunyai duna na tau na maringgi inggi kombu.

"Ha Punju, ngga ádamu?" hi wánanya.

"Dainggunya na patola ratu, mangu marámba ya," hi wána.

"Ai, ka jiahaka nada da tanda pamarámba yiangu?" hi wána nuna na tau. "Ai ka ápangghaipa wámu dumu; ba jiamaduhaka hundarangga ru patola hi wándanja da marámba; jia ba ninguda matungu nudu," hi wána i Punju.

"Ka nyumu Punju, ukali ringgimaka dumu mahamangu?" hi wána na tau. "Ka apanggaayai, ka jiaduyaka hi nda kumaraunya, hi kututuya padua, napa namángidunya tau hawiangu ba wánggu," hi wánanya.

"Ka mála láti ka tapanjepa, kau wuungunya nana nyungga, kau kaiya yána na inggingu," hi wánanya. "Mála balia ána," wánaka i Punju. Ka wuananyaka i Punju na inggina. Na kaiyaka ána: "Ambu rengga ringgiya kádi, máta ka taliu pákunggu, ba nda uku namunggunya. Máta ku marau páku budi kau mangu paringgiyaka," hi wána i Punju.

"Tuna ana," hi wána nuna na tau. Ka lakunanya ana i Punju. Náhu, ba namarauka i Punju, lua hi narámaya, ka kupitiya, ka kuringgiya, ba wána duka láti. Ka lonjaru wána maduaka na ularu, hi nanggapi kabukulumaaya nuna na tau. Jiamaya nyuna ba nawaranya i Punju, rikinanyaka duna. Mbáda maraunaka ana. Ka matinanyaka duna nuna natau.

Handáka, luananya pa punggu ia i Punju. Táka la kapuka, na punggu-pungguka nu, ninya na kahanga ia na mapahanggapingu, na hanjoruku lai

nu. Ka nahanggápitu wali puhu banggimaanya i Punju. Dira balianaka ba nakayili lai nu lai nu ka kualingu bali ba wána, ndia peku ndokumána. Na hili pamukarungu jia-jiamaya. Ka lundu hangataru ndokunanyaka.

Na rángu walanggiri njara, hi nanggilaku. Ka itadunanyaka na tau na makaliti njara kátungu, ba mbánu inggi kombu la dita la wana, mbánu tera hátingu, kalumbutu pakambuli, kabela ulu nggadingu-mána.

“Ha umbu, li páku na,” hi wána i Punju.

Na limai duna nuna na tau.

“Ka nggi luamu hi tubalianaka na hawanjirumu,” hi wánanya.

“Luanggu patama la kurungu, mbáda náhumanjaka da karianggu,” hi wána nuna na tau. “Ka nyumu hiana ngga ádamu?” hi wánanya i Punju.

“Pajinggunya na kajianggu, ngáringgunya na puhu bangginggu,” hi wána i Punju.

“Ka nu damandangu nyuna da puhu bangginda jáka tangári lai hiana aí?” wánaka nuna na tau.

“Pani pákumu, nyungga duku ba jia mánumaya yáhu na ngia pangáringgu, jáka kupádanyaka na puhu bangginggu,” hi wána i Punju.

“Ha ka mála láti ka kukamangu duku,” hi wána na tau.

“Kau kamangu ána, angu,” hi wána i Punju.

Purunanyaka nuna na tau hi nahonduya na njarana.

“Ali ála pákunja da inggimu, da teramu, ka peku kalonggamu bau hai,” hi wána i Punju. Ka lábaku álananjaka duna nuna na tau, da inggina, da terana, da kalumbutuna, da kabelana. Ka hainanyaka nuna na tau.

“Wanggalu pákuha yáda da ia, ka peku luhunggu,” hi wána i Punju. Ka wanggalunanjaka da ia mapanggápingu duna nuna na tau. Ka luhunanyaka i Punju.

“Málawa nyumu,” hi wána i Punju. Hi nawanggaluha da ia, hi natama nuna na tau. Ka hanggápitudanyaka ia nuna na tau. Deungu-deunguna, ndia nahili mákangu wákina. Na pamuka-pamukarungu wákina, keha ka kualingu bali ba wána, ndia napekumana. Lundu malijangunanyaka na ihina parai panjili, lupa namati ninggu ka lai nu.

Nyuna ána i Punju, ba naitayaka ba ndia peku luhunapa nuna na tau, pitimaanja da inggina, na terana, na kalumbutuna, na kabelana nuna na tau lua hi nakalitiya na njarana, lakumaananya.

Hilu handáka ninja da tau da mapalumungu ria wai pamanganga. “Jiaya na riana na wainggu, pakojamu nyumuya, ba kunamatu ruku datomama jáhu la umamu,” wána na mangu wainggu.

“Ha, ndiaa ba ria paniya duku na paitamu lai yáhu,” hi wána na makoja wai.

“Ndiaa jiamaya na riana na wainggu,” wána na mangu wainggu.

Palumungudányaka, ba dapaya-yáyanggu. Ndau namunyiá dumu i Punju.

“Ei, ka ápanggaya nu na papalumumi hi paya-yáyanggu?” wánaka i Punju.

"Tuna nu – tuna nu," hi wána na mamangu waingu.

"Ndiaa, ba tuna nu – tuna numai duku," hi wána na makoja wai.

"Jáka tuna nu, máta nyungga ka kuli paduanggai," hi wána i Punju.

"Napa ka kuákinggai lambau hupu kaliami, la dita kambákumi, kai marengga tama, ka kuháha-háhanja tana. Marengga katanguma nambu dángu tamingu, kai pahánjalungu. Jáka nggamuya na matalu, jiaduyaka na mapatubangu. Mála, imbuhanya nuna?" hi wánanja.

"Mála nyuna," wáda hálaka.

Ákingudanyaka lambau. Ba rákangu hupu kaliadaka haátu-haátu, "Mála itamawa," hi wánanja. Tamadanyaka. Nyuna wákima i Punju na matanggu háhanja. Na mangu waingu naháha pa tangejánya, táka na makoja wai, na háha pa lángatákamanya.

Hálaka nu, "Mála itonguwa," hi wánanja.

Na makoja wai yidi-yidi balianaka, ndia peku mbangatuna ba natongu la manulangu, hi ndia naluhungu. Táka na mangu waingu ána ba nakalonggaa, deungu wánaka mbutuhu wánamaduaka wali dangu la lambau. Ka peku wálihungunaka ba natongu, hi naparápamanya na manulangu parai pambangatu. Ka manuananyaka na mamanganga wai. Ba nanggána-ngumaka la mahema ka matinanyaka duna na mamanganga wai.

Tuna nu hi tapangerangu yiangu náhu, na "punju anguna" hi wándanya na tau na makáli panyonga anguna.

1b. Punju, Si Penipu (Dongeng Mangili)

Alih bahasa: Umbu P. Woha

Punju sudah besar, sudah pantas memikul barang berat. Suatu hari, ayahnya berkata: "Punju, nanti engkau pergi mengikat alang-alang di kebun di pinggir sungai. Bapak masih ada urusan lain. Nanti kalau sudah pulang, saya singgah memikulnya".

Setelah ayahnya berangkat, Punju pun pergi ke kebun di pinggir kali itu lalu ia mengikat alang-alang yang telah dicabut ayahnya. Ketika ia ikat alang-alang itu, ia menyediakan rongga dalam alang-alang itu, lalu setelah diikat, ia masuk ke dalamnya.

Setelah ayahnya pulang, lalu ia singgah untuk memikul ikatan alang-alang itu. "Ha, ini kenapa berat sekali?" kata ayahnya. Punju di dalam alang-alang itu diam saja. Setiba di rumah, lalu meletakkan ikatan alang-alang itu. Tiada berapa lama, Punju pun keluar dari dalam ikatan alang-alang itu sambil tertawa terbahak-bahak. "Kau anak nakal! Bikin cape Bapa saja!" kata ayahnya memarahinya.

Di suatu pagi, ayahnya berkata kepada Punju. "Punju, nanti engkau pergi memukul alang-alang di kebun pinggir kali itu. Nanti saya mengikatnya, lalu saya ada urusan lain", kata ayahnya. "Ya, ayah", kata Punju.

Ayahnya pun pergi ke kebun untuk mengikat alang-alang yang sudah dicabutnya itu. Lalu ia juga masuk ke dalam ikatan alang-alang itu. Tiada berapa lama, tibalah Punju untuk memukul alang-alang itu. "Aih, ayah mengikat terlalu besar alang-alang ini; siapa yang bisa memukul yang berat begini?" kata Punju. "Tunggu, coba saya menikamnya, barangkali saja tombak ini bisa tembus?"katanya.

Mendengar itu bapanya pun segera berontak di dalam alang-alang itu. "Ha, apa yang merontak di dalam?" tanya Punju. "Ha Punju, jangan tikam, ini saya!" kata ayahnya. "Ha, ini ayah? Saya sangka siapa", kata Punju. Ayahnya pun keluar dari dalam alang-alang itu sambil tertawa. Punju juga. Mereka pun memukul alang-alang itu pulang ke rumah.

Suatu kali, Punju berjalan-jalan di pinggir hutan. Lalu ia mengetahui ada sarang tabuhan ganas di dalam lubang batu besar. "Ngungu-ngungung...." begitu bunyi tabuhan itu yang didengar oleh Punju. Ia pun duduk sambil mendengarkan bunyi serangga itu.

Lalu datanglah seseorang yang mau pergi mencari kuda.

"Kau sedang buat apa di sini, Punju?" tanya orang itu.

"Saya sedang menjaga gong raja" katanya.

Lalu orang itu pun turun dari kudanya.

"Coba saja kau dengar bunyinya itu!

Ia pun mendengarkan bunyi "ngungung-ngungung....." dari tawon itu.

"Coba kalau bukan gong raja, sebenarnya saya mau beli" kata orang itu.

"Engkau suka?" tanya Punju.

"Saya suka sekali" kata orang itu.

"Ai, kalau engkau memberikan saya kuda tunggangmu ini, boleh saja engkau ambil gong itu" kata Punju.

"Oke saja", kata orang itu. Maka Punju pun menerima kuda itu.

"Saya mencobanya dulu ya, apa ia jinak atau tidak?" kata Punju.

"Silahkan coba!" kata orang itu

"Lalu engkau? Mau coba memukul gong itu untuk mendengarkan bunyinya?" tanya Punju.

Maka orang itu pun memukul sarang tabuhan itu sehingga beterbanganlah tabuhan itu dengan ganas dan menyengat orang itu sehingga orang itu pun tewas. Sedangkan Punju sendiri segera menunggang dan lari dengan kuda itu sehingga tabuhan tidak dapat mengejarnya.

Suatu kali lain lagi, Punju melihat seekor ular besar, kulitnya berwarna indah sedang melingkarkan tubuhnya di tanah. Maka Punju pun duduk di dekatnya seakan-akan ia sedang menjaga ular itu. Maka datanglah seseorang

yang memakai kain Sumba yang gagah (hinggi kombu).

"Hai Punju, kau sedang apa?" tanya orang itu.

"Saya sedang menjaga kain patola ratu milik Bapa raja", katanya.

"Aih, apakah itu yang menjadi tanda kebangsawanan?" tanya orang itu lagi.

"Lalu apa lagi menurutmu? Dia sudah sehingga kita sebut hunda rangga ru patola para bangsawan, karena mereka memiliki yang begitu", jelas Punju.

"Lalu engkau Punju, sudah pernah memakai yang demikian?" tanya orang itu lagi. "Kenapa tidak? Itu sudah yang saya selalu jaga sekarang ini, tidak berani jauh-jauh, takut kalau-kalau diambil orang lain", kata Punju.

"Bagaimana kalau kita bertukar saja? Engkau ambil kain saya ini, engkau kasih yang kau jaga itu!" minta orang itu. "Boleh-boleh saja" kata Punju.

Maka orang itu pun memberikan kainnya kepada Punju. Setelah Punju menerimanya, lalu berkata kepada orang itu: "Jangan dulu cepat-cepat memakainya sebagai selimut ya? Tunggu dulu kalau saya sudah jauh, karena saya sangat menyayanginya," kata Punju.

"Oke saja", kata orang itu. Punju pun segera pergi, lalu orang itu pergi mau mengambil "selimut" barunya itu. Setelah meraba-rabanya, maka ular itu pun kaget dan mengelepar serta membelit badan orang itu. Ia berteriak-teriak, tetapi Punju sudah jauh. Orang itu pun mati dibelit ular.

Pada kali lain lagi, Punju pergi memotong kayu. Sampai di puncak pohon, sementara ia memotong, ada salah satu dahan yang jatuh menimpa dan menjempit pinggangnya sehingga ia tidak bisa lepas.

Dia sudah berusaha untuk melepaskan diri, percuma saja. Akhirnya ia putus asa. Tiba-tiba ia mendengar bunyi giring-giring kuda, lalu ia tengok ke bawah. Maka ia pun melihat seorang laki-laki yang berpakaian gagah, penuh kain kombu dan kain hitam yang mahal-mahal, dengan tempat sirih anyaman yang bagus, dengan parang berhulu gading.

"Ha Umbu, singgah dulu," kata Punju. Orang itu juga singgah.

"Mau ke mana sehingga berhias seperti ini?" tanya Punju.

"Saya mau pergi kawin. Kawan-kawan saya sudah duluan," kata orang itu.

"Kau sendiri, sedang buat apa di situ?" tanyanya lagi.

"Saya sedang meluruskan belakangku, saya lagi mengurut pinggangku," kata Punju.

"Bagaimana, apakah pinggang kita bisa sembuh kalau mengurut di situ?" tanya orang itu lagi.

"Mau apa lagi? Saya selalu mengurut pinggang saya di sini, kalau saya sudah merasakan pinggangku sakit," kata Punju.

"Bagaimana, kalau saya juga coba?" tanya orang itu.

"Silahkan saja," kata Punju berbesar hati.

Orang itu pun turun dari kudanya lalu mengikat kudanya di bawah pohon itu.

"Buka semua pakaianmu, supaya longgar waktu kau naik". kata Punju. Maka orang itu pun membuka semua apa yang ia pakai, lalu naik ke atas. "Buka dulu dahan ini, supaya saya bisa keluar" perintah Punju.

Maka orang itu membuka dahan itu sehingga Punju terlepas. "Sekarang giliranmu," kata Punju. Maka orang itu masuk dalam jepitan dahan kayu itu, lalu menggeliat-geliat untuk keluar kembali, tetapi sia-sia. Demikian seterusnya sehingga orang itu kehabisan tenaga dan akhirnya mati.

Ketika Punju sudah melihat bahwa orang itu tidak bisa lagi keluar, ia pun turun lalu mengambil semua barang orang itu termasuk kuda.

Lalu sekali peristiwa lagi, ada orang yang memperebutkan babi curian. "Ini darah babi saya, engkau yang menembaknya, lalu saya susul ke mari sampai di rumahmu", kata yang empunya babi.

"Ha, bukan. Ini darah kalong yang saya lihat di sini," kata orang yang menembak babi itu.

"Tidak, ini betul-betul darah babi saya," kata yang empunya babi. Mereka pun bertengkar hebat. Lalu Punju pun tiba di situ.

"Apa yang kalian perebutkan sampai bertengkar hebat begini?" tanya.

"Begini begini", kata si pemilik babi.

"Ha bukan, tetapi begini dan begini" dalih si penembak babi.

"Kalau begitu, biarkan saya menjadi penengah", kata Punju. "Nanti saya galikan lubang se dalam sampai paha bawah di atas lutut, supaya kamu masuk, lalu dipadatkan tanahnya. Masing-masing akan diberikan sebatang tombak dan sebuah perisai (=tameng). Lalu kamu bertarung. Siapa yang menang, dialah yang benar. Apakah kamu setuju dengan ini?" kata Punju.

Semuanya setuju.

Maka lubang pun digali sampai sebatas paha bawah (di atas lutut). Mereka pun masuk ke dalam lubang masing-masing, dan Punju sendiri yang memadatkan tanahnya. Bagi orang si pemilik babi, Punju hanya pura-pura padatkan tanahnya, sedangkan bagi si penembak babi ia padatkan betul-betul.

Lalu mereka pun disuruh mulai bertempur. Karena kaki penembak babi tadi tertanam dan sesak, maka ia tidak bisa apa-apa, sedangkan pemilik babi dengan leluasa melakukan serangan sehingga tembus tameng lawannya. Karena mengenai bahagian badan yang vital, maka matilah penembak babi itu.

Begitulah ceriteranya si "Punju", yang artinya "Penipu" karena suka menipu orang.

1c. Punju, the Deceiver (Mangili Fable)

Translated by Umbu P. Woha

Punju had grown up, now he can able to carry heavy goods. One day, his father said: "Punju, later you go to fasten the coarsegrass in the garden near the river. I am going to arrange another works. but later after coming home, I'll go to carry them on." he said.

After his father left, Punju also went to the garden near the river, then fastened the coarsegrass which have been abstracted by his father. When he fastened them, he provided a cavity in the coarsegrass, then after bounding it, he entered into the bound.

After the father came home, then he went to carry on his shoulder the coarsegrass bound. "Ha, why it so heavy?" said the father. Punju in the coarsegrass was just keeping silent. Arriving home, he then put down the coarsegrass bound. Not so long, Punju exited from within the coarsegrass bound. "You are a very naughty child! You make me exhausted!" said the father angrily to his naughty child.

In one morning, Punju's father said to Punju: "Punju, later you go to carry on the coarsegrass in the garden near the river. I'll fasten them, then I'll go to arrange another business." said the father. "Yes, father." answered Punju.

Then his father went to the garden for fastening the coarsegrass which have been abstracted by him. Then he also entered into the coarsegrass bound. Not so long, Punju arrived for shouldering the coarsegrass. "Aih, father fasten too big this coarsegrass; who can shouldering heavyness like this?" said Punju. Then he said: "Awaited, I'll try to stab it, perhaps this spear can penetrate to the other side?"

Hearing this his father soon struggled inside the coarsegrass. "Ha, what is inside?" asked Punju. "Ha Punju, don't stab, it's me!" said the father. "Ha, is you father? I suspect whom" Punju said. The father exit from within the coarsegrass laughing. Punju also. They then shouldered the coarsegrass bringing it home.

Once, Punju walked along in a forest side. Then he knew that there were a ferocious hornet den in a big rockbore. "Ngungu-ngungung...." so the hornet sound heard by Punju. He then sit near the hornet den and listened to the insect sound.

Then came along a man who were going to look for horse.

"What are you doing there, Punju?" asked the man.

"I am taking care the king's gong" he said.

Then that man dismounted from his horse.

"You try to hear their sound!" suggested Punju.

So the man listened the sound "ngungung-ngungung....." from that wasp.

"Suppose if these are not the king's gong, actually I will buy" said that man.

"You like them?" asked Punju.

"I like them sure" answered that man.

"Ai, if you give me your riding horse, you may take them" said Punju.

"Yust oke then." he answered. Hence Punju received the horse.

"May I try this horse, if is he tame or no?" asked Punju.

"Please try!" answered that man.

"Then, you also want to try to beat the gong to listen their sounds?" asked Punju.

Hence that man also beat the hornet den so that the hornets fiercely flying to all directions and sting that man until die. While Punju himself soon ride and running with the horse so that the hornet cannot pursue him.

On the other occasion, Punju saw a big snake with the beautiful colour skin, bending its body on the ground. Punju came near the snake then sit down near the snake so it looks like he was guarding it. Then came along a man wearing beautiful Sumbanese cloth (hinggi kombu).

"hi, Punju. What are you doing there?" asked the man.

"I'm wacthing the King's "patola ratu" cloths," answered Punju.

"Aha, is that the sign of nobility?" asked the man again.

"What else according to you? That's why we call them 'hunda rangga ru patola' because they owned such a thing." explained Punju.

"Then, you Punju, do you ever wear such a thing?" asked the man again.

" Why not ? That's why I always taking care to this one, not daring to be far, feared to be taken by others," said Punju.

"What if we exchanged ? You may take my cloth, and you give me the one you are taking care?" suggested that man.

"Just it's oke," said Punju.

Hence the man gave his cloth to Punju. After Punju received it, then he said to the man:"Don't wear it yet, wait until I far left, because I hardly love it." suggested Punju.

"Just oke," agreed that man. After Punju left, then the man went to take the 'blanket'. When the man groping it, hence the snake surprised and flounder and also twisted man's body. He cried loudly, but Punju had going far. That man also death twisted by the snake.

At another time Punju go to cut wood. Reaching the treetop, while he cut, there was one of bough which fall befall and clamped his waist so that he cannot release. He had struggled for secede, but useless. Finally he was hopeless. Suddenly he heard the sound dribble horses, then he beheld downwards. Hence he saw a gallant dressing men, full of cloth kombu and expensive black cloths, with a beautifull place of sirih pinang, with ivory pate.

"Ha Umbu, please stop-by," said Punju. That man also stopped.

"Where are you going so you dressing smartly like this?" questioned Punju.

"I'm going to marry. My Kith have gone ahead," replied that man.

"You yourself, what are you making there?" the questioned him again.

"I am straightening my back, I'm massaging my waist," said Punju.

"What? Can our back recover if we massage in the?" that man questioned again.

"What else? I always massage my waist here, if I have felt my waist was ill," said Punju.

"Can I also try?" asked the man.

"As you like, so you welcome," said Punju stubborned.

That man then dismount from the horse and fastened the horse under the tree.

"Open all your clothes, so you can freely when you climbed," said Punju.

Hence that man opened off all his wearings, then climbed up.

"Open this bough, so that I can get out" commanded Punju.

Hence the man opened the bough so that Punju escaped. "Now you're your turn," said Punju. Hence the man pinched by the wood bough, then he tried twisted to exit, but useless. Further that man run out of energy and finally dead. When Punju have seen that the man can no longer get out, he getting downwards then took all that men belongings included the horse.

Then there was another case, that two men were quarreling about a stolen pig. "This is my pig's blood, you harpooning it; so I come to follow the tract and reaching your house," said the pig owner.

"Oh, no. This is a bat blood what you have seen in here," replied the man who harpooning that pig.

"No, it is really my pig blood," said the pig owner. Then they more hardly quarelling. Then Punju also arrived there.

"What are you all fighting for like this?" asked Punju.

"Like this, yes, it is like this," explain the pig owner.

"No, it is like this, just like this," opposed the man who harpooning the pig.

"If it is so, let me to become your mediator," said Punju. "Later I will dig a hole with the deep until under thigh above knee, so that you entered, then I will compacted the soil by myself. Each will be given one lance and a shield. Then you scrapped. Who wins, he is the true owner of the pig. Do you agree with this?" asked Punju.

All together agreed. Hence Punju dug two holes with the limit until to under thigh above knee. Then they came into each hole, and Punju himself who compacted the soil. For the pig owner, Punju only pretending to compact the soil, while for the pig harpooner he compacted it really.

Then he ordered them to start to battle. Because the feet of the pig harpooned been planted very well, so he couldnot freely fighting, while the owner of the pig can attack strongly causing his lance penetrated the

shield of his opponent. Because it hit the vital body part, hence the pig harpooner dead.

So is the story of "Punju", with the meaning "Deceiver" because he likes to deceive other people.

2a. Na Rukuna I Kapi Landu

(Pangerangu Mangili, Dedaku Mamboro)

(Bahasa Sumba Dialek Kambara)

Palumungudanya tana i Kapi Landu dangu da buti. "Tanangu nyungga-ya," wana i Kapi Landu. "Tanama nyumaya," wada da buti.

"Jaka tuna nu ka taparandingu, dua modungu ka tapatomangu, ka tapawala lundu harina. Jaka nggamuya na matorungu matana lundu harina, nyunaduka na matananya na tana," marangga wadaka.

Tomananyaka na rehi patuda, patomangudanyaka la hau kalitu. Ka pawala-danyaka. Ba padua rudunguyaka, tatikunanyaka i Kapi Landu, mahurunanyaka.

"Talumanyaka," wadaka da buti.

"Ha nda katudaanggunya, kandi anggunya duku ba nadangu na pakandindinggu, nda tuna nyimi dimi ba nda nggara pakanandimi, ba jiaaha da kambumi," wana i Kapi Landu.

Ba napatada hahupunguka na rudungu, payewidanyaka da buti ba dambotuka da matada, ka lupa minjaludanyaka. Nyuna duna i Kapi Landu, pawalananyaka. Na padanjaka ba mahuru mangandu-mada-nyaka da buti, burinanjaka wai da katikuda da buti.

Ba pabarayaka pawaladanyaka da buti, nyuna ana i Kapi Landu mahurunanyapa. Da pawalaka da buti, "Talundanyaka," hi wada. Nanapaya i Kapi Landu, "Ura bokuya kamodo, nyungga hi kuhimbu ngia painingu, nyimi dimi katuda minjaluminya," hi wananja.

Ka damadanjaka da katikuda da buti, ka dambahaika.

Hangoturudanyaka da buti.

Talunanyaka ana i Kapi Landu.

Handaka, belinanya welingu paremi i Kapi Landu. Taka la luku iwa bokulunya, nda peku palana. Ka pamandananyaka na wuya na maninya lai nu la papala: "Papala arungga, mata kuwunggauka wunda njilimu," wananya.

"Malakai una," hi wana dan wuya.

Papalananyaka, na patakamanya la umana, ba la mondu hingi lukuduya na umana i Kapi Landu. Takaka la uma, "Nedingu paku, ka kulua paku papapunggau alaku kau ngangu," wananya. Ka nedingu-nanyaka na wuya.

Luananyaka una i Kapi Landu pápaaungu anguna, ka tapametiya na wuya," wánanja da anguna. Ba namunjaka da tau, pádangu-nanyaka malanggonggaru na wuya. Pameti wánguyaka námu luangu ba wánaka, palainanyaka na wuya hi natama la hibuna.

Napimanya paumbinanya wuya nyuna i Kapi Landu. Jiaduyaka ba naluaka pataku wai, nayutuma alu pa hondungu kiku danda. Na wuya duna napananya paduaka i Kapi Landu ba namai pataku wai. Ka kupuruwa pataku wai ba wánaka, paku wana maduanyaka na wihina.

"Ha, nda jiaaya na wihinggu, nu luaya na maningu kiku dandangu una," hi wána i Kapi Landu. Ka paku wána maduanyaka na alu, ka pahálananyaka na wihina. Ka kauja wána maduaka i Kapi Landu la mara, belinanyaka la umana.

Hilu napamananyai i Kapi Landu na wuya. Nahili yápa beliya, napaya i Kapi Landu:"Pahalangga na nyungga. Piranakaka na tolunggu jákau ngangga nyungga. Napa káku lua pawelinggau karimbua dangu. Na nyuna dundangu páku angumu. Dua modungu kai hei panapaha dita la wuku kamála wataru. Jáka ipádangu makandu pádi wámika, ba kandu karimbua danguha. Máta ka dalihhi pakunggai kai mangu payápaha, kai mara heu mara heu," hi wánanya na wuya. Ka pahálananyaka i Kapi Landu.

Laku dundangunanyaka anguna duna na wuya. Mai háladanyaka da wuya weli námu weli námungu. Tomayaka na rehi, hei háladanyaka la wuku kamála wataru, hi dakapandi para-rápngu.

Na pádanjaka ninja nyuna i Kapi Landu, hulu weli winggirunanyaka na wuku kamála wataru. Ba daronguka makandü da wuya, pádi wádamaa, námunjaka da karimbua dangu, wáda. Táka kandü epiya paduaka duna. Ka lundu natáka maduanja bádi hi dapinya epiya na makandü. Ka mapalai wáda, nda pekunapa. Ka meti mbutadanyaka da wuya. Jiaya na heukika na mapeku, na mangia hupu la hingi luku. Talanjiru hi natukungu wikina la wai, jiakiaya na mamara.

Nuya hi dapaumbingu da wuya lai nyuta tau.

Handáka, i Kapi Landu na lua pambawa la maningu látangu. Raramana-nyaka na uhu, jámu pamutimayaka. "Ai jáka látangu nyungga pákuya láti, mutinggunyaka, nganggunya uhu dangu, ma hayála ma kadita," wánaka la etina.

