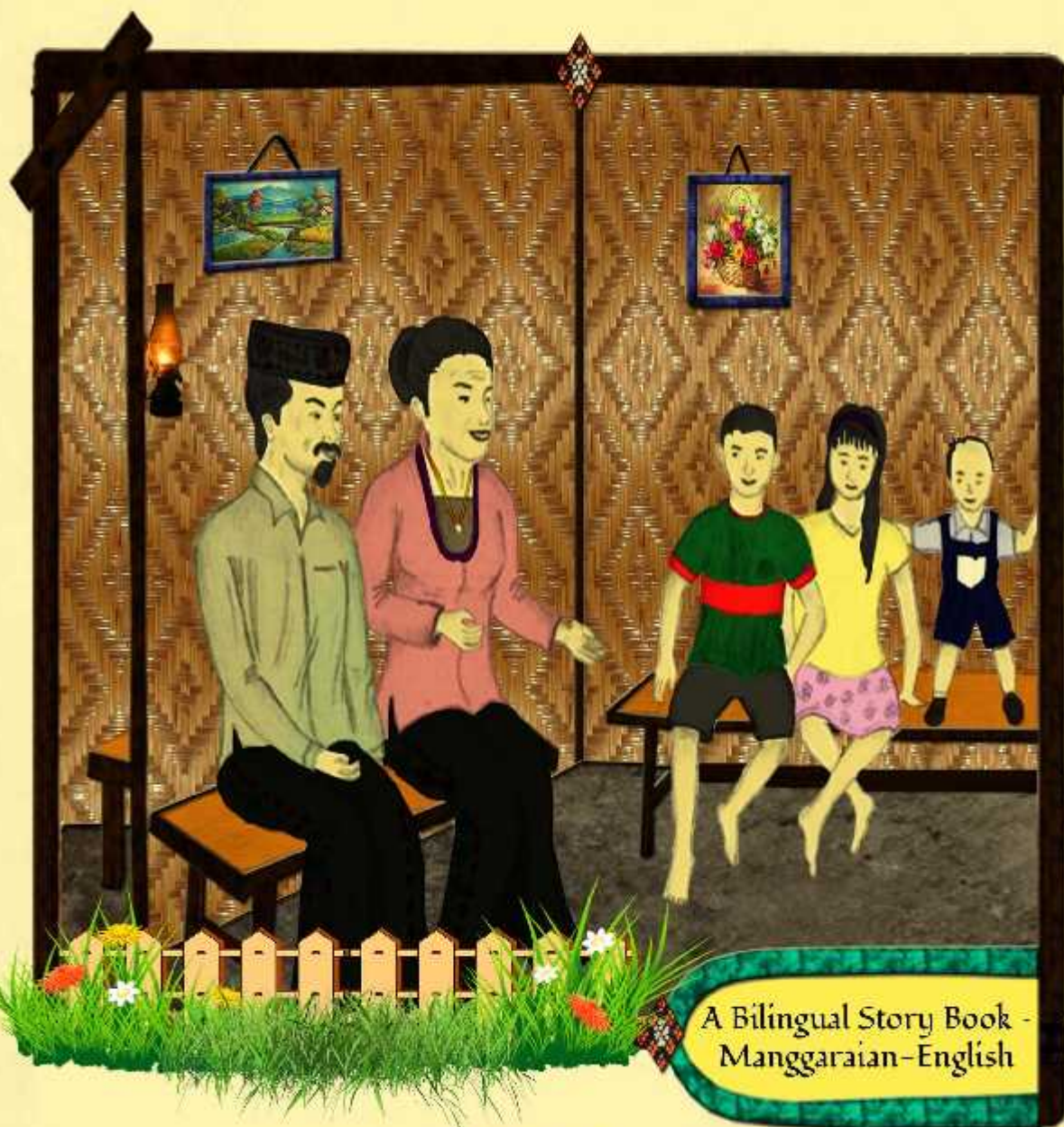


Manggaraian Grannies' Tales

Tombo Turuk Disé Empo



A Bilingual Story Book -
Manggaraian-English

Written By:

Yosefina R. Su - Fatmawati - Hironimus C. Darong



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PENGANTAR

Tradisi Tombo Turuk dalam bahasa Manggarai nampaknya mulai memudar, padahal cerita-cerita lokal dalam bahasa daerah sangatlah kaya akan kebijaksanaan. Untuk menjawab kebutuhan masyarakat lokal Manggarai, Lembaga Penelitian dan Pengabdian kepada Masyarakat menerbitkan buku cerita yang mengangkat cerita rakyat Manggarai yang ditulis dalam dua bahasa yaitu Manggarai-Inggris. Buku ini dapat dimanfaatkan oleh para guru dan orang tua yang tidak memiliki buku/materi cerita dalam bahasa Manggarai serta memiliki kemampuan bercerita dalam bahasa Manggarai yang masih minim. Buku ini juga menyajikan cerita dalam dialek Manggarai Timur yaitu dialek Congkar. Melalui buku ini, orang tua atau para guru bisa sekaligus memperkenalkan nilai-nilai budaya lokal ke dunia yang lebih luas. “Dari Manggarai untuk dunia” kira-kira demikian didengarkan.

Kami mengharapkan masyarakat menyambut baik terbitan ini, menggunakannya dan mempromosikannya kepada pihak lain sebagai media edukasi baik di sekolah, di rumah atau di tengah masyarakat umumnya. Semoga melalui program LPPM STKIP Santu Paulus Ruteng tahun 2016, masyarakat mendapatkan pencerahan dan budaya lokal Manggarai dihidupkan. Selamat membaca.

Ruteng, November 2016

Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM)

STKIP Santu Paulus Ruteng,

Ketua,

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Table Of Content

Hi Bokes agu Kodè ata Ngancèng Dere	1
Bokes and the Singing Monkey	6
Hi Mbojol agu Ikang Ata Ngancèng Tawa	11
Little Mbojol and the Laughing Fishes	17
Tara Mangan Golo Mawè	23
The Legend of Golo Mawè	28
Liong agu Ama Mèsè	33
The Story of Liong and Ama Mèsè	38
Sua Anak Koé ata Longkir	44
The Story of the Two Greedy Girls	46
Liang Ameko	49
The Legend of Liang Ameko	53
Hi Mpondik Agu Anakn	57
The Story of Mpodik and His tubborn Son	61
Watu Molas	65
The Beautiful Stone	68
Tara Mangan Rana Kulan	72
The Legend of Rana Kulan	75





Pakè Ata Mèsè Nai	79
An Arogant Frog	82
Motang agu ata Ngara Uma	85
A Wild Boar and a Farmer	88
Hi Timung Tè'è agu ca Kodè	91
Timung Tè'è and a Monkey	96
Haju Apèl Ata Lembak Nai	101
The Story of a Humbel Apple Tree	105
Manuk agu Ntangis	109
The Roasters and an Eagle	111
Tara Mangan Poco Weri Ata	113
The Legend of Poco weri Ata	118





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Hi Bokes Agu Kode Ata Nganceng Dere

Manga ca ata lènggè, nètèng lèsò hia ngo deko ikang. Ngasang di nana ho'o hi Bokes. Èmè cai gula tana ga, hitu dè hia ngo kawè ikang onè ngalor latangt mosè leso-leson. Woko ca cang haèngd liha ikang situ, na'as liha onè ca pèrwalang agu sendong liha mosèd. Èmè dos ga, hitu kali ngo pika onè ata Dima. Hi Bokes hoo di'a tu'ung gaukn. Konèm po lènggè mosèn landing hia seber tu'ung agu ngoèng campè ata bana.

Onè ca bèò, mosè ca ata bora mèsè ngasangn Kraèng Nggulak. Kraeng Nggulak ho'o manga tinu telu kodè. Ca leso, ngo condo onè ata bora hitus liha ikang diha.

Mai taèn agu ata bora hitu:

"Tuang... cala ngoèng ditè weli ikang so'o. Landing itè, toèt latangt

kawè sèng daku pika ikang so'o, maik paluk le ca kaut piso". Cemoln weli liha ikang situ.

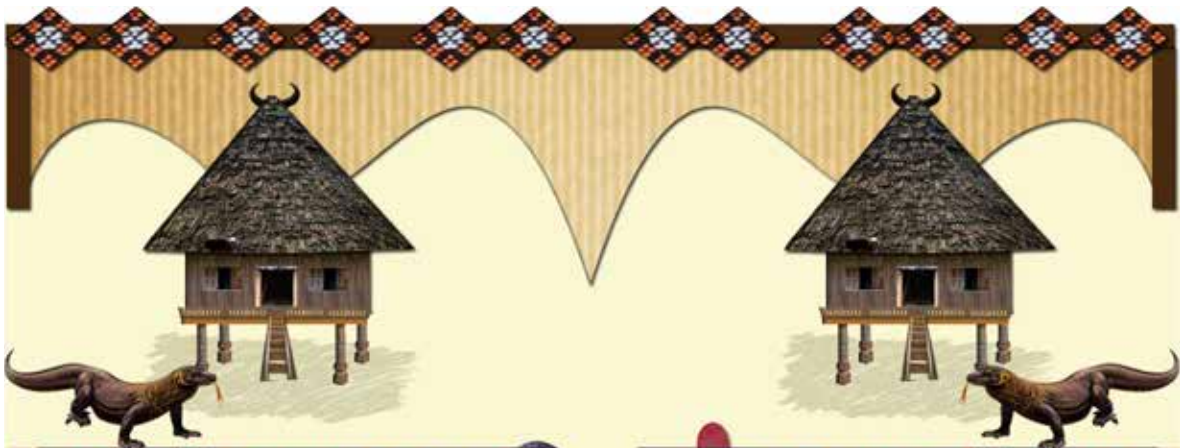
"Co'o tara tegi piso ditè nana?" rèi di Kraèng Nggulak.

"Latangt cèang tuka de ikang tuang" walè di Bokes. Og kali tèng liha piso koè ata tegi di Bokes.

"Agu cèng titè bo nana?" rèi kolè li Kraèng Nggulak.

"Toè manga haè lako agu haè ka'eng ge aku tuang, ata mosè lalo kaku ho'o" walè di Bokes. Wèong kèta nai di Kraèng Nggulak ajol tombo mosè lalo di Bokes, cemoln tèng kolè liha ca kodè ata tinu diha latangt rèma hi Bokes.

Bombong kèta nain woko mangan bo piso hitu agu mangan kodè kudut haè



kaèngn hia. Og dadè onè mbaru run liha kodè hitu. Toè baè liha, kodè ho'ò kodè ata ngancèng tombo, ngancèng saè, agu cedek. Du cai lau mbaru di Bokes, wèong keta nai de kodè ho'ò ajol ita liha lènggè mosè di Bokes.

"Co'ò kaut nawan, paka campè laku ata koè ho'ò" nenggitu nuk di kodè hitu.

Nèho diang gulan, ngo deko ikang kolè hi Bokes sina ngalor. Woko lako hi Bokes, ngo sina natas bèò hitu hi kodè. Du cai lau natas, ita liha penong kèta lawa, ai lesò hitu lesò pasar.

"Uuuuu...lawa..." nenggitu bènta de kodè ho. Toè manga atat walèn. Og cièk kolè hi kodè.

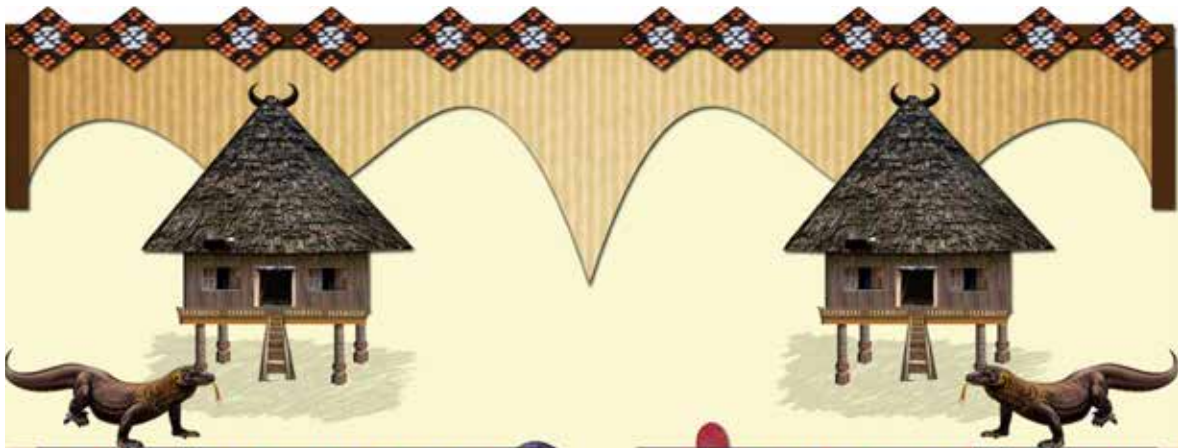
"Huuu lawaaa...nia ngaoks è...". Du ita kodè hitu sisè, nèho wetèr kèta taungs ai ngancèng curup kolè kodè. Maig taè de kodè hitu:

"Cèing ata kudut sèngèt dèrè agu porong saè daku? Hema taungs weki situ, ai toè manga imbin lisè di. Itug kali dèrèn de kodè hitu ga... "Nisang nai goo....." woko dengèn bo lisè dèrè hitu ga jèra dèrè kolè lisè kodè hitu. Poli hitu ga, nenggo'ò walè de kodè hitu.

"Ngancèng dèrè kolè kaku, landing tèing aku litè dèa agu tètè. Og kali, tèing taung le weki situ dèa agu tètè lorong tegi le kodè hitu. Cai lau sèkang hitu, tènèng taung liha hang agu utè kudut lompong disèt sua. Du kolè deko ikangn hi Bokes, nèho wetèr hia ita hang situ.

"Nia maid bao hang di'a so'o? Cèing ata tènèngn?" nuk di Bokes. Maik walè de kodè hitu:

"Aku bao ata tènèngn". Pa'u waè lu'u



di Bokes agu nggao liha kodè hitu. Pu'ung leso hitu ga, momang tu'ung li Bokes kodè koè hitu.

Rapak dè ca leso, karong liha hi Bokes kudut ngo kolè lau bèò di kraèng Nggulak. Lorong kaut li Bokes karong di kodè. Du cai lau bèò di Kraèng Nggulak, nenggo'ò taè de Kodè hitu:

"Bokes, ngo cumang lehou hi Kraèng Nggulak, taè nenggo'ò lehou, aku manga ca kodè ata ngancèng dèrè agu saèy". Cemoln ngo cumang liha hi kraèng Nggulak.

"Tabè o tuang..." ris di Bokes. "Ioo itè...hitu titè bao ko?" Walè di kraèng Nggulak. Poli hitu ga pa'un reweng di Bokes:

"Io tuang. Tuang, ngasang daku hi Bokes, onè mai bèò Tolok. Mai

daku ho'ò bo kudut dadè ca kodè ata ngancèng dèrè agu saèy. Cala gori ditèt mori kudut sèngèt reweng di'a de kodè daku".

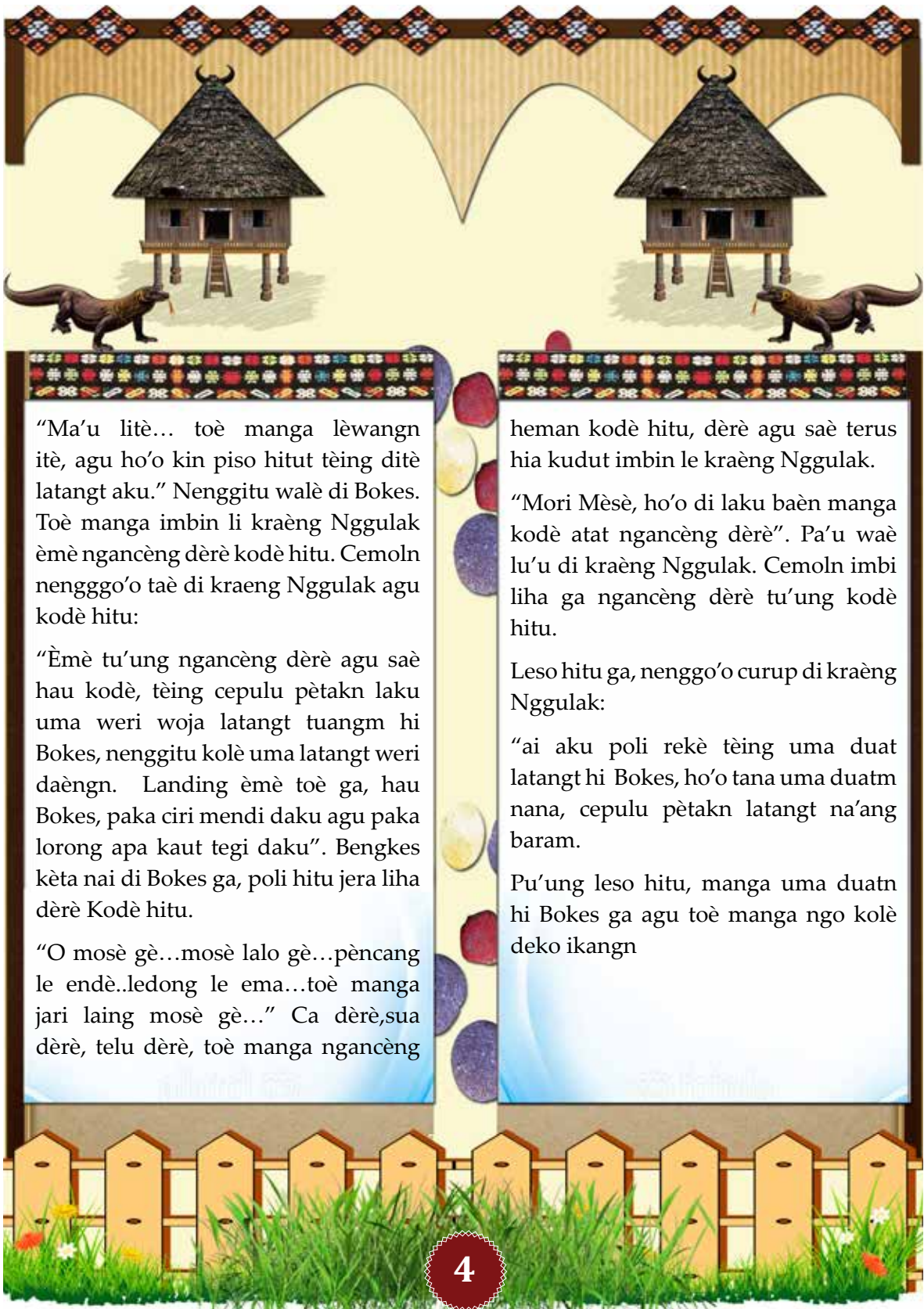
Woko sèngèt krèba hitu, wan dalèr di Kraèng Nggulak:

"Lopè lapèt ditè nana... nia main kèta kodè ata ngancèng dèrè agu saè hitu" curup di kraèng Nggulak.

"Tuang...toè ata lopè lapèt daku, ai curup tu'ung kèta daku ho'ò" nenggitu walè di Bokes. "Emè nènggitu ga, bènta cè'è kodè hitu!". Nenggitu prènta di kraèng Nggulak.

O main hi kodè pèang main. Cai onè ga, nèho wetèr hia ita kodè hitu agu nenggo'ò curupn

"nèho kèta rupa laku kodè ho'ò. Kodè ho'ò ata tèing onè ata deko ikang laku du hitu". Nuk di Kraèng Nggulak



“Ma’u litè... toè manga lèwangn itè, agu ho’o kin piso hitut tèng ditè latangt aku.” Nenggitu walè di Bokes. Toè manga imbin li kraèng Nggulak èmè ngancèng dèrè kodè hitu. Cemoln nenggo’o taè di kraeng Nggulak agu kodè hitu:

“Èmè tu’ung ngancèng dèrè agu saè hau kodè, tèng cepulu pètakn laku uma weri woja latangt tuangm hi Bokes, nenggitu kolè uma latangt weri daèngn. Landing èmè toè ga, hau Bokes, paka ciri mendi daku agu paka lorong apa kaut tegi daku”. Bengkes kèta nai di Bokes ga, poli hitu jera liha dèrè Kodè hitu.

“O mosè gè...mosè lalo gè...pèncang le endè..ledong le ema...toè manga jari laing mosè gè...” Ca dèrè,sua dèrè, telu dèrè, toè manga ngancèng

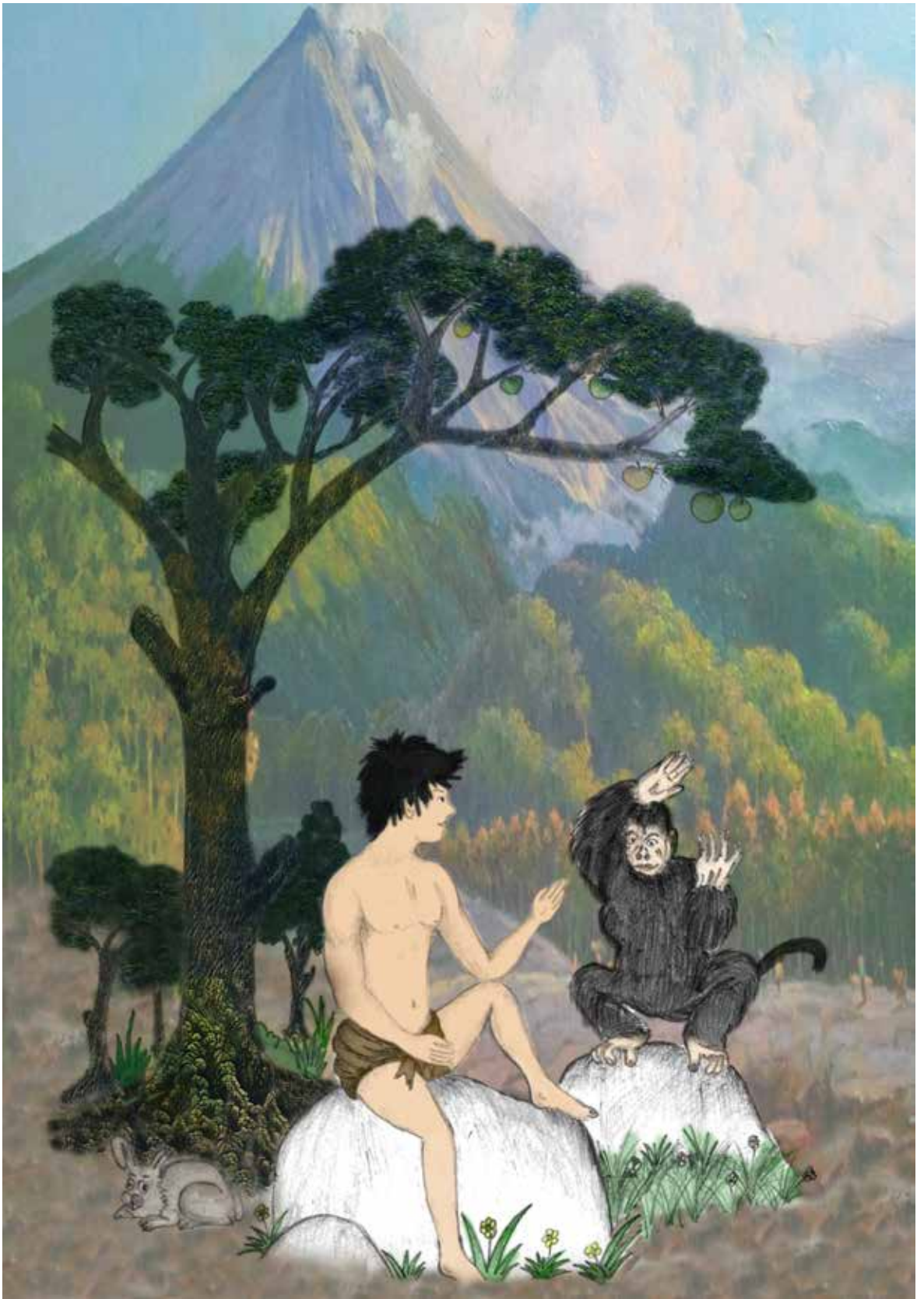
heman kodè hitu, dèrè agu saè terus hia kudut imbin le kraèng Nggulak.

“Mori Mèsè, ho’o di laku baèn manga kodè atat ngancèng dèrè”. Pa’u waè lu’u di kraèng Nggulak. Cemoln imbi liha ga ngancèng dèrè tu’ung kodè hitu.

Leso hitu ga, nenggo’o curup di kraèng Nggulak:


“ai aku poli rekè tèng uma duat latangt hi Bokes, ho’o tana uma duatn nana, cepulu pètakn latangt na’ang baram.

Pu’ung lesu hitu, manga uma duatn hi Bokes ga agu toè manga ngo kolè deko ikangn





Bokes And The Singing Monkey



Once upon a time, there lived a poor fisherman in a small village named Tolok. His name was Bokes. Every morning, he went to a river for fishing, to fill his daily needs. He always kept the fishes alive before he sold them to his customers. Although he was poor, everyone in his village loved him because he was a good boy and always being helpful to everyone.

In another village, there lived a rich man named Mr. Nggulak. He had three monkeys who lived in his house. One day, Bokes went to his village to offer his fishes.

When he met Mr. Nggulak, he said "Sir...I really need a knife, may I change these fishes with a small knife?"

"Why do you ask for a knife?" the man replied.

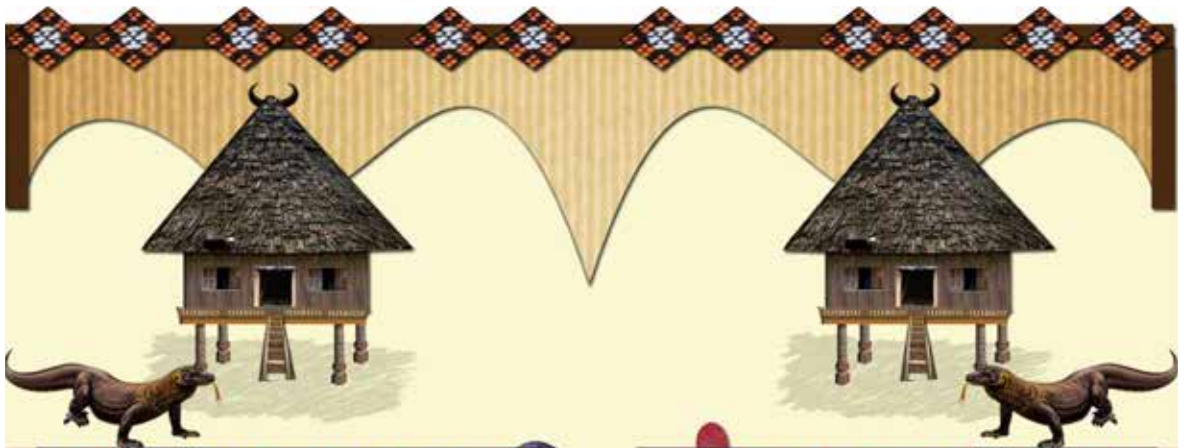
"I need a knife to cut the fishes" he answered. Mr. Nggulak then took his fishes and gave him a small knife. At the time, he felt sorry to see that poor little fisherman, and then, he continued asking, "with whom do you travel, son?"

"I travel alone, I'm an orphan" He replied.

The rich man was really sorry to hear that, then he decided to give him a little monkey.

After that, Bokes returned to his village. He was really happy to have the monkey and that small knife.

However, he didn't know that the monkey was a magic monkey that could speak, sang, and danced. When they arrived at home,



the monkey was really sad to see how poor the little fisherman was.

“How poor he is. I’ll do something to help him” said the little monkey.

The next day was the market day. In the morning, Bokes went to the river for fishing. Knowing that he left, the monkey went to the market and he met many people there.

“Helloo everybody...” the monkey called but nobody listened. Then he shouted again, “Helloo...anybody here?”

People then started to look for where the call was coming, and they were all surprised to know that it was a monkey who speaking. Then the monkey said:

“Who wants to listen to me singing dan dancing?”

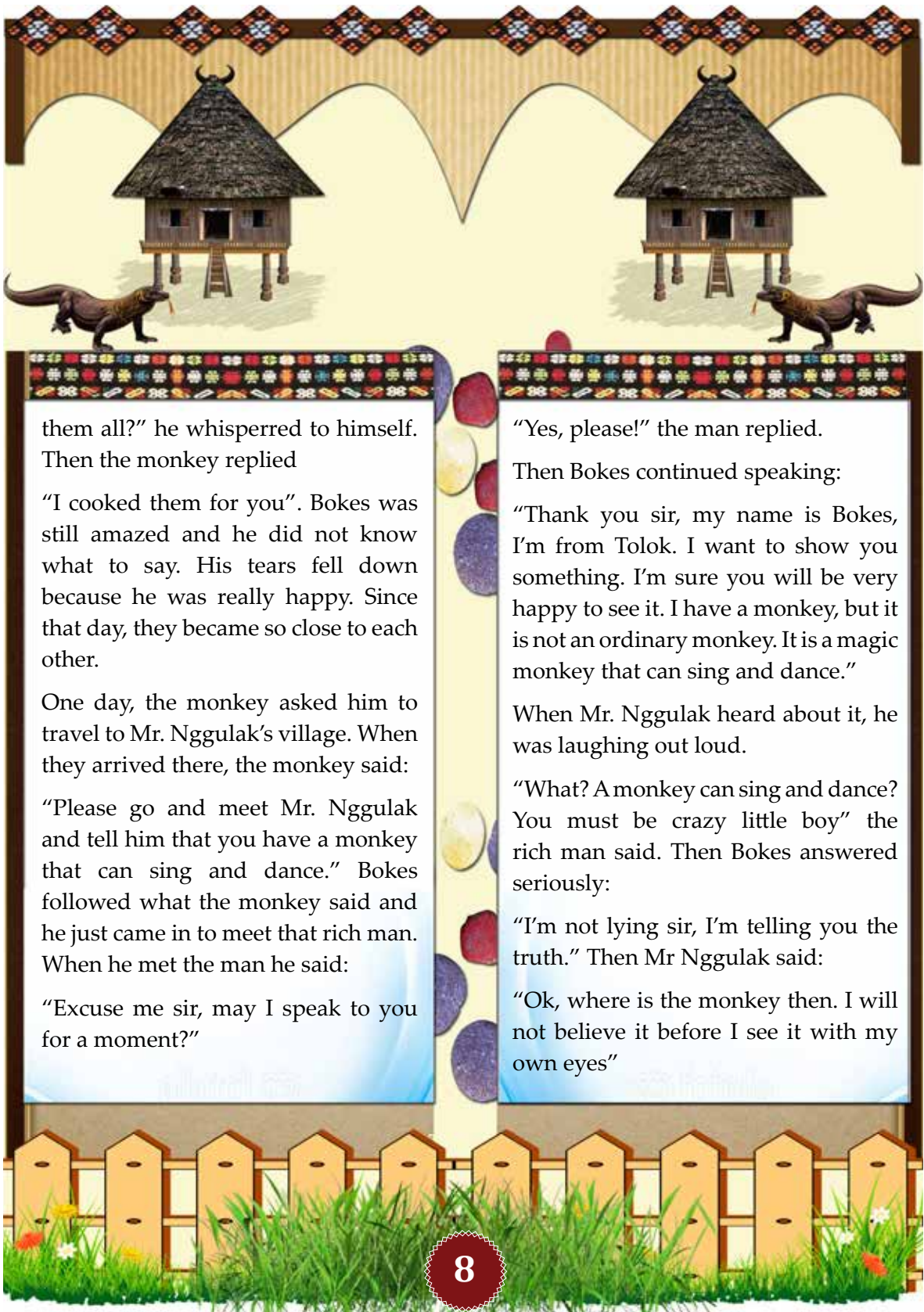
Everyone was silent because they did not believe that a monkey could speak. Then the monkey started to sing:

“Nisang nai go.....” when they heard the monkey sing, they asked him to sing again, but the monkey said: “I will sing again if you agree to give me some rice and cassavas”. Everyone agreed because they really want to hear the monkey sang and danced.

Finally, when the show was over, the monkey returned to his house to prepare for lunch. He cooked the rice and some other foods the people shared, and waited for Bokes to come home.

A moment later, Bokes arrived at home and he was really surprised to see the meals on the table. “Where were the meals coming from? Who cooked





them all?" he whispered to himself. Then the monkey replied

"I cooked them for you". Bokes was still amazed and he did not know what to say. His tears fell down because he was really happy. Since that day, they became so close to each other.

One day, the monkey asked him to travel to Mr. Nggulak's village. When they arrived there, the monkey said:

"Please go and meet Mr. Nggulak and tell him that you have a monkey that can sing and dance." Bokes followed what the monkey said and he just came in to meet that rich man. When he met the man he said:

"Excuse me sir, may I speak to you for a moment?"

"Yes, please!" the man replied.

Then Bokes continued speaking:

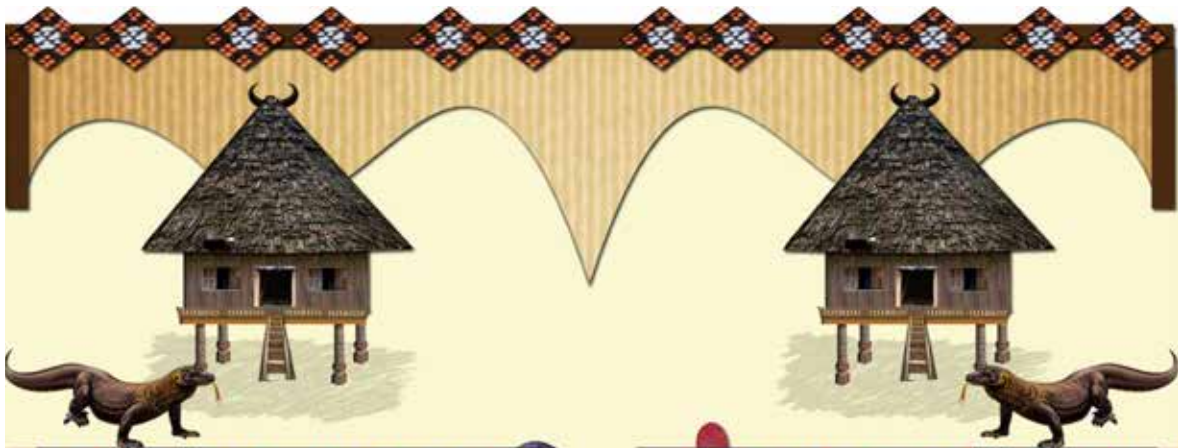
"Thank you sir, my name is Bokes, I'm from Tolok. I want to show you something. I'm sure you will be very happy to see it. I have a monkey, but it is not an ordinary monkey. It is a magic monkey that can sing and dance."

When Mr. Nggulak heard about it, he was laughing out loud.

"What? A monkey can sing and dance? You must be crazy little boy" the rich man said. Then Bokes answered seriously:

"I'm not lying sir, I'm telling you the truth." Then Mr Nggulak said:

"Ok, where is the monkey then. I will not believe it before I see it with my own eyes"



The monkey came in, and the rich man started to recognize it, then he said, "hmm... I seem to know this little monkey, this was the monkey I gave to a fisherman some months ago"

"That's right, sir. I was the fisherman and this is the monkey and the knife you gave me" Bokes replied.

But the rich man still didn't believe that the monkey could sing and dance. Then he said to the monkey:

"Little monkey, if you really can sing and dance, I will give ten (10) terraced paddy field and ten other gardens for your master. But if you're lying me, your master will be my slave and he has to follow all my wishes".

Bokes was really happy listening to the man's promise, then he asked the monkey to start singing:

"O mosè gè...mosè lalo gè...pèncang le endè...ledong le èma...toè manga jari laing mosè gè..." the monkey started to sing.

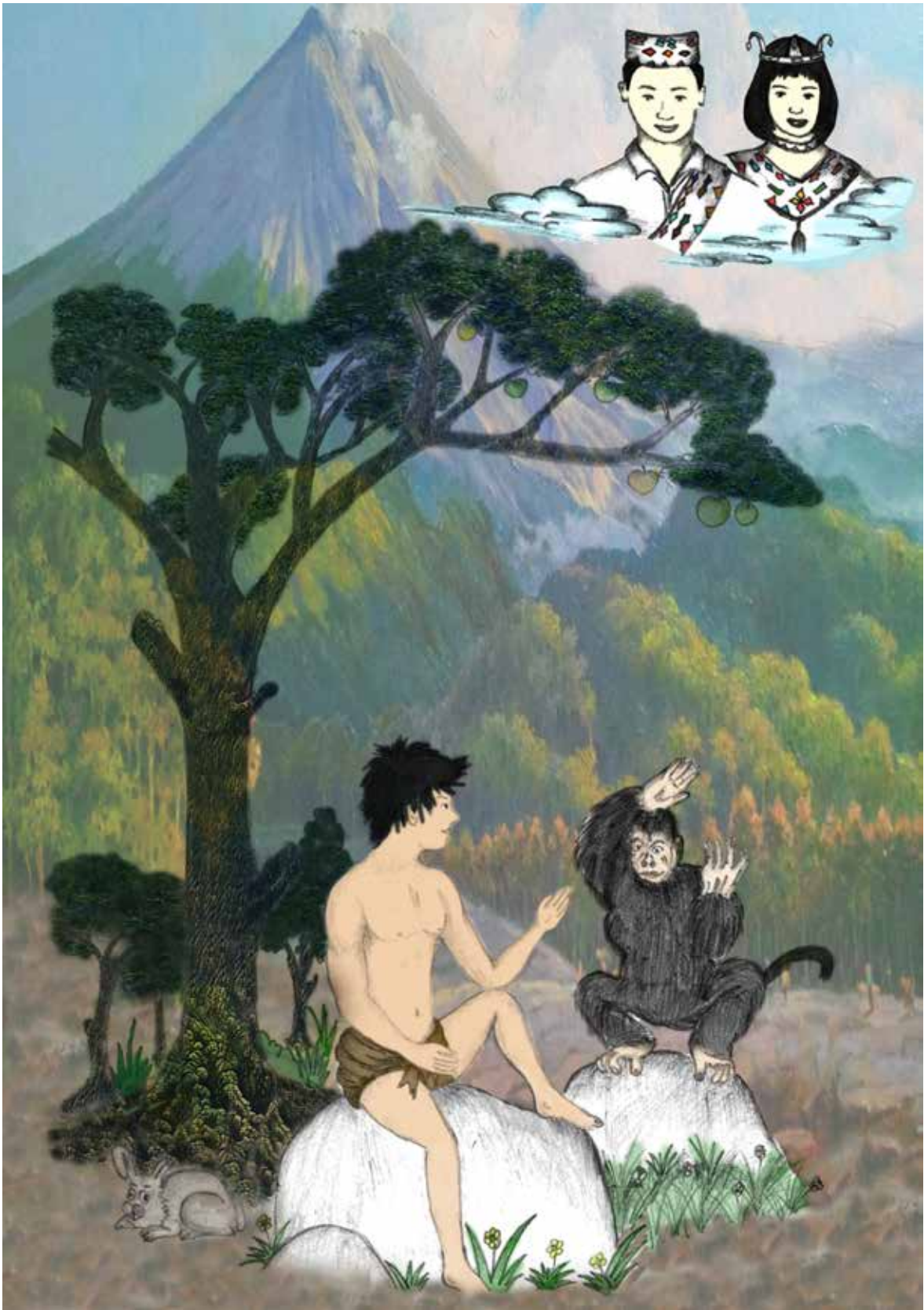
A song, two songs, three songs....and the monkey couldn't stop singing. Mr. Nggulak was really amazed and he couldn't stop being wonder how a monkey could sing beautifully. And then he shouted:

"Oh my ghost... what a magic monkey. I never knew that a monkey can sing this great"

His tears fell down and he started to love the monkey. Then he continued speaking: "Because you're not lying to me, I'll give you ten terraces of rice field and ten other gardens"

Since that day, Bokes had his own rice fields and gardens, he became a good farmer and never go fishing anymore.