Nu kahimbunanyaka uku, keha ka kumánginya na látangu ba wána. La rudungu luananyaka pawulu parengga-parenggangu uma la lihina nuna la látangu. Na patinjanjaka da kambaniru, pahukungumananya, patalarungumananya, hálaka, pawitunguma-nanya. Hálai tumananya kaheli, tumananya dindingu. Padukulu-mananya epi, ba nahambauya na uma, ka damitingu la kutu epi, ka ambu jiapa biaha da muruda da ai da witu ba wána.

Hadangu la mbaru námunyaka na mangu látangu. Ka itananyaka nuna na uma. Hangátarunanyaka. Nggamuka nyuna yia na mawulu uma la lihi latanggu, wánaka papangadana. Na tamaka la uma, ka itananyaka i Kapi Landu ba napadukulu epi.

“Ka nggikina hi jia wulu biamu uma la látanggu?” hi wána na mangu látangu.

“Ka látamunya? Hi látamanggu duku. Nda pinya dumu ba láta boku ba láta ápungunya?” wánaka i Kapi Landu.

“Palapingumunya. Látamanggu duku, paramamanggunya duku,” wánaka na mangu látangu.

“Nyumu mapalapingu. Jáka látadumunya, ka ni hi ndau wulunyi uma?” wánaka i Kapi Landu.

Paya-yaingudanyaka ba dapalumunya nuna na látangu.

“Ka málawa ka tapaaungu tana. Jáka látamamunya dumu, na hema-makauka dumu, jáka ndia bidua nda nahemakau. Nyunggai duku ba látamanggunya duku, na hemamakaka duku,” wánaka i Kapi Landu.

“Mála nyuna, ba látamanggu duku, na hemamaka duku,” wána mai duna na mangu látangu.

“Hamudu jáka tuna nu, dua modungu ka tahili patomangu, ka tapaaungu tana,” wánaka i Kapi Landu. “Tuna una,” wánamai duna na mangu látangu.

La rudungu kunjangunanyaka paáki lambongu la mapawuku aingu nyuna i Kapi Landu. Haromu jiaka na rehi ba wada, kariananyaka na apuna nu la rudungu, hi napamandapuya da la lambongu.

“Ndi wámuka yiahu. Haromu la mbaru jáka urongu mapaaungu, na mapaaungu mangilungu pambatu wundangu, ámbu hemaduya, pádi wámuka. Táka na mapaaungu pamalamiringu, pambatu wundangu kau hemaya: O tanadumungga. Tana boku tana apumungga, ka wámu.” wánanya. Hálaka, pandada-ndadanyaka rumba hi hama nda nggara bia maningu lai nu.

Ba jiaka na rehi, tákananyaka na mangu látangu.

“Málawa ka tapaaungu tana, maránga pambatungu haatu haatu,” wádaka.

“Mangilu nyumu,” hi wánanya na mangu látangu i Kapi Landu.

Ka paaungunanyaka: “Wu tana, tanadungunggau ai?” wána. Pádi, nda ninggu mahema. Tu-tunaka ba napandilungu ba napambatungu.

“Málai duku nyungga,” wánaka i Kapi Landu.

“Wu tana, tanadunggau ai?” wána.

“O tanadumungga. Tana boku tana apumungga,” hi wána na mahema. Na panduangu wána, jiamayai; hi lupa napandilu pambatungu, jia-jiamayai na hema. Ka hinaka hi napayewi nuna na mangu látangu.

Tunaka nu kamutinanyaka duna i Kapi Landu dúngu ápuna. Da muti uhu hayála uhu kadita. Baidanyaka, ngangu dira matikidanyaka. Ka ba makawedaya duna yia na ápuna ba nangangu uhu kadita, ka hanggulatunanyaka, lupa

nameti wamanya.

"I nai ka metinanyaka i Apu," wána i Kapi Landu. Ka pahaunanyaka lau kombu, lua hi napakatudaya la kurungu.

Ndedi nggi mandai tákananyai duna na tau weli námungu. Hau mbekada da banda pangandina: mamuliha, kanátaruha, halaku lulunguha da la mbeka.

"Ha Umbu, li pákuna kau hápa," hi wánanya.

Purunanyaka welingu la njara, hi namandapu la bangga. Wuana-nyaka pahápana, hápadanyaka.

"Ka nggi luamu lati nu?" hi wánanya nuna na tau.

"Luanggunya pahimbu kawini láti, la lei wanggu," hi wána na tau.

"Ai ka njakananya na kawini, hi wángu palaku maraumaka?" hi wánanya.

"Ei, ndedi kuhunggumpa hi kawini pambuhunggu. Tau kandia bádi, ámbu riwatu-riwatuda, ambu wairatu-wairatuda, nda kumbuhangu nyungga matuna nu," wánaka nuna na tau.

"Ka nimanyai nyuna na anawininggu nyungga, jia ba tau makiaaya una hi nda napurumbu pahápa danggau," wánaka i Kapi Landu.

"Ai ba tau tungu numádu pahimbunggu, nda kumbuhangua duku kawini mapariwatungu a-anga, pádi wánaa bádi hi nahámu na etinggu," wánaka na tau.

"Ka tuna numa nyuna na hurina na anawininggu," hi wána i Kapi Landu.

Ka wotunanjaka da banda pangandina. Tai la rudungu, tamananyaka la kurungu. Na pabaraka, padangunanyaka mawau nuna na tau.

"Ha ka nggikina hi mbáda waunaika yia," wánaka nuna na tau.

"Ka na, ka nggikimunya hi mbáda tunai nu, ka pametidu-munyaka," wánaka i Kapi Landu.

"Ndiaa, ba nda nggi-nggikianggunya, pádi wána nyuna pádi wáng-gumai duku, jia na pádangunggu mawaukika duku, ka nggikinaika yia hi wánggu-nggau," wánaka nuna na tau.

"Ndiaa, ba pametimadumunya, palohumangga bádi," wánaka i Kapi Landu.

Ka lundu manginanjaka da bandana dangu na njara pakalitina.

Ka beli jua biananyaka nuna na tau.

Tunaka nu luananyaka papahaunya lau mbora na ápuna, hi nalua patuya la padua woka tau. Na pakatamanya kanaingu, hi natunya ana ri da, hi hama malua pamuti ri biayaka duna na ápuna.

Mandaikika náhu ka námunyaka na mangu wokangu. Ka ba dángu nda pinanya duna, ka jumbaludunanyaka nuna na makaweda na mameti, hanggubalunanyaka.

Nyuna ana i Kapi Landu kahinuna padua welingu la hambeli oka. Ka namumaduananyaka, hi napanggaingu: "Nggikina hi tumunya nu na ápunggu, hiu pametimaya? Jáka jiaya na mutina ana ridua láti, hiu wángu papameti-

mayaka. Palohungga jiapa ka wámu láti rukuda da rimu, ku palohu-manggau. Ka ni hiu nggepi pametimayai," wánaka i Kapi Landu.

"Ka ndiaa, ba nda nggikianggunya láti, ba jia na itanggunya hang-gubalukianaka, nda hara wukumbunggu pajumbaluya," wánaka na mangu wokangu.

"Ai ndiaa, hara wukumu papametimaduya. Palohumaduangga bádi, ka kupayubuhunya, ka kupadanga wánya," wánaka i Kapi Landu.

Ka lundu wuangunanyaka laü, tera; wuangunanyaka njara karambua duna na mangu wokangu.

Ka ngandinanyaka na apuna la uma, hi natunya yubuhuna. Tomayaka na rehi taning, taninanyaka, hi padanganya.

Tuna nu hi tapangera wangu nahu, "kapi landu"nanya, hi wandanya na tau na maatalu pahimbu ukuna.

2b. Ihwal Si Kapi Landu

(Dongeng Mangili dan Mamboru)

Alih Bahasa: Umbu P. Woha

Kapi Landu sedang berebutan tanah dengan kera-kera. "Ini tanah saya" kata Kapi Landu. "Ini kami punya tanah" kata kera-kera itu.

"Kalau begitu, mari kita sepakat. Lusa kita bertemu, lalu kita meleak sampai pagi. Siapa yang tahan matanya tidak tertidur sampai pagi, dialah pemilik tanah ini"; kata mereka sama-sama sepakat.

Setelah tiba saatnya, mereka pun bertemu di senja hari, lalu meleklah mereka semua, berusaha tidak tertidur sampai pagi. Setelah tengah malam, Kapi Landu sangat mengantuk dan tertidur.

"Kami sudah menang!" kata kera-kera itu.

"Ha, saya bukannya tidur. Saya hanya diam saja karena terlalu banyak yang saya pikirkan. Bukan seperti kalian yang tidak pernah berpikir apa-apa, selain hanya memikirkan perutmu saja"; kata Kapi Landu.

Setelah larut malam, maka kera-kera itu sudah mengantuk dan mata mereka sudah berat, sehingga akhirnya merekapun tertidur lelap. Tetapi Kapi Landu sudah meleak lagi. Setelah dia rasakan bahwa para kera itu sudah tertidur, ia pun menyiram kepala-kepala kera itu dengan air.

Setelah mulai terang, monyet-monyet itu bangun, tetapi Kapi Landu sedang tidur pulas. Setelah bangun dan melihat Kapi Landu sedang tidur, para kera itu bersorak girang dan berkata: "Kita sudah menang"

Kapi Landu menjawab: "Tadi malam hujan lebat sehingga saya mencari tempat bernaung. Sedangkan kamu sendiri sedang tidur lelap", katanya. Setelah monyet-monyet itu meraba kepala mereka, ternyata semua basah.

*Mereka pun terkejut dan bingung.
Kapi Landu sudah menang.*

Suatu hari Kapi Landu pulang dari pesta. Tiba di sebuah sungai, sedang banjir besar sehingga ia tidak bisa menyeberang. Maka iapun membujuk seekor buaya yang sedang ada di situ untuk menyeberang. "Tolong seberangkan saya, nanti saya memberimu upah", katanya kepada buaya itu.

"Oke," kata buaya itu lalu buaya itu pun menyeberangkan dia bahkan sampai di rumahnya, yang memang berada di pinggir kali.

Setelah tiba di rumah, Kapi Landu mengatakan: "Tunggu dulu sedikit, nanti saya pergi petik buah alak supaya engkau makan", katanya kepada buaya itu. Maka buaya itu pun menunggunya.

Pergilah Kapi Landu memanggil teman-temannya, untuk membunuh buaya itu. Setelah melihat banyak orang yang datang, buaya itu pun merasa berada dalam bahaya, maka iapun segera masuk sungai ke tempat persembunyiannya.

Kapi Landu juga mengetahui, bahwa buaya itu binatang pendendam. Oleh karena itu, kalau ia pergi mengambil air di sungai, ia selalu membawa alu yang diikatkan jambul (dari bulu kuda atau kambing) pada ujungnya. Buaya itu juga selalu menunggu Kapi Landu kalau-kalau ia datang menimba air.

Ketika ia mau timba air, tiba-tiba buaya itu menerkam kaki Kapi Landu. "Ha, bukan ini kakiku kawan, kakiku yang ini, yang ada jambulnya" katanya sambil menyodorkan alu yang selalu dibawanya itu. Maka buaya itupun menerkam alu itu, dan segera saja Kapi Landu melompat ke darat ketika kakinya sudah terlepas, lalu pulang ke rumah.

Buaya itu tambah dongkol, sehingga ia tetap menunggu kedatangan Kapi Landu menimba air. Lalu buaya itu berhasil lagi menangkap kaki Kapi Landu.

"Ha, lepaskan saya. Kalau engkau mau memakan saya, berapalah daging saya ini yang kecil begini. Lebih baik tunggu, supaya saya pergi mengusir kawan kerbau ke sini. Tetapi engkau juga harus mengundang kawan-kawanmu, supaya lusa kamu tunggu di rumpun gelagah. Kalau kamu mendengar gemuruh kawan ternak, kamu diam saja. Sebab, begitulah bunyi kerbau yang banyak. Tunggu kalau sudah dekat, baru kamu menangkap masing-masing seekor," kata Kapi Landu. Maka buaya itupun melepaskannya.

Buaya itu pun pergi mengundang kawan-kawannya. Maka datanglah semua buaya dari berbagai tempat. Setelah waktunya tiba, naik semualah

buaya-buaya itu ke rumpun gelagah, bersembunyi dengan diam-diam.

Setelah Kapi Landu mengetahui bahwa para buaya itu sudah berkumpul, maka mulailah Kapi Landu dan kawan-kawannya membakar rumpun gelagah itu mulai dari pinggir sekelilingnya, sehingga nyala api pun bergemuruh seperti bunyi kawanan kerbau.

Karena buaya-buaya itu menyangka bahwa yang datang itu adalah kawanan kerbau, mereka tambah diam lagi. Setelah api itu dekat, barulah mereka sadar bahwa bunyi itu bukan bunyi kawanan kerbu, tetapi nyala api yang membakar rumpun gelagah itu. Mereka mau lari, tidak bisa lagi, karena api sudah mengelilingi mereka. Maka matilah buaya-buaya itu, hanya ada seekor yang berada paling ujung, yang selamat, karena ia segera terjun ke sungai menyelamatkan diri.

Itulah sebabnya mengapa buaya mendendam manusia.

Suatu waktu lagi, Kapi Landu pergi pesiar ke tempat yang ada sawahnya. Padi sudah menguning, tinggal tunggu dituai saja. "Ai, kalau ini sawah saya, saya sudah tuai, dan saya sudah makan nasi, nasi biasa maupun nasi pulut", katanya dalam hati.

Maka ia pun mulai mencari akal, bagaimana supaya ia dapat memiliki sawah-sawah itu. Pada malam hari, ia pergi membangun buru-buru sebuah rumah di dekat sawah-sawah itu. Setelah mendirikan tiang, langsung memasang usuknya, memasang reng dan langsung mengatapinya dengan alang-alang. Sesudah itu iapun membuat balai-balai, membuat kamar, membuat dapur yang langsung dihidupkannya apai agar memanas ruang rumah itu, dengan maksud agar bahan-bahan dari rumah tidak lagi kelihatan masih hijau tetapi nampak seperti sudah berumur lama.

Keesokan harinya, datanglah yang empunya sawah. Ia pun heran sekali melihat rumah itu. "Siapa ini yang membangun rumah di dekat sawahku?" pikirnya dalam hati. Ketika ia memasuki rumah itu, nampaklah olehnya Kapi Landu sedang menghidupkan api.

"Kenapa engkau membangun rumah di sawahku?" kata pemilik sawah itu.

"Apa itu sawahmu? Ini sawah saya. Apa kau tidak tahu bahwa ini adalah sawah nenek moyang saya?" kata Kapi Landu.

"Engkau penipu. Ini sawah saya. Saya yang mengerjakannya", kata orang itu mempertahankan haknya.

"Engkau yang penipu. Kalau memang sawahmu, kenapa engkau tidak membangunkannya rumah?" bantah Kapi Landu.

Maka mereka pun bertengkar hebat memperebutkan sawah itu.

"Mari kita memanggil saja tanahnya. Kalau ini sawahmu, pasti ia akan menyahutimu; kalau tidak, ia tidak akan menyahut. Karena ini adalah sawahku, pasti ia akan menyahutiku", kata Kapi Landu.

"Okelah. Karena ini sawahku, pasti ia akan menyahutiku", setuju orang itu.

"Baiklah kalau begitu. Lusa kita bertemu lagi supaya kita memanggil tanah ini", kata Kapi Landu. "Baiklah", kata pemilik sawah itu pula.

Pada malamnya, Kapi Landu berusaha menggali sebuah lubang besar di dalam rumpun kayu. Karena besoknya adalah waktunya, maka malamnya ia membawa neneknya lalu didudukkannya di dalam lobang. "Nenek diam saja di sini. Besok pagi, kalau ada yang memanggil dan memanggil lebih dahulu sampai empat kali, janganlah menyahut. Lalu orang yang memanggil kemudian, nenek harus menjawabnya dengan mengatakan: "O, aku tanahmu. Tanah dari nenek moyangmu," nenek harus jawab begitu.

Setelah memberikannya petunjuk-petunjuk ini, lalu lubang itu ditutupi dengan rumput sehingga tidak kelihatan apa-apa di situ.

Saatnya pun tiba, pemilik sawah itu juga sudah ada.

"Ayolah kita memanggil-manggil tanah. Masing-masing memanggil empat kali", kata mereka. "Engkau dahulu", katanya kepada pemilik sawah itu.

Maka iapun memanggil: "Wo tana ! Tanahkukah engkau?" Tidak ada sahutan. Begitu seterusnya sampai empat kali, tidak ada sahutan.

"Sekarang saya punya giliran", kata Kapi Landu. "Wu tana ! Apakah engkau tanahku?" teriak Kapi Landu.

"Oh aku tanahmu. Tanah dari nenek moyangmu", kata sahutan itu. Kali yang kedua, ketiga sampai yang ke empat, begitu seterusnya, selalu ada sahutan.

Maka pemilik sawah itu pun menyerah dan menjadi lemas karena kehilangan barang berharganya.

Setelah itu, maka menuailah Kapi Landu dengan neneknya. Mereka menuai padi biasa, padi pulut, dengan hasil yang luar biasa. Karena neneknya memang sudah tua, maka ketika ia makan nasi pulut, ia tersendat sehingga ia langsung meninggal.

Melihat neneknya meninggal, ia mengenakannya sarung indah lalu jenazah neneknya itu diletakkannya dalam kamar. Tiada berapa lama, tibalah seseorang dari tempat yang jauh, ia membawa satu bakul tertutup (=mbeka) penuh dengan barang emas seperti mamuli, kanatar, halaku lulung dan lain-lain.

"Ha Umbu, singgah dulu makan sirih," tegur Kapi Landu.

Orang itu pun turun dari kudanya, lalu duduk di balai-balai bawah (=banga). Diapun memberikannya sirih pinang, dan orang itupun makan sirih.

"Mau ke mana ini sebenarnya ?" tanya Kapi Landu.

"Sebenarnya saya mau pergi mencari perempuan, mau kawin", kata laki-laki itu polos. "Ah, apa perempuan kurang sehingga harus pergi jauh-jauh?" tanya Kapi landu lagi

"Saya belum menemukan perempuan yang saya sukai, yaitu yang pendiam, yang tidak suka ribut-ribut atau bergerak ke sana kemari. Saya hanya suka yang begitu", kata laki-laki itu.

"Ya. Memang ada saudara perempuan saya, cuma karena dia pemalu sehingga ia tidak turun menyajikanmu sirih pinang", pancing Kapi Landu.

"Ya, orang yang begitulah yang saya suka. Saya tidak suka perempuan yang cerewet, atau suka bicara-bicara harubiru. Kalau ia diam saja, itu yang saya suka", lanjut laki-laki itu.

"Begitu sudah sifat-sifat dari saudariku itu," kata Kapi Landu.

Maka laki-laki itu pun menyerahkan barang-barang adat pembawaannya. Malamnya, laki-laki itu pun masuk kamar mendapati calon isterinya itu. Ketika sudah hampir siang, laki-laki itu merasakan bau busuk.

"Kenapa sudah berbau busuk begini ini?" kata laki-laki itu bingung.

"Kau pengapakan sehingga ia sudah begitu? Kau telah mem-bunuhnya!" tuduh Kapi Landu. "Tidak! Saya tidak penga-pengapakan dia. Karena dia diam saja, saya juga diam saja. Tahu-tahu, sudah terasa bau seperti ini!" kata laki-laki itu bertahan.

"Tidak! Engkau membunuhnya! Engkau harus denda!" tuntutan Kapi Landu.

Maka orang itu pun menyerahkan semua yang dimilikinya termasuk kuda tunggangnya itu kepada Kapi Landu. Pulang kosonglah orang itu ke negerinya.

Setelah itu, Kapi Landu pergi mengenakan neneknya sarung usang, lalu dia mengantarnya ke tengah sebuah kebun orang. Dia kasih pegang tempat sayur dan manaruh sedikit sayur di dalamnya sehingga seakan-akan neneknya itu sedang memetik sayur.

Tidak lama kemudian, datanglah yang empunya kebun. Karena dia sama sekali tidak tahu apa-apa, maka mayat itu disenggolnya sehingga tumbang. Sedangkan Kapi Landu sendiri sedang meng-intipnya dari kejauhan di luar pagar. Melihat itu maka Kapi Landu pun datang mengamuk: "Kenapa kau begitukan nenekku, kau membunuhnya? Kalau soal dia memetik sayur saja, kenapa harus dibunuh? Kalau disuruh denda juga saya mau saja. Tetapi sekarang?" tanya Kapi Landu.

"Saya tidak pengapakan dia sebenarnya. Saya melihatnya sesudah dia jatuh saja, dan saya tidak sengaja menyenggolnya", kata orang itu.

"Tidak, engkau sengaja membunuhnya. Engkau harus membayar denda", tuntutan Kapi Landu. Maka pemilik kebun itu pun terpaksa membayar kain, sarung, kuda dan kerbau.

Kapi Landupun membawa jenazah neneknya ke rumah lalu diberikannya pakaian dan ketika tiba saatnya memakamkannya, ia memakamkan neneknya dengan memotong hewan kurban (=d'angang).

Begitulah yang menjadi bahan ceritera (=pangerang) sampai sekarang. Orang yang biasa mencari gara-gara atau berpura-pura kita sebut "kapi landu" sampai sekarang.

2c. The Cases of Kapi Landu

(Fable from Mangili and Mamboru)

(Translated by Umbu P. Woha)

Kapi Landu was struggling to get land with the monkeys. "This is my land" said Kapi Landu. "Here are our land," resisted the monkeys.

"If so, let us mutually agree. The day after tomorrow we meet, then we awake until morning. Who can stand up don't falling asleep until morning, he is the land owner," they mutually agreed.

When it is the time, they met in a dusks day, then they try to keep awake until morning. After midnight, Kapi Landu very sleepy then falling asleep.

"We have won!" said the monkeys.

"Ha, I am not sleeping. I am only keeping quiet just because I have too much to be thought. Not like you who never thought something, only just thinking your stomach," said Kapi Landu.

When it was so late, the monkeys had been so sleepy and their eyes had been so heavy, so that finally they fallen asleep. But Kapi Landu had awake again. When he felt that the monkeys had fallen asleep, he sprinkled the monkeys heads with water.

When it was began to bright, the monkeys woke up, but Kapi Landu was in his well-sleep. And when they saw Kapi Landu was sleeping, the monkeys cheered:"Wehave won." But Kapi Landu answered:"Last night was raining so I looked for shade. While you all were well-asleep," he said. So when the monkeys groped their head, they all found themselves were wet. So they very surprised and confused.

Kapi Landu had won.

On one day Kapi Landu returned from a party. Arriving at a river, the river was deluging so he couldnot cross. Hence he persuaded a crocodile to bring him across the river. "Help to ferry me, later I'll give you your of fee", he said to the crocodile. "Oke," said the crocodile then he ferried Kapi Landu not only to the river otherside even getting him to his home, because it was at the riverside.

After arriving home, Kapi Landu said:"Wait, just a few minute, later I go plucking you alak fruit so that you will eat," he said to the crocodile. Hence the crocodile awaiting him.

Kapi Landu go to call his friends, to kill the crocodile. When the crocodile saw so many people came, the crocodile feel that he was in danger, hence he soon entered the river for his safety.

Kapi Landu also know that the crocodile was a resentful animal. Therefore, if he went to take water in the river, he always brought rice-pestle fastened with crest at its end. The crocodile always awaiting Kapi Landu to come to bail water. When Kapi Landu was bailing water, suddenly the crocodile pounce on Kapi Landu's foot. "Ha, that is not my foot, closed friend, my foot is this, with the crest," he said and at the same time promoted the pestle that he always carry. Hence the crocodile pounce on the pestle, and just let Kapi Landu's foot free. When his foot had been freed, Kapi Landu soon jumped to dryland and went home.

The crocodile was more resentfull, so he remain awaiting the arrival of Kapi Landu to bail water. Then the crocodile succeeded again to catch Kapi Landu's foot. "Ha, discharge me. If thou will eat me, how much this my small flesh like this. Better you awaited, so that I go to dissipate buffalos to this place. But you too have to invite kith of yours, so that the day after tomorrow you await in the reed clumps. If you heard a thundering noise of livestock, you just keep silent. Because, so is the sound of many buffalos. Wait until it so near, then you can catch one by each," said Kapi Landu. Hence crocodiles fleeing away.

The crocodile went to invite his kiths. Hence all the crocodiles came from various places. After the time arrived, all the crocodiles went to the reed clumps, hiding secretly. When Kapi Landu knew that the crocodiles had gathered, hence Kapi Landu and the kith starting to burn the reed clump beginning from its periphery and around so the flame rumbled like the sound of a group of buffalos.

Because the crocodiles hoped that the coming sound was a herd of buffalos, they more keeping quiet again. When the fire was so near, then they awared that the sound was not the sound of a herd of buffalos, but flame that was burning the reed clump, they then should not wait any longer and trying to get away, but the fire had encircled them. Hence the crocodiles deaths, there's only one young monkey who residing in most tip, that was saved. So he soon plunging to river saving himself. That was the cause why crocodiles beeing malice man.

In another time, Kapi Landu went to picnic to a place where was the rice field. The paddy on it had turned yellow, awaiting to be harvested. "Aj, if this is my rice field, I have harvested it, and I have eaten new rice, ordinary rice and also adhesive rice," he said at heart.

Hence he began to think, how to own the rice fields. So at night, he went to build in a hurry a house at elbow of the rice fields. After building pillar, directly installed the usuk, the reng and then he roofed it by himself

with coarsegrass (alang-alang). After that, he made plank bed, make room- chambers, made a kitchen which he directly setting fire to smoke the space and all the house materilas for not to still green but dark or black so it looked like it had been old age.

The next morning, came the rice field owner. He was so surprised when he saw the house. "Who has building a house at elbow my rice field?" think the rice field owner at heart. When he entered the house, he saw Kapi Landu were promoting fire.

"Why you build house in my rice field?" said the owner of rice field.

"Is it your rice field? This is my rice field. Don't you know that this is my ancestors rice field?" said Kapi Landu.

"You are deceiver. This is my rice field. I have worked so hard planting this paddy," said the rice field owner for depending his rights.

"You are the deceiver. If it truely your rice field, why you don't rouse it a house?" argumentative Kapi Landu.

Hence they violently quarreled and fighting over the rice field.

"Let us call and asked this land who is belonged it. If this is your rice field, surely he will answer you; but if not, it will not answer. Because this is my rice field, surely he will answe me," said Kapi Landu.

"Oke, then. Because this is true my rice field, surely he will answer my shout," agreed that rice field owner.

"Well. If so, the day after tomorrow we meet here again so we can call this land," said Kapi Landu. "Well", said the rice field owner too.

At the night, Kapi Landu came to dig a big hole in the wood clump near the rice field. In the morning of the day after tomorrow when its the time, he brought his grandmother then seatet her in the hole. "Grandmother just keep silent here. This morning, if they called and call in advance until four times, don't shout. Then the people who call after the first one, grandmother have to answer him, saying:"O yes, I am your land. I'm the land from your great-grandparents," instructed Kapi Landu to his grandmother. After giving her this guides, then he closed the hole and covered it over with grass, so that it looks like nothing present.

When the moment arrived, the owner of rice field had present there. "Come on so we call the land. You first then my turn. Each calls four times," arranged Kapi Landu.

Hence the rice field owner began to call:"Woo land! Are you my land?" he asked. There's no answer. So he continued until four times, but still no answer.

"Now I have won," said Kapi Landu, then shouting."Wuu land, are you my land?" And there is an answer. "Yes, I'm your land, the land from your great grandfather grandmother," said the answer. And to his second calling also the coming answer is still the same, the third until the fourth,

always there was an answer. Hence the owner of rice field surrendered and became weakening because losing his valuable goods.

Then, Kapi Landu with his grandmother harvesting. They harvest ordinary paddy, adhesive paddy, with remarkable result. Because the grandmother is truly have been so old, so when she ate adhesive rice, he choked up so that she directly died.

Seeing his grandmother died, so he dressed her with good cloths and then put the corpse into a chamber. Then arrived a man from a far away, who brought a basket full of golden materials like mamuli, kanatar and so on. "Hai Umbu, please stop-by so we can chew betel-nut," said Kapi Landu.