Hi Mbojol Agu I kang Ata Nganceng Tawa

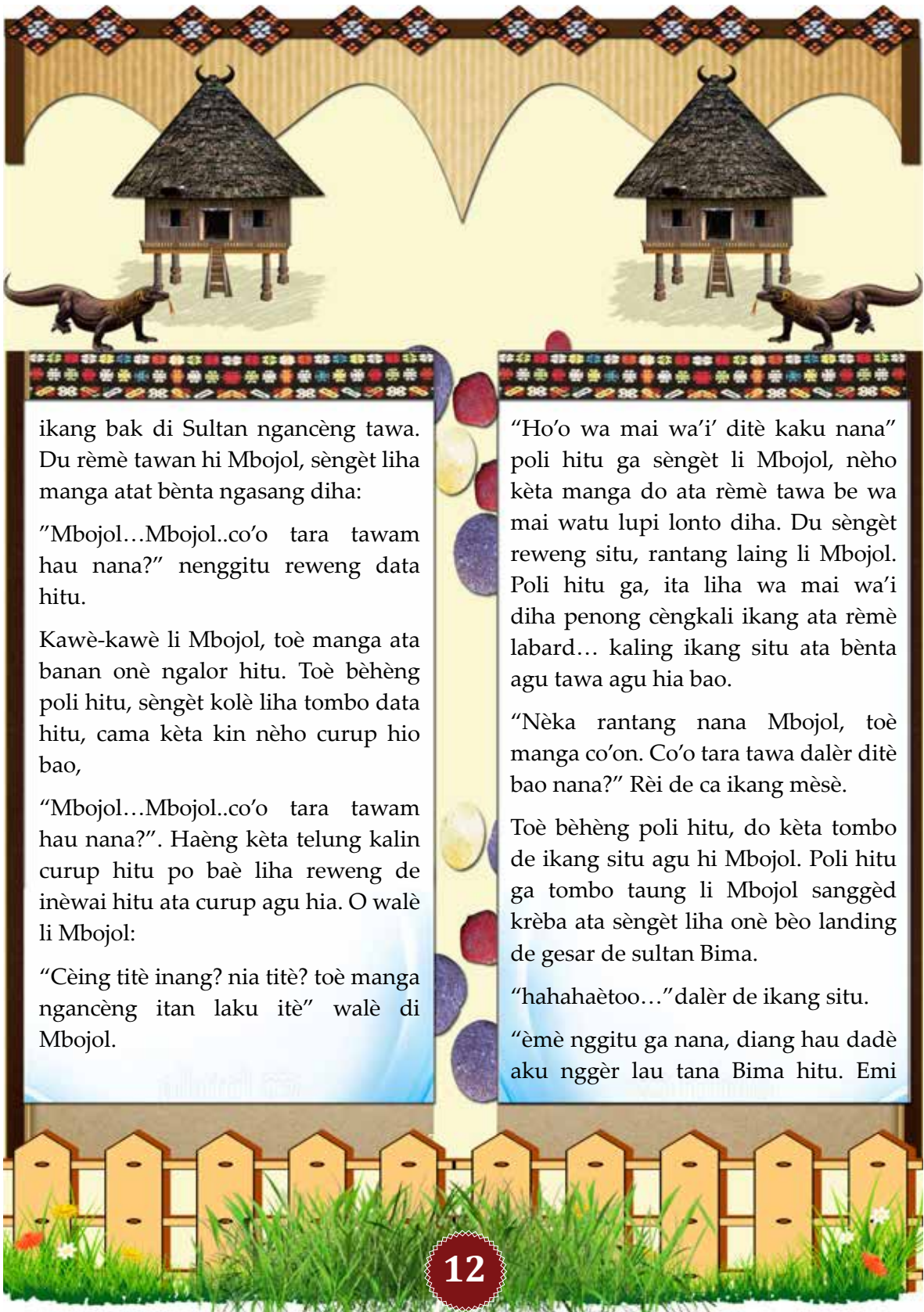
Danong, onè ca bèò, manga cengata anak koè kasi asi ata lembak kèta nain ngasangn hi Mbojol. Hi Mbojol ho'o anak lalo ata mosè sua taud agu inangn ata tinu hia pu'ung rème waran. Endè agu ema diha polis rowad du rème ng koèn hia. Emè manè tana, hi Mbojol lasèng ngo cebong onè ngalor ruis bèò disè. Emè ngo cebong nitu hia cembes kèta nain labar agu ikang onè ngalor hitu.

Sina tanah Bima, manga ca kraèng sultan ata rème susa mosèn. Hia lari susa ali pandè de ikang tinun onè bak lupi mai mbarun. Èmè can hesè ruis bak ikang hitu hia, sèngèt terus liha reweng nèho kèta manga ata tawa dalèr onè mai bak ikang diha. Reweng situ nèho kèta reweng de inèwai ata tawa dalèr. Ca wulang wa, dengè kèta kin liha reweng dalèr situ.

Poli bènta taung li Sultan ata pecing lau tana Bima, landing toè manga ca ngata ata baèn co'o tara ngancèng tawa dalèrd ikang bak situ.

Landing le wèong bail nai de Tuang hitu, katu liha surak latangt sanggèd tu'a gendang cè'è tana Manggarai kudut kawè ata hot ngancèng pecing ata co'o kèta tara ngancèng tawa dalèrd ikang bak situ èmè ita hi Kraèng Sultan.

Onè bèò di Mbojol, sanggèd taung weki ca bèò tombo landing susa di Kraèng Bima. Leso hitu, du cain manè tana, ngo sina ngalor hi Mbojol kudut cebong. Onè ngalor hitu do kèta ikang. Du ita cain lisè hi Mbojol, ngo ruis-ruis ikang situ labard wa mai wa'in. Woko ita ikang situ, tawa dalèr kèta hi Mbojol. Toè manga imbin liha



ikang bak di Sultan ngancèng tawa. Du rè mè tawan hi Mbojol, sèngèt liha manga atat bènta ngasang diha:

“Mbojol...Mbojol..co’o tara tawam hau nana?” nenggitu reweng data hitu.

Kawè-kawè li Mbojol, toè manga ata banan onè ngalor hitu. Toè bèhèng poli hitu, sèngèt kolè liha tomo data hitu, cama kèta kin nèho curup hio bao,

“Mbojol...Mbojol..co’o tara tawam hau nana?”. Haèng kèta telung kalin curup hitu po baè liha reweng de inèwai hitu ata curup agu hia. O walè li Mbojol:

“Cèing titè inang? nia titè? toè manga ngancèng itan laku itè” walè di Mbojol.

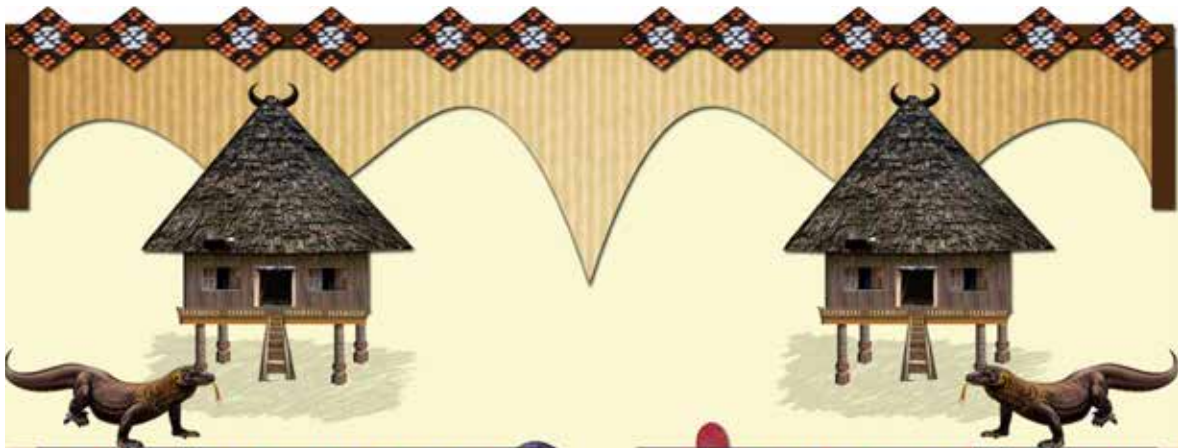
“Ho’o wa mai wa’i’ ditè kaku nana” poli hitu ga sèngèt li Mbojol, nèho kèta manga do ata rè mè tawa be wa mai watu lupi lonto diha. Du sèngèt reweng situ, rantang laing li Mbojol. Poli hitu ga, ita liha wa mai wa’i diha penong cèngkali ikang ata rè mè labard... kaling ikang situ ata bènta agu tawa agu hia bao.

“Nèka rantang nana Mbojol, toè manga co’on. Co’o tara tawa dalèr ditè bao nana?” Rèi de ca ikang mè sè.

Toè bèhèng poli hitu, do kèta tomo de ikang situ agu hi Mbojol. Poli hitu ga tomo taung li Mbojol sanggèd krèba ata sèngèt liha onè bèo landing de gesar de sultan Bima.

“hahahaètoo...” dalèr de ikang situ.

“èmè nggitu ga nana, diang hau dadè aku nggèr lau tana Bima hitu. Emi



lehou ca betong, reto lehou cèkoèn, na'a waè lehou onè mai bètong hitu, poli hitu ga na'ak aku lehou onè mai betong hitu kudut ngo cama-cama titè ngger lau tana Bima hitu.

Nèho diangn ga, gula ucap, ngo sina ngalor hi Mbojol. Poli ambin liha bètong agu waè bonè main kudut na'a ikang hitu. Poli hitu ga tètì liha ca ikang, na'a bonè mai haju betong hio bao. Leso hitu ga pu'ung lako cama disè ngo cumang hi Sultan Bima. Pisa lesu wa, cai lau tana Bima hitu hi Mbojol agu ikangn. Toè bèhèng cai lau hitu, lampuk ngo cumang hi sultan isè. Du ita hi Mbojol hi kraèng Sultan, tawa dalèr kole hia. Toè manga imbi koè cekoèn liha hi Mbojol ho'o ngancèng pecing tawa de ikang bak diha.

"Hau anak koè, toè manga imbi laku hau ngancèng pecing curup de

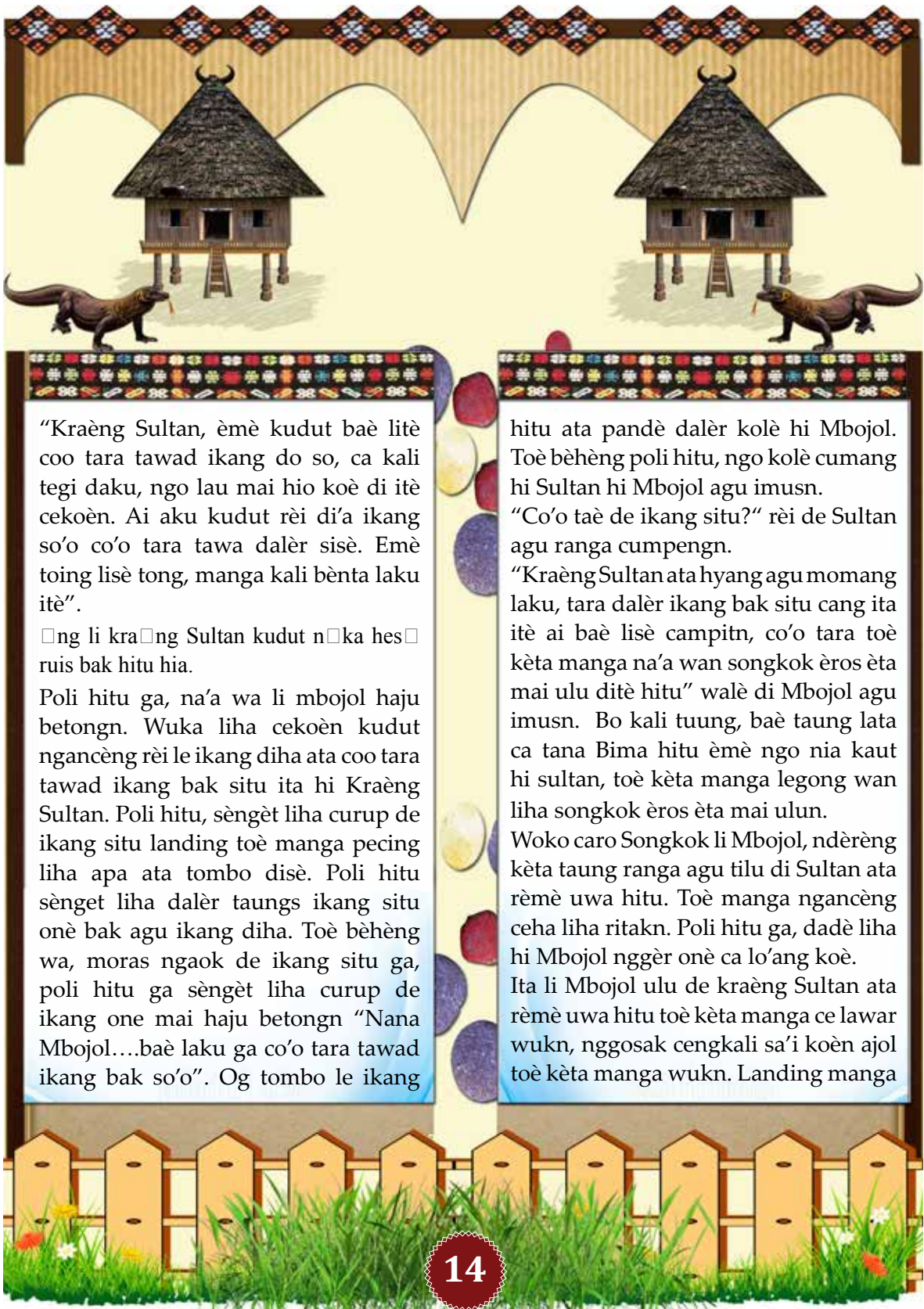
ikang. Poli laku bèntad sanggèd taung ata tu'a agu ata pecing onè tana Bima ho'o landing toè manga can ata baèn, apan kolè hau anak koè wara" curup de Sultan.

"Kraèng Sultan ata hiang laku, maram toè manga imbi litè kaku. Cala ngancèng ngo cumangs di laku ikang situ?" curup di Mbojol.

Poli hitu ga dadè liha hi Mbojol ngo cumang ikang situ.

"h a h a h a h è è è t o o o o
hahahaèèètooo...hahahèèètooooo..."

Nenggitu dalèr de ikang do situ du ita hi Sultan hesè ruis bak hitu. Sango muing tara de Sultan ajol ritak agu cumpèng. Nèho wetèr kole hi Mbojol sèngèt tawa situ, apan kolè, sèngèt kolè liha dalèr de ikang run onè mai haju betong ata embè liha. Poli hitu wan curup di Mbojol,



“Kraèng Sultan, èmè kudut baè litè coo tara tawad ikang do so, ca kali tegi daku, ngo lau mai hio koè di itè cekoèn. Ai aku kudut rèi dí’a ikang so’o co’o tara tawa dalèr sisè. Emè toing lisè tong, manga kali bènta laku itè”.

□ng li kra□ng Sultan kudut n□ka hes□ruis bak hitu hia.

Poli hitu ga, na’a wa li mbojol haju betongn. Wuka liha cekoèn kudut ngancèng rèi le ikang diha ata coo tara tawad ikang bak situ ita hi Kraèng Sultan. Poli hitu, sèngèt liha curup de ikang situ landing toè manga pecing liha apa ata tombo disè. Poli hitu sèngèt liha dalèr taungs ikang situ onè bak agu ikang diha. Toè bèhèng wa, moras ngaok de ikang situ ga, poli hitu ga sèngèt liha curup de ikang one mai haju betongn “Nana Mbojol...baè laku ga co’o tara tawad ikang bak so’o”. Og tombo le ikang

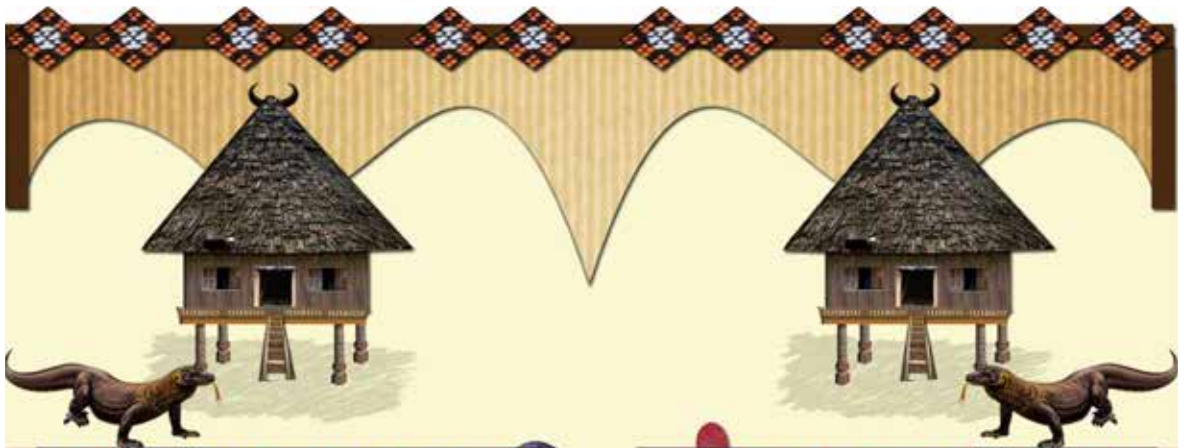
hitu ata pandè dalèr kolè hi Mbojol. Toè bèhèng poli hitu, ngo kolè cumang hi Sultan hi Mbojol agu imusn.

“Co’o taè de ikang situ?” rèi de Sultan agu ranga cumpengn.

“Kraèng Sultan ata hyang agu momang laku, tara dalèr ikang bak situ cang ita itè ai baè lisè campitn, co’o tara toè kèta manga na’a wan songkok èros èta mai ulu ditè hitu” walè di Mbojol agu imusn. Bo kali tuung, baè taung lata ca tana Bima hitu èmè ngo nia kaut hi sultan, toè kèta manga legong wan liha songkok èros èta mai ulun.

Woko caro Songkok li Mbojol, ndèrèng kèta taung ranga agu tilu di Sultan ata rè mè uwa hitu. Toè manga ngancèng ceha liha ritakn. Poli hitu ga, dadè liha hi Mbojol nggèr onè ca lo’ang koè.

Ita li Mbojol ulu de kraèng Sultan ata rè mè uwa hitu toè kèta manga ce lawar wukn, nggosak cengkali sa’i koèn ajol toè kèta manga wukn. Landing manga



tanda nèni ata mèsè kèta onè ruis tilu de Sultan ata cama kèta nèho lawo koè. Landing le ritak ajol toè manga wuk agu tanda mèsè hitu tara tadum taung sa'in le songkok hi Sultan ata rèmè uwa hitu.

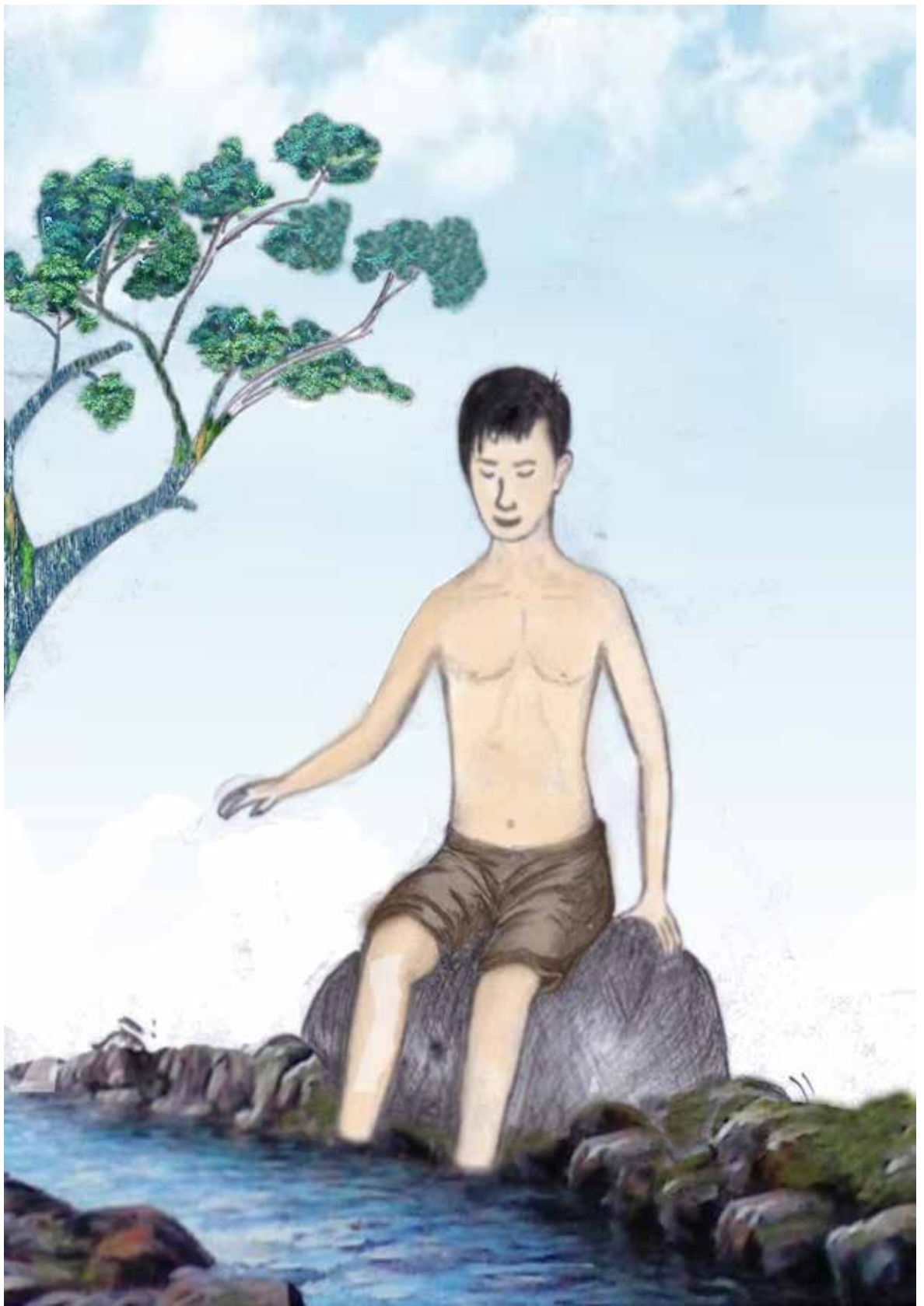
“Kraèng Sultan, co'o tara ritak laingn litè ulu hitu, sanggèr taung ata manga onè weki ditè, ètan ulu wan wa'i, dí'a ko da'atn, ata dèdèk de Mori Kraèng taung itè ho'o. Toè manga da'at laing titè èmè toè manga wuk. Ata tu'ungn nèka pandè beti nai data, nèka daku ngong data, agu nèka manga lagè alu.