The stopped bya and dismounted from his horse then sat down in front gallery of the house. He gave the guest betel nut and together they chewing betel nut.

"Where are you going really?" asked Kapi Landu.

"Actually I'm going to look for a woman, I want to marry," said the man simply.

"Are the woman so scarce so you must going so far?" asked Kapi Landu.

"I haven't yet find the kind of woman which I like, that's who is calm, not noisy, or moving back and forth. That's I like," said the man.

"Yes. Truly I have a sister that is so shamefully. She even doesn't dare to come to present you betel nut." said Kapi Landu trickly.

"Yes, that is the woman I like very much. I don't like fussy woman who like to talk here and there. If she only be quiet, that's I like," said the man.

"My sister is like that," said Kapi Landu.

Then the man delivered all the custom goods he had brought to Kapi Landu.

So at night the man entered the room to find his fiance. At dawn the man felt unpleasant aroma. "Why that is so bad smell like this?" asked the man confused.

"What have you done to her so that she has already like this? You have killed her!" accused Kapi Landu.

"No! I have done nothing to her. Because she just quiet, I also keeping quiet," depended the man.

"No! You have killed her. You must fine," claimed Kapi Landu.

So the man delivered all his belongings including his riding horse to Kapi Landu, and then with empty hand he went back to his country.

After that, Kapi Landu putting on old clothes to the corpse of his grandmother, then he brought her to the middle of a garden. He put a basket on her hands and some pieces of vegetables in side. So it looks like a woman who were plucking vegetables.

Not so long then came the garden owner. Because he didn't know what was going on, so he jogged the corpse so it fell down. Kapi Landu who

were watching from out side then came to protest. "What are you had done to my grandmother? Why do you kill her? If only because she takes vegetables, and you ordered me to fine I can fine. But now?" protested Kapi Landu.

"Actually I don't do anything to her. I just see her when she has fallen down, and don't mean to hit her." said the garden owner.

"No way. You mean to kill her. So now you must fine," demanded Kapi Landu. So the garden owner had to pay blanket, sarong, horse and buffalo to Kapi Landu.

Then Kapi Landu brought his grandmother back home. Putting on her good clothes and when was the time to bury, they buried that oldwoman, after that they slaughtered animal for the ceremony.

So is the story. Ordinary people who asking for trouble, is called Kapi Landu.

3a. Na Buti Dángu Na Lambáku

(Pangerangu Mangili, Dedaku Lawonda)

(Bahasa Sumba Dialek Mangili)

Tuna handáka na buti na li pawándaya na lambáku: "Angu lambáku, mála ka talua la mihi," hi wánanya.

"Ai ye, ndia duku, na hádu na matínggu," hi wána i lambáku.

"Ha mála na, máta kulunggukauka; táka la mabulu kulunggukau, la maparumba kubánjalukau," hi wána na buti.

Ka lupa aananyaka na lambáku. Pakariangudanyaka la mihi. La mambila na lungguya, la maparumba na bánjaluya. Lupa da táka la mihi. Ba namihika, purudanyaka papamuwa.

Na itaya na paránga na lambaku. "Ha mátanya, parángana i ápuya," wána na buti. Putunanyaka nyuna ána na buti.

Na itaya na wuli jala na lambáku. "Ha mátanya, wuli jalana i ápuya," wána na buti, pitinanyaka nyuna.

Na itaya na tawoda na lambáku. "Ha mátanya, tawodana i ápuya," wána i buti, pitimaananya nyuna.

Na itayai na karángu ahu na lambáku. "Ha mátanya, karángu ahunai ápuya," wána mai na buti, pitinanyaka nyuna.

Na itaya na iya malara na lambáku. "Mátanya, iya malarana i ápuya," wánakai, ápananyaka nyuna. Tu-tunaka mbu ndábada da paitana na lambáku, ndia ningu mandia manguna na ápu na bokuna na buti.

Ka lupa tomadudanyaka na talibu. Jiayamai, "talibu pabánjaluna i bokuya, ka natomangu na umbukunggu wána," wánamai na buti.

Ka raudunanyaka na ihina na talibu, ba dángu hangangana padua duna.

Ka hanggápitunanyaka na limana na buti, ndia peku pahálangu ndokunapa.

"Hai yo wai, *mati muru mata – mati ndángi kambu*," wána paduaka na lambáku. Nyuna na buti yidi-yidinakaka, ndia nahili mákama paálinya na limana. Na haika na wai, mati mumuhunanyaka na buti.

Nyuna na lambáku, ba nahili mihi balika, purunanyaka papitiya na mati buti. Nangándiya la kamara, hi natunuya. Na áli wárunga da katákuna, da limana, da witina, hi hama tuna baliaka na ahu patunuya.

Baliwa ba wánaka, dukunanyaka na mati buti. Na tákanja da buti dangu ba talánga kabándada.

"Ha angu buti, ndai ngangu tolu ahu?" hi wánanja.

"Ngangumádu," hi wáda da buti dangu.

Ka wuananjaka na mati buti. Ngangudanyaka duda, ba danga pariwisataungu, ba wiha-wihada. Ba talánga tunaka nu, laku pangalanguna-nyaka ána i lambáku. Na maraukika ha kudu: "Yei ngangu tolu angu angoi, ngangu tolu angu angoi," hi wána padua náhu ba nalaku.

Ka ninguka buti hawiangu maránguya: "Ha nggaya wána náhu lua i lambáku? Ngangu tolu angu, hama wána náhu," hi wáda.

Ka naitakudanyaka: "Ha nggaya wámu, nggaya wámu?" hi wádanya.

"Ha ngangu tolu *ahu* angoi, wánggu duku," hi wána na lambáku.

"Ai, ngangu tolu *angu* wámumádu ba marángukau," hi wáda da buti.

Ka paliananyaka ána na lambáku, hi natama la kubu liangu hi nakapánda. Ka tama njálungudanyaka da buti la kubu liangu paimbuya, ba kári-kárida, ba wija-wija baliadaka, ba hurimadaka da buti.

Ninjai duda nu da la kubu liangu da hábu tawongu, ba hama mbola baliyahaka. Dapádanguka makariwatu da tawongu, ka handáka luhu maduadáka, hi datara pambutaha da buti, mati hadáparudanyaka. Jiakiyaka na "ana langga" na mapeka ba la ngaru lianguya nyuna hi peku paliana pakawuningu.

Na lambáku duna jiapamaya na kapándina, ba nara-rápu la kubu watu.

Tuna nu ba nahunggu ma nda hámu na malalu manganga etina.

3b. Si Kera Dan Si Musang

(Dongeng Mangili dan Lawonda)

Alih Bahasa: Umbu P. Woha

Pada suatu hari, seekor kera singgah dan mengajak seekor musang untuk pergi ke laut. "Teman musang, mari kita pergi ke laut", katanya.

"Ah tidak. Telapakku lagi sakit", jawab musang itu.

"Ayolah, biar saya menggendongmu. Sampai di jalan yang bersih, saya menggendongmu, kalau tiba di jalan yang berumput saya meletakkanmu

di tanah supaya engkau jalan sendiri," kata kera itu. Maka musang itupun mengiyakannya, mau ikut ke laut.

Merekapun berangkat bersama-sama. Di jalan yang bersih, kera itu mengendong si musang, sampai di jalan yang berumput, dia turunkan, sampai mereka tiba di laut. Ketika laut sudah surut, lalu mereka pun masuk ke laut.

Ketika musang itu melihat seekor ikan "paranga", "jangan, itu paranga nenek saya", kata si kera, lalu dia mengambilnya.

Musang itu melihat sebuah siput, lalu: "Jangan, itu siputnya nenek saya", kata kera itu lalu mengambilnya.

Musang melihat lagi seekor bulu babi, "jangan, itu bulu babi nenek saya", kata si kera lalu mengambilnya. Musang itu mendapat lagi seekor siput mata tujuh, tetapi kera itu lagi-lagi berkata: "Jangan, itu siput mata tujuh nenek saya", lalu diambilnya.

Lalu musang itu menemukan seekor ikan baronang, tetapi kera itu juga segera bilang: "jangan, itu ikan baronang nenek saya," lalu diambilnya. Demikian seterusnya. Segala apa yang ditemukan oleh musang itu, selalu dilarang ambil karena katanya milik nenek moyang si kera, sehingga tidak satu pun yang menjadi milik si musang.

Akhinya tiba kepada seekor kima, yang dilihat pertama kali oleh musang. Sama juga, "jangan, itu milik nenek moyang saya!" kata si kera lalu langsung meraba kima yang sedang terbuka itu. Maka kima itu pun tertutup sehingga menjepit tangan kera itu, tidak bisa lepas lagi.

"Naiklah hai air laut, 'meti muru mata - meti ndangi kambu' (suatu sumpah: 'mati hijau mata, mati kembung perut') " kata musang itu berdoa dan mengumpat sifat rakus si kera. Kera itu tidak bisa berbuat apa-apa lagi. Air laut pun naik, matilah kera itu.

Ketika air laut surut kembali, musang itu pun pergi mengambil bangkai kera itu, dia bawa ke darat lalu membakarnya. Kepala, kaki dan tangan kera itu dibuangnya sehingga kelihatannya seperti anjing yang telah dibakar.

Musang itu pun pulang dengan memikul tubuh kera itu, lalu ia mendapati kera-kera yang lain, sedang mengolah kebun.

"Hai teman kera, apa kamu tidak suka makan daging anjing?" tanyanya.

"Kami suka makan", kata kera yang banyak itu.

Maka iapun memberikan tubuh kera yang ia bawa tadi kepada kera-kera itu. Marekapun berebutan makan dengan ribut-ribut seperti biasanya kera. Sementara itu, musang itu berjalan terus ke tempatnya. Setelah agak jauh, musang itu berteriak: "Hei pemakan daging teman, hei pemakan daging teman!" katanya berulang-ulang.

Maka ada kera yang mendengarnya: "Ha, apa kata musang itu? Sepertinya ia bilang makan daging teman?" kata di antara sesama kera

itu. Maka mereka pun mengejanya lalu menanyainya: "Apa katamu tadi?" tanya mereka.

"Ha, makan daging anjing, saya berkata begitu saja," kata musang itu.

"Ei, bohong! Engkau bilang makan daging kawan kan? Kami dengar jelas itu" kata kera-kera itu. Maka larilah musang itu masuk ke dalam lubang untuk bersembunyi. Kera-kera itu menyebar untuk mencarinya dengan suara ribut, mencakar-cakar ke dalam lubang yang diduga tempat musang berada.

Tahu-tahu, di dalam sana ada sarang tabuhan yang ganas dengan sarang yang besar sebesar bakul. Setelah mendengar yang ribut-ribut itu maka tabuhan-tabuhan itu pun keluar beterbangan ke sana ke mari dan menyengat apa saja dan siapa saja yang mereka temui. Maka matilah semua kera itu, kecuali seekor kera kecil yang berada di ujung liang sehingga dapat menyelamatkan dirinya. Sedangkan musang itu tetap bersembunyi dengan rapat-rapat di tempatnya.

Begitulah, kalau kita menjadi orang yang terlalu rakus.

3c. The Monkey and The Civet Cat

(Fable from Mangili and Lawonda)

(Translated by Umbu P. Woha)

On one particular day, a monkey stopped-by and invited a Civet Cat for going to sea. "Friend Civet Cat, let us go to the sea," he said.

"Ah no. My palm is sick," replied the Civet Cat.

"Ah come on, let me carry you on my back. Reaching a clean street, I carry you on my back, if we arrive at a grassy street I put you down so you can walk by yourself," said the monkey. So then the Civet Cat agreed.

So then they left together. On a clean road, the monkey carried the civet cat on his back, reaching a grassy road he put him down so he walked on himself until they arrived at sea. When the sea had withdrawn, then they stepped into the sea.

When the civet cat found a "paranga" fish, "Don't, that is the paranga fish of my grandmother," said the monkey, then he took it for himself.

The civet cat saw a snail, then: "Don't, that is the snail of my grandmother", said the monkey then took it for himself.

The civet cat again saw a sea urchin, "Don't, that is my grandmother's sea urchin," said the monkey then he took it. The civet cat get again a seven eyes snail, but the monkey again said: "Don't, that is the seven eyes snail of my grandmother," then again he took it for himself.

Then the Civet cat found a baronang fish, but the monkey also soon said: "Do not take it, it is the baronang fish of my grandmother," then he

took it for himself. That was what was going on. All the fish that were found by the civet cat, always claimed as the property of monkey's ancestors, so that nothing became the property of the civet cat.

Finally they arrived to a dam, that was seen first by the civet cat. Then the same thing also happened. "Don't, that is the property of my ancestors!" said the monkey then directly grope the dam that was open. Hence the dam closed and nipped the monkey hand, cannot be released again.

"Go up hi sea-water, 'dead with green eyes – dead with swollen stomach'" praying the civet cat, because of the gluttonous character of the monkey. The monkey cannot do something again. As the sea water went up, the monkey drown dead.

When sea water re-ebbed, the civet cat went to take the monkey carcass, he brought it to dryland then burnt it. So the monkey looked like a dog which have been burned. Then the civet cat brought it home by shouldering the monkey body, then he discovered other monkeys, who were preparing garden.

"Hi monkey friend, don't you like to eat dogs flesh?" he asked them.

"We like to eat," answered the monkeys.

Hence he gave them the monkey's body. So they scrambling eating by roaring as usual monkeys. Meanwhile, the civet cat moved along to his place. After rather far, the civet cat shouting:"Hei eater friends meat, hey friend carnivore!" he said repeatedly.

Hence there is a monkey who heard what he had said."Ha, what is the civet cat saying? Its likely he spell out 'eating friend flesh?" said among the monkey humanity. Hence they pursue him and interrogated him:"Surely, you had saying 'eat friend flesh?' they questioned him.

"Ha, I just say 'eat dog flesh,'" said the civet cat.

"Ei, you lied! Thou spell out 'members to eat closed friend flesh. Isn't it? We heard it clearly" said the monkeys. Hence the civet cat run away and came into a hole for hiding. The monkeys disseminate to search him by roaring, shouting, scratchings into the estimable hole the place of the civet cat.

All of a sudden, in there was a big homet den as big as a basket. After hearing the roaringness of the monkeys, hence the homets went out flying to all directions and stinged the monkeys so all be dead except a small monkey residing in tip of the cave causing him saved. While the civet cat it self remain hiding in his place.

So, if we became too gluttonous people.

4a. Na Rukuna I Mbani Hoha.

(Pangerangu Mangili & Tidahu/Lewa)

(Bahasa Sumba Dialek Mangili)

Ninya na tau kapola, Mbani Hohaya tamuna. Ba nawau na kapolana, hi nalua padihu la luku, ka kubahaya wána. Tákaka la luku, dihunanyaka. Bahananyaka na kapolana. Ndaу namunyai dumu na kurangu, hi nanátikuya na kapolana i Mbani Hoha.

Mbaninanyaka i Mbani Hoha. Hi naápaya na kurangu. Na álaka padihu, balinanyaka la uma, hi nangándiya na kurangu. Táka náhu la ngarangia ningu tau mapaaunya: "Ha Mbani Hoha, li páku na kau unu wai mbana ka nambana na wai palunjumu, kau ngangu watarau kahángga ka nakahánggambu na taimu," wánanya.

Linanyaka i Mbani Hoha, tákaka: "Ka nggika yia kutua ninya na kurangunggu," hi wánanya na mangu umangu. "Kau tuayaka ána hiana la lihina na bai manu," hi wánanya.

Ununanyaka wai mbana, ngangunanyaka wataru kahángga. Táka na bai manu ána ndau nátikuyai na kurangu, ka matinanyaka na kurangu. Ka mbaninanyaka i Mbani Hoha. "Na kurangunggu, na kurangunggu, ba ndia kura juaya, ba kura wáli kapolanggunya," wánaka.

"Ha kau pitiyaka ána nana na bai manu kau ngándiya," hi wáda da mangu umangu. Ka lakunanyaka i Mbani Hoha, hi nangándiya na bai manu. Táka la hau pangiangu, hilu paaunanyai tau. "Ha Mbani Hoha, li páku na, kau unu wai mbana ka nambana na wai palunjumu, kau ngangu wataru kahángga ka na kahánggambu na taimu," wádanya.

Ka laku linanyaka i Mbani Hoha, tákaka: "Ka nggi yia kutua ninya na bai manunggu," hi wánanja da mangu umangu. "Kau tuayaka ana hiana la lihi meu," hi wádanya. Ka tuananyaka la lihi meu.

Ka ununanyaka wai mbana, ngangunanyaka wataru kahángga i Mbani Hoha. Táka ndau kauyai dumu meu na bai manu, matinanyaka na bai manu. Ka mbaninanyaka i Mbani Hoha: "Na bai manunggu, na bai manunggu, ba ndia manu juaya, manu wáli kurangunggunya, ndia kura juaya, kura wáli kapolanggunya," wána.

"Ha kau pitiyaka ána nana na meu kau ngándiya," hiwádanya. Ka lakunanyaka i Mbani Hoha, hi nangándiya na meu. Tákaika náhu la ngarangia, hilu ningu mapaaunya: "Ha Mbani Hoha, li páku na, kau unu wai mbana ka nambana na wai palunjumu, kau ngangu wataru kahángga ka nakahánggambu na taimu," wádanya.

Laku linanyaka i Mbani Hoha, tákaka: "Ka nggika yia kutua ninya na meunggu," hi wána. "Ha tuayaka ána hiana la lihina na bai wai," hi wádanya. Ka tuananyaka na meuna la lihina na bai wai. Ndaу napaya na bai wai dumu, na nggapi njukulu pamatimaaya na meu. Na álaka paunu wai mbana pangangu wataru kahángga, na nggilakunanyaka na meuna mbada matinaka ána. Ka mbaninanyaka i Mbani Hoha: "Na meunggu, na meunggu, ba

ndia meu juaya, ba meu wáli manuya, ba ndia manu juaya, ba manu wáli kuranguya, ba ndia kura juaya, kura wáli kapolaya," wána.

"Ha Mbani Hoha, kau ngándiyaka ána nana na bai wai," hi wádanya. Ka lakunanyaka i Mbani Hoha, hi nangándiya na bai wai na manjukulunya na meuna.

Táka náhu la ngarangia hilu ningui mapaaunya:"Ha Mbani Hoha, li pákuna kau unu wai mbana ka nambana na wai palunjumu, kau ngangu wataru kahángga ka nakahánggambu na taimu," wádanya. Ka linanyaka i Mbani Hoha, tákaka:"Ha ka nggika yia kutua ninya na bai wainggu," hi wánanja da mangu umangu.

"Kau honduyaka ana hiana la lihina na njara," hi wádanya. Ka hondunanyaka na bai waina la lihi njara. Táka ndau nggapi tilayai dumu njara na bai wai, ka matinanyaka. Naálaka paunu wai mbana pangangu wataru kahángga, na nggilakunya na bai waina, ka mbáda matinaika.

Ka mbaninanyaka i Mbani Hoha:"Ai na wainggu, na wainggu, ba ndia wai juaya, ba bai wai wáli meuya, ba ndia meu juaya, ba meu wáli manuya, dia manu juaya, manu wáli kuranguya, ndia kura juaya, kura wáli kapolaya," wana.

Napaha da mangu umangu,"Ha Mbani Hoha, pitiyaka ána nana na njara kau ngándiya," hi wádanya. Ka lakunanyaka i Mbani Hoha, hi nairuya na njara. Táka náhu la ngarangia hilu ningui mapaaunya. "Ha Mbani Hoha, li pakuna ka unu wai mbana ka nambana na wai palunjumu, kau ngangu wataru kahángga ka nakahánggambui na taimu," wádanya.

Laku linanyaka i Mbani Hoha, tákaka:"Ka nggika yia ku hondu ninya na njaranggu," hi wánanja da mangu umangu. "Honduyaka ána hiana la lihina na karambua," hi wádanya. Ka hondunanyaka i Mbani Hoha na njarana la lihina na karambua. Táka na karambua duna wámu, ndau nggápi hikuyai na njara, namati memanguma.

Na álaka pa unu wai mbana, pa ngangu wataru kahángga, nanggila-kunyaka na njarana, ka mbáda matinaika, ba nahikuya karambua. Ka mbaninanyaka i Mbani Hoha,"Na njaranggu, na njaranggu, ba ndia njara juaya, njara wáli waiya, ndia wai juaya, wai wáli meuya, ndia meu juaya, meu wáli manuya, ndia manu juaya, manu wáli kuranguya, ndia kura juaya, kura wáli kapolaya," wána.

Da hemaya mangu umangu:"Ha Mbani Hoha, apa ngga hiu mbani tumu nu, ngándi baliaya ána nana na karambua," hi wádanya. Ka lakunanyaka i Mbani Hoha hi nairuya na karambua. Táka náhu la ngarangia hilu ningui mapaaunya:"Ha Mbani Hoha, li páku na, kau unu wai mbana ka nambana na wai palunjumu, kau ngangu wataru kahángga ka nakahanggambu na taimu," wáda manyai.

Laku linanyaka i Mbani Hoha, tákaka:"Ka nggika yia ku hondu ninya na karambuanggu," hi wánanja da mangu umangu. "Honduyaka ana hiana la

lumbu uma uhu," hi wádanya. Ka hondunanyaka lai nu na karambua. Táka ndau ájirunyai dumu na uma parai na karambua, ka nJORUNANYAKA na uma uhu, hi napinjalunya na karambua, ka matinaryaka.

Na álaka pa unu wai mbana pa ngangu wataru kahángga, na nggilakunya na karambuana, ka mbada matinaryaka la napu uma. Ka mbaninanyaka i Mbani Hoha:"Na karambuangu, na karambuangu, ba ndia karambua juaya, karambua wáli njaraya, ndia njara juaya, njara wáli waiya, ndia wai juaya, wai wáli meuya, ndia meu juaya, meu wáli manuya, ndia manu juaya, manu wáli kuranguya, ndia kura juaya, kura wáli kapolanggunya," wana.

Na napaha da mangu umangu,"Ha Mbani Hoha, ngandi baliyaka ána nana na uma uhu," hi wádanya. Ka nyanggarunanyaka na uma uhu, hi nangándiha da iana da wituna la hingi luku. Ndaunamunyai dumu na iwa, handáka warimaananja da ia da witu umana i Mbani Hoha.

Ka mbaninanyaka i Mbani Hoha, na manyamalu hi naununya na wai luku, ka lupa kupamihiya wána láti. Na ununyaka nu, ka pupu-pupuhunanyaka na kambuna, ka lundu pua wána maduaka ba nakapoku na kambuna. Ka matinaryaka.

Nuya hi tapangera yiangu nahu: Ambu lalu hundadanya budi na angunda, napa ta ngalangudu mandia hámu, hi wanda yiangu.

4b. IHWAL SI MBANI HOHA

(Dongeng Mangili dan Tidahu/Lewa)

Alih Bahasa: UMBU P. WOHA

Ada seseorang yang bernama Mbani Hoha. Ia mempunyai kapola atau luka besar yang menahun dan berbau di kakinya. Suatu saat ia pergi mandi ke sungai untuk mencuci luka lamanya itu. Sementara mandi, datanglah seekor udang menggigit lukanya itu. Mbani Hoha marah lalu menangkap udang itu dan membawanya pulang.

Dalam perjalanan pulangnya, ia ditegur orang. "Hai Mbani Hoha, singgah dulu untuk minum air panas supaya air kencingmu panas, dan makan jagung jelai supaya taimu seperti jelai" kata orang yang mengajaknya itu.

Maka singgahlah Mbani Hoha, lalu bertanya: "Di mana saya letakkan udang saya ini?"

"Kau simpan saja di situ di dekat ayam mai", kata yang empunya rumah.

Ketika Mbani Hoha minum air panas dan makan jagung jelai, udangnya pun ditotok ayam mai itu. Maka Mbani Hoha pun marah:

"Wah udangku, udang bukan udang sembarang udang, udang harga lukaku", katanya.

"Kau ambil dan bawa saja ayam mai itu", kata yang empunya rumah itu. Ia pun mengambil ayam mai itu dan membawanya ke rumahnya. Sementara di tengah jalan, ada lagi orang yang memanggilnya: "Mbani Hoha, singgah dulu untuk minum air panas supaya air kencingmu panas dan makan jagung jelai supaya taimu seperti jelai", katanya.

Mbani Hoha pun singgah, "Di mana saya simpan ayam mai saya ini?" tanyanya. "Kau simpan saja di situ di dekat kucing", kata yang empunya rumah. Maka diletakkannya ayamnya itu di dekat seekor kucing.

Mbani Hoha pun minum air panas dan makan jagung jelai. Sementara ia makan, ayam mainya itu pun diterkam oleh kucing itu sehingga mati. Marahlah Mbani Hoha dan berteriak: "Oh ayamku, ayam bukan sembarang ayam, tetapi ayam harga udangku; udang bukan sembarang udang, udang harga lukaku," katanya setengah meratap setengah berang.

"Ha, kau bawa saja itu kucing ke rumahmu," kata yang empunya rumah. Ia pun mengambil dan membawa kucing itu. Setiba di tengah jalan, ada lagi yang mengajaknya. "Ha Mbani Hoha, singgah dulu minum air panas supaya air kencingmu panas, makan jagung jelai, supaya taimu seperti jelai", kata orang itu. Maka Mbani Hoha pun singgah. "Di mana saya harus taruh kucing saya ini?" tanyanya.

"Kau taruh saja di situ di dekat babi mai," kata tuan rumah. Maka setelah menaruh kucingnya di dekat seekor babi mai, Mbani Hoha pun minum air panas dan makan jagung jelai. Sementara ia makan, kucingnya itu pun diterkam oleh babi mai itu sehingga mati. Maka marahlah Mbani Hoha: "Kucingku, oh kucingku, bukan kucing sembarangan, kucing harga ayamku, ayam bukan sembarang ayam, ayam harga udangku, udang bukan sembarang udang, udang harga kapola (luka) ku," ratapnya.

"Ha Mbani Hoha, kau ambil saja babi itu dan bawa pulang," kata pemilik rumah. Maka Mbani Hoha pun membawa babi itu ke rumahnya. Setiba di jalan, ada lagi yang mengundangnya untuk singgah. "Hai Mbani Hoha, singgah dulu untuk minum air panas supaya air kencingmu panas, makan jagung jelai supaya taimu seperti jelai," kata orang itu.

Mbani Hoha juga singgah. "Di mana saya mengikat babi saya ini?" tanyanya. "Simpan saja babimu itu di dekat kuda itu. Maka ia pun mengikat babinya di dekat seekor kuda. Sementara ia minum air panas dan makan jagung jelai, babi mainya itu pun ditendang oleh kuda itu sehingga mati. Marahlah Mbani Hoha. "Hai, babiku. babi bukan sembarang babi, babi harga kucingku, kucing bukan sembarang kucing, kucing harga udangku, udang bukan sembarang udang, udang harga kapolaku," katanya meratap.

"Ha Mbani Hoha, kau bawa saja itu kuda ke rumahmu," kata tuan rumah itu. Maka Mbani Hoha pun membawa kuda itu ke rumahnya. Tetapi sebelum sampai di rumah, masih di tengah jalan, ada lagi orang

yang mengajaknya singgah. Untuk minum air dan makan jagung jelai. Maka ia pun singgah. "Di mana saya harus ikat kuda saya ini?" tanyanya.

"Di sini, di dekat kerbau itu," jawab tuan rumah. Maka diikatnyalah kudanya itu di dekat seekor kerbau. Sementara ia minum dan makan, kerbau itu menanduk kudanya sehingga terburai perutnya dan mati. Marahlah Mbani Hoha. "Oh, kudaku", ratapnya. "Kuda bukan sembarang kuda, kuda harga babiku; babi bukan sembarang babi, babi harga dari kucingku. Kucing bukan sembarang kucing, kucing harga ayamku, ayam bukan pula sembarang ayam, ayam dari harga udangku; udang bukan pula sembarang udang, udang harga dari kapolaku," ratapnya.

"Hai Mbani Hoha, kau bawa saja itu kerbau," kata yang empunya rumah. Maka Mbani Hoha pun membawa kerbau itu ke rumahnya. Tetapi setiba di jalan, ada lagi orang yang mengajaknya untuk singgah minum air panas dan makan jagung jelai. Mbani Hoha pun singgah lagi, lalu bertanya: "Di mana saya harus ikat kerbau ini?" tanyanya. "Ikat saja di situ di bawah "rumah padi". Maka Mbani Hoha pun mengikat kerbaunya di bawah lumbung padi. Tetapi kerbau itu berontak sehingga rumah padi itu roboh menimpa kerbau itu sehingga mati. Selesai minum air panas dan makan nasi jagung, ketika ia menengokkan kepalanya, dilihatnya bahwa kerbaunya sudah mati.

Maka marahlah Mbani Hoha melihat kerbaunya mati. "Kerbauku, kerbauku. Bukan sembarang kerbau, kerbau harga kudaku; kuda bukan sembarang kuda, kuda harga babiku; babi bukan sembarang babi, babi harga kucingku; kucing bukan pula kucing sembarangan, kucing hasil ayamku. Ayam bukan sembarang ayam, ayam harga udangku; udang bukan sembarang udang, udang harga kapolaku", ratapnya.

"Ha Mbani Hoha, kau bawa saja itu lumbung padi ke rumahmu," kata yang empunya rumah. Maka Mbani Hoha pun membongkar rumah itu, lalu memikul tiang-tiangnya, usuknya, alang-alang yang jadi atapnya dan seluruh bahan bangunan itu ke rumahnya di pinggir sungai. Akan tetapi alangkah celaknya, karena tiba-tiba saja datang banjir besar dan membawa semua bahan-bahan bangunan tadi ke laut.

Karena marahnya, Mbani Hoha langsung meminum air sungai itu dengan maksud untuk mengeringkannya. Lama-lama perutnya semakin besar tetapi karena marahnya, ia terus meminum air itu. Akhirnya perutnya meledak sehingga matilah Mbani Hoha.

Pesan moral dari dongeng ini ialah: janganlah kita terlalu menuntut orang lain nanti kita mengalami hal-hal yang buruk.

4c. The Cases of Mbani Hoha

(Fable from Mangili and Tidahu/Lewa)

(Translated by Umbu P. Woha)

There was a man whose name was Mbani Hoha. He had a kapola or a chonical large hurt and smell on his foot. One day he went to bath to the river for cleaning his hurt. While he was bathing, came a prawn nipping his hurt. Mbani Hoha was very angry and then caught the prawn and brought it home.

On the way returning home, he admonished by people. "Hi Mbani Hoha, please come by to drink hot water so that your urine will be hot, and eat jelai maize so that your excrement will be like jelai" said the inviter.

Hence Mbani Hoha coming by and then asked: "Where can I put down my prawn?" "You can put it there at the elbow female chicken," said the house owner. When Mbani Hoha drank hot water and ate maize jelai, the prawn was pecked by the female chicken. Hence Mbani Hoha being angry: "Oh my prawn, prawn is not prawn any prawn, that's the price of my hurt", he said.

"Mbani Hoha, you just take and bring that female chicken to your home." said the house owner. So he took the female chicken and brought it home. While he on the midway, there was again people who called him: "Mbani Hoha, stopping by to drink hot water so that your urinate will be hot and eat maize jelai so your excrement will be like jelai", he said.

Mbani Hoha also stopped by, and then: "Where can I tie this, my female chicken?" he questioned. "You just save there at near the cat," said the house owner. Hence he tied down the chicken near a cat.

Mbani Hoha drank hot water and ate maize jelai. While he was eating, the female chicken pounced by the cat causing dead. Mbani Hoha was angry again and shouted: "Oh my chicken, chicken not a common chicken, but my prawn price chicken; prawn not a common prawn, my hurt price prawn," he said semi lamenting, half disgruntled.

"Ha Mbani Hoha, you just bring that cat to your house," said the house owner. So he took and bring the cat. Arrived midway, there was again people who invited him. "Ha Mbani Hoha, please stop by for drinking hot water so you're your urinate beeing hot, eating maize jelai, so that your excrement like jelai", said the inviter. Hence Mbani Hoha also stopped and then: "Where can I put this cat?" he questioned.

"You just put it there near the female pig," said the host. Hence after putting the cat near the female pig, Mbani Hoha drank hot water and ate maize jelai. While he was eating, the cat pounced on by the pig causing dead. Hence again Mbani Hoha fulminating: "My cat, oh my cat, not a common cat, it is my chicken price cat, chicken not a common chicken, it

is my prawn price chicken, prawn not a common prawn, that's prawn of my kapola price," lamented Mbani Hoha.

"Ha Mbani Hoha, you just take and bring that pig to your home," said his host. So Mbani Hoha brought that pig to his home. Arriving in the street, there was again who invited him for stopping-by. "Hi Mbani Hoha, stop by please to drink hot water so that your urinate will be hot, to eat maize jelai so you're your excrement will be like jelai," said the inviter.

Mbani Hoha also stopped. "Where can I fasten this pig?" he asked. "Just save your pig at elbow near the horse." Hence he fastened the pig at elbow near a horse. While he drank hot water and ate maize jelai, the female pig kicked by the horse causing dead. Mbani Hoha was angry again. "Hi, my pig. pig not a common pig, my cat price pig, cat not a common cat, my prawn price cat, prawn not a common prawn, my kapola price prawn," he said lamented.

"Ha Mbani Hoha, you can bring that horse to your house," said the host. Hence Mbani Hoha brought that horse to his house. But before getting home, still at midway, there was again people who invited him for stopping. To drink water and to eat maize jelai. Hence he also stopped. "Where I can fasten my horse?" he asked.

"Here, at elbow near the buffalo," replied the host. Hence he tied the horse at elbow near a buffalo. While he drank and ate, the buffalo gore the horse with his horn so that his stomach hanging out and dead. Mbani Hoha was angry again. "Oh, my horse. Horse not a common horse, my pig price horse, pig not a common pig, a cat price pig, cat not a common cat, my chicken price cat, chicken is not any chicken, chicken from my prawn price; prawn is not any prawn, my kapola price prawn," lament the.

"Hi Mbani, Hoha, you can just bring the buffalo to your home," said the house owner. Hence Mbani Hoha take the buffalo to his house. But having arrived at street, there was again people who invited him for stopping-by drinking hot water and eating maize jelai. Mbani Hoha stopping by again, then asked: "Where can I fasten this buffalo?" "Just tie there under the 'paddy house,' said the host. Hence Mbani Hoha fasten the buffalo under the paddy mow. But because the buffalo rebel so that the paddy house fell down and crumpled the buffalo so directly dead. Finished drank hot water and ate maize jelai, then he saw that his buffalo had died.

Hence Mbani Hoha fulminating again saying: "My buffalo, my buffalo. Not a common buffalo, my horse price buffalo; horse not a common horse, my pig price horse; pig not a common pig, my cat price pig; cat is not also a common cat, my chicken result cat. Chicken not a common chicken, my prawn price chicken; prawn not a common prawn, my kapola price prawn," lamented he.

"Ha Mbani Hoha, you can bring the paddy mow to your house," said the house owner. Hence Mbani Hoha unload the house, then shouldered the pillars, the usuk, coarsegrass becoming the roof and all the construction materials to his house in the river periphery. However what a fatal was he, because just abrupt, came a deluge and swept all the building materials to the sea.

Because he was very angry, Mbani Hoha directly drank the river water with a view to dry it. Sometime later his stomach was ever greater and greater but because he was very angry, he continued to drink the water. At last his stomach burst causing Mbani Hoha dead.

This legendary message of moral is: don't too insist on others later we experience ugly things.

5a. Umbu Ndilu Analalu

(Pangerangu Mangili)

(Bahasa Sumba Dialek Kampera)

Āmang, wáda, i Umbu Ndilu Analalu, bána laku ngandi ahu, na táka la hau lolang ndiana hunggu wei, táka la hau lolang jiyamai, na tamakinja da omang, dirabianaka, ndoku wei wáda. Lupa tákadunyaka la karahana na hau na oma bokulu, hina itaha da ana ularu da maparama.

Táka i Umbu Ndilu Analalu hina hiranja tera hina mara kahiranja; nanya na tera, dimi jáka umbukai jáka rambukai, i jákawa bádi papamuti papu, papayewi lunggi, na hánggadunggai inami, na njuadunggai amami, hiwándanja. Ka pahewadanyaka wáda da ana ularu hida lua papaninya na amada na Hanganji lainu. "ninya nuwa la pamangahu na mahiranggama tera kawai báma pawui; jáka ndea nyuna láti, hima witu riama, ndeama pinya, táka nyunaáka hima pahewa," hi wádanya na amada.

"Lua kai paáunya", hi wána na amada. Pahada tau wikidanyaka hida lua papaunya i Umbu Ndilu Analalu. wáda, hi dakarianya la paraing la amada la Hanganji. "náhu, hi nyumuaka mapingu papahewanja da ananggu, pekawa pambuhamu ma li la etimu, njara nyumu bia", hiwána na Hanganji.

Napaya i Umbu Ndilu Analalu, "njara ndáku tara ura, amahu ndáku mbeni mangu, mili nanaáka na tawuru la lima kaihamu, jáka namudumungga," hiwána i Umbu Ndili Analalu. Napaya na Hanganji: "Ambu tumunüna, jiapa ndau pambutaha la pakaraiha da njaranggu da karimbuanggu la padang hamanaí da bandanggu la uma jiangku kuwuanggaunja, jáka jiaya na tawuru, patutu wánggu tanaya padái wángu parainguya, jiaya nuna ambu wámu aruka," hiwána na Hanganji.

"Jiaaya duku na pakarainggu na tawuru, banda ndáku mbuhang," wána i Umbu Ndilu Analalu. Kawuadunyaka wáda na tawuruna na Hanganji lai Umbu Ndilu Analalu. Belinyaduna wáda i Umbu Ndilu Analalu. Tákaka la paraina, ba ninyaka nuna na tawuru, hawadangu-nanyaka paraingu, atana, bandana, woru bábadanyaka wáda, wuluna-nyaka ana wáda i Umbu Ndilu Analalu.

5b. Umbu Ndilu Analalu

(Dongeng Mangili)

(Alih bahasa: Umbu P. Woha)

Kata yang empunya cerita, di jaman dulu, Umbu Ndilu Analalu pergi berburu, dari satu lembah ke lembah yang lain ia tidak mendapat apa-apa, babi tidak, binatang lain juga tidak. Akhirnya ia sampai di pinggir sebuah hutan rimba, dan melihat dua ekor anak ular yang sedang berkelahi dengan hebat. Umbu Ndilu Analalu merobek selembar kain lalu membagikannya satu-satu kepada anak ular itu sambil berkata: "Ini hai Umbu atau Rambu, kain yang saya bagi, berhentilah dari saling mencubit pipi saling bertarik rambut, nanti ibumu marah, nanti ayahmu berang".

Maka berhentilah anak-anak ular itu berkelahi lalu mereka pergi melapor kepada ayah mereka, yang ternyata adalah seorang raja yang sedang memerintah di negeri itu. "Di bawah, di tempat mandi, ada seseorang yang merobekkan kami kain sehingga kami berhenti berkelahi. Kalau bukan karena dia, mungkin kami akan ada yang keluar darah." kata mereka kepada ayah mereka.

"Pergi panggil" kata ayah mereka. Maka mereka sendirilah yang pergi memanggil orang itu, yaitu Umbu Ndilu Analalu, dan mereka membawa dia ke kampung, kepada ayah mereka.

"Sekarang, karena hanya kamu yang tahu melerai anak-anak saya yang berkelahi, sebut saja sesuka hatimu apa yang engkau mau, apakah kuda, sesuka hatimulah", kata raja itu.

Lalu Umbu Ndilu Analalu menjawab: "Kuda, saya tidak berani; emas, jiwa saya juga kurang menerimanya. Asalkan itu saja, cicin yang ada di jari kelingking tuan, kalau tuan mengasihinya saya." Lalu raja itu menjawab: "Jangan begitu, anak. Kalau engkau minta semua kudaku, kerbauku, juga barang-barang berharga di dalam rumah, saya akan kasih semua. Tetapi ini cincin, adalah untuk menjaga rumah, menjaga tanah dan menjaga negeri ini, karena itu janganlah memintanya," demikian kata raja itu..

"Hanya cincin saja yang saya minta, hewan saya tidak suka," kata Umbu Ndilu bertahan. Maka raja itu pun memberikan cincinnya di jari kelingkingnya itu. Maka pulanglah Umbu Ndilu ke kampungnya dengan

membawa cincin itu. Sampai di negerinya, maka iapun mengadakan pesta besar, dan setelah itu hambanya, hewannya semuanya berkembang biak dengan pesat sehingga ia menjadi orang yang kaya raya.

5c. Umbu Ndilu Analalu

(Mangili Fable)

(Translated by Umbu P. Woha)

Said the story owner, long long ago, Umbu Ndilu Analalu went to hunt, out of one forest to another but he didn't get anything, pig no, other animals no. Finally he arrived to a forest periphery and saw two heads child of snake being quarreling awfully. Then Umbu Ndilu Analalu teared a cloth into two sheets then allot it to each one to the snakes children and at the same time said: "These hi Umbu or Rambu, cloth which I am allotting, stop now from mutual pinching cheek by one to another, from mutual drawing hair by one to another, later your mother being angry and your father being furious."

Hence the children of snakes stopped quarrelling then they went to report to their father, who now actually were a king, governing in that country. "Below, in the place to take bath, was someone tearing cloth to us so that we stopped from quarreling and fighting. If not because of him, possibly we have been secretory blood." they said to their father.

"Go to call him" ordered their father. Hence they went themselves to call that man, that is Umbu Ndilu Analalu, and they brought him into the village, to their father.

"Now, because only you who knows to dissociate my children from quarreling, just mention what you like to receive, wether horse, or what else you want, you can take." .

Then Umbu Ndilu Analalu answered: "Horse, I do not dare; gold, my soul also could not received. So just only that, the ring on your little finger, if you loved me, Sir"

Then the King answered: "Don't be so, son. If you asked all my horses, my buffalos, also all worth goods within doors, I would love to give you them all. But this ring, is to take care this house, take care the lands and to take care this country, so in consequence don't ask for it," said the king.

"I just only want the ring, animal I don't like," Umbu Ndilu said holdout. Hence the king gave him the ring in his little finger. Hence Umbu Ndilu went back home, to his village bringing the King's ring. Arriving to his country, hence he performed a big party, hence thereafter the slaves, the animals were altogether multiplying at full speed so that he became a very rich people.

oo0oo

BAB VIII

DONGENG-DONGENG MEMBORO

(CHAPTER VIII (MEMBORO FABLES))

1a. I Umbu Lambiku *(Dedaka Mamboro)*

(Bahasa Sumba Dialek Memboro)

Nakayekani i Boti i Umbu Lambiku: "Mai ka talau ti máti," linani. Hálu salakudasa.

Ngara isi máti paetana i Umbu Lambiku, jinamanguka i Boti matekiri. Naetai ni kapī kalada i Umbu Lambiku: "Kapīna i amai," lina i Boti.

Ka kuruwii ni isina lina i Boti, di napatamani ni lumana. Ngápinasa ni lumana i Boti ni kapī.

Sawinasa ni we, matinasa ni boti.

Táka i Umbu Lambiku, tununasa ni boti, ditanasa ti katanga máтина, hálu salakunasa.

Natomandi nai boti makangásu, nayadari wisina.

Natoma wáлиндара nai boti mawoka, nayadai ni tuna.

Natoma wáлиндара sabanjara, nayadai ni katowana. Táka yida rida tandadasa ni katowa boti nggo yena.

Di nakesani i Umbu Lambiku, ka pamatii ba lidani.

Táka i Umbu Lambiku rina tamanasa ti liana.

Ka ndangidasa ti liana tara ládu ta kanjidunga.

Nangadu akala i Umbu Lambiku, napairinggi kamáli ni ngunduna, hálu nalusa, di ngijiru-ngijiruna.

Ai katupunai i Umbu Lambiku: "Katupura olimu, di maamanggu," lidani.

Mála sandáka kapádi ndábami, ka ámba mipádana pádisa, baisa ka sandáka pawála ndábami," linandara.

Ka kapádi ndábadasa.

Táka i Umbu Lambiku di nataundi palu, mati ndábadasa nai boti danggu.

1b. Umbu Lambiku (Si Musang)

*(Dari bahasa Sumba Memboro ke bahasa Indonesia oleh:
Drs. John Damalero dan Drs. Anderias S. W. Langga,MSi)*

Pada suatu waktu seekor Musang bernama "Umbu Lambiku" memanggil si "Kera," katanya: "Mari kita pergi ke laut (meting)." Kemudian mereka

berangkat. Setelah tiba di Meting, semua isi biota yang dilihat Musang (Umbu Lambiku), kera juga yang mengambilnya. Musang melihat ada kerang besar.

Kera mengatakan bahwa kerang itu adalah milik ayahnya. Kera mengambil kerang tersebut dengan memasukkan tangannya ternyata mulut kerang menjepit tangan Kera. Tidak lama kemudian naiklah air laut dan Kera tersebut mati. Musang (Umbu Lambiku) mengambil kera yang mati itu, ia bakar setelah itu ditaruhnya di dalam keranjang meting kemudian pulang.

Dalam perjalanan pulang Musang bertemu dengan sekelompok kera yang sementara mencangkul tanah dengan memberikan satu kaki kera yang sudah dibakar. Ia bertemu lagi dengan kelompok kera yang menggembur/ membalik tanah dengan memberikan bagian badan kera, dan terakhir ia bertemu dengan kelompok kera yang lain dengan memberikan bagian kepala kera. Mereka yang menerima kepala kera tadi mengatakan bahwa di kepala kera ada tanda atau sesuatu hal yang baik.

Mereka mengejar Umbu Lambiku untuk dibunuh. Karena dikejar maka Musang lari masuk ke dalam liangnya. Kera-kera itu menjaga liang Musang itu sepanjang siang maupun malam hari. Musang mencari akal dengan cara memotong gigi dan menggosokkan warna hitam di moncongnya, lalu lari tergopoh-gopoh ke luar sambil menggerak-gerakkan moncongnya.

Kera-kera itu melihat bahwa Umbu Lambiku telah memotong giginya, mereka mengatakan kepada Musang: "Potong juga gigi kami supaya kami membiarkan engkau." Musang mengatakan kepada Kera: "Silahkan semua menutup mata agar kamu tidak merasa sakit, setelah itu semua sama-sama buka mata." Mendengar perintah Musang, akhirnya semua kera sama-sama menutup mata.

Akhirnya Umbu Lambiku (Musang) memukul mati semua kera itu

1c. Mr. Civet Cat

(From Indonesian to English by Umbu P. Woha)

At one time a Civet Cat named Umbu Lambiku asked a Monkey: "Friend, let's go to the sea (Meting)." Then they left. After arriving at Meting, all the biotas found by the Civet cat, the monkey said it was belongs to his father, so the monkey take them.

The Civet cat found a cockle, the monkey said it was the property of his father. He take it by entering his arms into the cockle, and instantly the cockle trapped the monkey's hands. After a few times the sea water going

up and the monkey drown to dead. The Civet cat take the monkey's body and burnt it, then take it home.

On the way in his returning home, the Civet Cat met a group of monkeys who were hoeing soil. The Civet Cat gave them one dead monkey's feet. Again the Civet Cat met another monkey group and he gave them another part of the organ of the burnt monkey. At last he met another monkey group and he gave them the dead monkey's head. When they received the monkeys head the monkeys then knew that the meat was from their friend.

So they pursued Umbu Lambiku to murdered. Umbu Lambiku run away and came into the cave. The monkeys watched the Civet Cat cave along the length of the night until the next noon.

Meanwhile Mr. Civet Cat (Umbu Lambiku) was thinking the way how to escape. After cutting his teeth he rub black colour his snout, then hasty running out of the cave but at the same time moving his snout to left and to right.

When the monkey saw that Umbu Lambiku had cut his teeth, the monkeys asked him to cut also their teeth so they could let him go. The civet (Umbu Lambiku) agreed: "Oke, now close your eyes so that you don't suffer sickness much,"

When all the monkeys closed their eyes, Umbu Lambiku beat them all to death.

2a. Ni Langgokara Nika Ni Boti (*Dedaka Mamboru*)

(*Bahasa Sumba Dialek Membro*)

Ba tánga sobana kabakita ni boti, hamini ni langgokara: "Mutau ti urumu," linani langgokara.

Táka nggo ni boti kambánga natau tákapui ti uruna.

Ka pawitunasa ni kabakita.

"Ai tutukapundai Umbu Langgokara," lina i boti.

Táka ni langgokara di natutukai, di nakabálu pangalangi.

Mbaninasa ni boti, di nakarábika pia-piai ni wulu kapani ni langgokara.

Táka ba natumbu balisa ni wulu kalitana ni langgokara, di napandowi tena kapisaka.

Hámini ni boti: "Mbe salaku niamu Umbu Langgokara, ka takarángana," linani langgokara.

"Ma taumu, ka karánganggu rini, mukalisunawu jini olimu," lina langgokara.

Tomasa ni rasi, sawidasa ti tena, boti dangu langgokara dangu.

Tomape ti padua táma, mbáwa linasa ni tena, mati sadopa sadapadasa nai boti dangu, ni langgokara pawurunga balidasa ti mara.

2b. Burung Bangau dan Kera (Dongeng Memboro)

**(Dari bahasa Sumba Memboro ke bahasa Indonesia oleh:
Drs. John Damalero dan Drs. Anderias S. W. Langga,MSi)**

Sementara Kera makan ulat, datanglah seekor Burung Bangau (=Langgokara), mengatakan kepada Kera, "masukkan ulat itu ke dalam hidungmu," Tetapi Kera yang bodoh itu memasukkan betul ulat tersebut ke hidungnya. Maka ulat itu pun menggigit hidung si Kera. Berkatalah Kera: "Tolong..... Umbu Langgokara totok dan keluarkan ulat ini dari hidungku."

Burung Bangau menotok dan namun langsung menelan ulat itu. Melihat kejadian ini Kera menjadi marah sekali dan mencabik-cabik bulu sayap Burung Bangau itu sampai habis.

Setelah bulu-bulu kulit/sayap Bangau itu sudah tumbuh kembali, ia membuat perahu yang bahannya dari tanah lumpur. Maka datanglah Kera lalu bertanya: "Umbu Langgokara mau pergi ke mana, supaya kita sama-sama?" katanya. Si Bangau menjawab: "Tidak apa, baiklah kita pergi sama-sama. Tetapi kasih tahu kawan-kawanmu," katanya.

Ketika tiba saatnya, naiklah Burung Bangau bersama kera-kera itu di atas perahu. Sampai di tengah danau, perahu tersebut bocor kemudian tenggelam, maka semua kera mati, sedangkan burung Bangau terbang kembali ke darat.

2c. The Flamingo And The Monkey

(From Indonesian to English by Umbu P. Woha)

While a Monkey was eating caterpillar, came a Flamingo (= Langgokara). The flamingo ordered the Monkey: "Enter a caterpillar into your nose," And the stupid Monkey truly entered the caterpillar to his nose. Hence the caterpillar nipped the nose of the Monkey. The Monkey cried: "Help....! Mister flamingo, please grabbed out this caterpillar from my nose."

The flamingo grabbed the caterpillar and but directly swallowed it. Seeing this the Monkey become boiling over, catched and stripped all the flamingo leathers until cleaned. So the flamingo could not fly anymore.

After some times, the flamingo feathers well grown up again so he could fly again. Then he made a boat from clay mud. When he were building it, the monkey came and asked: "Mister Flamingo, where will you go so we can going together?" asked the monkey.

"Never mind, we can go together. But you can inform your kiths too," said the flamingo. When it was the time, the flamingo with the monkeys soon onboard the boat. Reaching the middle of the lake, the boat was leaky then sank, hence the monkeys all dead, while the flamingo just fled returning to the land.

3a. Bangara Karoku (Dedaka Mamboro)

(Bahasa Sumba Dialek Memboro)

Lolukandai nggia walika ni pabangara dǎngana ni Karoku kambanga wabu. Di lau nai ti karasa tasika rini, dumu etai ni pasalai mati, ba naili ndaku juai, ata o ruta matumbunggi.

Hai di lina: "Nggiakadanja ni oma ni paata jára dǎnga pamangami? Kambangamakanasa nia ni tu," lina. Hálumakani lau pateki wini watara. Bali natǎndunggi. Maa pani ata háminggu, ba ngalunga kaladawu, dumu irusari nai wataru patǎnduna, maa ka mbani walinasa ni tasika.

"Ai ka pakewamadanasa ni tasika, ndangu ka kalaupu pateki nambu soraka nika tamungu tapi, kapatau dengangi ni tasika," lina. "Halumakani. Ata nataruna hámi," nabali. Táka hai bawa nakoja-kojai ni wee tasika ba njau-njauana.

Jini rini ni tasika ba sini nanggungarai ka nambangata pungusa ni ngalunga; napabali-balindi nai nambu nai soraka. "Arau nambani walisa ni tasika," linaka, sayaa tunjuna hai ba natauna námbu.

Maa pani di ata hamipping ba ngalunga kaladawu, dumu pabalinggi ni námbu ba sapungai, di nawanai ni wisina. "Arau, ka ata patarasa" lina wali, haluka palai walinasa.

3b. Kebodohan Karoku (Dongeng Memboro)

*(Dari bahasa Sumba Memboro ke bahasa Indonesia oleh:
Drs. John Damalero dan Drs. Anderias S. W. Langga,MSi)*

Mereka menceritakan lagi tentang kebodohan dari seorang yang bernama "Karoku" yang bingung atau ngali. Karoku pergi ke dekat pinggir laut dan melihat pasir laut yang kering, dan bersih karena tidak ada rerumputan yang tumbuh.

Ia pun berkata: "Kebun ini tidak perlu dibersihkan lagi." Kata mereka, memang betul orang ini bodoh, sehingga ia pergi mengambil bibit jagung lalu kembali dan menanamnya di pasir tersebut. Maka datanglah ombak besar menguras dan menghanyutkan jagung yang ditanam tadi. Karoku mengatakan: "O ya, ternyata laut ini marah." Selanjutnya ia

mengatakan: "Aeee, memang betul laut ini keterlaluan pengacau," Maka Karoku menjadi kecewa dan marah kepada laut yang telah menguras tanaman jagungnya. Lalu ia pergi mengambil tombak dan lembing serta taming nyiru dan kembali berperang melawan laut. Tidak lama kemudian Karoku pulang dan langsung menombak-nombak/ menikam-nikam/ memukul-mukul air laut sambil berteriak-teriak.

Ketika air laut baru pasang naik, maka bertambah mengamuklah laut dengan gelombang-gelombang besar yang dahsyat; lalu Karoku kembali menombak-nombak air laut berulang kali dengan tombak dan lembing. Ia berteriak dengan mengatakan air laut ini betul-betul marah, sehingga ia tambah menombak air laut tersebut. Tidak lama kemudian datanglah gelombang besar, kembali lagi Karoku memakai tombak yang satu, ternyata tombak tersebut kena kakinya sendiri. Ia pun berkata: "Aduh! Tidak sanggup lagi!" Lalu ia menghindari dan melarikan diri.

3c. The Stupidities of Karoku (Fable from Memboro)

(From Indonesian to English by Umbu Pura Woha)

They narrated again concerning the stupidities of someone named Karoku. Who always being confused and stupid. Karoku went to the seaside and saw the sand that dry and clean, because there was no herbs.

So he said: "This garden is not necessarily to be cleaned again," The people said, this man was very stupid, so he went to take corn seed and then back and plant the corn on the sand. Then the big waves came and swept all the maize away.

Karoku being very angry and said: "Oh yes, this sea is really angry. And then he said again: "Oh yes, sure this sea is angry. This sea is extremely annoyance," he said. He became angry and disappointed, that the sea had cleaned up the maize from the garden. Then he went to take a lance and a shield, because he wanted to attack the sea. He wanted to get a war with the sea. He then back and directly harpooned and blowed the sea water, while he cried the spirit of war.