Pa'u muing nai de kraèng Sultan woko sèngèt curup data koè hitu. Poli hitu ga, loak liha songkok hitu agu dadè hi Mbojol ngo be pè'ang natas. Du ita ulu di kraèng Sultan, tawa taungs ata, hitu po baè lisè co tara pakè songkok mtaung hi Sultan ata rèmè uwa hitu. Landing toè manga

ritakn hi Sultan, nenggo'o molè taèn:

“Puung leso ho'o, aku toè manga ngoèng te pakè songkok kolè. Tara pakèn laku lawang ho'o ajol ritak agu ulu ata toè manga wuk ho'o. Landing ga, ata koè ho'o ata toing aku kudut nèka ritak agu wèki rug”. Nenggitu curup de Sultan hitu agu sanggèd taung weki situ onè natas. O cièk taung ata do situ ajol nisang agu bengkes kolè naid. Pu'ung leso hitu, toè manga pakè de'itn kolèn li Sultan hitu songkokn.

Hi Mbojol ga kolè kolè onè bèon agu ba ca kepal èros agu ca petin emas mongko tèing de Sultan. Pu'ung nitu mai, hi Mbojol ciri haè reba de Sultan Bima ata momang kèta liha. Woko dí'a mosèn hi Mbojol, campè taung liha sanggèd ata kasi asi onè bèon ata tegi campè onè hia.





Little Mbojol and The Laughing Fishes

Long...long...time ago, there lived a little kindhearted poor boy named Mbojol. He was an orphan, for his parents were died when he was a baby and his aunt was one who grew him up since his parents died.

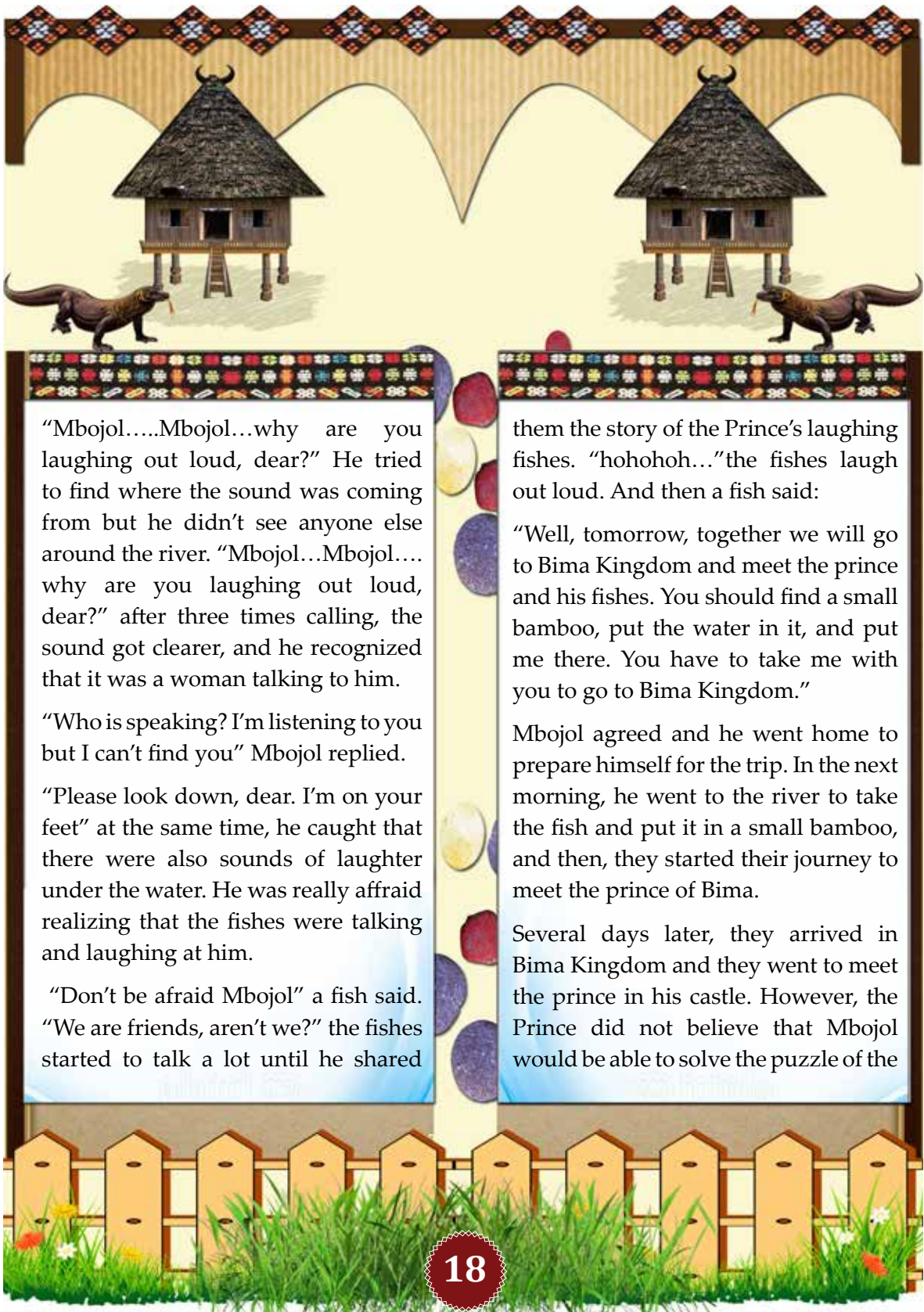
After working hard along day, every afternoon, he usually went to a river to take a bath. Just like the other children, he loved to play with the fishes in that river. They were all his friends because he never caught or killed them.

In Bima Kingdom, there lived a young prince who was in trouble. Everytime he stood near the fish pond, he always listened to the sound of laughter in it. It sounded like some women were laughing out loud to see him there. It already happened

more than one month and the prince was really frustrated about that. He had called everyone in his kingdom to help him solving the puzzle of the fishes' laughter, but nobody could solve it. The prince then sent the letter to all nearby kingdom to ask for help.

The story of the laughing fishes also spread to Mbojol's village, and everyone was talking about that flustered puzzle. Mbojol heard about the story but he did not say anything.

One day, as usual, in the afternoon, he went to the river to take a bath. There were a lot of fishes. When the fishes saw him, they swam closer to the stone where he sat. And when he saw the fishes, he started to laugh out loud. He could not believe that they laugh as he did. But while he was laughing, somebody called his name:



"Mbojol.....Mbojol...why are you laughing out loud, dear?" He tried to find where the sound was coming from but he didn't see anyone else around the river. "Mbojol...Mbojol.... why are you laughing out loud, dear?" after three times calling, the sound got clearer, and he recognized that it was a woman talking to him.

"Who is speaking? I'm listening to you but I can't find you" Mbojol replied.

"Please look down, dear. I'm on your feet" at the same time, he caught that there were also sounds of laughter under the water. He was really afraid realizing that the fishes were talking and laughing at him.

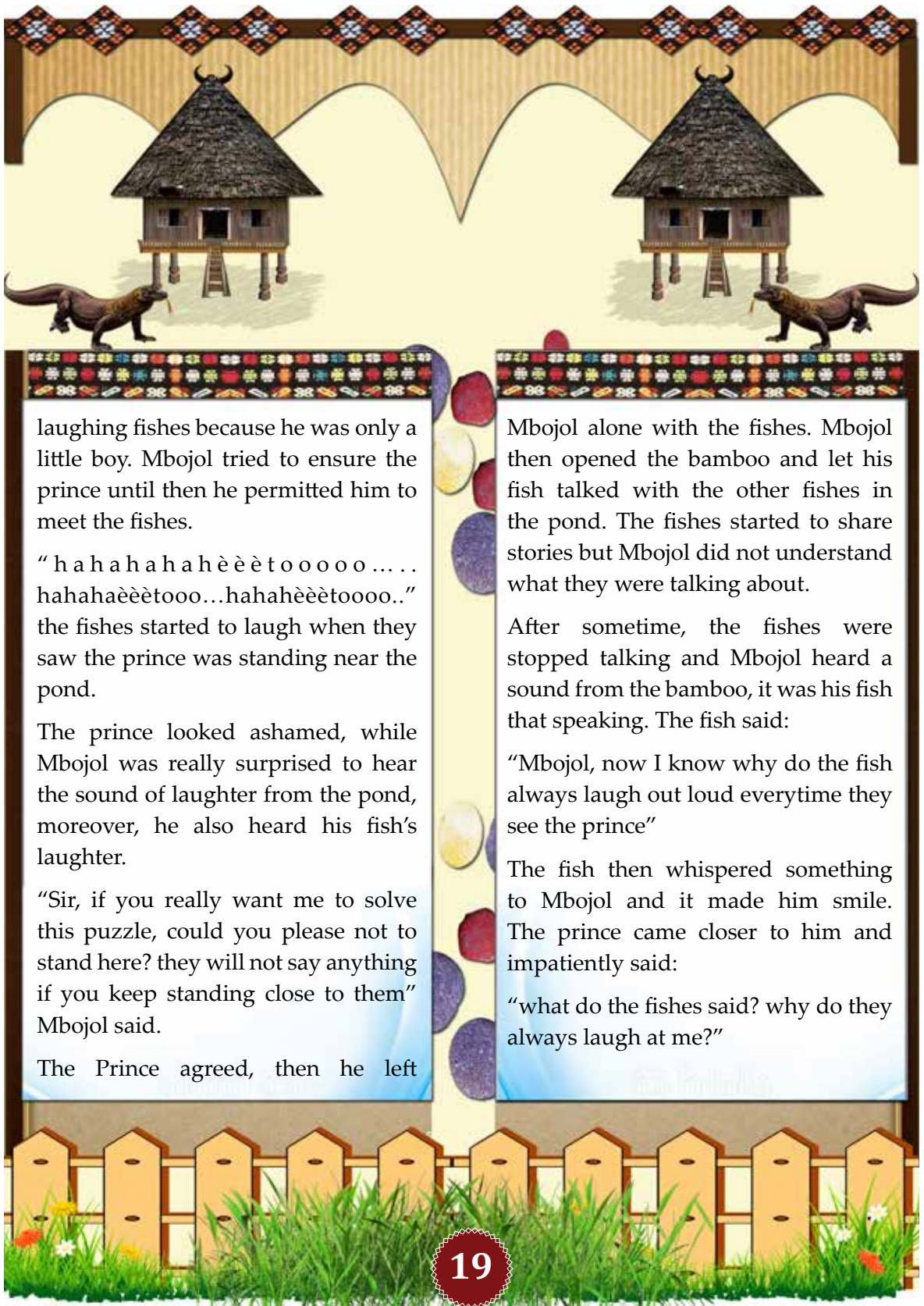
"Don't be afraid Mbojol" a fish said. "We are friends, aren't we?" the fishes started to talk a lot until he shared

them the story of the Prince's laughing fishes. "hohohoh..."the fishes laugh out loud. And then a fish said:

"Well, tomorrow, together we will go to Bima Kingdom and meet the prince and his fishes. You should find a small bamboo, put the water in it, and put me there. You have to take me with you to go to Bima Kingdom."

Mbojol agreed and he went home to prepare himself for the trip. In the next morning, he went to the river to take the fish and put it in a small bamboo, and then, they started their journey to meet the prince of Bima.

Several days later, they arrived in Bima Kingdom and they went to meet the prince in his castle. However, the Prince did not believe that Mbojol would be able to solve the puzzle of the



laughing fishes because he was only a little boy. Mbojol tried to ensure the prince until then he permitted him to meet the fishes.

“ h a h a h a h a h è è t o o o o
hahahaèèètooo...hahahèèètoooo..”
the fishes started to laugh when they saw the prince was standing near the pond.

The prince looked ashamed, while Mbojol was really surprised to hear the sound of laughter from the pond, moreover, he also heard his fish’s laughter.

“Sir, if you really want me to solve this puzzle, could you please not to stand here? they will not say anything if you keep standing close to them”
Mbojol said.

The Prince agreed, then he left

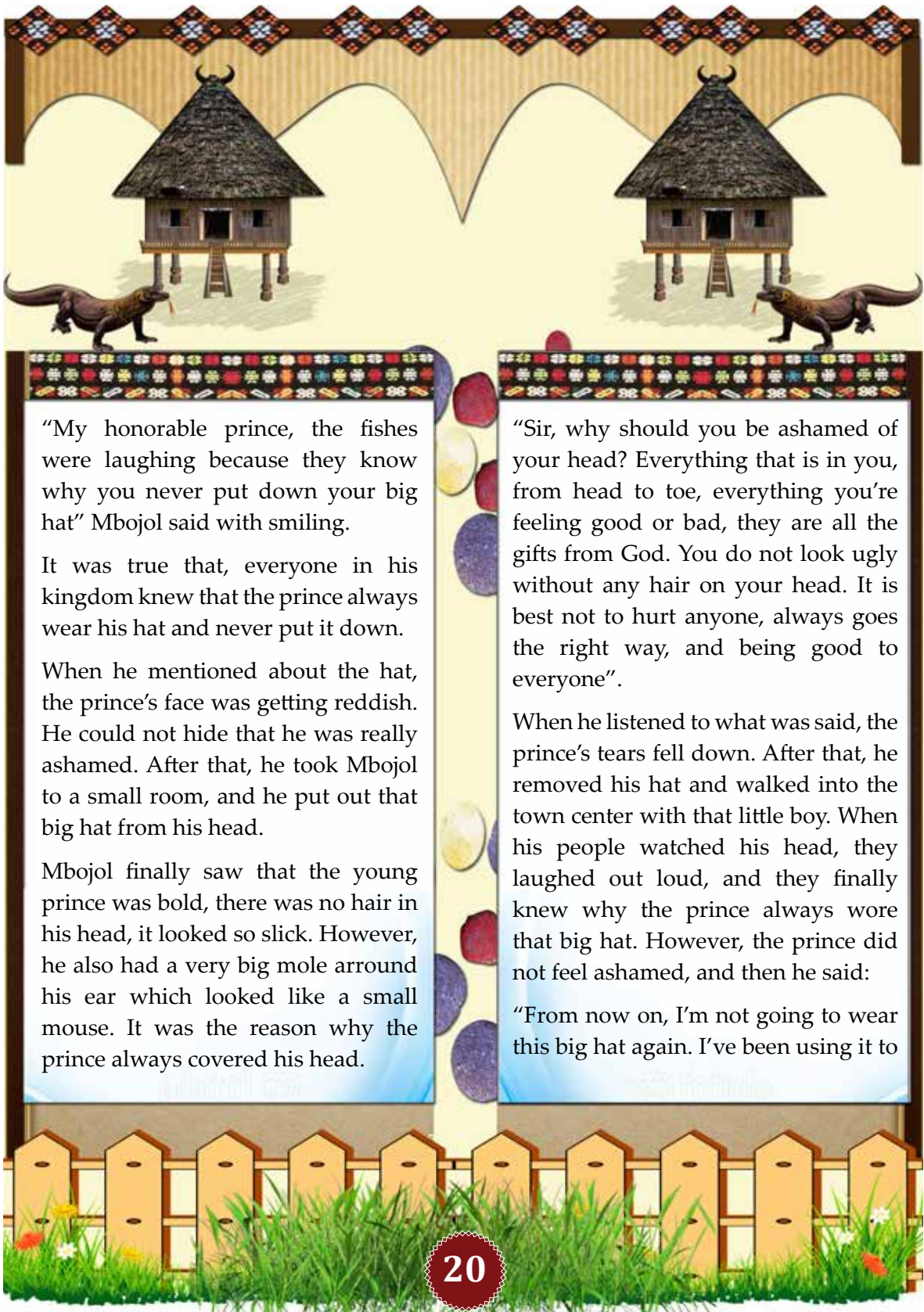
Mbojol alone with the fishes. Mbojol then opened the bamboo and let his fish talked with the other fishes in the pond. The fishes started to share stories but Mbojol did not understand what they were talking about.

After sometime, the fishes were stopped talking and Mbojol heard a sound from the bamboo, it was his fish that speaking. The fish said:

“Mbojol, now I know why do the fish always laugh out loud everytime they see the prince”

The fish then whispered something to Mbojol and it made him smile. The prince came closer to him and impatiently said:

“what do the fishes said? why do they always laugh at me?”



“My honorable prince, the fishes were laughing because they know why you never put down your big hat” Mbojol said with smiling.

It was true that, everyone in his kingdom knew that the prince always wear his hat and never put it down.

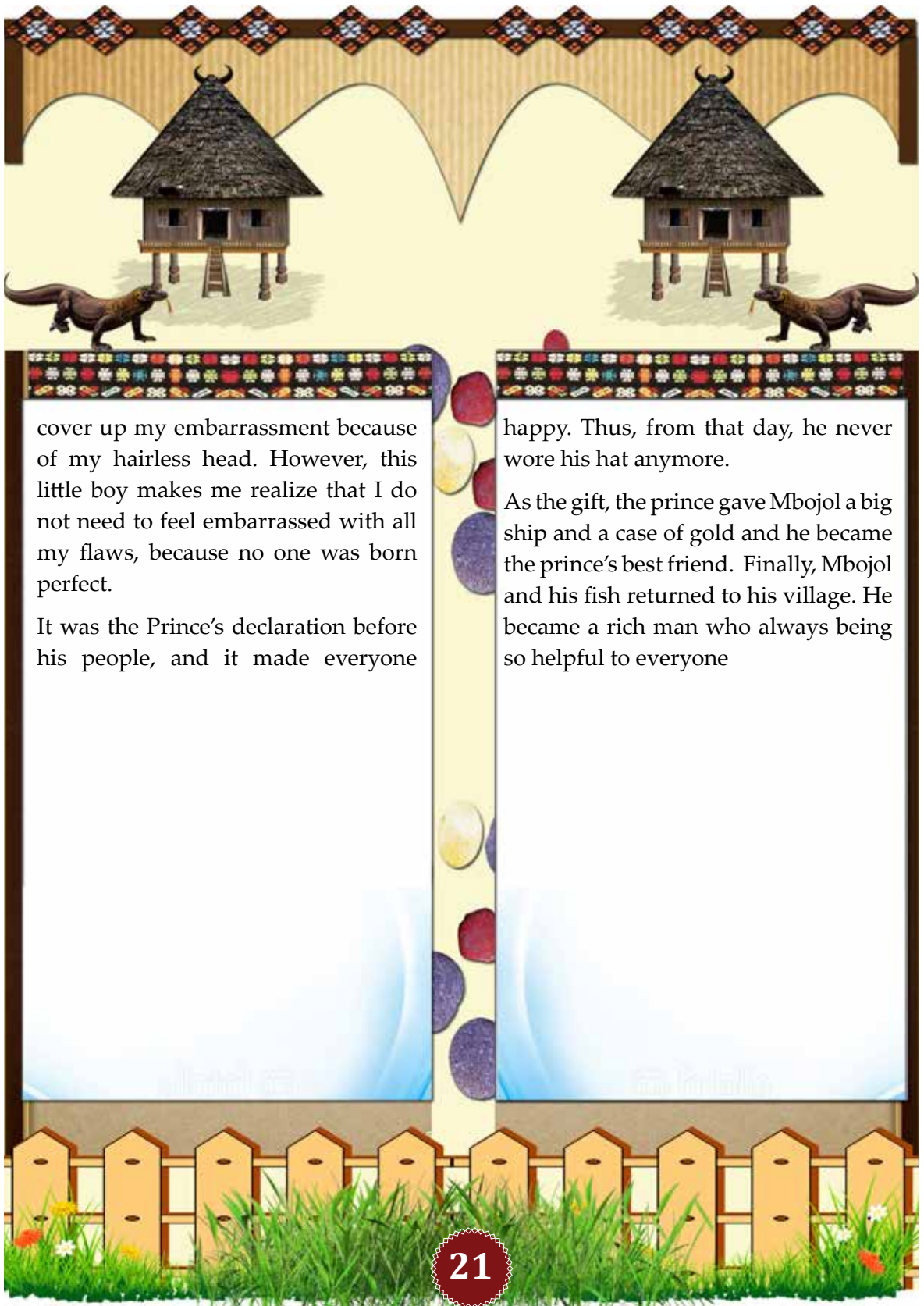
When he mentioned about the hat, the prince’s face was getting reddish. He could not hide that he was really ashamed. After that, he took Mbojol to a small room, and he put out that big hat from his head.