When the sea was in high tide, then the sea increased with awful large waves. Then Karoku returned harpooning the sea-water repeatedly with javelin and lance.

He cried by telling that this sea-water was really angry, so that he more and more harpooning the sea-water. After a few times came the big waves, and again Karoku wore the lance and

simply the lance hit his own foot. At last he said: "I cannot offered again." Then he refrained from the fighting and run away.

4a. I Kapi Landu

(Dedaka Mamboru, Pangerangu Mangili)

(Bahasa Sumba Dialek Memboro)

Ondara ni mapanguwuana: "I Kapi Landu nika i Panda.

Sadánjalapinasa ni pari ti látanguna i Kadásu; di nawolu uma ka mburuni ba lina.

Táka i Kapi Landu napakádi kanjidungamakai uma, baisesa dinasowanggi ba napamalii.

Mbáwakuna di nalau ti látangu i Kadásu, etanasa ni uma máli.

Nambani i Kapi Landu: "Kádi mukenjunggai ni umanggu, ata muetari ni paringgu mggia mbáda raranika, táki pamburunggusa," lina.

Dapawia-wiana, ba dapalumunggi ni látangu.

"Mála ka tapadowuna marapu tana," lida.

Jina rina i Kapi Landu nipu kanjidunga ba nalau pataui ni inana ti utangu, naya memani li ni inana.

Ba napadowunaka i Kadásu, áta oka masimai.

Táka ba napadowunaka i Kapi Landu: "Wo látangumu yo," ka linaka ni mangu tana. Talunasa i Kapi Landu.

"Ka tapakakana ti tara bila," lida hai.

I Kapi Landu natau mema kalámbi tambangga.

Natau manyulu i Kadasu, nambata-mbatakadari nai tara bila. Lápaka naonja I Kadásu.

Baisesa, taunasa i Kapi Landu. Ka áta nataraka i Kandásu, hálu palainasa: "Látangumuri yo," ka linaka.

Mburudasa pawatui ni pari ti látangu.

Koli nduku kaluada pari, pari kadita dakoli wáli.

Ba tánga ngana usu kadita ni inana I Kapi Landu, di nakajukunasa ni mobina ni inana, ka sambetanasa ni inana, ka mati sakulitanasa ni inana.

Palomburudasa ye kámbu di dabánjalai ti koru.

Hámini ni moni katowa tana, nababa ámasa sange lapu, nali sámbu ti umana i Kapi Landu: "Manyára waina kawini, lunggu," lina.

"Haini jawa ni anawininggu," di lina i Kapi Landu.

Ndaudakunasa hai ni mani katowa tana.

Ba nakanjidunguka: "Tamawu ti koru," lidani.

Ba natáki pakukurika ni manu, di nawukini yena, pádanasa ba nabu.

Mbani wálinasa i Kapi Landu: "Kádi dumu pamatinggai ni anawininggu," lina.

Karebunasa nai ámasana, ni njarana nika ni singgi paboruna ni mani katowa tana.

Baisa, dapasau ni ye mborana ni inada, di dalau pabánjalai ti omana mabokula. Hamini mabokula mangu anana. Táka ni anana nasembani inada i Kapi Landu, di nasanggubala.

Mbaninasa I Kapi Landu: "Pani dumu pamatinggai ni inanggu," lina.

Pasilanasa no yena ni mabokula, naya ndara karambau.

Ba nabainasa patanini ni inana, tábusasa. Di háluni ti manual au pabawi tolu.

Ba hámikaniku namai pakawi tolu, nayema patembuni kasidi. Tu-tuna ti sange uma sange uma ti manua.

Palainasa i Kapi Landu, di nasawi ti pungi yai.

Hamindara nai tu manamatai, dasawi tomái ti pungi yai.

4b. Kapi Landu (Dongeng Memboro dan Mangili)

**(Dari bahasa Sumba Memboro ke bahasa Indonesia oleh:
Drs. John Damalero dan Drs. Andreas S. W. Langga, Msi)**

Ada dua orang bersaudara, yaitu i Kapi Landu dan I Panda.

Pada saat padi di sawah milik i Kada'su tidak jadi, maka i Kapi Landu katakan turunlah untuk membuat rumah. I Kapi Landu mendirikan rumah malam-malam, sesudah itu mengasapi mengasapi rumah itu sampai hitam.

Esok paginya dia pergi ke sawah Kada'su lalu dia lihat rumah itu hitam. Kapi Landu marah: "Mengapa engkau melihat-lihat rumahku? Kau tidak melihat bahwa padiku sudah merah, saya sudah mau menuainya?" katanya.

Mereka ribut dalam berampas sawah itu. "Mari kita memanggil Tuan Tanah (setan/jinnya tanah)," kata mereka. Setelah malam Kapi Landu pun pergi mengantar ibunya ke hutan yang dekat dengan sawah itu. Dan dia memberi tahu Ibunya agar: "Kalau si Kada'su yang memanggil, janganlah menyahut. Tetapi kalau Kapi Landu yang memanggil dan bertanya sama jin tanah 'Apakah engkau sawahku' barulah menjawab." Maka menanglah Kapi Landu. "Mari kita berkelahi di sini," kata mereka.

Kapi Landu memakai baju tembaga. Kada'su memulai duluan sampai duri-durinya patah dan sampai cape. Setelah itu Kapi Landu taruh lagi, tetapi Kada'su tidak tahan lagi lalu dia lari, "Sawah engkaulah itu," katanya.

Merekapun turun untuk memotong padi di sawah dan mendapat banyak padi serta mendapatkan juga padi pulut. Sementara mama dari

Kapi Landu makan nasi pulut, Kapi Landu mencolek perutnya, maka mamanya tersendat makanan di dalam tenggoroknya, maka matilah mamanya. Kapi Landu memakaikan mayat mamanya sarung kambu lalu disimpannya di dalam kamar.

Datanglah seorang tuan tanah yang membawa satu sokal barangemas. Dia singgah di rumah Kapi Landu. Katanya, dia mau mencari perempuan. "Saya punya saudara perempuan," kata Kapi Landu. Maka tinggallah tuan tanah itu di rumah Kapi Landu.

Menjelang malam, ia disuruh masuk kamar. Menjelang ayam hampir berkokok, dia membuka sarung Mamanya Kapi Landu dan diapun merasa kan adanya bau busuk. Kapi Landu marah "Mengapa kau membunuh saudaraku?" Maka dia pun merampas emas, kuda, dan kain yang dipakai oleh tuan tanah itu.

Setelah itu dia memakaikan sarung usang kepada Mamanya lalu ia bawa pergi menyimpannya di kebun seorang tua. Datanglah orang tua yang mempunyai anak. Setelah anaknya sampai dia menginjak Mamanya Kapi Landu sampai jatuh terbalik.

Kapi Landu marah. "Kenapa engkau bunuh Mamaku?" Akhirnya orang tua itu dilepas setelah ia denda dengan memberikan kuda dan kerbau. Setelah Mamanya dikubur, maka mereka potong hewan dan pergi ke Kampung membagi-bagikan daging. Apabila dia datang membagi daging, kita terima dia dengan pisau di depan rumah. Maka larilah Kapi Landu naik ke atas pohon dan mereka pergi mendapatkan dia di atas pohon.

(Ceritera lebih lengkap tentang dongeng ini, lihatlah dongeng tentang Kapi Landu versi Mangili).

4c. Kapi Landu

(Fable from Memboro and Mangili)

(From Indonesian to English by Umbu P. Woha)

There were two brothers, they were Kapi Landu and Panda.

At the time when the paddy in Kada'su's rice field getting failure, Kapi Landu ordered to go down to build a house. Then at night Kapi Landu hurriedly built a house, after that he smoked the house until it being black.

The next morning Kapi Landu went to the rice field of Kada'su and he saw the house was black. Kapi Landu was angry. "Why do you look at my house? Don't you see that my paddy had been red, is ready to be harvested?" he said

So they were noisy quarreling about that rice field. "Let's call the land's owner (the sattan)," they said. At night Kapi Landu sent his mother to the

forest near the rice field. Then he said to her, "If Kada'su calls, you don't answer him. But if Kapi Landu calls and asks 'are you my rice field?' then you must answer." That's so Kapi Landu won. "Let us fighting here," they all said.

Kapi Landu wore a copper shield. Kada'su who first to blow, until his tools broken and he himself exhausted. Then it was Kapi Landu's turn to fight but Kada'su could not offered again, so he flee and said: "That rice field is yours."

They then down to harvest the paddy on the rice field; they earned many paddies, common paddy and adhesives one. While Kapi Landu's mother was eating adhesive rice, Kapi Landu jabbed his mother's stomach, hence his Mother choked food in his neck, hence death. Kapi Landu wore his mother good cloths and then kept her in a room..

Then came a landlord bringing one basket of golds, he stopped-by in Kapi Landu's house. He said that he was willing to look for a woman. "I do have a sister," said Kapi Landu. Hence the landlord stayed in the house of Kapi Landu.

At night, the man ordered to enter the room. When chicken almost to crow, he opened the sarongs then he felt the unpleasant aroma. Kapi Landu was very angry. "Why you kill my sister?" He hijacked the gold, horse, and cloths weared by the landlord.

After that Kapi Landu wore his mother's coffin with old sarongs. Then he went to put her in the middle of a garden belongs to a parent. Came the garden owner. When his child arrived, he step Kapi Landu's mother so it fell down.

Kapi Landu was very angry, "Why do you kill my mother?" Finally the parent released after he gave Kapi Landu horse and buffalo.

After buried his mother, they slaughtered animals and went to the village to shared out meats. When Kapi Landu came to share meat, they waited him with knife in front of their house. Hence Kapi Landu run away and climbing up a tree and they go to get him above the tree.

(The more completely story concerning this fable can be red in the story concerning Kapi Landu in Mangili version).

oo0oo

BAB IX

DONGENG-DONGENG NĀPU & KAPUNDUK

*(CHAPTER IX
FABLES FROM NAPU/KAPUNDUK)*

1a. Na Lambiku
(Pangerangu Nápu)

(Bahasa Sumba Dialek Nápu).

Dapawánda palo la wara na boti dǎngu na lambiku.

Naitaya na paranga na lambiku, táka na boti: "Parangana i ápuya, wena. Ka tekuneka nyuna, hi nanganya.

Naitaya na kapü na lambiku, táka na boti: "Kapüna i ápuya," wena. Napajolanya na limana, ka kutekuya na ihina wena, ka hangáputuneka na lumana.

Ba nakahoronguka na wai, langaneka na boti, matuneka.

Nawawa balika na wai, tekuneka na lambiku na boti, hi nacunuya. Nakadipuha da lumana, da wicuna, na kikuna dǎngu na katákuna, hi nadokuya.

Natákanja da bai boti da mabonggaru, hi nawodaha: "Tolu ahu papaluda da anawinungge," wena.

Damángaka panganya, halakuneka na lambiku: "Ngangu tolu olu," wenanja.

"Nggákina wámu," weda da boti.

Lo ndabadeka da boti ta pungu pau.

Táka na lambiku hi nacunuya wucu, mucungudeka da boti dangu. Hangu juakena na matalaijaku.

Hi nalo papekangu oluna na boti na matalaijaku.

Nyuna na lambiku napari hálanya rita na kandapu pangena, damandidunguka da boti ritakudeka, hi napalu pamatu ndábaha.

1b. Si Musang
(Dongeng Napu)

Alih Bahasa: Umbu P. Woha

Se ekor kera dan se ekor musang saling mengajak untuk pergi ke laut. Musang menemukan se ekor ikan paranga, tetapi si Kera mengatakan: "Itu paranga nenek saya," lalu ia mengambil dan memakannya.

Si Musang melihat se ekor "Kapü" tetapi kera itu juga mengatakan: "Itu Kapü dari nenek saya," lalu dia menyodorkan tangannya mau mengambil

isi dari kapu itu. Tetapi kapu itu pun segera tertutup sehingga menjepit tangan si Kera.

Ketika air laut sudah naik, kera itu pun tertutup air sehingga mati.

Setelah air laut sudah surut kembali, si Musang pergi mengambil jasad kera itu lalu dibakarnya. Dia memotong kepalanya, ekornya, tangan dan kakinya lalu dipikulnya.

Tiba di tempat kera banyak yang sedang membuka kebun, si musang menawarkan: "Daging anjing yang dipotong saudara perempuan saya", katanya.

Setelah kera-kera itu selesai memakan daging kera itu, si musang melanjutkan perjalanannya sambil berkata: "Makan daging teman," katanya.

"Apa kau bilang?" tanya kera-kera itu.

Semua kera itu pergi ke pohon mangga. Maka si musang pun membakar pohon mangga itu sehingga kera-kera itu mati semua, hanya satu ekor yang luput. Kera yang selamat ini segera pergi memberi tahu teman-temannya yang lain.

Tetapi si musang sudah menggosokkan perekat di sekeliling tempat tinggalnya. Sehingga ketika kera-kera itu sudah mendekat, semuanya langsung melekat. Maka si musang pun membunuh semua kera itu.

1c. The Civet Cat (Nápu Fable)

(Translated by Umbu P. Woha)

A civet cat and a monkey inviting each other to go to the sea. When the Civet Cat found a paranga fish, the Monkey said: "That is the paranga of my grandfather," then he took it and he ate by himself.

When the Civet Cat saw a "kapü" but the monkey also said: "That is the Kapü from my grandfather," then he stretched his arms to take the content of that Kapü. But the kapu soon closed and nipping the Monkey's hand. When the sea-water have gone up, the monkey was closed by sea water causing him dead.

After the sea water had withdrawn, the Civet Cat went to take the monkey's body then burning it. He cut the head, its tail, the feet and hand then shouldered him to home. On his way home, arriving at the place where many monkeys were working in the garden, he offered them the monkey's meat. "It is a dog's meat, given by my sister," said the Civet Cat. Then they all ate. When they finished, the Civet Cat continued his going home, while saying: "Eat friend's meat,"

"What do you say?" they asked them.

All the monkeys went the manggo tree, Then Civet Cat burnt the

manggo tree so all the monkeys dead, except one. The saved one soon went to inform all his other friends. But the Civet Cat had already rubbed glue around his residence. So when all the monkeys approaching, they all together directly stucked. So the Civet Cat killed them all.

2a. Umbu Mada Cuna (Pangerangu Kapunduk)

(Bahasa Sumba Dialek Kapunduk).

I Umbu Ndelu Pila dǎngu i Umbu Hadu Hina kawára ningu anada winu. Rambu Kahi ndábaha ngarada. Ndadi damacua da anada, matuamaade. Ba tánga halakuda pamandara da inada, táka i Rambu Kahi pakaduangu lodaka paauta la loku. Hangiuanangu na ana cuna na paautana i Rambu Kahi mamaaru. Hi dakabubuluya, datoya la kadoru.

Nakicingu na kadoru, hi toya la panjialu; nakicingu na panjialu, hi dangindiya la ngaru mananga, hi dapahálaya. Hau mbaru hau mbaru dalo patonya uhuna. Hama kalobuhuyaka bákuluna na cuna.

Táka i Ápu Kámu duna loneka la mananga, hi nakojaya na cuna. Nganeka na toluna, táka na atuna hi nakawucuku pahámunya, hi nabinjaluya la mbola laüna.

Ndadi nggi mandai tákadeka i Rambu Kahi pakaduangu la umana i Ápu Kámu: "Mema panamatuya na cuna, nda maitayapa la mananga," weda.

Nahima i Ápu Kámu: "Nggara hi namatuya, lakuneka la tahuku bákulu duna," wenanja.

Táka i Ápu Kámu hi nawonja na pakawucukuna: "Ya kai to padoya bai macuru," wenanja.

Ba damacuru manganduka, kidideka i Umbu Ndelu dǎngu i Umbu Mada Cuna, hi dabangunja i Rambu Kahi pakaduangu. Pawárungu patabungu-deka.

2b. Umbu Mada Belut (Dongeng Kapunduku)

(Alih bahasa: Umbu P. Woha).

Umbu Ndelu Pila dan Umbu Hadu Hina sama-sama memiliki seorang anak perempuan. Semuanya bernama Rambu Kahi. Sebenarnya belum dewasa tetapi segera saja menjadi dewasa.

Ketika ibu mereka pergi mencari makanan, Rambu Kahi berdua sepakat pergi mencari ikan di sungai. Hanya seekor belut yang didapat oleh Rambu Kahi. Lalu belut itu mereka piara. Mereka taruh di tempayan (kadoru). Ketika tempayan bocor, mereka memindah-kannya ke panjialu.

Panjialu bocor, mereka membawanya ke mulut muara. Tiap-tiap pagi mereka pergi memberinya makan. Belut itu juga sudah agak besar.

Tetapi Apu Kamu pergi ke muara lalu ditombaknya belut itu. Lalu dia makan dagingnya, sedangkan hati belut itu dibungkusnya baik-baik lalu disimpannya dalam tempat sarungnya.

Tiada berapa lama tibalah Rambu Kahi berdua di rumah Apu Kamu. "Kami susul dan mencari belut kami, kami tidak melihatnya lagi di muara." kata mereka kepada Apu Kamu.

"Buat apa kamu susul? Dia sudah pergi ke laut luas," sahut Apu Kamu. Lalu Apu Kamu memberikan mereka apa yang sudah dibungkusnya. "Ini supaya kamu taruh di tengahmu kalau kamu tidur," katanya.

Setelah mereka sudah tertidur pulas, tibalah Umbu Ndelu dan Umbu Mada Cuna, lalu membangunkan mereka. Setelah bangun, mereka pun baru dapat berpisah satu dengan yang lain.

2c. Umbu Mada Eel (A Kapunduk Fable)

(Translated by Umbu P. Woha).

Umbu Ndelu Pila and Umbu Hadu Hina both had a daughter. Altogether having the same name: Rambu Kahi. Actually immature but soon just become adult.

When their mother were going to look for food, both Rambu Kahi mutually agreed to go to look for fish in the river. Rambu Kahi get only an eel. Then they maintained the eel. They put it in a jar (kadoru). When the jar beeing leaky, they replaced it with a "panjialu".

When this pajialu beeing leaky, they brought the eel to the estuary mouth. Every morning they feed that eel which now had been rather bigger. But grandmother Apu Kamu went to estuary and harpooned the eel, then she ate the eel's flesh but the liver of the eel she wrapped it well then put it in her clothes place.

Not so long then the both Rambu Kahi arrived to Apu Kamu's house. "We are looking for our eel; we cannot find it in the estuary," they said to Apu Kamu. "Why do you looking for it? It had gone to the wide sea," Then Apu Kamu gave them what she had wrapped and said: "This, put it between both of you when you are going to sleep,"

Then they backed home. When they had fallen well sleeping, Umbu Ndelu and Umbu Mada Cuna arrived then awaked them. When they had aroused, from now on, they can be apated, one from another.

oo0oo

BAB X. DONGENG WAHANGU

(CHAPTER X A FABLE FROM WAHANGU)

a. I Lambáku Dángu I Nggokare *(Pangerangu Wáhangu)*

(Bahasa Sumba Dialek Wahangu)

Haimbunanya mawatu i Lambáku. Nahaimbu-haimbuka nau, nahunguka ka kunganya ba ánaka, tamananyaka na mawatu la kubu uruna. Paihaku-paihaku, rukuingu-rukingunaka i Lambáku la kubu uruna, nda nalahu ndoku na mawatu.

Naitaya i Nggokare, hi napaaunya: "Mála áru umbu Nggokare, kau áli árunya na mawatu la kubu urunggu," ánanya.

"Nda duku muápa ángaka duku tai," ánaka na Nggokare.

Ndaa, nda nggákina ángaánggamu, nggáki hi taungunggamu nau. Ba pengú atiámunya jáka mualinya na mawatu," ánaka i Lambáku.

"Táka i Nggokare hi nanátikuya na mawatu la kubu uruna i Lambáku. Naalinyaka nau, ba nggokarekau dumu, ndau manyamalu kabe wálumanyai. Kambanika i Lambáku, hi naputaya i Nggokare, hi nabuta hálaha da rau ihina. Ka nda napengupa pahawurungu.

Ba namale balika na rau ihina i Nggokare, lonanyaka la mananga, hi pandoi tena kapihaku. Talánga pandoinaka nau, námunyaka i Lambáku: "Ha ka nggi lomu umbu Nggokare hiu pandoi tena?" hi ánanya.

"Palanggunya la hapapa," hi ána i Nggokare.

"Ka mála ka tamarengu," hi ána i Lambáku.

"Jáka umbuhangu mála bilia ána," hi ána i Nggokare.

Ka patongudanyaka rahi: "Dimadongu ka tapatomangu yatu," hi marengga áda.

Tomayaka na rahi, patomangudanyaka la mananga. Haidanyaka la tena, lakudanyaka. Táka la pado tahuki, loinanyaka na kapihaku. Tandangu-nanyaka na tena. Hawurungunanyaka i Nggokare, táka i Lambáku mati mumuhunanyaka ba nda napengu pangani.

b. Si Musang dan Si Bangau (Dongeng dari Wahang)

(Alih bahasa: Umu P. Woha)

Seekor musang sedang mencari-cari lundi, yaitu ulat (larva) dari semacam kumbang. Setelah ia menemukan, ia pun mau memakannya. Tapi sial, masuklah lundi itu ke dalam lubang hidungnya. Ia pun membanting-banting mukanya, menggaruk-garuk hidungnya, tetapi lundi itu tidak bisa keluar.

Lalu ia melihat seekor burung bangau, lalu dipanggilnya dan berkata: "Tolonglah Uumbu Bangau, tolong keluarkan lundi dari dalam lubang hidungku," katanya.

"Tidak mau! Nanti engkau menangkapku," kata si burung bangau.

"Ah tidak mungkin. Saya tidak akan apa-apakanmu. Masakan saya berbuat begitu kepadamu. Karena kepandaianmu saja sehingga lundi di hidung saya ini bisa keluar," kata si musang.

Lalu si bangau menotok lundi yang ada di dalam lubang hidung si kera. Ya, karena namanya saja bangau, begitu ia totok lundi itu, langsung ditelannya. Maka marahlah si musang lalu memagut bangau itu. Karena si bangau memberontak, maka semua bulunya tercabut, sehingga ia tidak bisa lagi terbang.

Setelah bulu-bulu dari burung bangau itu sudah panjang kembali, ia pergi muara lalu membuat sebuah perahu dari Lumpur (tanah liat). Sementara ia buat, datanglah si musang dan bertanya: "Mau ke mana sehingga membuat perahu?" tanya musang itu.

"Saya mau ke seberang," jawab si bangau.

"Apa boleh saya ikut?" tanyanya lagi.

"Kalau engkau mau, boleh saja," jawab si bangau.

Lalu mereka menyepakati waktunya berangkat. "Lusa kita bertemu untuk kita berangkat," kata mereka bersama-sama.

Setelah tiba waktunya, mereka pun bertemu di muara. Mereka pun naik perahu dan berangkat. Sampai di tengah laut, cairlah tanah liat dari perahu itu sehingga tenggelam. Si bangau langsung terbang, tetapi si musang mati tenggelam karena ia tidak bisa berenang.

c. The Civet Cat and The Flamingo (Fable from Wahang)

(Translated by Uumbu P. Woha)

A Civet Cat was searching grub, that was the caterpillar (larva) from a kind of beetle. As he found, he ate them himself. But, alas, a grub entered into his nostril. Even he whiped down his face and head, grabbing his nose, but the grub couldnot get out.

Then he saw a flamingo, he then called him, saying: "Help me please Mr. Flamingo, please take away the grub from within my nostril."

"No way, I don't want to! You will catch me," said the flamingo.

"Ah, that is not possible. Why I'll do so? Because of your cleverness that the grub in this my nose can get out," said the Civet Cat.

Then the flamingo grabbed the grub in the nostril of the civet cat. Yes, because the name was just of stork or flamingo, he directly swallowed it by himself. Hence the Civet Cat caught the flamingo. Because he rebelled, all his furs abstracted, so that he couldnot fly any longer.

After the flamingo's feathers had been long again, he went to the estuary then made a boat from mud or clay. While he was making it, came the Civet Cat and asked: "Where are you going so you make a boat?" he said.

"I want to go to abroad," replied the flamingo.

"May I follow?" he asked again.

"If you will, you may go along," said the flamingo.

Then they agreed the time they will leave. "The day after tomorrow we meet for we leave," said them together. When the time came, they met in the estuaries, got up on the boat and left. Reaching the middle of the sea, the clay melt and the boat leaked and then sank. The flamingo directly flew away, but the Civet cat drowning death because he couldnot swim.

oo0oo

BAB XI

DONGENG-DONGENG WANUKAKA

(CHAPTER XI FABLES FROM WANUKAKA)

1a. Hi Manu Kona *(Dedaku Wanukaka)*

(Bahasa Sumba Dialek Wanukaka)

Natitukuha manu da kuranguna i Manu Kona. Naápaya na manu hi nahalaku. Duki ta hángi paraingu, napinya na manuna ta kalokatu. Ominya na wodu hi naanya na manuna. Naapaya na woda hi nahalaku.

Duki ta hángi paraingu, hi napinya na woduna ta beirapu. Ominya na ahu hi nawo'ahunya na woduna, namati memangu. Naápaya na ahu hi nahalaku. Duki ta hángi paraingu, hi napinya na ahuna ta kabu lenangu. Ominya na kamemi hi napahaya hi namati na ahuna. Naápaya na kamemi hi nahalaku.

Duki ta hángi paraingu, hi napinya na kamemina ta kabunga. Ominya na jara hi natádaya hi namati na kamemina. Naápaya na jara hi nahalaku. Duki ta hángi paraingu, hi napinya na jarana ta gálu. Ominya na karabau hi nahigatuya na jara, h namati. Naápaya na karabau hi nahalaku.

Duki ta hángi paraingu, hi napinya na karabauna ta uma kalingatu. Ominya na ngilu bákalu hi nabapa na uma, hi namati na karabau. Hi naweharuya na uma hi napautaya.

Duki ta wiwi loku hi nabijaluya. Ominya na wiwa bákulu, hi nameili bolu da ai umana i Manu Kona.

Hi nainunya na wai loku a napihiya.

Hi nahalaku a nakawiku ta libu manigatu, hi nagorunya manigatu na kabuna hi nawitu, mati naungunanyaka hi Manu Kona.

1b. Si Manu Kona (Dongeng Wanukaka)

*(Dari bahasa Sumba Wanukaka ke bahasa Indonesia:
Oleh Drs. Ng. Jukatana)*

Udangnya Manu Kona ditotok ayam. Dia menangkap ayam itu lalu pergi. Sampai di sebuah kampung, ia mengikat ayamnya di sangkar ayam.

Datang seekor kucing menerkam ayamnya. Dia menangkap kucing itu lalu pergi.

Sampai di suatu kampung, ia mengikat kucingnya di dapur. Datanglah seekor anjing dan membanting kucingnya, langsung mati. Dia menangkap anjing itu lalu pergi. Sampai di suatu kampung, ia mengikat anjingnya di bawah kolong bale-bale depan. Datanglah se ekor kambing lalu menanduk anjing itu, langsung mati. Ia mengambil kambing itu lalu pergi.

Sampai di sebuah kampung, ia mengikat kambing itu di bawah kolong bale-bale belakang. Datanglah seekor kuda lalu menendang kambingnya sehingga mati. Ia menangkap kuda itu lalu pergi. Sampai di sebuah kampung, ia mengikat kudanya di sebuah kandang. Datanglah seekor kerbau lalu menanduk kudanya, sehingga mati. Ia menangkap kerbau itu lalu pergi. Sampai lagi di sebuah kampung, ia mengikat kerbaunya di sebuah rumah kosong. Datanglah angin kencang merobohkan rumah itu sehingga kerbaunya mati. Ia membongkar rumah itu lalu mengangkat dan membawa pergi bahan-bahan bangunannya.

Sampai di pinggir kali, bahan-bahan itu diletakkannya. Datanglah banjir besar membawa dan menghanyutkan semua bahan bangunan itu ke laut. Lalu ia meminum air sungai itu sampai kering.

Kemudian ia pergi bersembunyi di rumpun gelagah, lalu ia memotong perutnya sendiri sampai terbelah, sehingga matilah Manu Kona.