Mbojol finally saw that the young prince was bold, there was no hair in his head, it looked so slick. However, he also had a very big mole arround his ear which looked like a small mouse. It was the reason why the prince always covered his head.

“Sir, why should you be ashamed of your head? Everything that is in you, from head to toe, everything you’re feeling good or bad, they are all the gifts from God. You do not look ugly without any hair on your head. It is best not to hurt anyone, always goes the right way, and being good to everyone”.

When he listened to what was said, the prince’s tears fell down. After that, he removed his hat and walked into the town center with that little boy. When his people watched his head, they laughed out loud, and they finally knew why the prince always wore that big hat. However, the prince did not feel ashamed, and then he said:

“From now on, I’m not going to wear this big hat again. I’ve been using it to

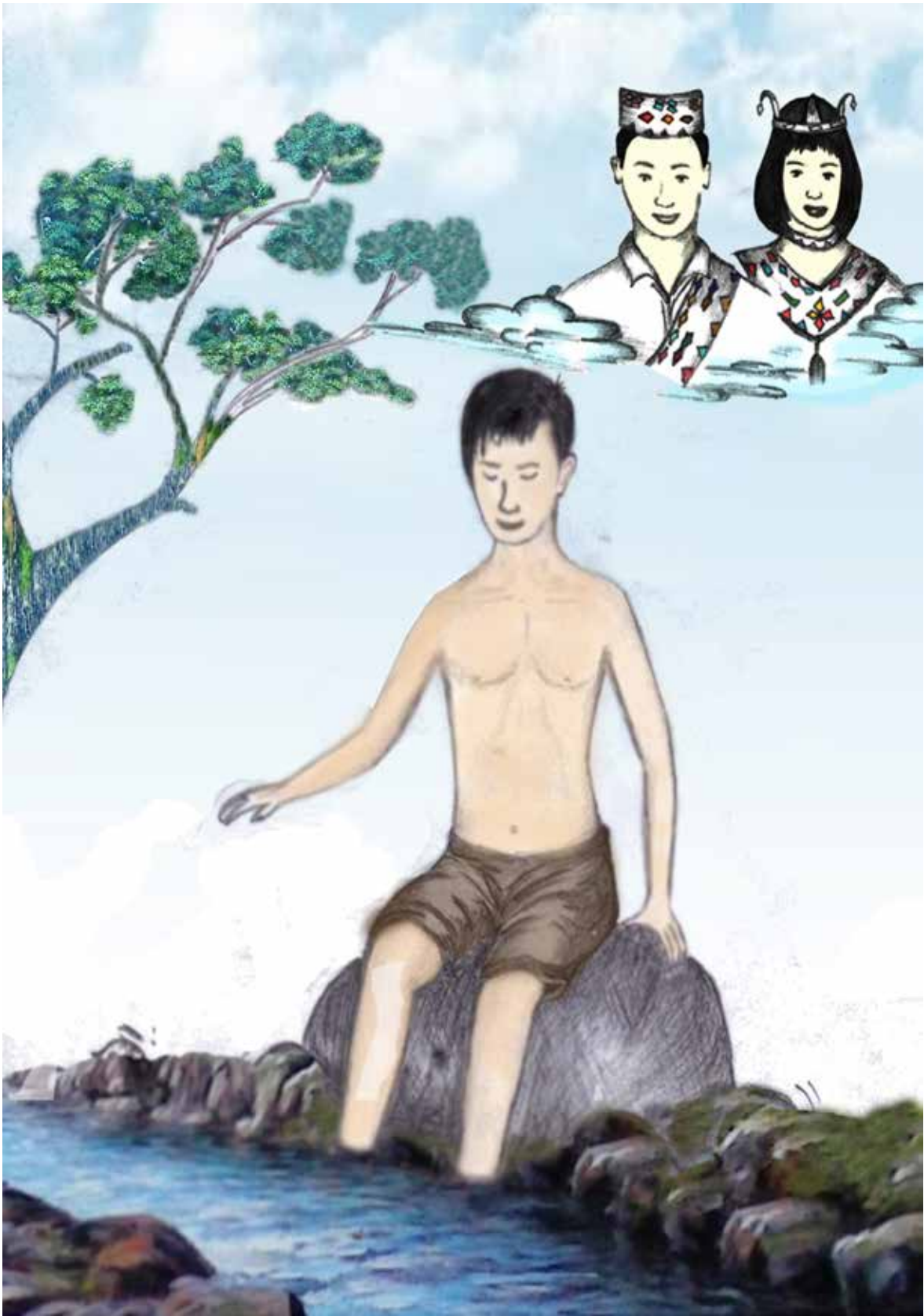


cover up my embarrassment because of my hairless head. However, this little boy makes me realize that I do not need to feel embarrassed with all my flaws, because no one was born perfect.

It was the Prince's declaration before his people, and it made everyone

happy. Thus, from that day, he never wore his hat anymore.

As the gift, the prince gave Mbojol a big ship and a case of gold and he became the prince's best friend. Finally, Mbojol and his fish returned to his village. He became a rich man who always being so helpful to everyone





Tara Mangan Golo Mawe

Danong, manga ca ata tu'a ema ata ka'èng onè ca bèò. Ngasang de ata tu'a ema ho'o hi Ema Nabas. Ata tu'a ema ho'o ka'èng onè ca mbaru mèsè agu winan agu telu taus anakn. Hia ata seber èros. Nètèng lesò hia ngo lau uma kudut ciwal agu weri latung, woja, agu do kèta utè latangt mosè lesò-lesò de kilo run. Ali seber di Ema Nabas, toè manga de'it toè dani uman.

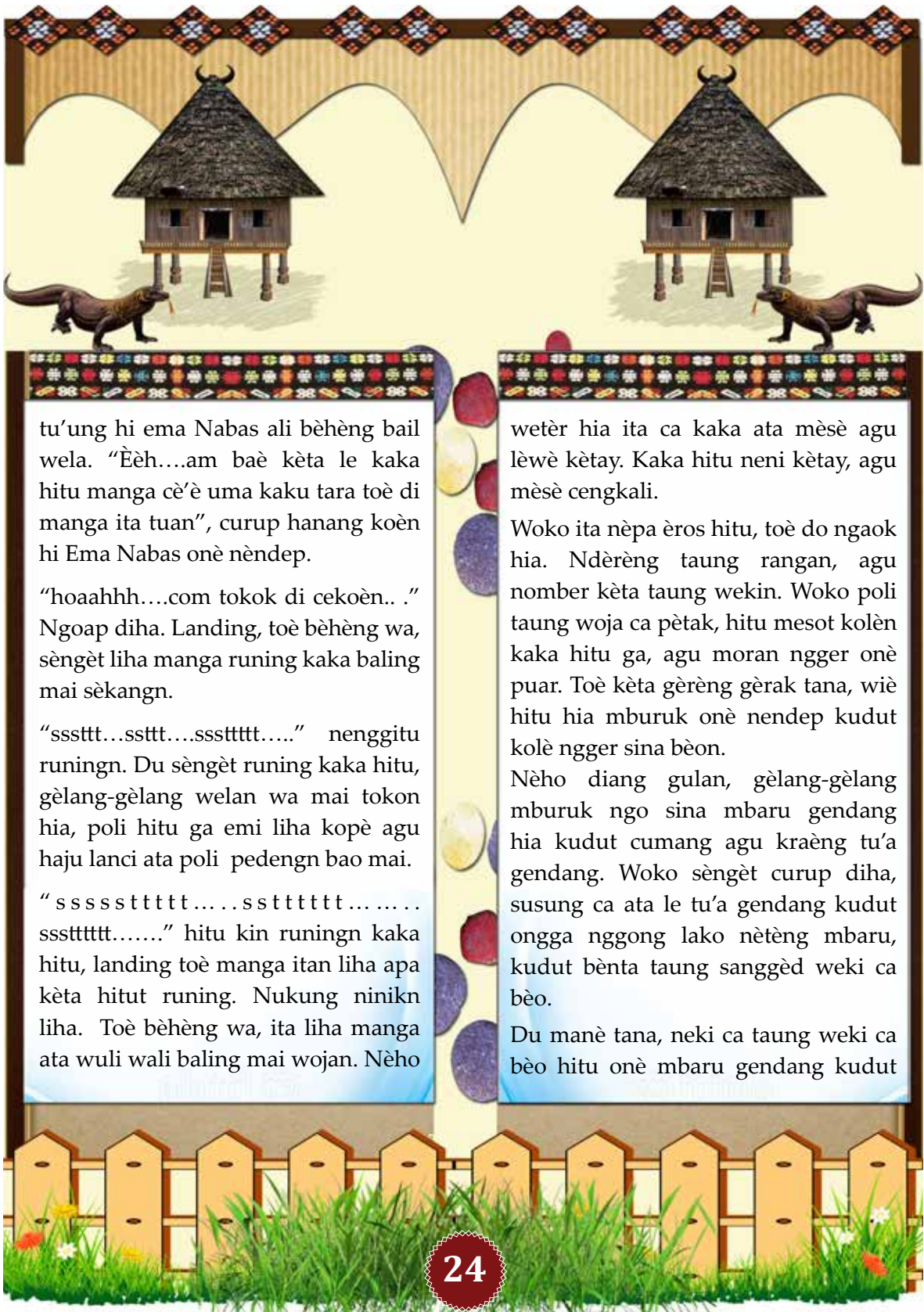
Landing du ca gula, nèho lesò-leson, wela gula ucap hi ema Nabas. Du poli lompong le gulan, ngo la'at uman hia. Nèho wetèrn hia ai lèlo liha taung woja diha ca pètakn, nèho kèta poli hang le kakas woja situ. Du ngo la'at uman hia le gula, tunding kaut hang le kaka sanggèd woja ca pètak. Lawang sua lesò ngger olon, nenggitu mtaung cumangn liha.

Landing le humer nain hi ema Nabas, onè wiè te telun, hia toko onè uman kudu ngancèng itan liha tong kaka apa kèta ata hang taung woja ngai pètakn. Poli ambi taung liha sanggèd taung kopè agu haju harat kudut deko kaka hitu.

Du cain wiè tana, nendep taung onè uma. Ketè liha api onè sèkang koèn. Poli hitu ga, lompong wièy. Poli pedeng bokong diha le haè kilon sina mai mbaru. Manga hang, saung daèng lomak, ikang cara, agu nggurus cekoèn.

Konèm minak kèta hangn, landing toè ngancèng kodel hangn hia, ai jejer kin hia gèrèng kaka hot pandè taung wojan. Ninik terus ngger pè'ang uman hia cala ita koè cain kaka hitu.

Cemoln, cain wiè mèsè, dendut



tu'ung hi ema Nabas ali bèhèng bail wela. "Èèh....am baè kèta le kaka hitu manga cè'è uma kaku tara toè di manga ita tuan", curup hanang koèn hi Ema Nabas onè nèndep.

"hoaahhh....com tokok di cekoèn.. ." Ngoap diha. Landing, toè bèhèng wa, sèngèt liha manga runing kaka baling mai sèkangn.

"sssttt...ssttt....ssttttt....." nenggitu runingn. Du sèngèt runing kaka hitu, gèlang-gèlang welan wa mai tokon hia, poli hitu ga emi liha kopè agu haju lanci ata poli pedengn bao mai.

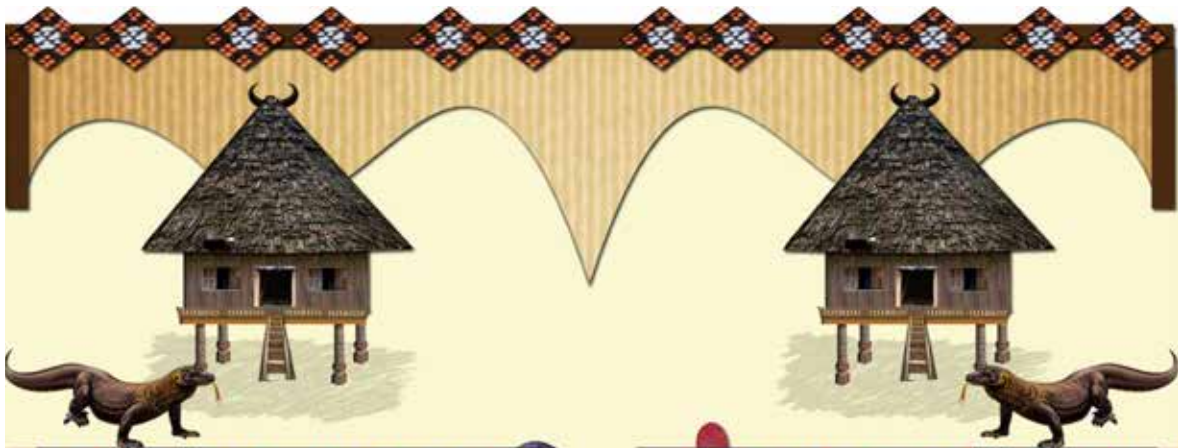
" s s s s t t t t t s s t t t t t t s s t t t t t t " hitu kin runingn kaka hitu, landing toè manga itan liha apa kèta hitut runing. Nukung ninikn liha. Toè bèhèng wa, ita liha manga ata wuli wali baling mai wajan. Nèho

wetèr hia ita ca kaka ata mèsè agu lèwè kètay. Kaka hitu neni kètay, agu mèsè cengkali.

Woko ita nèpa èros hitu, toè do ngaok hia. Ndèrèng taung rangan, agu nomber kèta taung wekin. Woko poli taung woja ca pètak, hitu mesot kolèn kaka hitu ga, agu moran ngger onè puar. Toè kèta gèrèng gèrak tana, wiè hitu hia mburuk onè nendep kudut kolè ngger sina bèon.

Nèho diang gulan, gèlang-gèlang mburuk ngo sina mbaru gendang hia kudut cumang agu kraèng tu'a gendang. Woko sèngèt curup diha, susung ca ata le tu'a gendang kudut onga nggong lako nètèng mbaru, kudut bènta taung sanggèd weki ca bèo.

Du manè tana, neki ca taung weki ca bèo hitu onè mbaru gendang kudut



sèngèt tombo diha campit kaka èros hot ita liha sina uman onè wiè.

Jejer taungs sanggèd weki ca bèò ali sèngèt tombo di ema Nabas, poli hitu ga, mangan bantang cama kudut deko nèpa èros atat hang taung woja di Ema Nabas.

Du cain wiè tana, neki ca taungs onè uma di ema Nabas sanggèd ata tu'a ema agu ata reba onè ca bèò hitu kudut cama-cama ngo deko nèpa èros hitu. Du cain wiè èros, sèngèt lisè runingn kaka hitu,

"ssttt...ssttt...sttttt...ssssttttttttttt..." nenggitu runingn. Mentuk taungs ata situ agu sango taung rangad.

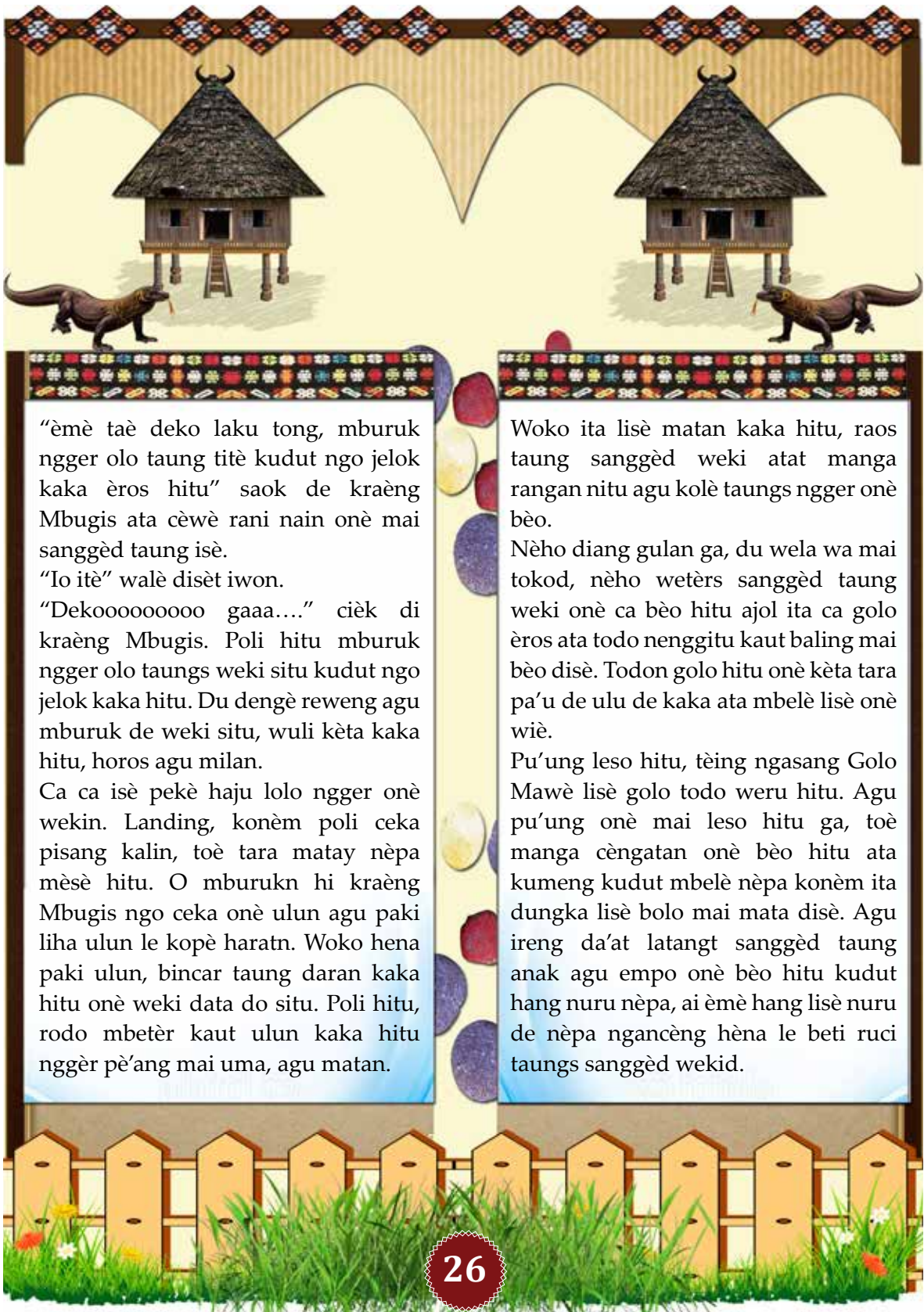
"sssssssssssssstttttttttttttttt...." Tambang mèsè runingn kaka hitu, pandè jejer taungs weki situ agu winggar taungs wulu wekid.

Toè bèhèng wa, ita lisè kaka èros hitu horos ngger onè uma woja lèros di ema Nabas. Ndèwer agu jejer taung pucu disè ita kaka miteng ata èros kèta wekin. Toè ngancèng tombo sisè agu toè ngancèng wulid ajol rantang bail.

"Cèing ata bolo main tong ngo deko kaka ho'o?" taè de cengatan ali toè manga atat wulin.

"Mai ga...ngo deko litè kaka èros ho'o, boto calak taungs woja ditèt ca bèò" curup de cengatan.

Hitug pu'ung ge kumeng ata situ. Ca ca isè ngo be pèang uma agu cau kid kopè agu haju lolo kudut deko kaka hitu. Pio-pio sisè lako ngger olo ceha lèok kaka hitu. Manga ata ruis sa'in, manga ata ruis wekin, agu manga atat ruis ikon.



“èmè taè deko laku tong, mburuk ngger olo taung titè kudut ngo jelok kaka èros hitu” saok de kraèng Mbugis ata cèwè rani nain onè mai sanggèd taung isè.

“Io itè” walè disèt iwon.

“Dekooooooooo gaaa....” cièk di kraèng Mbugis. Poli hitu mburuk ngger olo taungs weki situ kudut ngo jelok kaka hitu. Du dengè reweng agu mburuk de weki situ, wuli kèta kaka hitu, horos agu milan.

Ca ca isè pekè haju lolo ngger onè wekin. Landing, konèm poli ceka pisang kalin, toè tara matay nèpa mèsè hitu. O mburukn hi kraèng Mbugis ngo ceka onè ulun agu paki liha ulun le kopè haratn. Woko hena paki ulun, bincar taung daran kaka hitu onè weki data do situ. Poli hitu, rodo mbetèr kaut ulun kaka hitu nggèr pè’ang mai uma, agu matan.

Woko ita lisè matan kaka hitu, raos taung sanggèd weki atat manga rangan nitu agu kolè taungs ngger onè bèò.