1c. Manu Kona (Wanukaka Fable)

(From Indonesian to English: Umbu P. Woha)

The prawn of Manu Kona grabbed by a chicken. He caught the chicken then went away. When he arrived in a village (kampung), he fasten the chicken in chicken hutch. Came a cat and pounced the chicken. He caught that cat then went away.

Reaching in a kampung, he fastened the cat in the kitchen. Came a dog and lambaste the cat, directly dead. He caught that dog then went away. Reaching a kampung, he fastened the dog below/under gallery of the main bale-bale. Came a goat and gore the dog with his horn, directly dead. He took that goat then went away.

Reaching in a kampung, he fastened the goat below/under gallery of the main bale-bale dorsal. Came a horse then kicked the goat causing dead. He caught that horse then went away. Reaching a kampung, he fasten the horse in a cage. Then came a buffalo that gore the horse with his horn, causing dead. He caught the buffalo then went away. Arriving again in a kampung, he fastened the buffalo in an empty

house. Came the high wind and toppled the house so that the buffalo died. He unload the house then lift and gone away with the buildings material.

Reaching his place on the bank of a river, he put them on the ground. Came the deluge that brought and swept away all the construction materials to the sea. So then he drank the river water until drought.

Then he went to hide in a reed clump, then he cut his own stomach until was aparted, causing Manu Kona dead.

2a. Hi Leli Maya
(*Dedaku Wanukaka*)
(Bahasa Sumba Dialek Wanukaka)

Lau parátihu larungunanya hi Leli Maya. Ominya na wawi. Gilakuna ta kadenga hi naitaya na nibu a napataukungu. Napatauku naungu ta katuku luwa. Nakadeniya na luwa, natauya nibu na wawi, hi nakaná'u naungu ta kalena luwa. Napadétaya na wawi, napadétaya na luwa.

Gilakuna ta kadengana hi naitaya na api. Na tunuya na wawi, natunuya na luwa.

Gilakuna ta kadengana hi naitaya na kahudi, hi nahewakuya na wawi.

Gilakuna ta kadengana hi naitaya na mahi.

Naanya na luwa, naanya na rau wawi.

Gilakuna ta kadengana naitaya na kaliku, naleijungu ta kaliku, a nadetanguka nakadekiya kurangu dangu.

Gilakuna ta kadenga naitaya na karera, hi natau waija da kurangu.

Naitaya na kaihi hi nakabena wainya tilu kaloiki, hi namana'u na koiki.

Natunuya na koiki, natunuha da kurangu, hi naaja lodu namangaha.

Gilakuna ta kadengana naitaya na kobaku, hi nakaboru wainya na teina. Hi nalau padaganya na teina, nyali pabuduha wina a nadaganya.

Ainya na mawini paana, na malaungu wei, hi nawoananya hi Leli Maya, hi naba'aya na anana.

Talinaka na mawini, hi nakaruduhunya teina na ba'ana jáka na kabuna.

Ominya na lana na mawini hi nabaninya: "Ga hi muwoa neinya na lakeda namu weiga," hi wina.

Hi dawoanya heingu padangu jáka lima bua kanewu pari.

Halakunanyaka hi Leli Maya: "Na teipagu nyowa hatou matagu pohiya," wina a nalodu.

Huka atidanyaka da tou, hi dalau paápaya, hi dabadi likiruya, hi damaturu delanya. "Lau padeki nibudanya, ka kojaya," wida.

Ominya na moni pakabu: "Mai ka mubukaruwa, ka kuwoagamu moru, ka namerahu na kabumu," winanya.

A natabukaruka hi Leli Maya, hi napinya hi napamaturu delanya na moni pakabu.

Ominya na tou, jiapayaka ta moni pakabu na patomada.

Damanyega otanya hi Leli Maya, hidaitaya ta kapuka pingi ai.

"Mipahukuja da keru kadu nibumi, ka miha bolu nimi," hi winaja. A daduki boluka ta padua lolu tuwa, hi narátihuya na lolu tuwa, mati boludanyaka a dakenangu ta ihi nibu wikida.

Manyega hekangu wálinanya akalu hi Leli Maya. Naápa-ápaha da tawua bálu, hi napatamaja ta ka'a jo'uku.

Duki ta paraingu,: "Bátangungunya katala lingu memangu," wina.

Aingu tou mahiya, hi nawoanya heingu paduangu. Dabukaruya na ka'a jo'uku, louhunguduanyaka da tawua bálu, hi datitukuya na tou _angu.

Damanyeganya hi Leli Maya da daita dokuya.

Einya na hatou na mawini na mamarapungu mádu: "Ka muho'aganya hi Leli Maya," winanya na mádu. Atujaka da mádu ta lowatuna hi Leli Maya.

Táka duna hi Leli Maya hi nadutulunya api na lowatuna, mutunguduanyaka da mádu.

Atu wálinya ta woya na mawini: "Ka muápaganya hi Leli Maya," winanya.

Táka hi Leli Maya hi nataunya kabulu ai pitingu na wihi lawanana, nataupanya kaleli wihi kaka. Nanadipanya woya, naápa neiya na kabulu, palainanyaka hi Leli Maya. Jiapajaka na kabulu na pokulina na woya.

Dahinanyaka na amana a makaredaya.

Deitu dánganya witu na amana.

"Hangipipanaka na maengana, mulaukaya ou," wina na amana.

"Oa," wina hi Leli Maya. A nadukika, kaborungu wikinanyaka ta witu.

"Da omi juanyaka hi Leli Maya," wina na amana, hi otunya, duki tidunanyaka na witu.

Duki ta talora: "Abu le'akawa ama," hi winanya na amana.

Ngoru-ngoruna na amana a nabani.

Kabungu uma winaka na amana, hi dapauta witu.

Hangipinaka na maenga jelana.

Otunyaka na amana hi nakaborungu wikina ta witu.

Tengi da napáda juanyaka na amana, hi otunya hi Leli Maya.

"Nani peala kupara kabeitakanyaka horaku na witu," wina hi Leli Maya.

"Abu tau tekakawa nimi," hi wina na amana.

Kidinanyaka na amana.

2b. Si Leli Maya (Dongeng Wanukaka)

(Dari bahasa Sumba Wanukaka ke bahasa Indonesia:
oleh Drs. Ng. Jukatana)

Leli Maya pergi memotong tali. Datanglah seekor babi. Leli Maya melihat ke belakang, ia melihat sebatang tombak lalu dipakainya menembak babi itu. Tombak itu tidak hanya mengenai babi itu, tetapi juga tertancam di sebuah umbi ubi hutan. Ketika Leli Maya mengangkat babi itu, terangkat juga umbi dari ubi itu.

Ia menoleh ke belakang, ia melihat ada api. Lalu ia membakar babi dan membakar ubi hutan itu juga.

Ia menoleh ke belakang ia melihat pisau, lalu ia membelah babi itu.

Ia menoleh ke belakang, ia melihat garam. Ia makan daging babi dan ubi hutan itu.

Dia melihat ke belakang, ia melihat sebuah sumur tua. Ia terjun ke sumur, setelah naik kembali banyak udang yang bergantung pada bajunya. Ia menoleh ke belakang, ada tas kecil, tempat ia menaruh udang-udangnya.

*Ia melihat seekor kera, lalu dilemparnya dengan telur malo (=*kaloiki*). Kera pun jatuh. Ia membakar kera itu dan membakar udang-udang itu juga. Lalu ia memakan habis itu sampai puas.*

Dia melihat ke belakang, ada selembar daun pisang, lalu ia membungkus kotoran (=tai) kera itu lalu menjualnya.

Ada seorang perempuan yang sudah punya anak. Ia menimba air dan memberikannya kepada Leli Maya. Ia menggendong anaknya. Setelah perempuan itu pergi, ia menggosokkan tai perutnya yang besar.

Datanglah suami perempuan itu dan memarahinya. "Kenapa kamu kasih kamu punya anak sama dia tadi?" Dia bilang, "kenapa tidak kasih saja satu ekor kerbau jantan dan lima sokal kecil padi?"

Lalu Leli Maya pergi sambil menyanyi: "Saya tai ada satu orang tukang cebo," begitu dalam lagunya (syairnya).

Dan orang-orangpun marah dan emosi dan mereka pergi menangkapnya, dia ditelentangkan: "Kita pergi ambil tombak, kita tikam," kata mereka.

Datang seseorang, "kita sudah menangkap laki-laki perut besar yang kita temukan."

Datanglah seorang laki-laki yang perutnya besar: "Tolong lepaskan saya dari ikatan tali ini supaya saya memberikan kamu obat agar perutmu yang besar itu menjadi kecil," kata Leli Maya. Setelah Leli Maya terlepas dari ikatan tali lalu ia mengikat dan membaringkan laki-laki perut besar itu.

Lalu mereka mencari Leli Maya dan melihat dia di atas pohon kayu. "Tancapkan tombak-tombak kalian di tanah lalu kalian naik ke sini," kata Leli Maya. Akhirnya, mereka semua sudah sampai di jembatan kecil yang terbuat dari akar rotan. Leli Maya memotong rotan itu sehingga jembatan

roboh, maka mereka semua jatuh ke bawah dan tertancam pada ujung tombak mereka sendiri.

Leli Maya mencari tabuhan besar dan menangkapnya dan menaruhnya di dalam mangkuk. Sampai di satu kampung, "Kita harus membunyikan gong sekeras-kerasnya dan senyaring-nyaringnya sekarang juga," katanya.

Datang orang membeli, dia memberikan seekor kerbau jantan. Ia membuka mangkuk itu maka keluarlah tabuhan-tabuhan besar itu sehingga menggigit orang banyak.

Lalu mereka mencari Leli Maya, tetapi tidak menemuinya. Ada seorang perempuan yang memelihara ular. "Kamu harus menggigit dan memakan orang yang namanya Leli Maya," katanya kepada ular itu. Maka pergilah ular-ular itu mencari Leli Maya. Tetapi Leli Maya membakar lubang/sarang ular-ular itu sehingga mati semua.

Datang lagi perempuan itu ke seekor buaya. "Kamu pergi menangkap dan memakan orang yang namanya Leli Maya," katanya. Lalu Leli Maya memasang bambu runcing sama seperti memakaikan gelang putih pada kaki kanannya. Buaya menunggu, dan menangkap bambu runcing lalu larilah Leli Maya. Buaya hanya mendapat bambu runcing itu.

Leli Maya membujuk ayahnya untuk membantunya memikul alang-alang. "Sisa satu ikat yang masih tinggal; kamu pergi saja sendiri," kata ayahnya. "Iya," kata Leli Maya lalu ia pergi membungkus diri di dalam alang-alang.

"Kenapa Leli Maya belum pulang juga?" kata ayahnya lalu langsung pergi memikul alang-alang itu. Se tiba di halaman rumah, "Jangan membuang begitu saja, Ayah," kata Leli Maya kepada ayahnya. Ayahnya pun mengomel dan memarahi anaknya itu. Alang-alang itu dipakai untuk mengatasi rumah mereka.

Masih satu ikat yang tinggal karena sudah satu ikat yang sudah dipikul. Ayahnya pun pergi membungkus diri pada alang-alang yang masih tinggal itu. Setelah ia menunggu-nunggu ayahnya tetapi belum muncul juga, lalu ia mau menusuk alang-alang itu dengan bambu runcing yang dipakai memikul alang-alang.

"Kau jangan betul-betul menusukkan bambu itu," kata ayahnya lalu bangun dari tengah-tengah alang-alang itu.

2c. Leli Maya (Wanukaka Fable)

(From Indonesian to English by Uumbu P. Woha)

Leli Maya went to cut rope. Then came a pig. Leli Maya looking backward, he saw a lance then he used it to harpoon the pig. The lance

not only hitting the pig, but also a forest tuber. When Leli Maya lifted that pig, he upraised also the tuber.

He look backwards, he saw fire. Then he burned the pig and burn the forest tuber also.

He look backwards he saw a knife, then he used it to slaughter the pig. He look backwards, he saw salt. He then ate the forest tuber and the pig's meat.

He look backward, he saw an old well. He plunged into well, and then getting up again, rising many prawns which depended at his clothes with him. He look backwards, there was a small bag, to put the prawns in.

He saw a monkey, then he thrown the monkey with maloa (= kaloiki) egg. The monkey fell. He burnt the monkey and burnt the prawns too. Then he finished to eat them until he satisfied.

He look backwards, there was a banana leaf sheet, then he wrapped the monkey's excrements then selling it.

There was a woman who had a child. She drew water and gave it to Leli Maya. He carried the child on his back. When the woman had left, he rubbed his big stomach with excrements.

Then came the woman's husband and scolded her: "Why you give your child to him just now?" he said. "Why don't you just give him a male buffalo and five small paddy sokals?" said the man.

Then Leli Maya went away while singing a song with the verse: "When I defecate there is one who washed me."

So people being emotionally angry and they caught and sprawling him, then they said: "We go to take lance and stab him."

Came a man saying: "We had caught a man with the big stomach that we met." Then came the man with the big stomach. So Leli Maya said.: "Help to get me free from this ropes so I can give you medicine to cure your big stomach, so it will be small again" Leli Maya said. After Leli Maya escaped from that ropes, he caught and tied then sprawled the man with big stomach.

Then they looking for Leli Maya and saw him at the top of a tree. "Stick all your lances in the ground then all of you climb to get here," said Leli Maya. So they all want to climb, but when they were on the small bridge made from rattan root, Leli Maya cut the rattan, so the bridge colapsed and they all falling down stabbed by their own lance.

Leli Maya looking for big homets and caught them and then put them in a bowl. Reaching one village, "Now, we have to strike hardly these gongs so their sounds will be loudly," he said.

Then came the people to buy, he gave a male buffalo. He opened the bowl hence the large hornets exit and nipped the crowd. Then they look for Leli Maya, but they could not find him. There was a woman who

looking after snakes. "You have to nip and eat the man named Leli Maya," she said to the snakes. Hence the snakes went to find Leli Maya. But Leli Maya burnt the holes/nest of the streamer causing all dead.

The woman again came to a crocodile. "Go to catch and ate the man whose name is Leli Maya." she said. Then Leli Maya attached to his right foot a sharp-pointed bamboo so he like as wearing white bangle. The crocodile await, and caught the sharp-pointed bamboo then Leli Maya run away. The crocodile got the sharp-pointed bamboo only.

Leli Maya persuaded his father to assist him shouldering the coarsegrass. "Just one tie that remain, so you can go to take it alone," said the father. "Iya," said Leli Maya then go to bind himself in the coarsegrass.

"Why Leli Maya had not yet back home?" said the father then directly went to shoulder the coarsegrass. Arriving home, "Do not throw away this bind, father," said Leli Maya to his father. The father then grouse and was angry to this child. The coarsegrass were used to roof their house.

There was still one tie coarsegrass remaining since they had already shouldered one tie. The father also went to wrap himself in the rest coarsegrass. After waiting for a longtime his father, then Leli Maya want to jab the remaining coarsegrass with a sharp-pointed bamboo.

"Don't you really jab the bamboo," said the father while waking up from the midst of the coarsegrass.

oo0oo

BAB XII

DONGENG WAIJEWAW/WEWEWA

(CHAPTER XII A WEWEWA FABLE)

a. Kapopoka Máno Pake *(Dedaka Wewewa)*

(Bahasa Sumba Dialek Waijewa)

Ne apaina lòdona nakako keila kapopoka laa paau we'e niri limbu. "Téngera ne'eni aenu we'e, ka ámini ia pake. Ta rato kapopoka," rina pake.

"Wee," hina kapopoka. "Maiwu ka tamarengana umanggu," hinangge pake. Ba napangadewa na kapopoka. "Ngga'i ka namate we'e dana," hiwane pakambu atena.

Tauwa na kapopoka: "Nda kunauki, mála peikungu ba kutama we'e dana, ba nda kupandemo panangi," hina kapopoka. Takazonggo amowu hito," hinangge pake. Nataluwe patékina pakengge, ka napadeka táka, natakeidaka bendo detana pake ka nawapunani kapola kokona, ka naungu tana ngindiwa we'e dana, ba nanangi ngindiwa limbu dana. "Paradua piawe na limbungge, ka ungu para-parawa lapopoka, oro ndukanawe ngauna mono oro inda batanawa mawenggela we'e. Papena balindangge, onda rato pake, matenda hitongge," hina kapopoka.

Kaa papéne bali pòngu tákani. Ndukukida pònu we'engge ka natakeidaka bali tana mara kapopoka. "Ngga'i ka kutau ndelungge," hina kapopoka. "Nya ka taunawe kapopoka. Rato pake," hina. "Wee," hina pake. "Ne ba hinawengge, umaiwu wo'ungge, ka kukazonggowu, ka kulera ngindiwu byondo, kau etanggawe umanggu zauangge" hina kapopoka.

"Mála amo," hina pake. Napatutungge bendona kapopoka, ka naungu takeidaka pake. Pelenggenawe na kapopoka, ka nalera ngindiwa na pake, natakotika ngindi pònguwa. Naléngana pamandeta-ndendeta pia ba nalera ngindiwa, ka naungu patalebaka wékina kapopoka, ba napawarakawa na pake, kere kaboulana tana deta. Nariaka tana detangge ka naungu mate, engani ba namate talenga. Hinawe larana, ka zupu mate talenga dua-dudua pake baa mate lapata ne ba hinawe. Orona kapopoka na natau ndelu pangade.

b. Burung Kapopoka Dan Katak (Dongeng Wewewa)

**(Dari bahasa Sumba Wewewa ke bahasa Indonesia:
Oleh Drs L. U. Zogara)**

Pada suatu hari seekor burung kecil yang berbunyi "pok, pok" bila terbang sehingga disebut burung Kapopoka, pergi ke pinggir danau Wee Niri Limbu. Sementara burung itu minum air, datanglah seekor katak:

"Hai bapak kapopoka," kata katak itu.

"Ya," sahut burung itu.

"Mari bersama saya kita pergi ke rumah saya," kata katak itu demi untuk menipu burung itu. "Biar dia mati tenggelam," demikian pikirnya dalam hatinya.

Jawab burung kapopoka: "Tidak mau! Bagaimana saya bisa masuk dalam air karena saya tidak tahu berenang," demikian kata burung itu.

"Saya akan memuat engkau di atas badan saya," kata katak itu. Setelah katak itu menang dalam membujuk, maka burung kapopoka itu menurut betul sehingga ia melompat ke atas belakang si katak, lalu katak itu membawanya ke dalam air dan ia berenang ke dalam air yang dalam. Pada pertengahan perjalanan, kapopoka pun berontak karena napasnya sesak dan tidak tahan dinginnya air. "Mati sudah saya," kata burung itu.

Lalu ia dibawa kembali ke permukaan air. Sampai di permukaan air burung itu langsung melompat kembali ke daratan. "Saya akan balas dendam," kata kapopoka itu.

"Bapak Katak," katanya. "Ya," jawab katak. "Sekarang giliranmu untuk saya muat di atas belakang saya, agar aku terbang bersamamu melihat rumah saya," kata burung kapopoka itu.

"Baiklah," kata si katak. Burung itu memasang belakangnya, lalu katak melompat ke atas punggung burung itu. Burung itu mulai terbang setinggi-tingginya dengan membawa si katak, lalu ia membalikkan badannya sehingga katak itu pun terlepas dan terjatuh di atas permukaan tanah, sehingga katak itu mati tertelentang.

Begitulah ceriteranya, sehingga katak kalau mati selalu mati tertelentang, sampai sekarang, oleh karena burung kapopoka balas membodohnya.

**c. Kapopoka Bird and The Frog
(Wewewa Fable)**

(From Indonesian to English: by Umbu P. Woha)

On one particular day a small bird which when flying making a sound "pok, pok" so in Wewewa, northwest of Sumba, was called "Kapotoka," went to the lake Wee Niri Limbu to drink water. While the bird was

drinking water, came a frog.

"Halo mister Kapopoka," said the frog.

"Yes," shout that bird.

"Come on with me so we can go to my house," said the frog for the shake of cheating the bird. "Let him drowning to death," thought the bird in his heart.

The Kapopoka Bird replies:"No way! How do I enter in the water because I can't swim?" said the bird.

"I will load you on my back," said the frog. After the frog had won in persuading, hence the kapopoka bird agreed with it, so he jumped on the back of the frog, Then the frog brought him into the water and he swam with him into the deep water. In the mid of their journey, the Kapopoka Bird strunggled because he couldn't breath and didn't hold up the water coldness. "I will die," said the bird.

Then he brought him back return to above water level. Reaching the water level. the bird directly jumped returning to dryland. "I will revenge," said the Kapopoka Bird.

"Mr. Frog," the bird said one day. "Yes," replied the frog. "Now it is your turn I mount you on my back, so I can fly with you to see my house," said the kapopoka bird.

"Well," said the frog. The bird turned his back, then the frog jumped on the bird's back. Then the bird began to fly as high as he could and suddenly he made a turning direction so the bird fell freely to the ground, dead sprawlingly.

That was the story, why if the frog going death always died sprawled, because the Kapopoka Bird doing his revenge.

oo0oo

BAB XIII **CERITERA-CERITERA RAKYAT**

(CHAPTER XIII *FOLKLORES AND FOLKTALES ABOUT HISTORY)*

1a. Kojaya Na Ngalungu *(Dalam bahasa Sumba dialek Mangili: Oleh Umbu Hina Kapita)*

1. Dalam bentuk "lawiti Luluku" (puisi)

ba dawotuka watu langga
ba dapahadanguka tandai lamanga

pakabilakungudanyaka buhi
pakapádakungudanyaka liru

pangga hi datáka
laku hi dalundungu

la Nuha Manu la Papala Watu
la Mau Mbulungu la Mara Wáhi

lai nu patoma tanangu
pajuki laringudanyaka
anguda i Umbu Ndilu Kamoma i Umbu Kaka Hambongu

karaidudanyaka piuru kawadaru
hamu timbi táda
i U. Ndilu Kamoma i U. Kaka Hambongu
hi dawuanya paraida i U. Nggada Ndilu i U. Ndilu Huru

Taka i U. Ndilu Kamoma i U. Kaka Hambongu
hi daimbunja pangiada da piuru dakawádaru
da hamu da timbi táda
pamuladanya ka la mapatambáhakungu
la mawara njurungu
táka ba nalándahunjaka ngalungu
ba nairihuhaka arihu,

mbumbaru mambaninanyaka i U. Ndilu Kamoma

njara hángga rapananyaka i U. Kaka Hambongu

hi dapandidarunya tamingu na ngalungu
hi dalándahunya námbu na arihu

ba nabali balika na ngalungu
ba nawihu balika na arihu,

pambalingududanyaka da dáka námbu
hangganangudanyaka la witida i U. Ndilu Kamoma
i U. Kaka Hambongu

arau nambanika na tahiku
nahánggaka na lauru
wánggu ba wádaka i U. Ndilu Kamoma
i U. Kaka Hambongu

papalia yiadaka náhu dia
la Karinga Jangga la Paria Panongu
la Hamba Mburungu la Hilu Wuku
kátahudanyaka hupu ui
hupu rau manggitu

nda kuhilu ngiangupa la hingi nyautu la kadinja wara
la lumbu pipi la mau landa
wánggu wádaduka i U. Ndilu Kamoma
i U. Kaka Hambongu
tuna na pangiangu wáda la makaurungu
la makambelungu.

II. Dalam bentuk Ceritera biasa (Prosa)

(Bahasa Sumba Dialek Mangili)

Ba dapalirunguka walingu la Lumbu Kori la Mananga Wati, i U. Ndilu Buru, I Nggada Ndilu dangu i U. Jinga Lara, táka la Undu la Wara Mbádi, la Nuha Manu la Papala Watu, hi dapuha tananggada wáda, puru hi datomanya I U. Ndilu Kamoma.

Ba dapatomanguka, panidányaka: "Imbumanya pangiyada da udingu harata da kamata walu mbungu, taka la hau tana dadiki da uhu da hili ndia, táka la hau tana jia-jiamaya," wádanya i U. Ndilu Kamoma. "Jáka tunanu wuanggu duku hawiangu ka kukamanja yáhu," hi wánanja i U. Ndilu Buru dāngu da anguna paraina i U. Ndilu Kamoma. Hi dawuanya wáda.

Ba taliudaka i U. Ndilu Buru, pamuladunanyaka da kamata hili la karaha mihi wáda, tángarunja mapawai ma-mánu budipangiada, ba

wádadunya ba darándiya, jia hi natuaha lai nu. Táka ba natuanguka duna da ngalungu, hi nabu-butamaaha da kamata, hi nawotuha la kamara. Ba namiaka patangaruha, itananjaka ba datalápangu la bulu wara da kamata. "Lalu ángaya na wai ángu, kaunapa ka kutuaha la mapahamburungua, ka ámbu peku butuhunanja ngalungu, hi wána. Hi napamulaha la mapahamburungu. Tákaka na ngalungu butuhunanjai. Jiaduyaka hi nambani i U. Ndilu Kamoma hi napalia la umana papiti námbu, balika hi nakojava na wai tahiku. Ba nalándahunguka na ngalungu hi nawainggahu balinya na dákana na námbu hi nahákaya na witina i U. Ndilu Kamoma. Narara ndábaka na wai ba naria na witina. "Na da, pádadumunyaka," hi wánanya na wai i U. Ndilu Kamoma. Ba naditaka la kamara hi nangaduya na witina, hinaka hi napinya ba nyuna na mamananua. "Ai, na mbani na wai ángu," hi wána la atina. Pamangádatu yiangunaka wai tahiku. "Nahámukipa ka kulaku la padua tana ka ámbu kuita ma-mánuya na papanggu." hi wána. Pakiri laku yianaka la Mahu, hi kiri ningu Karinga la Mahu.

1b. Menombak Ombak Laut

(Dari bahasa Sumba ke bahasa Indonesia oleh Umbu P. Woha)

Ketika rombongan Umbu Nggada Ndilu – Umbu Ndilu Huru, - yaitu leluhur orang kabihu Máru yang sekarang - sudah sampai di Nuha (Nuha Manu-Wara Mbadi) dalam perjalanan mereka dari utara pulau Sumba menuju selatan, mereka turun dari perahu dan ingin mengerjakan sawah untuk mencoba apakah keladi dan padi (udingu harata kamata walu mbungu), kedua-duanya dapat bertumbuh baik di tempat itu.

Di situ mereka bertemu dengan penduduk yang sudah ada lebih dahulu di tempat itu, yaitu Umbu Ndilu Kamoma. Umbu Ndilu Kamoma pun meminta juga bibit keladi dari mereka yang baru datang itu. Mereka memberikannya dengan pesan agar tanaman ini ditanam di tempat yang selalu digenangi air.

Maka Umbu Ndilu Kamoma pun menanam bibit keladi yang didapatnya itu di pinggir pantai, supaya selalu digenangi air. Maka ombak pun mengobrak-abrik tanaman itu. Marahlah U. Ndilu Kamoma. Lalu dia memindahkan tanaman itu di tempat yang agak lebih tinggi. Tetapi ketika air laut pasang besar, kembali bibit yang ditanamnya itu diobrak-abrik air laut. Maka tambah marahlah dia. Ia pergi mengambil tombak dan menombak air laut yang selalu berombak itu. Tombak yang dilemparkannya terpantul oleh ombak dan terbawa kembali oleh arus air laut sehingga ujungnya mengenai serta melukai kakinya. Maka air laut di

situ menjadi merah karena darah. Giranglah hati Umbu Ndilu Kamoma karena pikinya, laut sudah berhasil dia lukai. "Baru kau rasa!" katanya kepada laut. Ketika dia naik kembali ke darat dan memeriksa kakinya, sadarlah dia bahwa darah tadi bukannya darah dari laut yang kena tombak, tetapi justru kakinyalah yang berdarah.

Waduh, laut sudah marah dan ombak sudah mengganas, katanya lalu melarikan diri pindah ke pedalaman. "Kami tidak akan mau lagi tinggal di tepi pantai di pinggir laut, supaya kami tidak terus-terus melihat musuhku", katanya. Begitulah ceriteranya sehingga ada masyarakat di Sumba yang masih takut laut dan ada orang kabihu Karinga di pegunungan.