Nèho diang gulan ga, du wela wa mai tokod, nèho wetèrs sanggèd taung weki onè ca bèò hitu ajol ita ca golo èros ata todo nenggitu kaut baling mai bèò disè. Todon golo hitu onè kèta tara pa’u de ulu de kaka ata mbelè lisè onè wiè.

Pu’ung leso hitu, tèng ngasang Golo Mawè lisè golo todo weru hitu. Agu pu’ung onè mai leso hitu ga, toè manga cèngatan onè bèò hitu ata kumeng kudut mbelè nèpa konèm ita dungka lisè bolo mai mata disè. Agu ireng da’at latangt sanggèd taung anak agu empo onè bèò hitu kudut hang nuru nèpa, ai èmè hang lisè nuru de nèpa ngancèng hèna le beti ruci taungs sanggèd wekid.






The Legend of Golo Mawe



Once upon a time, there lived an old man in a village in Lamba Leda. His name was Mr. Nabas. He lived in a big house with his wife and his three children. He was a very hard worker. Everyday, he went to his field to plant rice, corn, and many kinds of vegetables to fill his family needs. Because he was very diligent, his harvest was always successful.

One day, as usual, he woke up early in the morning. After having breakfast, he went to his rice field. As he arrived there, he was really surprised to see an empty terrace of paddy field. He thought it was destroyed by certain animal. However, for the next two days, the same thing occurred in his paddy field.

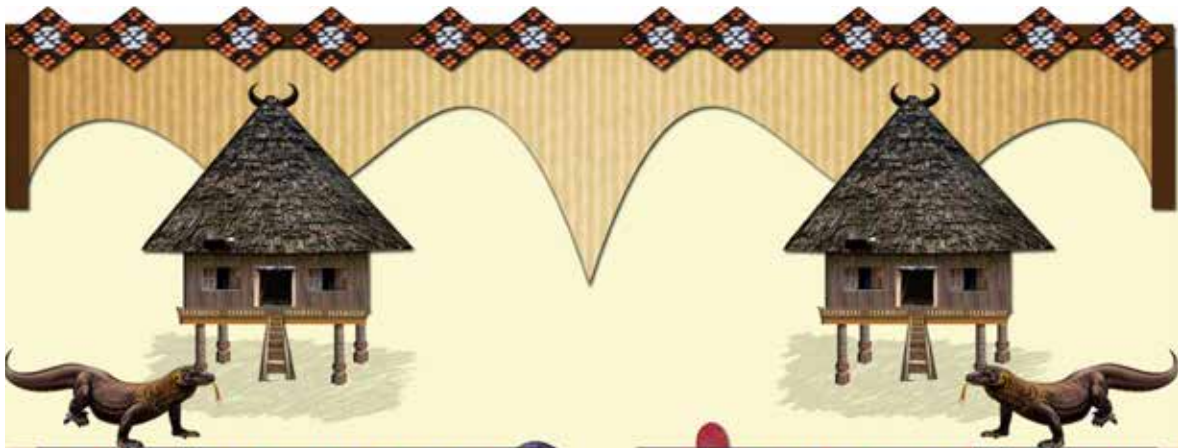


He was so curious, thus, in the third night he decided to stay along the night in his field to see and to catch the animal. He also prepared a chopper, and some sharpened woods to catch and kill it.

Then, the evening came, and everything was getting dark. He stayed in his small cabin and light the fire up. He was ready to have dinner, as his wife packed him some rice, a plate of salad from cassava leaves, and Cara fish with a little chili.

Although his dinner was so yummy, he could not eat anything because he was really nervous. He kept watching out to find the animal.

As the mid night came, he felt so sleepy.



“hmm... maybe the animal knows I’m here, that’s why it hasn’t appeared yet. I’d better go to bed for a while” he whispered to himself.

However, before he closed his eyes, he heard a weird sound outside the cabin.

“ssstttt....sssttt....ssstttt...” it sounded.

When he heard it, he woke up soon and took his chopper.

“sssstttt.....sstttttt.....sstttttt.....” it kept sounding, but he couldn’t find it.

He kept watching until then he saw the rice moved. He was really surprised to see such a big and long object. It was a snake, a very big and black snake.

“Oh my ghost...it’s a very big snake... what should I do now?” He started

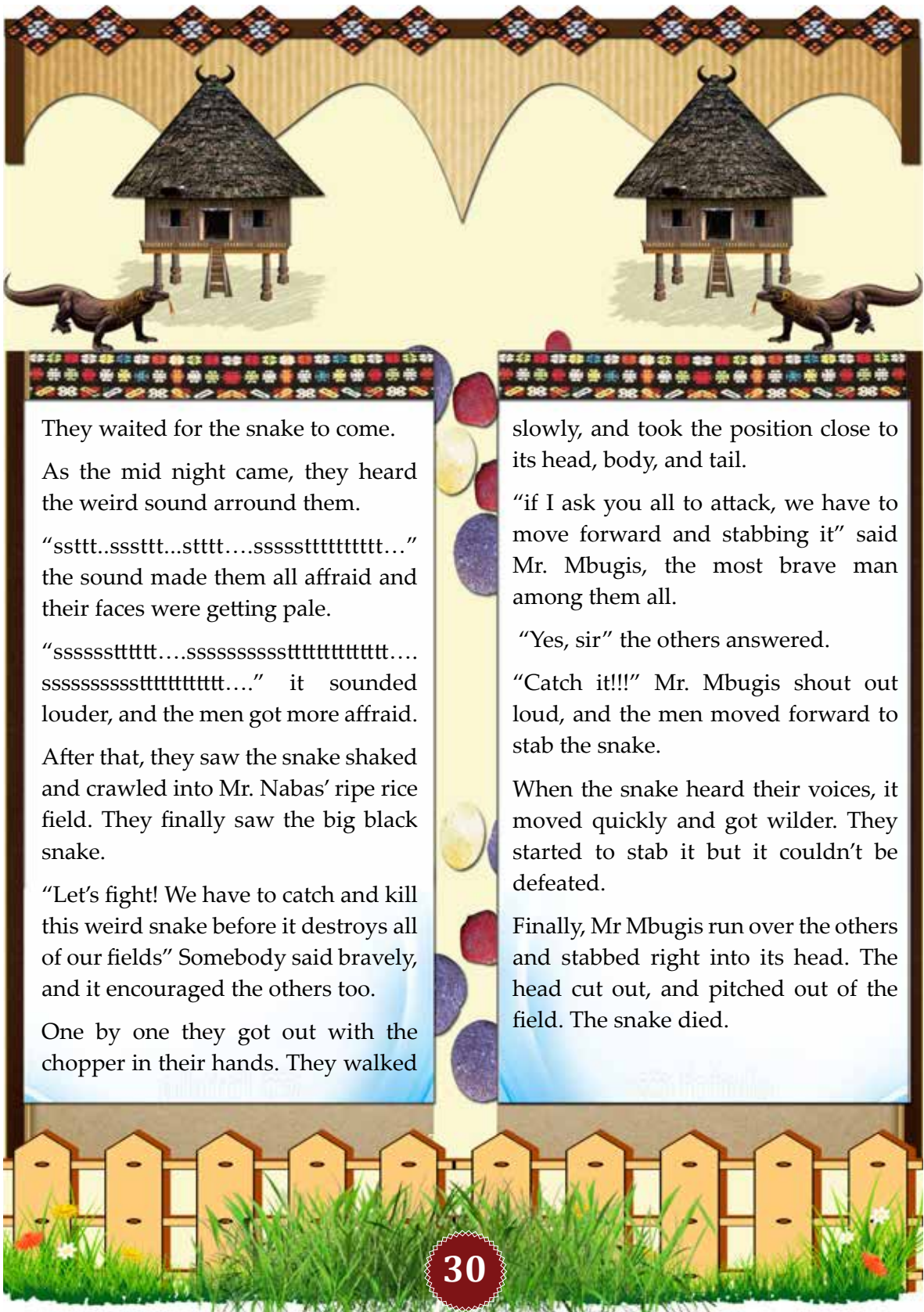
sweating, and didn’t know what to do. He could just let it destroyed another terrace.

After that, the snake left and disappeared. Mr. Nabas couldn’t wait until the morning came, thus, he run over the darkness into his village.

In the next morning, he run to *Mbaru Gendang* and met the chief of the village to tell the story. The chief then asked somebody to ring the gong around the village to invite people for a meeting.

In the afternoon, all men in the village gathered in *Mbaru Gendang*. They felt worry listening to Mr. Nabas’ story about the big snake. And then, they decided to catch the snake that night.

In the evening, all the young and old man in the village gathered in his field.



They waited for the snake to come.

As the mid night came, they heard the weird sound arround them.

“ssttt...sssttt...stttt....sssstttttttttt...” the sound made them all affraid and their faces were getting pale.

“sssssstttttt....sssssssstttttttttttt.... ssssssssstttttttttttt...” it sounded louder, and the men got more affraid.

After that, they saw the snake shaked and crawled into Mr. Nabas’ ripe rice field. They finally saw the big black snake.

“Let’s fight! We have to catch and kill this weird snake before it destroys all of our fields” Somebody said bravely, and it encouraged the others too.

One by one they got out with the chopper in their hands. They walked

slowly, and took the position close to its head, body, and tail.

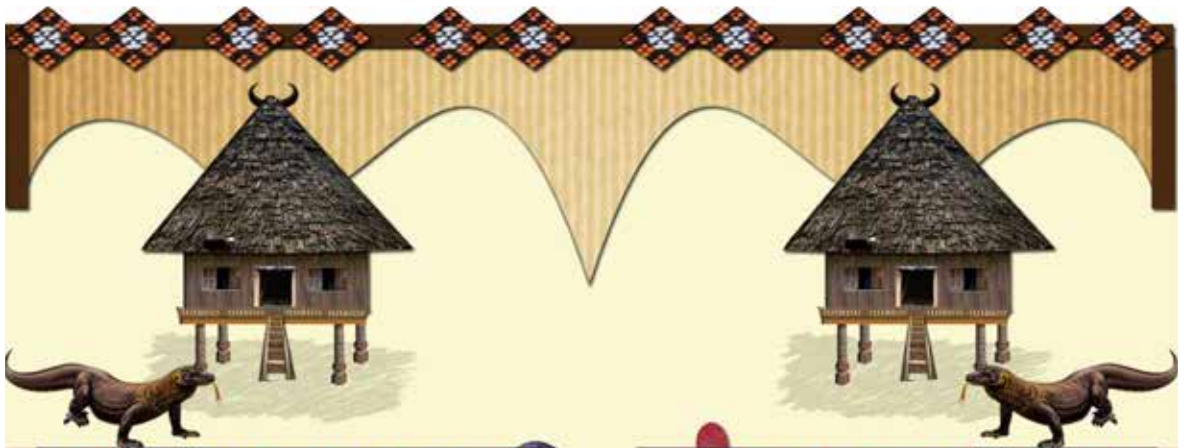
“if I ask you all to attack, we have to move forward and stabbing it” said Mr. Mbugis, the most brave man among them all.

“Yes, sir” the others answered.

“Catch it!!!” Mr. Mbugis shout out loud, and the men moved forward to stab the snake.

When the snake heard their voices, it moved quickly and got wilder. They started to stab it but it couldn’t be defeated.

Finally, Mr Mbugis run over the others and stabbed right into its head. The head cut out, and pitched out of the field. The snake died.



As the snake was finally defeated, they returned to the village. Everyone was really happy.

In the next morning, when they woke up, everyone in the village was very surprised to see a big hill which suddenly appeared around their village. It arose right at the place where the snake's head was fallen.

And from that day, the people there started to call it Golo Mawe. From that day, everyone in that village stopped to catch or kill the snake although it passed right in front of their eyes. All their descents are also not allowed to eat snake for it would cause such kind of scabies to their whole body.

Do you know?

Mbaru Gendang is a cone-shaped Manggaraian traditional house where the village chief lives





LIONG AGU AMA MÉSÉ

Ho'o tombo néngon isé Ama Mésé agu Liong. Liong ho'o ngasang dé to'a dé Ama Mésé. Jari ca leson ga Ama Mésé ho'o ngo né mbaru dé wetan pé bénta to'an, Liong, pé lut Raga Saé. Tegi léhia agu endé dé Liong

"Aé w'éé paki kaba Liong" taé dé Ama Mésé.

"Ai lélo guri run a" pangé dé endé dé Liong. "Mo guriy tu ngo ko'on i".

Tu pedong éwangn Liong ga né wéol. Na'a wonén sé naé neni, baju bakok, sapu, baloso, tubi, agu seléndang. Lako isé sua né béo tu laun ga. Cai lau mai Léngko tu dengé runing kaka "ééééé... liong é... cai saaaalé kaba laing a ala laing, paki kondéng disé amang a amang Mésé..." Tu tana lé Liong, "I olé ama co'o tera dénggitun gi runing kaka itu ga"

"Aé ta tay, néka dé imbiy!, kaka titundik nggermusi kaka titondok ngger'olo".

Lako kolé tu wa laun, cai lau Ngawan dengé kolé runing kaka, "ééééé... liong é... cai saaaalé kaba laing a ala laing, paki kondéng disé amang a amang Mésé..." .

Tana kolé lé Liong "I amang, ta co'o tera denggitun gi runing kaka itu ga?"

Si itu kali walé dé Ama Mésé, "ta tay, néka dé imbiy!, kaka titundik nggermusi kaka titondok ngger'olo".

Tu lako kolé isé sua ga. Cai gi né ngalor, runing lé Ama Mésé pé cebong cekolo Liong.

"Cebong hau di Liong!", taé dé Ama Mésé.

"Aé cebong Ama di a", Walé dé Liong.



“Cebong- cebong gi wan”. Naning denu musi mai tunin lé Amang Mésé dé cebong cekolo Liong.

Tu nepéan taung gi éwang dé Liong. Toé di puli cebong Liong ho’o ga paling wasé dé Ama Mésé ho’o na’a kin pé cempak né gu Liong. Paka cala gi lé Liong runing kaka né salan pu’un rebao.

“I amang naba tera runing kaka iha rebao, kaling pé denggo lité aku” Pangé dé Liong gu aman. Tu lako ga aruk Liong ho’o. Lako wekingkanan liong ho’o. Cai né mbaru dé Ama Mésé wié tong gi. Tu gi’is Liong ho’o wa mai ngaung. To’o ta gula ga runing anakn Ama Mésé ho pé ngo lélo kaba wa ngaung. Ta cepuluy anak dé Ama Mésé ho’o. Ngasangd ga Ca, Sua, Telu, pat, Lima, Enom, Pitu, Alo, Ciok, agu Cepulu.

“Aé ngo hau Ca, ngo lélo kaba wa ngaung” taé dé Ama Mésé pé runing anakn.

“Aé ema tema éntéy” walé dé anakn.

Tu runing kolé anak iwon “ngo hau Sua, ngo lélo kaba wa ngaung”.

“Ai ema tema éntéy ho”

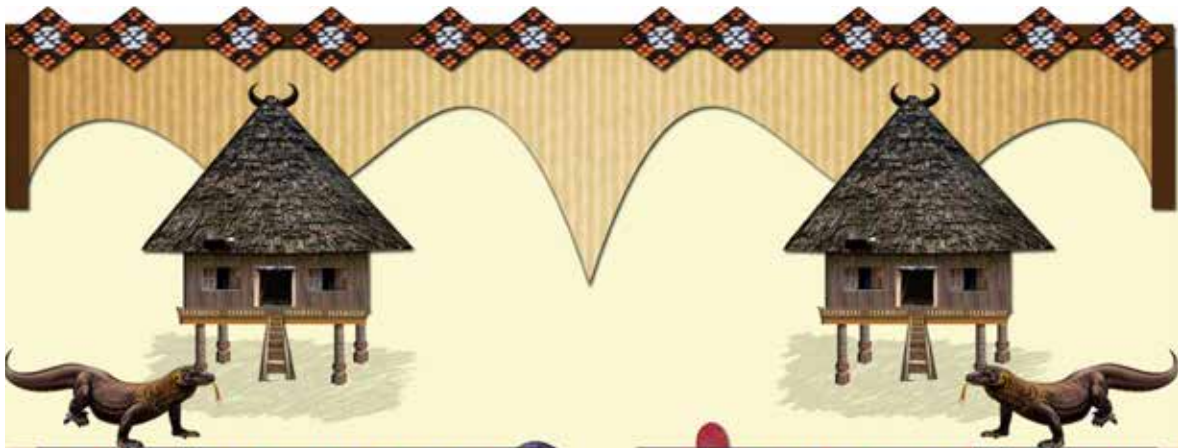
“Aé e ngo hau Telu!”.

“Aé ema tema éntéy kaba ho wa”.

Runing demong anakn ca ca pé ngo lélo kaba wa ngaung, mék tema ta éntén kaba itu.

“Aé da’at tera lema sut miu, tu way kaba tu. Wa ngaung tuy gi’isn laku rewié”. Walé dé Ama Mésé me éta mai mbaru.

“Aiy temanga, tema éntéy. Arang ta loa gay” taé dé Cepulu.



Tu ngo hia wan ga.

"Iiy kaling pangé tu'un, tema énté tu'un i. Larik cakur taung gay ho" taé dé Ama Mésé.

Kaling ko Liong ho ta lusi gay dong ta wién. Campé lé wakar dé aman ta ciring lawoy. Cai toko telong i. Bosé tong léhia kawén mbaru dé Ama Mésé, mbaru baté cawi Liong. Tana néntér mbaru léhia pu'un kaut cai né pa'an béo.

"Kut...kut...kut...nia mbaru Liong?" tana lé wakar dé aman ho ro.

"Aé lauy mbaru Liong" walé data mai woné mai mbaru.

Tu lako kolé. Cai né mbaru lau mai, tanak kolé "Kut...kut...kut... nia mbaru Liong?"

"Aé lakoy laun, ha lau maiy".

Cai né mbaru lau mai" kut kut nia mbaru liong?"

"Aé ho'oy" walé lé Liong.

"Liong!" bénta dé wakar dé aman.

"oééé", wale dé Liong.

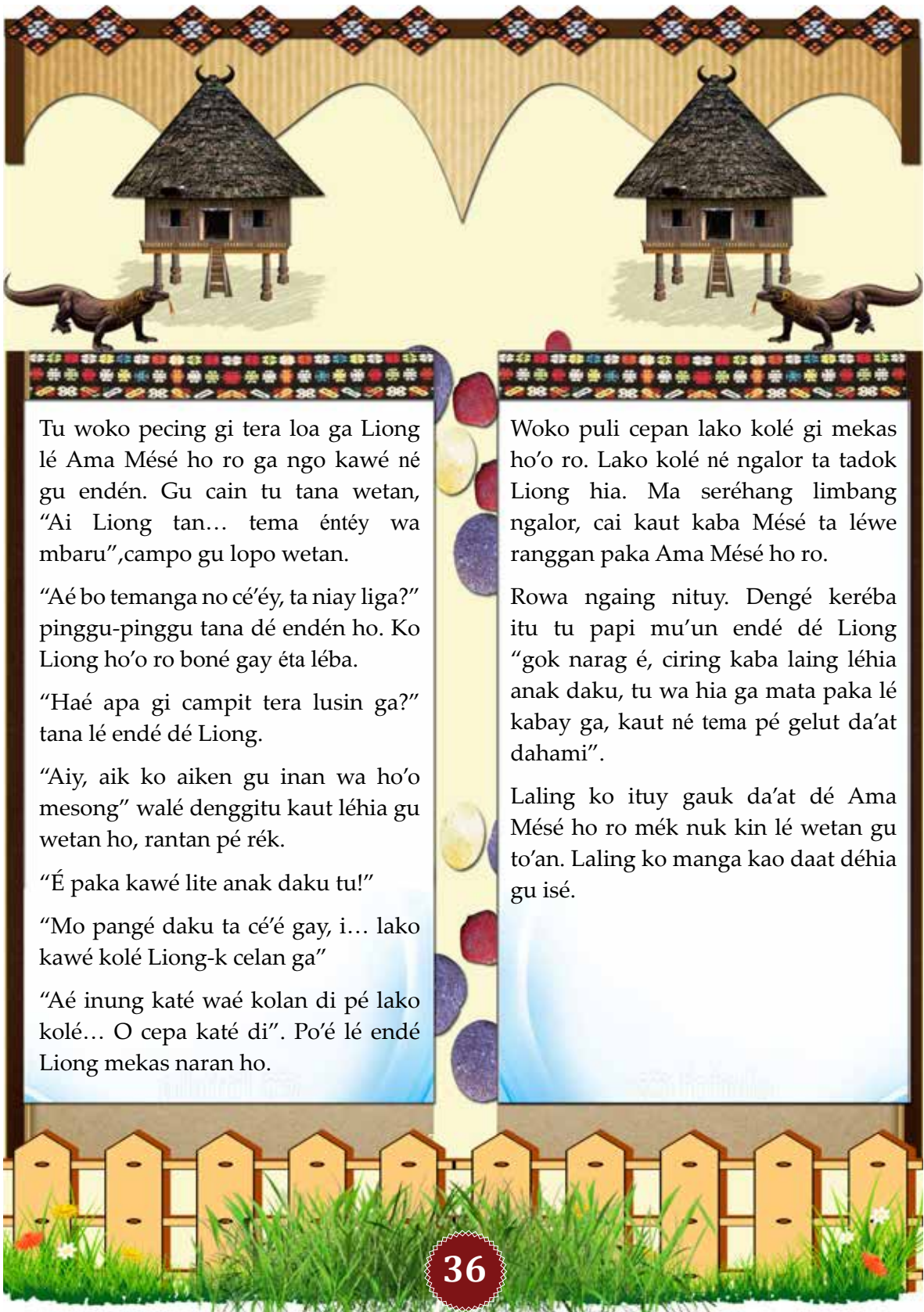
"Ta co'o hau?", tana dé wakar dé aman.