1c. Harpooning The Sea Waves

(Tranlated by Umbu P. Woha)

When the group of Umbu Nggada Ndilu - Umbu Ndilu Huru – those were the ancestors of Māru Clan nowadays - arrived to Nuha on their way routing from north to south of Sumba island, they stopped-by and dismounted from their boats and wish to open rice field for trying to plant the taro and the paddies wether they both were suitable on the ground there or not.

There they met the people who was the first one to arrive there, that was Umbu Ndilu Kamoma. Umbu Ndilu Kamoma also attracted to plant taro, so he asked taro seed from hem, the new arrival. They gave him the taro seed and advised to plant it in the palce that always suffused by water.

Hence Umbu Ndilu Kamoma planted taro seed on the coastal periphery, that always suffused by water. Then came the waves and mussed the crops. Umbu Ndiku fulminated the sea. Then he removed the crop to rather higher place. But when came the big tide sea-water, again the seeds which he had planted mussed by the sea-water. Hence he was being more angry. He went to take lance and harpooned the sea-water that always wavying. The lance which he thrown bounded by the wave and brought it back by the sea-water current and the point part hit and hurt his foot. Hence the sea-water there became red because of blood. Umbu Ndilu Kamoma was very glad because he thought that he had succeeded to hurt the sea. "Serves you right!" he said. When he returned to land and checked his foot, he then conscious that the blood not the blood of the sea hitted by his lance, but it was his own blood.

"Alas, the sea had fulminated and the waved had raised a hell," he said then ran away, removed to inland."We will not stay in the coastal edge in sea

periphery again, so that we don't continue to see mu enemy," he said. So is the story why were a part of the Sumbanese people who still fear the sea.

2a. Na Mberana la Halura

(Oleh Umbu Hina Kapita)

*(Bahasa Sumba dialek Mangili, berbentuk lawiti luluku,
atau "bahasa wunang")*

Ba ngarunaka I U. Lumbu Andu Maramba (kabihu Kanjanga Luku)
 Nyunaduka na maápa ngapi kaka
 na maápa jara báhi
 nyunaduka na matuku mamuli wua ridi
 na mairihu kanátaru laku lulungu,
 náhu hi talara li yiangu
 "mamuli ndai, patuku lumbu"
 hi wáندانجا da mamuli ihi mbángida:
 Nyuna na makawunga pakakangu
 kaka mbelu, buti wilaku;
 hi nahurungu ndába na hau nganangu kabihu
 na hau pepangu hambali;
 ba napajaungu patuku kaka mbelu
 patuku buti wilaku.
 Ba nalika la kawaki peku ránguna
 la mata peku ngitana
 I U. Landu Mananu la Manggudu,
 pahuka dunyaka la hada
 palewadunanyaka la laku
 na witi papalewana
 na lima papalewana
 i Padangu Payili:
 "Lua ka wána wámunya
 I U. Lumbu la Halura.
 mála meli mála áru
 ka natukungga kaka mbelu
 ka natukungga buti wilaku,
 na nyuna ámbu na kapatungu na ládu
 ámbu na kapatungu na rudungu,
 ka naparunggu rengga áruha
 ka napapi nggata aruha,
 wánggu wána I Umbu la Manggudu"

wána wámunya, wánggu, wánanya.
 Pangga ba na tákaka
 laku ba nalundunguka
 i Padangu Payili,
 la halura la Kiri Mara
 la Mata Wai la Hinda la Rati Ana Njara
 tulu pahangerananyaka
 banjalu palihinanyaka
 na paomuna la ngaru
 na payutuna la lima,
 Ndadi ba narángu I U. Lombu
 "Nda kungita ngerangu
 nda kurángu hamangu
 makapatunja ládu
 makapatunja rudungu
 da buti wilaku
 da kaka mbelu,
 duku ba kuapa ngapi kaka
 ba kuapa jara bahi,
 kuálanja wulangu
 kuálanja ndaungu,
 da buti wilaku
 da kaka mbelu,
 náhu bali kádi taumu
 njánga kádi njaramu
 nda nauuya la pekamu
 nda naaaya la ngarumu
 I Umbu la Halura,
 Ka wánggu wámu naunya
 I Umbu la Manggudu
 wánggu wána naunya.

Ba nanjánga na njarana
 Ba nabalika na tauna,
 I Padangu Payili,
 bánjalu palihinanyaka
 tulu pahangerananyaka
 na paomuna la ngaru
 na payutuna la lima
 i Umbu Landu la Manggudu
 Ndadi ba narángu
 i Umbu Landu la Manggudu

ba nakapatungu ka na ládu
 ba nakapautunguka na rudungu
 ka patau laku renggananyai
 ka panjara mahawaritunanyai
 i Padangau Payili
 luawa kau kaiha da buti wilaku
 da kaka mbelu
 da kangatu hupu linggu
 da kanata hupu rewanggu
 lai Umbu Lumbu la Halura
 wánggu wána I Umbu la Manggudu
 wána wámu wánanya.

Ndadi ba natáka la huluru hanamba
 la linjaku kahalina
 I Umbu Lumbu tuku,
 Tulu pahangerananyaka
 Banjalu palihinanyaka
 Na kangatu hupu lina
 Na kanata hupu rewana
 I Umbu Landu la Manggudu
 ka papahuka yiananya la hada
 ka papalewa yiananya la laku
 Ndadi ba narángu I Umbu Lumbu
 mbumbaru mbaninanyaka
 njara hangga rapananyaka
 lati jiamaya duku
 hi kuhahanggau la rahi
 hi kuwunganggau la liti
 ámbu kawuku pahadánggitungga rahi ládu
 ámbu kajanga pakababangga tula rudungu,
 nakapatungu na ládu
 nakapatungu na rudungu,
 ámbu wánadungga
 ba kuálanja wulangu
 kuálanya ndaungu duku
 da buti wilaku
 da kaka mbelu,
 lua ka wána wámunya
 i Umbu Landu la Manggudu
 hi wánggu nau nggamu,” wánanya
 Ba wá` nanyaka nu,

pakapuki ahunanyaka
 pakala wainanyaka
 i Padangu Payili
 álaka hi napakura njánga baliya
 hi napaia laku wihuya;
 “Bali kau peka
 la mapahukakau la hada
 la mapalewakau la laku,
 napakapuki hama ahunggaka
 napakala hama wainggaka
 i Umbu la Halura
 ka wánggu wámu naunya,
 na maahunggau la au
 na mawainggau la mbomangu
 wánggu, hi wána naunya
 I Padangu Payili,

Laku mangu waimatangunanyaka
 pangga mangu waiwirangunanyaka
 i Padangu Payili
 ndadi na tákangu patáka
 ndadi na lundungu palundungu
 la Manggudu la Talu Kumbu
 la karaha la kadambina
 i Umbu Landu Mananu
 wai wirayaka la kakau
 wai matayaka la pipi
 i Padangu Payili
 ba napekanya na jára na mayilana
 na katiu na hambátina,
 hi nanjanjaru panjakaya
 hi natidihu kaninganya,
 na pulu njua
 na pulu hanggana
 i Umbu Lombu la Halura

ba naitayaka la mata
 ba napinyaka la ati
 ba nahunggu li majára
 ba narangga li mayila
 i Padangu Payili
 mbumbaru mbaninanyaka

njara hangga rapadunanyaka
 i Umbu Landu Mananu,
 hi nalipitu pakáhangu
 hi nambola mapambulungu
 ángu juru watu umana
 ángu ndalaru kabihuna,
 hi napulu pamba
 hi nabata bákalu,
 ba dahukutu pahamangu
 ba ridihu pamerangu,
 la papahadanya na kiringu
 la papandindiya na andungu,
 ka pararanya awangu
 ka pakutunya api
 la Halura la Kiri Mara
 la Mata Wai la Hinda la Rati Ana Njara
 la Palundungu la Bila la Kambata Tana Koha
 wánggu wáda naunguka,
 ba dangaru mapahamangu
 ba dalima mapamerangu.
 Ka mambirunanyaka na panggada
 mbabakunanyaka na lakuda,
 hi dapangga táka
 hi dalaku lundungu,
 la Halura la Kiri Mara
 la Mata Wai la Hinda la Rati Ana Njara

Ilu ba naitayaka
 ngadu ba napinyaka
 na marara la palindi
 na mamitingu la papala,
 tundu warananyaka
 ba napaára rotungu
 ba napatumbu hiringu.
 Ka kupinya na lailu mangu mulangu
 na rawa mangu witingu,
 hiu rarangu la palindi
 hiu mitinggu la papala
 wánggu ba wána naungu.
 Ndadi ba narángu
 i Umbu Landu Mananu.
 pekadunanyaka na lailu mangu mulangu

na rawa mangu witingu
 "Nda pakundu nda pajanggiluanggunya
 nda paráda nda padilianggunya
 ba ngahadumu pakapuki hama ahunya
 pakala hama wainya
 na papahukanggu la hada
 na papalewanggu la laku,
 jiadu hi kuraranggau la palindi
 hi kumittingau la papala
 wánggu wánaka i U. Landu Mananu
 Nu ba wánaka,
 pandidarungudanyaka tamingu
 pahánjalungudanyaka nambu
 lupa namanára wihinaka
 lupa natalu watu tanjungunaka
 i Umbu Landu Mananu
 nyanggarunanyaka kangali
 weharunanyaka kanjanganaru.
 hi napanjorunya na njara pakalitina
 hi napataya na landu la katákuna
 i Umbu Lombu Andu Maramba
 rarananyaka awangu
 kutunanyaka api
 la Halura la Kiri Mara
 lekunanyaka tanawangu
 hondunyaka taribu
 i Umbu Landu Mananu
 laku panggukungunanyaka
 panggga panggelangunanyaka
 ba balika na tauna
 ba nanjángaka na njarana
 la Mangudu la Talu Kumbu
 la Kotaku la Ngaru Liangu

Ba naránguka i Hau i Hari Kundu
 i Kawátangu i Duku Watu,
 hamana i Mamba i Ana Pai
 i Kapita i Lara Hada,
 hamana i Tonggi i Mari
 i Endi i Ambarai,
 na manuanya la ihi
 na makainya la ria,

na ngerana i Haloi i Ana Ju
 i Kabundungu i Kanjanga Luku
 rarananyaka la palindi
 mitingunanyaka la papala
 la Manggudu la Talu Kumbu
 hi napararaya na awangu
 hi napakutunya api
 hi dapanjorunya njarana
 hi dapatanya landuna
 i Umbu Landu Mananu
 hi dangingi la kajangaya
 hi dakatáku la paheriya,
 ka napatoda hama raungu
 ka napaeru hama wuangu
 i Umbu Lombu Andu Maramba
 hi wáda da manuwanya la ihi
 da makainya la ria

Ba kabunanyaka na tana
 ba mberananyaka na watu
 la Halura la Kiri Mara
 la Mata Wai la Hinda la Rati Ana Njara
 matawa ka nahuranya witu mondu
 matawa ka nawalanya ngginggi rara
 matawa ka natana bulu ndoku
 ka naluku kubu jua
 ámbu ningupa wai makangukunya
 ámbu ningupa manu makakalukunya
 Wánggu wádaka i Haloi i Ana Ju
 i Kabundungu i Kanjanga Luku
 Ba dangaru mapahamangu
 Ba dalima mapamerangu
 Ka pandindidanyaka tandai lamangana
 i Pingga Hina i Manu Rara
 ka walahudanyaka liruda
 i Mitingu Kawuku i Nda Pailu Yiangu
 hi dapakapádakungu liruda
 hi dapakabilakungu buhida,
 táka la Honga la Hili Mata
 la Wula la Wajjilu
 nakapurutu na rumba
 nakatuburu na wai

hi dapangga tua pahipungu
 hi dalaku palápahungu
 la Woha la Wai Rara
 la Benda la Puru Mahi
 la Kanaka la Puru Kurungu
 táka hi dapapanja tandai lamanga
 i Pingga Hina i Manu Rara
 Táka hi dakulurunja liruda
 i Mitingu Kawuku i Nda Pailu Yiangu
 hi dakalau hunga totukunya
 hi darawa kamburu daninya
 na ngerana i Umbu Rei i Umbu Ranja Mandi
 la Neripu la Watu Uma
 la Pindu Walakari la Watu Ana Tau
 pirihi hadodidanyaka
 kaka mahangiridanyaka
 lai U. Rei lai Umbu Ranja Mandi
 Ka ngaru mapahamangudanyaka
 lima mapamerangudanyaka
 i U. Rei i Umbu Ranja Mandi
 i U. Pika i U. Ndemá Lulu
 i U. Ngapu i U. Kahuru,
 hi datuaha la mamitu karahada
 hi datuaha la maringu wai kajiada,
 tuadanyaka handoka jalada
 watu umada
 hi dapadodi rau kawindungu
 hi dapahingi kalimbongangu
 i U. Rei i Umbu Ranja Mandi
 i U. Ngapu i U. Kahuru,
 ba dapalalinguka keka manu
 ba dapayilanguka karaba waida
 i U. Rei i Umbu Ranja Mandi
 i U. Ngapu i U. Kahuru,
 la tana budi tura
 la pariangu budi laka
 la Kalimbu Bánggi la Pindu Ana Tau
 la Tadulu Wa la Majangga Dita.

2b. Perang di pulau Halura

(Terjemahan bebas oleh Umbu P. Woha)

Di selatan Sumba Timur, terdapat tiga buah pulau kecil. Pulau-pulau itu adalah Halura yang terbesar, Koatak yang paling kecil dan pulau Manggudu. Dahulu kala, kepulauan tersebut dihuni oleh orang Sumba yang baru datang ke Sumba, yang sebelumnya masih bermukim di pulau Sabu.

Pada suatu jaman, hiduplah seorang pandai emas dari kabihu Kanjanga Luku, bemama Umbu Lombu Andu Maramba. Ia dan saudaranya sangat berbakat sebagai tukang emas. Merekalah yang bisa membuat mamuli wua ridi, yang membuat kanatar (lulu amahu rara), laku lulungu, dan bentuk-bentuk benda adat lainnya, sehingga buah tangan mereka sudah terkenal di mana-mana sehingga ada ungkapan "mamuli ndaj, patuku lombu". Merekalah yang merancang dan membuat mamuli "kaka mbelu, buti wilaku" (mamuli yang hiasannya berbentuk kakatua mengangguk, atau pun bentuk kera yang berpaling) dan lain sebagainya. Maka datang juga kabihu-kabihu lain dari berbagai tempat untuk memesan bentuk apa saja yang mereka inginkan.

Maka berita tentang tukang emas di pulau Halura pun sampai di telinga Umbu Landu Manunu di pulau Manggudu. Ia menyuruh hambanya yang bemama Padangu Payili, untuk pergi kepada Umbu Lombu di pulau Halura (Salura), agar dia tolong membuatkan baginya sebuah mamuli "kaka mbelu, buti wilaku" dengan cepat. "Tidak boleh sampai matahari terbenam," katanya. Maka utusan itu pun berangkat dan menyampaikan pesan itu kepada Umbu Lombu di pulau Salura itu.

Lalu Umbu Lombu menjawab: "Saya belum pernah melihat, belum pernah mendengar orang yang dapat bekerja secepat itu. Kami membuatnya dalam empat hari empat malam. Bahkan kuhabiskan bulan, kuhabiskan tahun, untuk mengerjakan "kaka mbelu, buti wilaku" sejak saya memegang alat-alat tukang emas ini. Karena itu, pulang saja dulu" katanya kepada utusan itu.

Padangu Payili pun pulang dan menyampaikan pesan U. Lombu di Halura kepada U. Landu di Manggudu. Setelah lewat empat hari empat malam, Umbu Landu menyuruh lagi hambanya Padangu Payili untuk pergi mengambil pesannya kepada U. Lombu. Mendengar apa yang disampaikan oleh Padangu Payili suruhan U. Landu di Manggudu, marahlah Umbu Lombu. "Itulah sebabnya saya sudah beritahu lebih dahulu agar saya jangan diberikan waktu yang singkat. Sehingga saya sudah katakan jangan berikan saya empat hari empat malam, karena saya menghabiskan bulan, bahkan menghabiskan tahun untuk mengerjakan "kaka mbewa buti wilaku" katanya kepada Padangu Payili. Mendengar itu, maka Padangu Payili pun menjadi sedih dan kecewa serta merasa sangat bersalah. Lalu Umbu Lombu membujuknya supaya dia pulang saja untuk menyampaikan hal yang sebenarnya kepada tuannya, U. Landu di Manggudu.

Padangu Payili pun pulang dengan air mata, dia mengingat bagaimana capainya dia mondar mandir dan betapa sulitnya dia memesan barang kepada pandai emas itu. Melihat hambanya yang pulang dengan penuh air mata itu, maka U. Landu pun sangat marah, lalu ia mengumpulkan semua tetangganya dan bermufakat untuk menyerang U. Lombu di Halura dan membakar kampungnya, karena dia sudah mempermainkan hambanya, Padangu Payila.

Rombongan U. Landu yang akan menyerang pulau Halura sangat banyak sehingga bukit menjadi merah dan tempat penyeberangan menjadi hitam. Melihat itu Umbu Lombu menyuruh orang untuk menanyakan apa yang menjadi sebab sehingga mereka datang untuk menyerangnya. U. Landu menjawab bahwa bukan karena apa-apa, hanya karena hambanya itu selalu dipersalahkan.

Maka Salura pun diserang dan dibakar. Umbu Lombu terbunuh, kudanya ditombak dan lambang di kepalanya dipatahkan. Mereka menjarah harta bendanya dan menawan banyak hamba, kemudian mereka pulang dengan tempik sorak ke kampungnya di Manggudu.

Setelah peristiwa ini didengar oleh kabihu-kabihu yang berfamily dengan Umbu Lombu orang kabihu Kanjanga Luku itu yaitu: Hau - Hari Kundo, Kawatangu - Duku Watu, juga orang di Sabu, dan juga raja Flores (Tonggi - Mari, Endi - Amba Rai) yang mempunyai hubungan darah dan pertalian kekeluargaan dengan Haloi - Ana Ju, Kabundungu - Kanjanga Luku, maka mereka semua mendatangi pulau Manggudu, lalu menyerang dan membakar kampung serta membunuh Umbu Landu Mananu di Manggudu. Mereka menggantung kepalanya di tugu (andungu) sama seperti perlakuan mereka kepada Umbu Lombu Andu Maramba.

Menurut penuturan yang agak rahasia, yang membuat gara-gara sehingga penduduk pulau Manggudu menyerang pulau Halura adalah karena ulah dari hamba Umbu Landu, yaitu si Padangu Mayila itu. Ketika dia diutus ke pulau Halura, ia berzinah dengan isteri Umbu Lombu. Karena tertangkap basah, maka Umbu Lombu menangkapnya dan mengebirinya. Maka ia pun berusaha memancing kemarahan tuannya sehingga bangkit menyerang pulau Halura.

Karena negeri di Halura sudah dhancurkan, maka kabihu-kabihu Haloi - Ana Ju, Kabundungu - Kanjanga Luku bermufakat untuk berpindah dari Halura dan mencari tempat lain. Mereka menyumpahi tempat itu dengan mengatakan "biarkanlah tempat ini ditumbuhi alang-alang, biarlah dia dililit oleh sarang laba-laba, supaya tidak ada lagi babi yang berteriak, tidak ada lagi ayam yang berkokok". Maka mereka pun menaikkan tiang layar dari perahu-perahu mereka, lalu berlayar mencari rumput hijau, mencari air jernih. Sampai di Hongga - Hili Mata, Wula - Wai Jilu, mereka melihat

airnya kotor, rumputnya layu. Lalu mereka meneruskan pelayarannya sampai di Woba - Wai Rara, Benda - Puru Mahi, Kanaka - Puru Kurungu, lalu berlabuh serta menurunkan layar di tempat ini.

Mereka turun tepat di tempat berdiaman kabihu Maru Watubulu, Matolang Wanggirara, yang adalah tuan tanah di negeri itu. Mereka pun ditahan untuk menjadi penduduk di tempat itu, yaitu di Mangili.

2c. The War On Halura Island

(From Indonesia to English by Umbu P. Woha)

In south of East Sumba, there were three small islands. These islands were Halura (=Salura, the biggest), Koatak (the smallest) and the island of Manggudu. Long long ago, the archipelago dwelt by the new arrival Sumbanese people, who previously lived in Sabu island.

At one particular era, lived a craftsman of gold from Kajanga Luku clan, whose name was Umbu Lombu Andu Maramba. He and his brothers were the highly talented in gold craftsmanship. They were who could make Sumbanese ceremonial ornaments such as: mamuli, wua ridi, kanatar (from gold), laku lulungu and son on, and anyform of customed objects, so that their outcomes had been so famous to everywhere, so it could spoken everywhere: "old mamuli, lombu made."

They were who had designed and had made the mamuli "kaka mbelu, buti wilaku" (golden mamuli in the form of nodding cockatoo, or in the form of monkey looking backwad) and others. Hence came also other clans from various places for ordering any kind of forms they wished.

Hence the news concerning the goldsmiths in Halura island also reached Umbu Landu Manunu in Manggudu island. He ordered his slave, called Padangu Payili, to go to Umbu Lombu in Halura (or Salura) island, "so that he could help to make mamuli (ornament) "kaka mbelu, buti wilaku" for him. "Soon and may not until sunset," he said. Hence the courier (Padangu Payili) left and submitted the message to Umbu Lombu in Salura island.

Then Umbu Lombu answered: "I have never saw, have never heard people who can able for working as soon as like that. We need four days four nights to create that. Even I had to finished months, I finished years, to make those "kaka mbelu, buti wilaku" ornaments since I held these goldsmiths appliances. So now, just return to your master." said Umbu Lombu.

So Padangu Payili went back home and submitted the message from Umbu Lombu in Halura to Umbu Landu in Manggudu. After four days four nights passed, Umbu Landu ordered his slave Padangu Payili again for going

to take the the goldcraftmanship he had ordered to Umbu Lombu. When Umbu Lombu heard what had been submitted by the courier of Umbu Landu in Manggudu, then Umbu Lombu directly being so angry.

"That's why I had informed you before for not giving me so limited of time. I had said that do not give me just four days and four nights, because I need months even years to make that 'kaka mbewa buti wilaku'," he said to Padangu Payili.

Hearing that, hence Padangu Payili became disappointed and sorrowful and he also felt that he had made a mistake. Then Umbu Lombu persuaded him and just return to submit his master Umbu Landu in Manggudu, what was exactly the matter.

Hence Padangu Payili went back home with tears, thinking how tired he from going to and fro and how difficult it was to order goods from that gold craftman. Saw his slave returning tearfully, the Umbu Landu being so angry. Then he collected all the neighbours and agreed with to attack Umbu Lombu in Halura and burnt his village, because he had made a fool to his slave, Padangu Payili.

Umbu Landu and his group which will attack Halura island was in so great quantity so that the hill became squeezing and the place they were crossing became black. Umbu Lombu ordered people to ask them what was the cause so that they came to attack him. Umbu Landu answered that not because of something, just because his slave always be blamed.

Hence Salura attacked and burned. Umbu Lombu was killed, his horse harpooned and the symbol in his head broken. They rob the goods and captured many slaves, then they went home with satisfaction and cheers to their kampongs in Manggudu island.

After this event had been heard by all the clans which had relationship with Umbu Lombu, the people of Kanjanga Luku clan, such as: Hau - Day Kundu, Kawatangu – Duku Watu, and also the people in Sabu island, as well as the king of Flores (i.e. Tonggi - Mari, Endi - Amba Rai) having inheritance relationship and linkage of familiarity with Haloi - Ana Ju, Kabundungu - Kanjanga Luku, hence they all visited Manggudu island, then shattered and burnt the village and also killed Umbu Landu Mananu in Manggudu. They hang his head in monument (andungu) as he treated Umbu Lombu Andu Maramba.

According to a speech which rather secret, what making the islander Manggudu hated the people of Halura was caused by the mis-action of the slave of Umbu Landu, Padangu Payili. When he was delegated to island Halura, he fornicated with the wife of Umbu Lombu. Because caught red handed, hence Umbu Lombu caught and gelded him. That was why he tried to fish enagement his master causing them awaken to attack the island of Halura.

Because the country in Halura had been shattered, hence the clans of Haloi - Ana Ju, Kabundungu - Kanjanga Luku agreed to move away from Halura Island and looking for other place. So they prepared and mounted their boats, then sailed to look for "green grass, to look for clear water." Reaching Hongga - Hili Mata, Wula - Wai Jilu, they saw the water was dirty, the grass was wilt. So then they continued to sail and reached Woba-Wai Rara, Benda – Puru Mahi, Kanaka - Puru Kurungu, then anchored and dismantled the sails.

They came downwards accurately in place of kabihu Maru-Watubulu, Matolang-Wanggirara, who were landlord clans in this country. So they been arrested to be residents on this region, that was the landscape of Mangili.

3a. Pamati Munimongga

(Oleh Umbu Hina Kapita)

(Bahasa Sumba dialek Mangili, berbentuk prosa)

Táka la Nggoru Muni, mbana hambátinanyaka na ládu, jia hi mapuru papanitinja da njara, táka nyuma hi matangaru mamau hi mamau. Hi napaninggu I Lili na rukuda da muni mongga. Āmangu, jiaya na anda yiana na ngia palina I Yabu Meha Kota tau Pahada, ba napalungga miangu la Mangili walingu La I Wunga. Handaka talánga balina walingu la Mangili I Yabu Meha Kota, táka la patama la Lulu Ndilu, hi natomanya na muni mongga, namandapu ndibaku pákuya na ánda. "Hananggu, ba lakunggunya," hi wána I Yabu Meha Kota. "Wákina hanangu hi wámu, ba nyumumádu panapanggu, ka kukarianya la umanggu ka kuhalainya, ba wánggumádu," hi wána na muni mongga.

"Ha, ámbu pani ánga ba nda jia pakukau palumungu maparau ángga tungunu, pahilangu ba kulaku," hi wána I Yabu Meha Kota. "Ndia," wána na muni mongga. Waradunanyaka I Meha Kota:

"Rángu.....awangu tana, náhu panggananyaka li pawulu litinanyaka li pabánjalu, hupu na mangianggu la makaurungu la makambelungu, la makápa la mamamitu, mbáda nyumudungu layianga makawáriya pangianggu la rokapu la liangu, la uta muru la kaba watu, táka náhu dimbaku kanjonganangguka haharu la palindinangguka, la anda la ngarangiangu, la mabulu la mawailangu, na hupu panda pangana na hupu panda lembaruna, jiadu kau padilinyawa tana mumu kau patunggulunyawa watu nggela, ka namohu molungu ka namija máu," wánaka I Meha Kota. Riki baliananya na muni mongga ba naránguya I Meha Kota. Táka I Meha Kota hi nalándahunya námbu, nda naluhungu, nahilu tuaya jiamaya ba nda luhungu; jiaduyaka hi nakojanya la awangu hi nahákanya la tana na námbuna, álaka hi nahanjokaruya na puhuna na muni mongga, hinaka hi

naluhungu, matinaryaka na muni mongga. Ba nda ningu anguna I Meha Kota, jia hi napápuha da nganduna na muni mongga ba hama katakaha, hi nangandiha la umana la I Wunga, napa pani ángamunya wánadunggu tau jáka kupani, ka naita yiamanja mata da nganduna na muni mongga parai tau. Lundu náhu, nimanja la mbeka la uma Pahada la Mangili.

3b. Membunuh Raksasa

(Ceritera Rakyat dari Mangili)

Ketika kami sudah sampai di Nggoru Muni, amabokulu Lili menceritakan saya tentang raksasa (muni mongga). Ia bercerita demikian: Dulu, jalan yang kita lewati ini, adalah jalan yang biasa dilalui oleh Yabu Meha Kota, orang Pahada, kalau dia mondar mandir ke Mangili dari Lai Wunga. Suatu kali, ketika dia pulang dari Mangili dan akan masuk di Lulu Ndilu, dia dapati seekor raksasa yang duduk melintang di jalan.

"Undur, saya mau lewat", kata Yabu Meha Kota.

"Bagaimana engkau bisa bilang undur, karena engkaulah yang saya sedang tunggu, agar kita bersama ke rumah saya, supaya menjadi suami saya", kata si Raksasa.

"Ha, jangan omong kosong, buat apa saya berurusan dengan yang berbulu seperti kau. Undur, saya mau lewat", kata Yabu Meha Kota lagi.

"Tidak", kata si Raksasa. Maka berteriaklah Yabu Meha Kota: "O dengar hai langit dan bumi. Sekarang sudah dilanggar apa yang sudah ditentukan mana yang tersembunyi mana yang kelihatan, mana yang tidak boleh dilewati mana yang boleh dilalui. Sekarang jalan saya dihalangi", teriak Yabu Meha Kota.

Si Raksasa hanya tertawa mendengar teriakan tadi. Maka Yabu pun menikam raksasa itu dengan tombak. Berulang kali, tetapi tidak mempan. Lalu Yabu Meha Kota menikamkan tombaknya itu ke bumi kemudian ke langit, sesudah tiga kali berbuat begitu, lalu ia menikam raksasa itu. Matilah raksasa itu. Karena tidak ada kawan sama sekali yang dapat menjadi saksi, maka Yabu Meha Kota mengambil gigi-gigi Raksasa yang bentuk dan besarnya seperti kapak itu, lalu dibawanya ke rumahnya di Wunga.

"Supaya orang percaya kalau saya cerita tentang si raksasa dengan melihat sendiri gigi-gigi raksasa ini", katanya.

3c. Killing a Giant

(A Folktale from Mangili)

(As written by Umbu Hina Kapita)

When we had reached Nggoru Muni, the Elder Lily narrated me concerning the giant (muni mongga). He told the story then said: Formerly, this road which we are passing now, is the road which usually passed by Yabu Meha Kota, from Pahada clan, if he went to Mangili from Lai Wunga.

At one time, when he backed home from Mangili and will enter Lulu Ndilu, he discovered a giant thwarted on the road.

"Withdraw, I want to pass," said Yabu Meha Kota.

"How come you let me to withdraw, because you are I'm waiting for, so we can go home together and you can be my husband," answered the giant.

"Ha, don't saying nonsense, why do I make a deal with you that furry like you. Withdraw, I want to pass!," said Yabu Meha Kota again.

"No way!" said the Giant. Hence Yabu Meha Kota screaming: "O hear earth and heaven. Now have been impinged what that have been determined which one hidden which one can be looked, which one may be passed which one may not be passed. Now my way was been hindered," Yabu Meha Kota called loudly.

The Giant just only laughing to hear the rallying call. Hence Yabu Meha Kota stabbed the giant with lance. Repeatedly, but in fail. Then Yabu Meha Kota stabbed the lance to earth then to sky, after thrice doing so, then he stabbed the giant. So then the Giant died.

Because there's no other person to become eyewitness, hence Yabu Meha Kota took the Giant's teeth that the forms like axes, then brought them to his house in Wunga.

"So that the people will belief me if I tell the story of the Giant by seeing themself these Giant's teeth," Yabu Meha Kota said.

(From the latest information, now the Giant's teeth has lost from the kabihu Pahada's hands.)

4a. Na Dedi Uhu Wataru

(Oleh: Umbu Hina Kapita)
Bahasa Sumba Dialek Kampera

Ba hinaka namara na tana, ndedi nggárapa pangangu maningu, jiaáhapa "da wuhu da kabora, da kapapangu da walawina" da maninja, uhu wataru ndedi ningupa.

Heinanyaka i Tunggulu Nggada nahu dita, hi natomanja da ratu dangu ba damotu dánya na ana marámba kawini, jáka ningu mataluya na ana marámba kawini jia hi nyuna na mapahaya, táka da ratu-ratu da mamotu dánya nda ningu ndoku mataluya. Jiaduka ba natákaka nyuna i Tunggulu Nggada, hi namotu dánya na ana marámba kawini, hinaka hi ningu mataluya na ana marámba kawini taka nyuna i Tunggulu Nggada.

Ka kanomananyaka i Tunggulu Nggada na marámba kawini, hi nambola ngandinya na motu marara. Purudanyaka la tana i Tunggulu Nggada dúngu papahana.

Táka yehu la tana pakambunanyaka na marámba kawini, ba natomayaka na rehina habolananyaka. Ba talánga padaranguna na marámba kawini, parahudanyaka woka da ratu-ratu, táka nyuna i Tunggulu Nggada nggumangu pákunanya pahimbu wutuna, nalábakuya na manula katikuna hi namangu patángaruha da wutuna. Ba nahalangatu belika na marámba kawini, hi natomanya i Tunggulu Nggada ba talánga lábakunanya na manula katikuna ba natángaruha da wutuna. Ba naitayaka ba tunanu paraina na maramba kawini, hanggananyaka hi napalai beli la amana lai Umbu Hara Ndapa la Awangu. Taka na amana na maramba kawini, nambulanya, nda nakarianya.

Ba taliunaka na marámba kawini, huludanyaka na woka paparuhada. Ba dahálaka pahulu, wini ndedi ningupa, jiaduka hau ratu hau ratu dahurungu ndába lai Tunggulu Nggada, hi dakaraiya na pamarombana na marámba kawini, ka padedi uhuya ka tapadedi wataruya, wádanya ba dapahama ndábanya. Jiaya ba wánaka i Tunggulu Nggada, pahamangudányaka parupuya na anakeda.

Nahurungu na hau ratu, natungu nda naluhungu; nahurungu na hau ratu jiamaya, lundu hurungu nyumu hi wadanya i Nyamba i Hawongu. Táka i Nyamba hi narupu wánya na tokunguna na tokungu auna. Ba narupuyaka, táka na riana jiyaka na madedi uhu koni rara, jiyaka na uhu nuna na tangguna i Nyamba, táka hawiangu paberipaberinanyaka hau ratu hau ratu, hi dapadediha uhu wataru.

Na uhu ninya na makadita ninya na mahayála. Taka i Tunggulu Nggada, nahábaru pakáli kiwarunya na makadita na mahayála. Hi napaáranya parai anguna paratu, jáka nggikinanya na uhu ba nahábarunya. "Kupakoru ndábamaányu duku," hi wánanya. "Ha, nda tunaa, mukahaunya budi láti na makadita, táka na mahayála haumunyi budi láti," hi wádanya.

Ba naronguyaka nuna, paau ndábananyaka na mahawurungu dúngu na kahoduku, "Lua kai putu beliya na uhu na pahábarunggu, kai kahaunya na makadita hamana na mahayála, máta ka kupanggánapunggaika tanggumi," hi wánanja. Lakudanyaka da mahawurungu dúngu da kahoduku paputuha da uhu pahábaruna, lupa dakanjupuha, dakahaunya na mahayála dúngu na makadita. Táka ba dahálaka paputu ndábaha, nda napanggánapunjai tangguda paraina i Tunggulu Nggada, jiaduyaka nunana na mangu lumungu náhu hi dabohu da mabohu.

4b. Padi dan Jagung diciptakan.

(dari bahasa Sumba ke bahasa Indonesia)

oleh Uumbu P. Woha)

Ketika baru terjadi daratan, sama sekali belum ada tanaman bahan makanan kecuali "da wuhu da kabota, da kapapangu da walawina" (tumbuhan berumbi, dan kacang-kacangan), padi dan jagung belum ada.

Maka Tunggulu Nggada pun naik ke atas, ke langit, dan menjumpai dewa-dewa banyak yang sedang bermain congklak (motu) dengan seorang bangsawan puteri. Siapa yang menang, dia akan kawin dengan puteri itu. Tidak ada marapu yang berhasil mengalahkan puteri itu. Maka Tunggulu Nggada pun bermain melawan puteri itu dan menang. Itulah untuk pertama kalinya puteri itu dapat dikalahkan.

Maka Tunggulu Nggada pun mengawini puteri itu, dan pembawaannya (mbola ngandi-kahidi yutu) adalah berupa sebuah congklak emas, lalu mereka pun turun ke bumi.

Sampai di sini, hamillah puteri itu kemudian bersalin. Sementara perempuan itu berdiang di api dapur ("hadarangu"), marapu-marapu lain sedang menebas belukar mempersiapkan kebun, tetapi Tunggulu Nggada asyik saja mencari kutunya. Ia membuka dan mengeluarkan kulit kepalanya lalu kutunya dia cari. Karena perempuan itu sudah kuat kembali dan secara diam-diam pergi melihat suaminya, maka dia sangat terkejut mendapati Tunggulu Nggada sedang mencari kutu dengan cara demikian. Maka marahlah perempuan itu lalu lari pulang ke ayahnya di langit. Tetapi anaknya dia lupa bawa.

Setelah perempuan itu pergi, maka kayu-kayu yang sudah ditebas di kebun-kebun yang sedang disiapkan itu pun dibakar, akan tetapi belum ada persediaan bibit padi atau pun bibit jagung. Karena itu mereka semua mendatangi Tunggulu Nggada dan memintanya agar apa yang ditinggalkan perempuan itu dijadikan bibit saja. Tunggulu setuju. Maka mereka pun akan menyembelih anak yang telah ditinggalkan isterinya itu.

Datang seorang marapu lalu menyembelihnya, tidak mempan. Demikian seterusnya, tidak ada yang berhasil. Akhirnya mereka menyuruh Nyamba - Hawongu. Lalu Nyamba menyembelihnya dengan tongkat bambunya. Maka keluarlah darahnya yang segera berubah menjadi padi merah, yang menjadi bagiannya Nyamba. Yang lain-lain pun datang menerima darah yang menjadi bagiannya masing-masing, ada yang menjadi bibit padi ada yang menjadi bibit jagung.

Padi ini ada dua jenis, yaitu yang pulut dan yang biasa. Akan tetapi Nyamba menebarnya secara campur aduk. Setelah ditanya oleh marapu lain bagaimana caranya dia menebar bibit padinya, dia ceriterakan bahwa dia campur saja. "Wah, bukan begitu," kata teman-temannya. "Seharusnya engkau tebarkan secara terpisah, yang pulut di tempat lain, yang biasa di tempat yang lain lagi," kata mereka kepadanya.

Mendengar itu maka ia pun memanggil semua burung dan semut, dan disuruh mengumpulkan semua biji padi itu untuk dipisahkan yang pulut dari yang biasa. "Nanti saya akan memberi kalian bagianmu atau upahmu," katanya.

Maka pergilah burung-burung dan semut itu mengumpulkan biji-biji padi sampai tuntas lalu dipisahkan yang pulut dan yang biasa. Tetapi setelah selesai, Tunggulu Nggada tidak menepati janjinya, dia tidak memberikan bagian bagi burung-burung dan semut itu. Itulah sebabnya mereka (burung dan semut) itu bertindak menjadi hama yang selalu mengganggu tanaman.

4c. The Paddy and The Corn been Created (Folklore written by Umbu Hina Kapita)

Translated by Umbu P. Woha)

When the dryland of this earth was present, there were not yet food crops except the tubers and the leguminose plants. Paddy and maize were not yet present.

So the ancestor Tunggulu Nggada went to the heavens and met the deities who were playing "conglak" with a princess. Who ever be the winner could marry her. But no one could defeat the princess. So Tunggulu Nggada challenged the princess and he won. That was the first time the princess could be defeated.

So Tunggulu Nggada marry her, and her bringings (mbola ngandikahidi yutu) was a golden conglak, then they went back down to the earth. Arriving here on earth, the princess pregnant and then bore a child. While the princess was basking near the furnace, the other ancestor were slushing and burning shrubs for preparing garden, but Tunggulu Nggada was busy in looking for louses on his head. He opened and removed his head skin then looked for the louses. Because the woman had been strong again, she silently looked for her husband. How surprised she when she saw her husband looking for louses like that. Hence the woman was very angry and flee back to her father in the heavens. But she forgotten her child.

After the woman had left, they burnt the plants that they slashed. But they did not yet had paddy or maize seeds. Hence they all came to find Tunggulu Nggada and asked him in order what had left by the princess to be used as seeds. And Tunggulu Nggada agreed with it. So the they want to slaughter the child had been left by the princess.

So came an ancestor slaughtered him, but failed. Came another one, but was same, no one succeeded. At last they ordered ancestor Nyamba-Tawongu. Then Nyamba-Tawongu slaughtered him with his

bamboo stick. So the blood poured from his neck that soon changed to be red paddy, that's belongs to Nyawa-Tawongu. Then the other too came to take the blood for their shares that also soon changed to become wether rice seed or corn seed.

There were two kinds of paddy, the plain paddy and the adhesive one. But Nyamba spread them mixingly. When the other ancestor asked him how he spread that seeds, he said, he just spreaded them mixingly. "Oh, no. Not like that," said his kiths. "You must spread them separately; the adhesive paddy on one place, and the common one on other place," they said to him.

Hearing that advice, Nyamba called all the birds and the ants and ordered them to collect all the paddy seeds so could be spread seperatedly. "Later I'll give you your shares or your fees," he said to the birds and the ants.

Then the birds and ants went to recolect the paddy seeds then spread seperatedly, the adhesive paddy and the common one. But when it was finished, Tunggulu Nggudu did not fulfilled his promise, he did not gave the birds and the ants their shares. That's why the birds and the ants had become pests of the food crops that always disturbance in the gardens.

5a. Na Kabihu Mangola

(Oleh Umbu Hina Kapita)

Bahasa Sumba dialek Mangil, berbentuk prosa

Na pahomba Mangola, jiaduyaka la Tangga la Dali, ngia pahung-gunanya na ana wai tana kawini (i Rambu Nguku) paraina i Umbu Meta. Ninya padua la wuku witu wáda na ana wai tana ba nahungguya paraina i Umbu Meta; ba nahungguyaka hi nakahiliya, hi naápaya hi nangándiya la umana la Paria Mangola, tákaka hi nahondu baliya la lumbu mboma umana. i Umbu Meta ndadi nalalai. Jáka taliunaka wáda paráma la wokana nyuna I Umbu Meta, napambaliya tau nuna na ana wai tana, bai budi kawini manandangu baliyaika, hi naráma panapanya pangangu I Umbu Meta. Jáka námunyaka I Umbu Meta, tama balinanyaka la kayubana. Ba natakaka duna I Umbu Meta, ka kurámawa pangangu jáka wánaka, nabunggahuyaka na mbola, itangunanyaka pangangu mamami. Hi nahangátaru I Umbu Meta, nggamu ihu yia na mamia patuanggu pangangu wána balia da la atina. Pamia patua tauha ihu, ba wánaka, ngananjaka da pangangu.

Hadangu hari hilu lakunanyai la woka. Ba taliunaka, luhunanyaka walingu la kayubana I Rambu Nguku, hi naráma panapanya pangangu I Umbu Meta. Ba nabalika walingu la woka duna I Umbu Meta, ka

kurámawa pangangu ba wánaka, ba natangaruka uhu la mbola, mbáda hilu ninguika pangangu mamami.

“Hia, ka nggamu pakuya ihu yia na mamia mánu patuanggu pangangu,” hi wána la atina. Ngangunanyaka. Hilu hau ládu, hilu jiamayai. Jiaduka hi nakanandinya la atina. “Nda nahámupa náhu jákaku nga-nga balianjaka yia da pangangu mamarani jua tungu yia, nahamukipa ka kukabali njanga rámangu, ka kukukiya jáka nggamuya na mamia patuanggu pangangu, wánaka.

Hadanguka hari, lakunanyaka hamana na pambáda kanandina. Taliu aru taliu aruna I Umbu Meta wána, luhumaánanya I Rambu Nguku walingu la kayubana, hi narámanya pangangu nyuna I Umbu Meta. Nda nambutinyapa bali njánga na I Umbu Meta, nanjángaka I Umbu Meta nda naitayapa na ana wai tana la ngia pahondunanya, hi natágaruya, jiaya na kayubakianaka na maninya, hi nakahinu dita la uma ninguika kawini. “Ei jiaduyaka na mamanahunggu pangangu,” hi wána la atina.

Hi napiti parengganya na kayubana na ana wai tana, hi nalua patunu pala-lápuya la api la uma hau, táka na kalatuna hi nauraku pama-mándiya la wai, álaka hi nalaku la umana, hi nahai tomaya I Rambu Nguku ba talánga ráma pakuna pangangu, hi jia táka hárabánda baliananya paraina I Umbu Meta. Ba naitayaka I Umbu Meta, paliananyaka ka kutama la kayubanggu wána láti, táka I Umbu Meta hi nanggapi patádalumaána wai na kaba matana. Mati wudi mayeyelananyaka I Rambu Nguku. Táka I Umbu Meta hi napangga palua mianya, álaka hi narámbahu yianya rau mata inggina, pawála balinanyaka i Rambu Nguku. Dadi taunanyaka.

Ba nadadi tauka I Rambu Nguku, kanomananyaka paraina I Umbu Meta, padadi yianaka I Umbu Hekalu Kahewa Mbulu. Ba nalua pamatua I Umbu Hekalu dúngu ba nahilu pitika papaha budina I Umbu Meta, táka I Umbu Hekalu nandánga dányu nuna na papaha budina I Umbu Meta, amana. Jiaduka hi nda nangári mbani I Umbu Meta, kojaya hi wánanya I Umbu Hekalu, táka I Umbu Hekalu namanggangu. Hi nakahiliya la jami paparahu, hi natunu winggirunya api, nda namutungu I Umbu Hekalu, hi natawuhuru na mata wai la Ruku la Mata Wai. Ba nda namatipa lai nu, táka I Umbu Meta amana hi napangánjiya, hinaka hi namati I Umbu Hekalu.

Ba namatika I Umbu Hekalu, tákadanyaka I Mangaji - I Malura áda I Madanga Lunji - I Madanga Tola, táka I Mangaji hi napanggaya I Umbu Hekalu, álaka hi narámbahu yianya rau mata inggina, luri balinanyaka I Umbu Hekalu. Ba naluri balika I U. Hekalu, kariadanyaka paraida I

Madanga Lunji áda I Mangaji, hi datuanya dindi matana I Umbu Meta la Lumbu Manggitu la Ia Bara, pani yianya na oma mbana lai nu.

Táka I Umbu Kalangga Wongu Wai la Wua Mai, hi nakawárinya tana I Umbu Hekalu, nakawárinya la Hada Kamali-la Kali Watu, pangiangu yianaka lai nu I Umbu Hekalu áda I Madanga Lunji. Ba kabihu Kalitiya I Madanga Lunji, jiaduka hi kabihu Kalitiya I Umbu Hekalu, ndea kabihu Mangola áyapa. Hinggilunawa.

5b. Sejarah kabihu Mangola

Mezbah (= pahomba) orang Mangola ada di Tangga - Dali, tempat ditemukannya anak babi siluman perempuan (Rambu Nguku) oleh Umbu Meta. Anak babi itu sementara berada di tengah alang-alang ketika U. Meta menemukannya, sehingga dia cari akal dan menangkapnya lalu membawanya ke rumahnya di Parai Mangola. Anak babi itu dia ikat di bawah kolong rumahnya. Umbu Meta belum beristeri.

Besoknya pagi-pagi dia sudah pergi kerja di kebun. Sepeninggalnya, anak babi itu keluar dari selubungnya (=bahasa Sumba "kayuba") dan menjelma menjadi seorang perempuan muda yang sangat cantik. Lalu dia mulai memasak dan mempersiapkan makanan yang disimpannya dalam bola. Ketika Umbu Meta pulang dan akan memasak makanan, alangkah terkejutnya setelah dilihatnya sudah ada makanan yang tersedia. Entah siapa ini yang datang mengantarkannya makanan, pikirnya dalam hati, dan iapun memakannya. Hari berikutnya demikian pula yang terjadi. Tetapi ia tetap saja memakan makanan itu. Pada hari yang ketiga, dia sudah merasa tidak enak, masakan ada orang yang serajin dan serela itu datang mengantarkannya makanan. Nanti saya selidiki secara diam-diam, katanya dalam hati.

Keesokan harinya dia pun melaksanakan apa yang sudah dipikirnya semalam. Dia pun berangkat ke kebun tetapi tidak berapa lama, dia balik lagi ke rumahnya, dan menunggu untuk melihat siapa yang akan datang menyediakannya makanan. Tetapi ketika dia melihat ke bawah kolong rumah, dia tidak melihat lagi anak babi itu, tetapi hanya tinggal selubungnya. Ketika dia mengintip ke atas rumah, dilihatnya seorang perempuan cantik. Kalau begitu dialah yang selalu memasak makanan untukku, pikirnya. Dia segera mengambil selubung itu, membawanya ke rumah lain dan membakarnya sampai hangus dan abunya dia larutkan dalam air.

Sesudah itu dia kembali ke rumahnya dan didapatinya Rambu Nguku sementara asyik memasak makanan. Karena dia tidak menduga bahwa Umbu Meta pulang secepat itu, dia pun lari menuju ke bawah kolong kembali ke selubungnya. Tetapi Umbu Meta menghalanginya dan menyiram

mukanya dengan air. Maka Rambu Nguku pun pingsan seperti orang mati. Lalu Uumbu Meta melangkahinya bolak balik dan dikibas-kibaskannya ujung kain yang dipakainya, sampai Rambu Nguku siuman kembali. Maka jadilah ia seorang manusia, seorang perempuan yang sangat cantik.

Uumbu Meta mengawininya sehingga melahirkan seorang anak laki-laki yang diberi nama Uumbu Hekalu Kahewa Mbulu.

Lama sesudah itu, Uumbu Hekalu pun sudah besar, sedangkan ayahnya Uumbu Meta mengambil lagi seorang isteri. Tetapi kemudian Uumbu Hekalu berzina dengan isteri ayahnya yang baru itu. Maka Uumbu Meta pun sangat marah, sehingga mau ditombaknya anaknya itu tetapi dia cukup waspada. Lalu Uumbu Meta mencari akal untuk membunuh anaknya itu dengan mengajaknya pergi ke hutan untuk menebang kayu. Sementara itu sekeliling hutan itu dibakar dengan maksud supaya Uumbu Hekalu terperangkap dan terbakar. Tetapi ternyata Uumbu Hekalu tidak bisa mati karena di tempat itu tanah pecah dan keluarlah air dari tempat itu menjadi sebuah mata air. Karena tidak mati juga, maka Uumbu Meta meludahi anaknya itu. Maka Uumbu Hekalu pun mati.

Ketika Uumbu Hekalu sudah mati, maka tibalah di situ Mangaji – Malura dan Madanga Lunji - Madanga Tola. Lalu Mangaji melangkahi mayat Uumbu Hekalu kemudian dikebas-kebaskannya ujung kainnya ke mayat itu, maka Uumbu Hekalu pun hidup kembali. Setelah Uumbu Hekalu hidup kembali, mereka pun membawanya ke kampung mereka, dan mereka memberikan pembatas atau menghalang pandang dari Uumbu Meta berupa hutan lebat, yaitu Lumbu Manggitu – Ia Bara yang sekarang dianggap hutan keramat.

Lalu U. Kalangga Wongu dari kabihu Wua Mai memberikan tanah bagi Uumbu Hekalu, yaitu di Hada Kamali–Kali Watu sehingga sejak itu tinggallah U. Hekalu bersama-sama dengan Madanga Lunji. Karena Madanga Lunji adalah orang Kaliti, maka U. Hekalu juga menjadi orang Kaliti, bukan lagi orang Mangola. Demikianlah sepenggal riwayat hidup dan perjalanan sejarah suku atau kabihu Mangola di wilayah Wula Wajelu.

Selesai.

5c. The History of Mangola Clan

(Translated by Uumbu P. Woha)

The Mezbah (= pahomba, the altar to worship) of *Mangola* clan was in Tangga-Dali, the place where the *female ghost piglet* (Rambu Nguku) being found. That piglet was in the coarsegrass when Uumbu Meta found

it, so he effort and caught it then took it to his house at Parai Mangola. He fastened that piglet in the space underneath of his house. Umbu Meta hadn't yet a wife.

Early in the morning, he went to work in the garden. After his leaving, the piglet came out of its veil (=kayuba) and changed to become a so pretty young woman. She soon began to cook and prepared food that she put them in a rice basket. When Umbu Meta had returned home and then going to cook, how surpriced was he when he saw that there had been cooked food. "I don't know who prepared them," he said in his heart but anyway he ate them. In the next day the same event occurred. And Umbu Meta still ate the food had been prepared. On the thirt day he began to be uneasy. "Why there was who so good and so willingly to send him food. Later I'll investigate it silently," he said at heart.

Next day he performed what he already thought last night. He departing to the garden but not so long, he returned back home, and waiting to see who had provided food for him. But while he saw down underneath the house, he didn't saw that piglet, but just stayed behind its veil. While he peek onto house, he saw a pretty woman.

If so, it was she who always cooked food for me, he thought at heart. He soon take that veil, brought it to other house and burnt it until scorching and its ash he dissolved in the water. After that he went back home and found Rambu Nguku was cooking food. Because she did not expected that Umbu Meta will back home too soon, so she run away downward back to her veil underneath the gallery. But Umbu Meta blocked her and poured her face with water. Therefore Rambu Nguku fainted like dead woman. Then Umbu Meta stepped across her back and fro while toing and flicked the cloth tip he was using, until she was conscious again. So she changed to become a humanbeing, a very beautiful woman. Umbu Meta married her and then she beared a son that they named Umbu Hekalu Kahewa Mbulu.

After so long time later, Umbu Hekalu had beacome grown up, whereas his father Umbu Meta took a new wife. But later Umbu Hekalu engaged in illicit sex with his father's new wife. His father Umbu Meta was very angry and want to harpoon his son but Umbu Hekalu was so awared. Then Umbu Meta looking for the way how to kill his son by asking him to go to the forest for hewing timber. Meanwhile Umbu Meta burnt encircling the bush with the purpose to trap and burnt Umbu Hekalu. But apparently Umbu Hekalu could not die because the ground where he was broke and became a wellspring. Because Umbu Hekalu did not die, the father spitted his son on. So Umbu Hekalu died.

At the moment Umbu Hekalu dead, there arrived Mangaji – Malura and Madanga Lunji - Madanga Tola. Then Mangaji stepped across the

dead body of Umbu Hekalu then flapped his cloth tip to that dead body, therefore Umbu Hekalu came to life. After Umbu Hekalu came to life, they took him to their kampung, and to prevent the view of Umbu Meta to their place, they built a forest, that was the Lumbu Manggitu – Ia Bara that present reported as a sacred forest.

Then Umbu Kalangga Wongu from kabihu *Wua Mai* gave lands for Umbu Hekalu, the land of Hada Kamali–Kali Watu. So since then Umbu Hekalu stayed with Madanga Lunji. Because Madanga Lunji was a person from *Kaliti* clan, therefore Umbu Hekalu also is a person of Kaliti clan, not a person from Mangola clan anymore. That was the little part of the history of the Mangola clan in the region of Wula Waijelu.

The End.

ACUAN (REFERENCES)

- Kapita, U. H. (????): *Pangerangu*, arsip ketikan, tidak diterbitkan.
Tanpa tahun;
- _____ (1976): SUMBA dan Adat-istiadatnya, Panitia Naskah-naskah Kebudayaan Daerah Sumba, Dewan Panatalayanan GKS, dicetak oleh BPK Gunung Mulia, Jakarta;
- _____ (1979): Lii Ndai Rukuda da Kabihu Dangu La Pahunga Lodu, Panitia Naskah-naskah Kebudayaan Daerah Sumba, Dewan Panatalayanan GKS, dicetak oleh BPK. Gunung Mulia, Jakarta.
- _____ (1979): SUMBA dalam Jangkauan Jaman, Panitia Naskah-naskah Kebudayaan Daerah Sumba, Dewan Panatalayanan GKS, dicetak oleh BPK Gunung Mulia, Jakarta;
- _____ (1986): *Pamangu Ndewa*, Percet. Arnoldus, Ende, Flores;
- Onvlee, Dr. L. (1973): Proeven van enkele dialecten, *dalam* Cultuur Als Antwoord, 's-Gravenhage, Martinus Nijhoff.
- Woha, Umu P. (2007): Sejarah, Musyawarah dan Adat-istiadat Sumba Timur, PEMDA II Sumba Timur.

oo0oo