"Aé ta pé kaba laing aku lé Ama Mésé.

"Haaa!!!...nia éwang dahau", tana dé lawo ho'o naning caca wasé cawi Liong.

"Éta rinding kilo lisé na'an, kawé kat lité éta itu". Tu lakon lawo ho'o étan. Woko énté taung éwang dé Liong tu lakod ga. Lusi kolé woné mbaru dé endén Liong.

Tombo taung lé Liong gu endén. Rétan endé dé Liong. "Ééé daat gaukm Ama Mésé, kaling pé denggitu kaut lahou anak daku ci lau".



Tu woko pecing gi tera loa ga Liong lé Ama Mésé ho ro ga ngo kawé né gu endén. Gu cain tu tana wetan, “Ai Liong tan... tema éntéy wa mbaru”, campo gu lopo wetan.

“Aé bo temanga no cé'éy, ta niay liga?” pinggu-pinggu tana dé endén ho. Ko Liong ho'o ro boné gay éta léba.

“Haé apa gi campit tera lusin ga?” tana lé endé dé Liong.

“Aiy, aik ko aiken gu inan wa ho'o mesong” walé denggitu kaut léhia gu wetan ho, rantan pé rék.

“É paka kawé lite anak daku tu!”

“Mo pangé daku ta cé'é gay, i... lako kawé kolé Liong-k celan ga”


“Aé inung katé waé kolan di pé lako kolé... O cepa katé di”. Po'é lé endé Liong mekas naran ho.

Woko puli cepan lako kolé gi mekas ho'o ro. Lako kolé né ngalor ta tadok Liong hia. Ma seréhang limbang ngalor, cai kaut kaba Mésé ta léwe ranggan paka Ama Mésé ho ro.


Rowa ngaing nituy. Dengé keréba itu tu papi mu'un endé dé Liong “gok narag é, ciring kaba laing léhia anak daku, tu wa hia ga mata paka lé kabay ga, kaut né tema pé gelut da'at dahami”.

Laling ko ituy gauk da'at dé Ama Mésé ho ro mék nuk kin lé wetan gu to'an. Laling ko manga kao daat déhia gu isé.





THE STORY OF LIONG AND AMA MÈSÈ




This is a story about a man called Ama Mésé and his nephew named Liong. One day, Ama Mésé went to his sister's home to call his nephew to follow a traditional ceremony called *Raga Saé*. Then he talked to his sister.

"I was about to take Liong to go with me. There is *Paki Kaba* ceremony in the village".

"I will let him if he wants to". Liong's mother answered.

Then, Liong prepared himself. He put his traditional sarong, white shirt, male batik head dress, rooted bracelet, necklace, and traditional shawl. As it was done, they left. When they arrived in a place called Lengko, which was not far from Liong's home, they heard a bird sang.

"éééééé... liong é... cai saaaalé



kaba laing a ala laing, paki kondéng disé amang a amang Mésé..." (poor Liong... you'll be treated like a buffalo...he'll kill you as an offering)

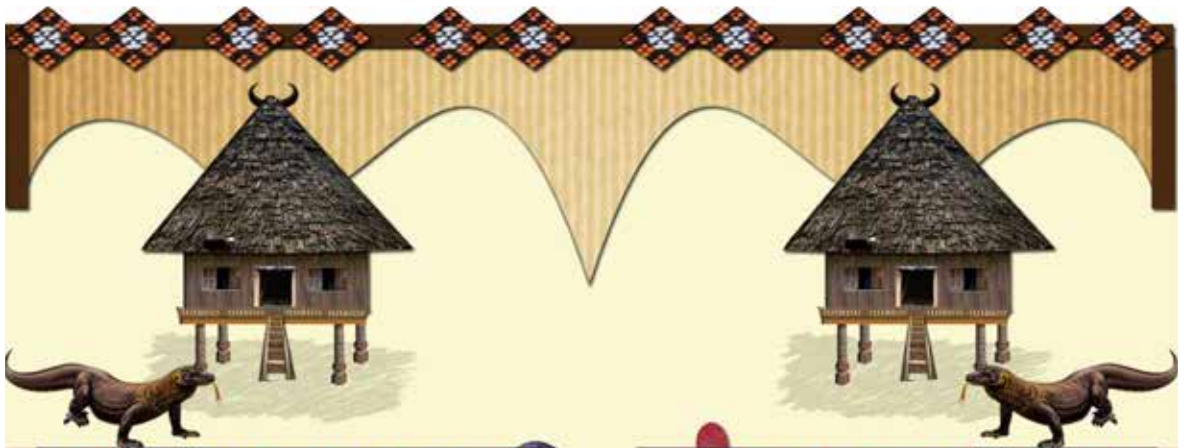
Hearing that, Liong asked his uncle

"*Amang*, don't you hear that? What is it trying to say?"

"Never mind! Keep walking!" his uncle answered. And they continued walking, when they arrived in a village called Ngawan, again, they heard other bird sang the same song.

"éééééé... liong é... cai saaaalé kaba laing a ala laing, paki kondéng disé amang a amang Mésé..." (poor Liong... you'll be treated like a buffalo...he'll kill you as an offering)

Hearing that, Liong asked his uncle again "*Amang*, don't you hear that?"



What is it trying to say?"

"Never mind! Just keep walking!" his uncle answered as what he said before.

When they arrived in a river, Ama Mésé asked Liong to take his first turn to bathe. "Go bathe first, Liong!" he asked.

"No *Amang*, you'd better to take the first turn"

"Just do it" pushing Lion's shoulders, Amang Mésé forced him to take a bath beforehand.

"no *Amang*, you do it first" Liong refused to take bath first to show respect to his uncle.

"just do it" he insisted Liong to do his command.

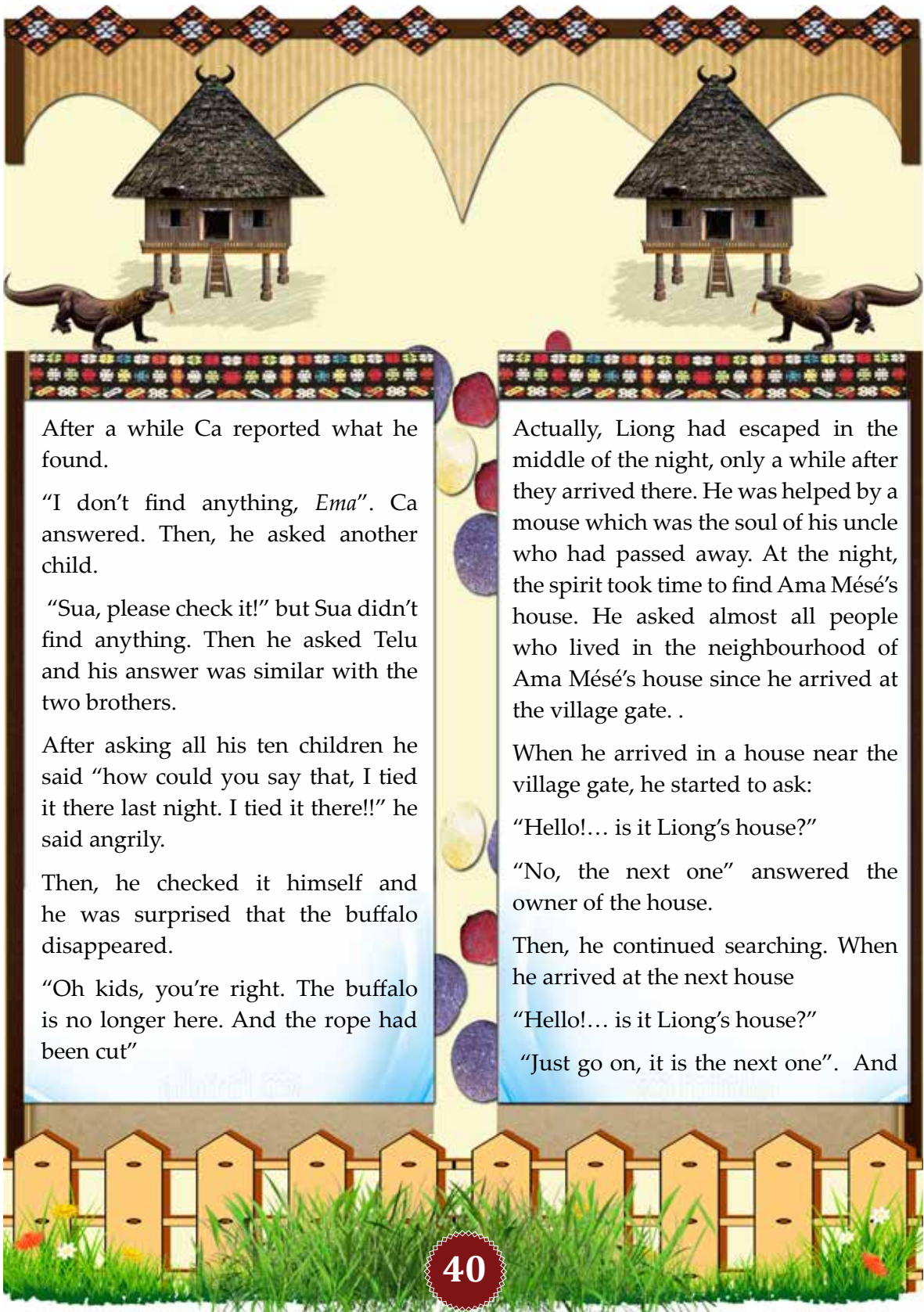
Then, Liong disrobed his shirt and went to the middle of the river. When Liong was about to bathe, his uncle threw a rope to snare his neck. Liong was very surprised and frightened. He just realized that the birds were trying to say something, but he ignored them.

"*Amang*, now I see why the birds sang like that" said Liong.

Then Ama Mésé pulled him to the Village. It was night when they reached the village and Ama Mésé tied Liong underneath his house.

In the morning, Ama Mésé asked his children to see Liong underneath. He had ten children and they were Ca, Sua, Telu, Pat, Lima, Enom, Pitu, Alo, Ciok, and Cepulu.

"Ca, please check the buffalo underneath". He asked his first child.



After a while Ca reported what he found.

“I don’t find anything, *Emá*”. Ca answered. Then, he asked another child.

“Sua, please check it!” but Sua didn’t find anything. Then he asked Telu and his answer was similar with the two brothers.

After asking all his ten children he said “how could you say that, I tied it there last night. I tied it there!!” he said angrily.

Then, he checked it himself and he was surprised that the buffalo disappeared.

“Oh kids, you’re right. The buffalo is no longer here. And the rope had been cut”

Actually, Liong had escaped in the middle of the night, only a while after they arrived there. He was helped by a mouse which was the soul of his uncle who had passed away. At the night, the spirit took time to find Ama Mésé’s house. He asked almost all people who lived in the neighbourhood of Ama Mésé’s house since he arrived at the village gate. .

When he arrived in a house near the village gate, he started to ask:

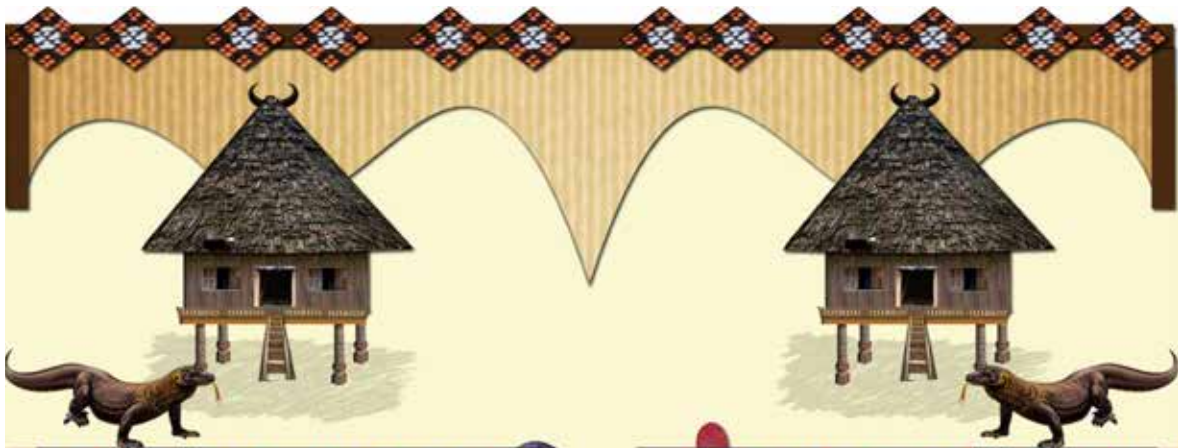
“Hello!... is it Liong’s house?”

“No, the next one” answered the owner of the house.

Then, he continued searching. When he arrived at the next house

“Hello!... is it Liong’s house?”

“Just go on, it is the next one”. And



he continued. Then, he arrived in Ama Mésé's house

"Any body home... is it Liong's house?"

"Yeah, it is" Liong answered.

"Liong!".He called Liong in a very soft voice so that Ama Mésé couldn't hear it.

"Yeah..."

"What's the matter?" he asked.

"Ama Mésé treats me like a buffalo".

"Does he???? How poor. That's Ok.... Now...your clothes?" he asked Liong while trying to release the rope on Liong's neck.

"It was hung on the wall in their bedroom, you'll find it easily".

Then, he searched it and they left the house as soon as he found the clothes. He brought Liong to his mother.

Liong told his mother everything he just experienced. Hearing that, she just cried. "You really have a heart of stone, how could you treat my son in that way?" she said angrily.

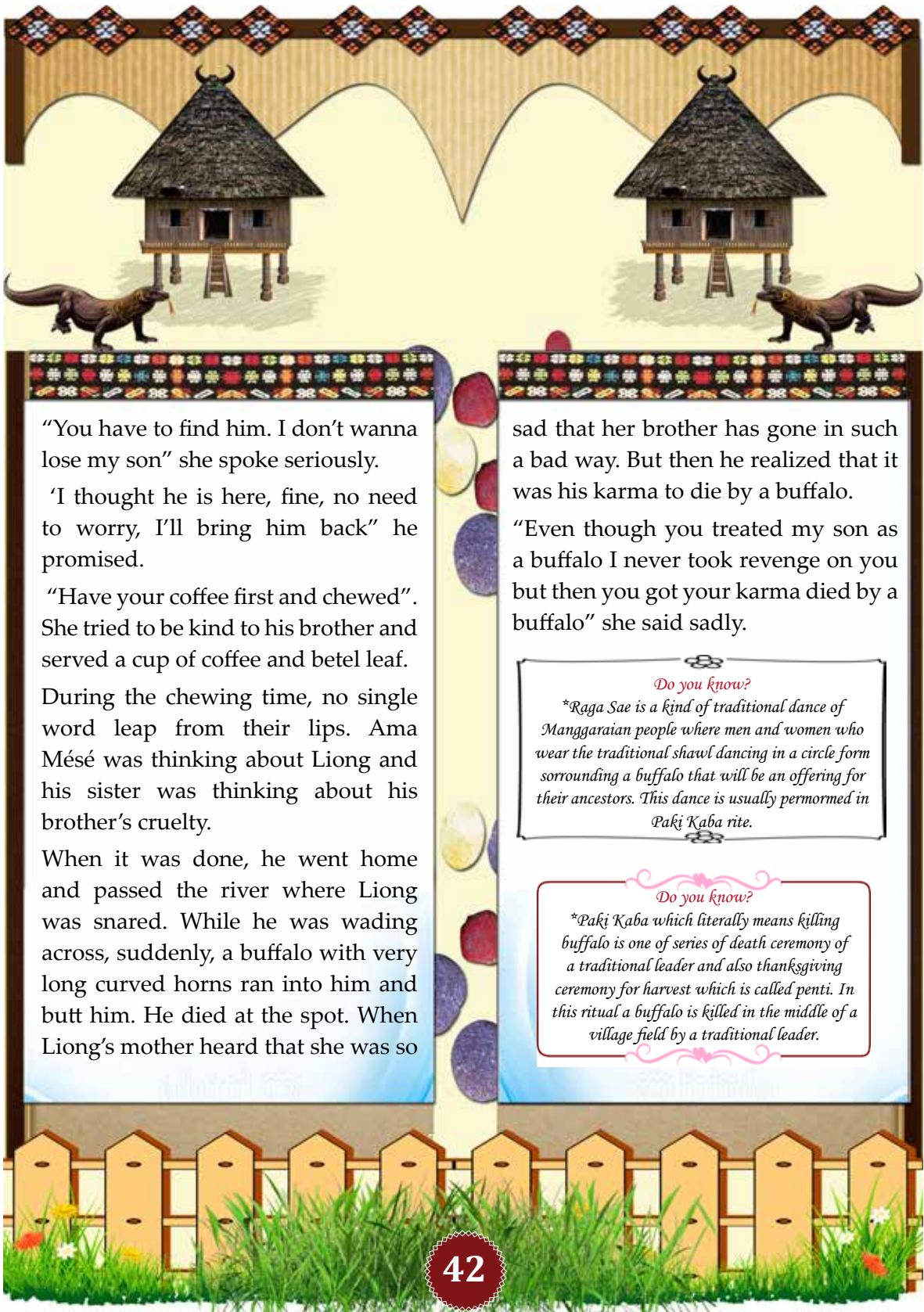
When Ama Mésé knew that Liong has escaped, he went to Liong's mother to searh him. He supposed that Liong was there.

Pretending sad of loosing Liong, he said in a very sad voice "My sister, Liong is not with me, he lost".

"How come????" Liong's mother pretended to be surprised with the news.

"His aunt got angry with him, so he escaped". He told a lie to his sister. Actually, at the time Lion was hiding on the ceiling.

"I didn't see him since morning". He said.



“You have to find him. I don’t wanna lose my son” she spoke seriously.

‘I thought he is here, fine, no need to worry, I’ll bring him back” he promised.

“Have your coffee first and chewed”. She tried to be kind to his brother and served a cup of coffee and betel leaf.

During the chewing time, no single word leap from their lips. Ama Mésé was thinking about Liong and his sister was thinking about his brother’s cruelty.

When it was done, he went home and passed the river where Liong was snared. While he was wading across, suddenly, a buffalo with very long curved horns ran into him and butt him. He died at the spot. When Liong’s mother heard that she was so

sad that her brother has gone in such a bad way. But then he realized that it was his karma to die by a buffalo.

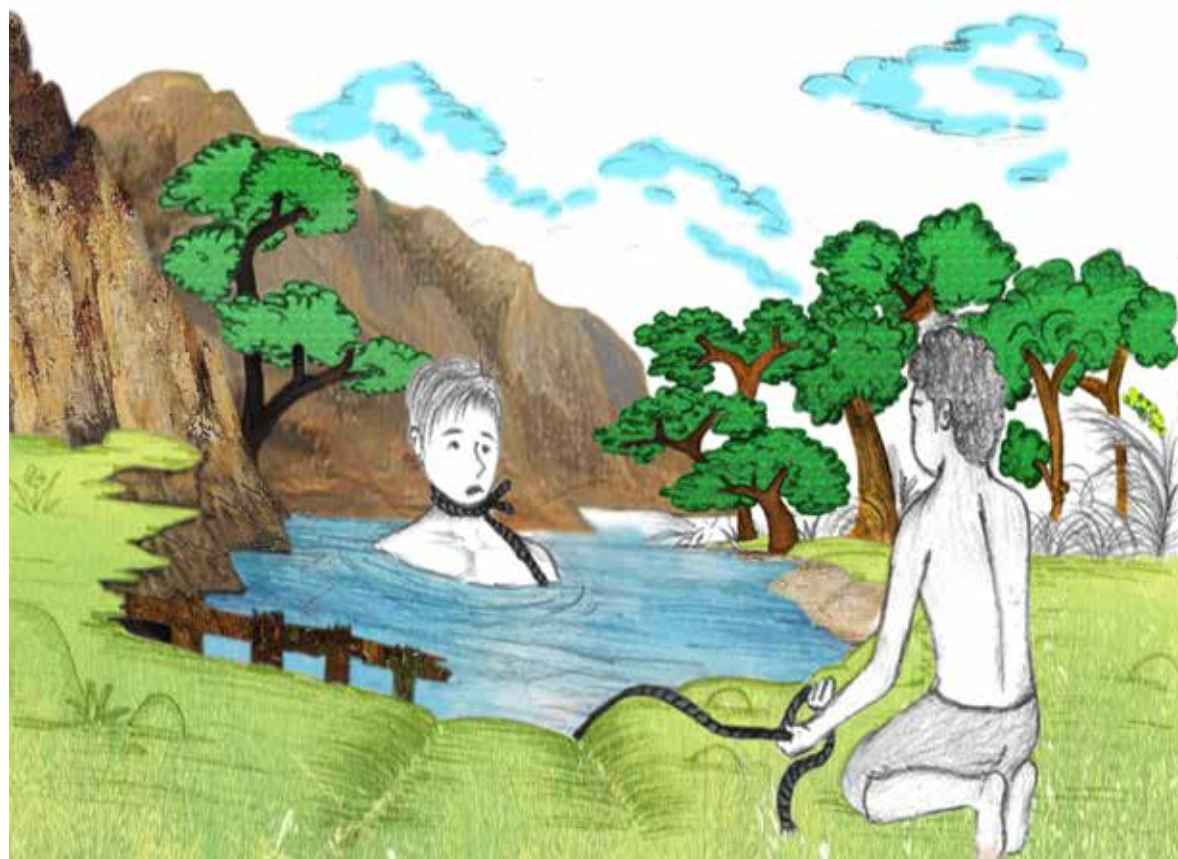
“Even though you treated my son as a buffalo I never took revenge on you but then you got your karma died by a buffalo” she said sadly.

Do you know?

**Raga Sae is a kind of traditional dance of Manggaraian people where men and women who wear the traditional shawl dancing in a circle form surrounding a buffalo that will be an offering for their ancestors. This dance is usually performed in Paki Kaba rite.*

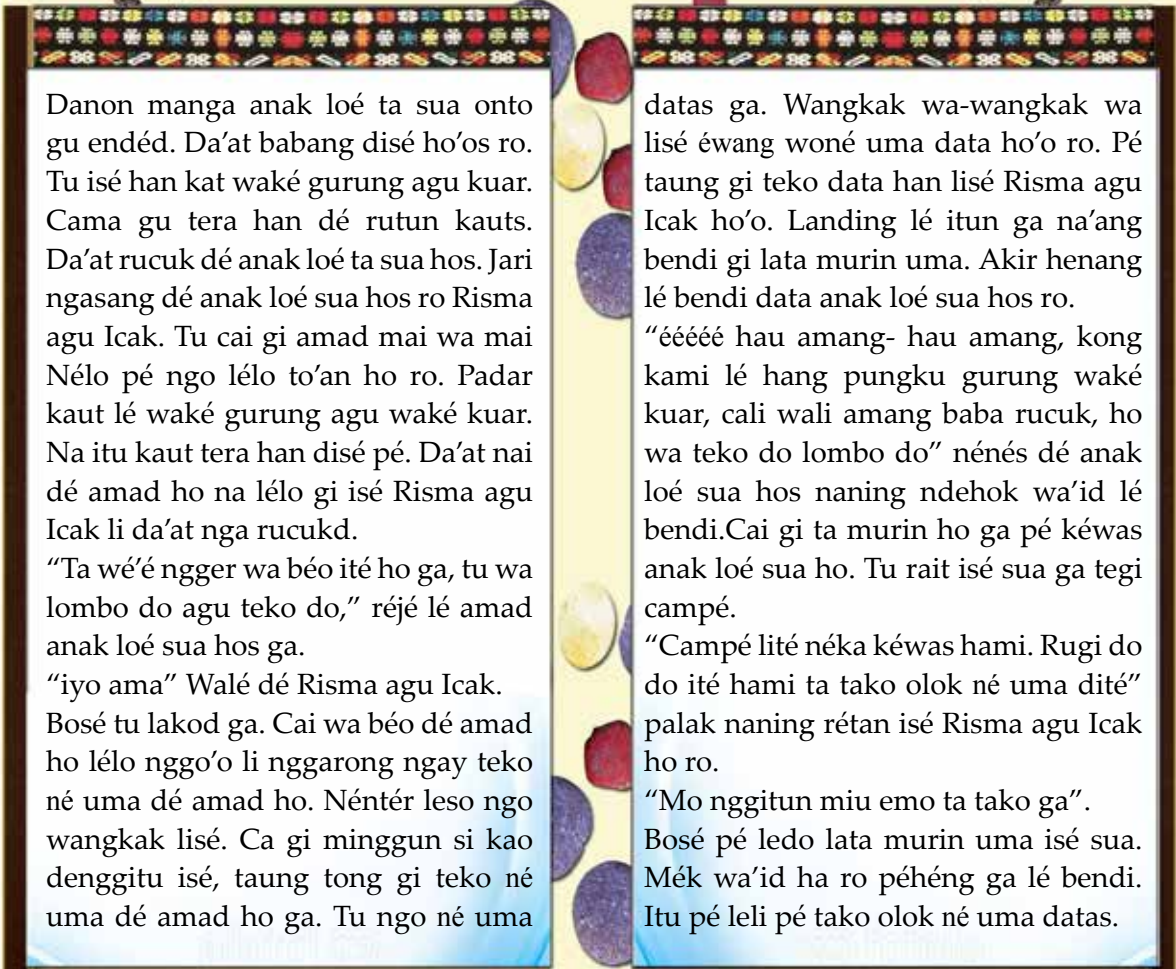
Do you know?

**Paki Kaba which literally means killing buffalo is one of series of death ceremony of a traditional leader and also thanksgiving ceremony for harvest which is called penti. In this ritual a buffalo is killed in the middle of a village field by a traditional leader.*





SUA ANAK LOÉ TA LONGKIR



Danon manga anak loé ta sua onto gu endéd. Da'at babang disé ho'os ro. Tu isé han kat waké gurung agu kuar. Cama gu tera han dé rutun kauts. Da'at rucuk dé anak loé ta sua hos. Jari ngasang dé anak loé sua hos ro Risma agu Icak. Tu cai gi amad mai wa mai Nélo pé ngo lélo to'an ho ro. Padar kaut lé waké gurung agu waké kuar. Na itu kaut tera han disé pé. Da'at nai dé amad ho na lélo gi isé Risma agu Icak li da'at nga rucukd.

"Ta wé'é ngger wa béo ité ho ga, tu wa lombo do agu teko do," réjé lé amad anak loé sua hos ga.

"iyo ama" Walé dé Risma agu Icak. Bosé tu lakod ga. Cai wa béo dé amad ho lélo nggo'o li nggarong ngay teko né uma dé amad ho. Néntér lesong wangkak lisé. Ca gi minggun si kao denggitu isé, taung tong gi teko né uma dé amad ho ga. Tu ngo né uma

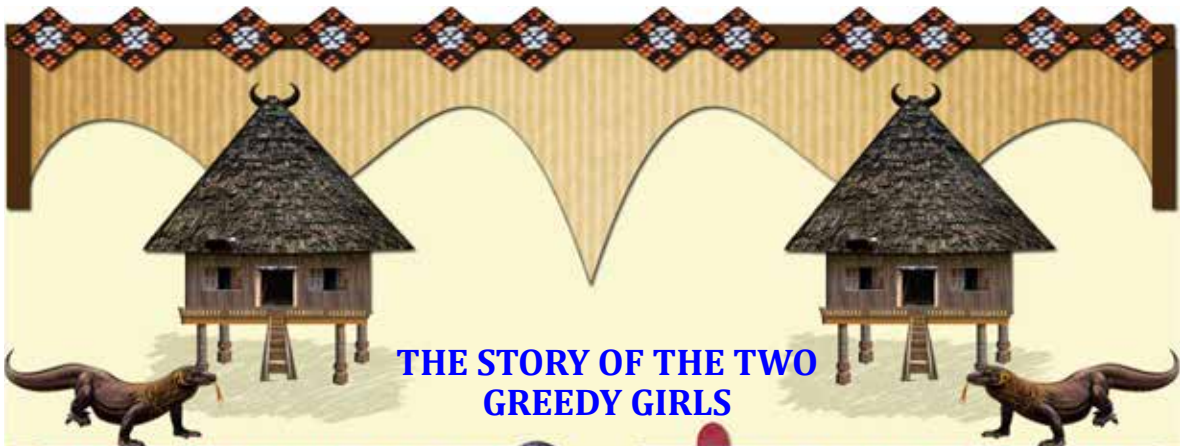
datas ga. Wangkak wa-wangkok wa lisé éwang woné uma data ho'o ro. Pé taung gi teko data han lisé Risma agu Icak ho'o. Landing lé itun ga na'ang bendi gi lata murin uma. Akir henang lé bendi data anak loé sua hos ro.

"ééééé hau amang- hau amang, kong kami lé hang pungku gurung waké kuar, cali wali amang baba rucuk, ho wa teko do lombo do" néné dé anak loé sua hos naning ndehok wa'id lé bendi. Cai gi ta murin ho ga pé kéwas anak loé sua ho. Tu rait isé sua ga tegi campé.

"Campé lité néka kéwas hami. Rugi do do ité hami ta tako olok né uma dité" palak naning rétan isé Risma agu Icak ho ro.

"Mo nggitun miu emo ta tako ga". Bosé pé ledolata murin uma isé sua. Mék wa'id ha ro péhéng ga lé bendi. Itu pé leli pé tako olok né uma datas.





THE STORY OF THE TWO GREEDY GIRLS

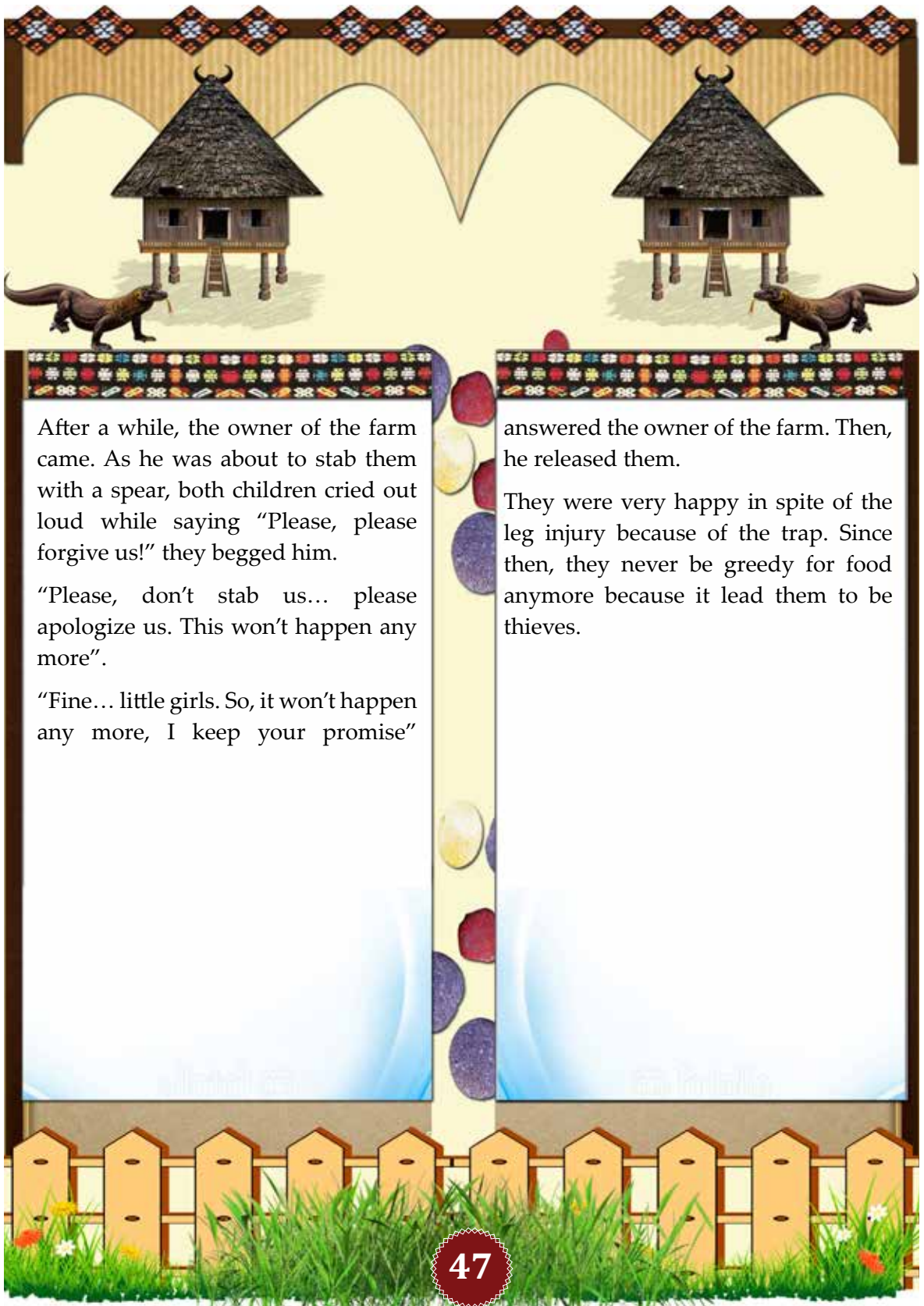
Long time ago, there were two little girls lived with their mother. They were Risma and Ichak. As they were very poor, they have nothing to eat except root of bamboo and rattan. These two things were actually what porcupine ate. The two girls looked very unhealthy and thin.

One day their uncle came from a nearby village called Nelo to visit his nieces. Looking at their appearance, he took pity on them. "Kids, would you mind if I bring you to the village, there you'll find a lot of foods, we have banana and taro there" he persuaded his nieces to follow him to go to his village.

"Sure, Amang! we'd love to" the children were very happy hearing that. Then, they went to the village and left their mother alone.

As they arrived, they saw a lot of taros in their uncle's farm. Every day they lift the taro plant out for its tuber. After a week later, they run out of the food. Then, they went to other's farm. They did the same thing which made them run out of the food. Knowing this, the owner of the farm put a trap in his farm. As a result, the two children were caught. And they cried.

"ééééé hau amang- hau amang, ko'ong kami lé hang pungku gurung waké kuar, cali wali amang baba rucuk, ho wa teko do lombo do," (o ooohhhhhh....my uncle,...why didn't you just let us home, young bamboo leaves we ate. Then you came took a pity on us... and promised us a lot of food. Now you see we are caught in this trap).



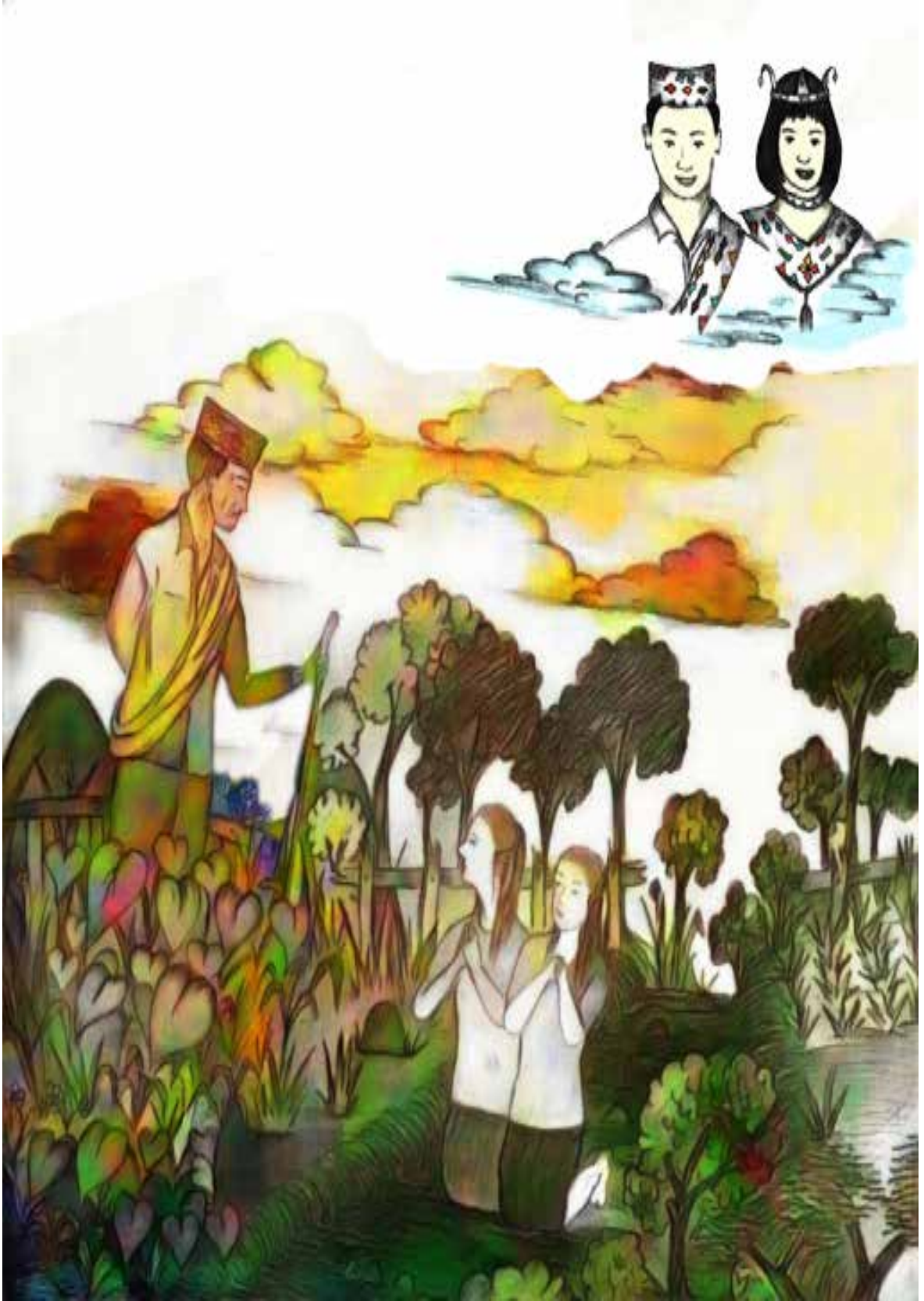
After a while, the owner of the farm came. As he was about to stab them with a spear, both children cried out loud while saying "Please, please forgive us!" they begged him.

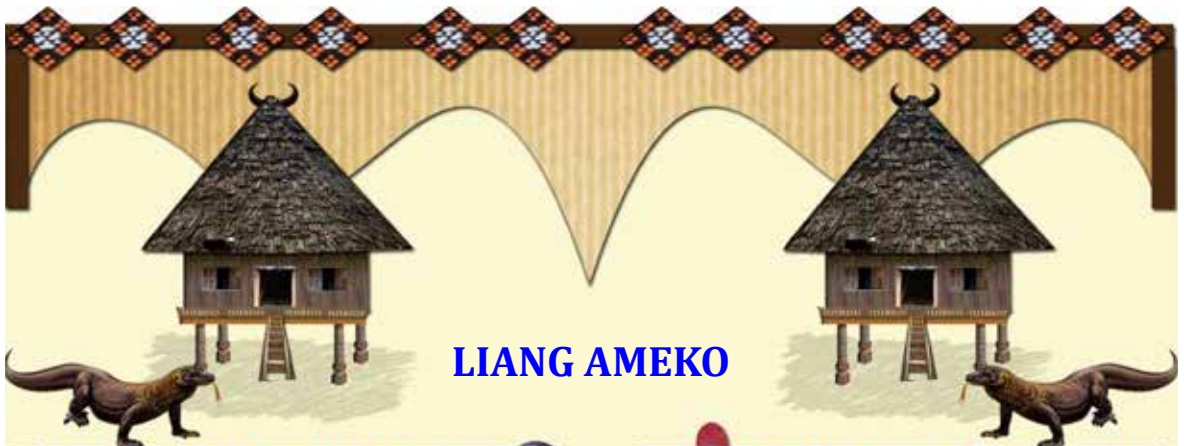
"Please, don't stab us... please apologize us. This won't happen any more".

"Fine... little girls. So, it won't happen any more, I keep your promise"

answered the owner of the farm. Then, he released them.

They were very happy in spite of the leg injury because of the trap. Since then, they never be greedy for food anymore because it lead them to be thieves.





LIANG AMEKO

Danong awo Manggarai Timur manga ca liang Mésé ruis ngalor. Nitus kaéng isé acu, motang, ela, kaba, agu kodé. Isét lima situ ka'éng camas. Landing co'o tera réncéng kétas ka'éng camad ga.

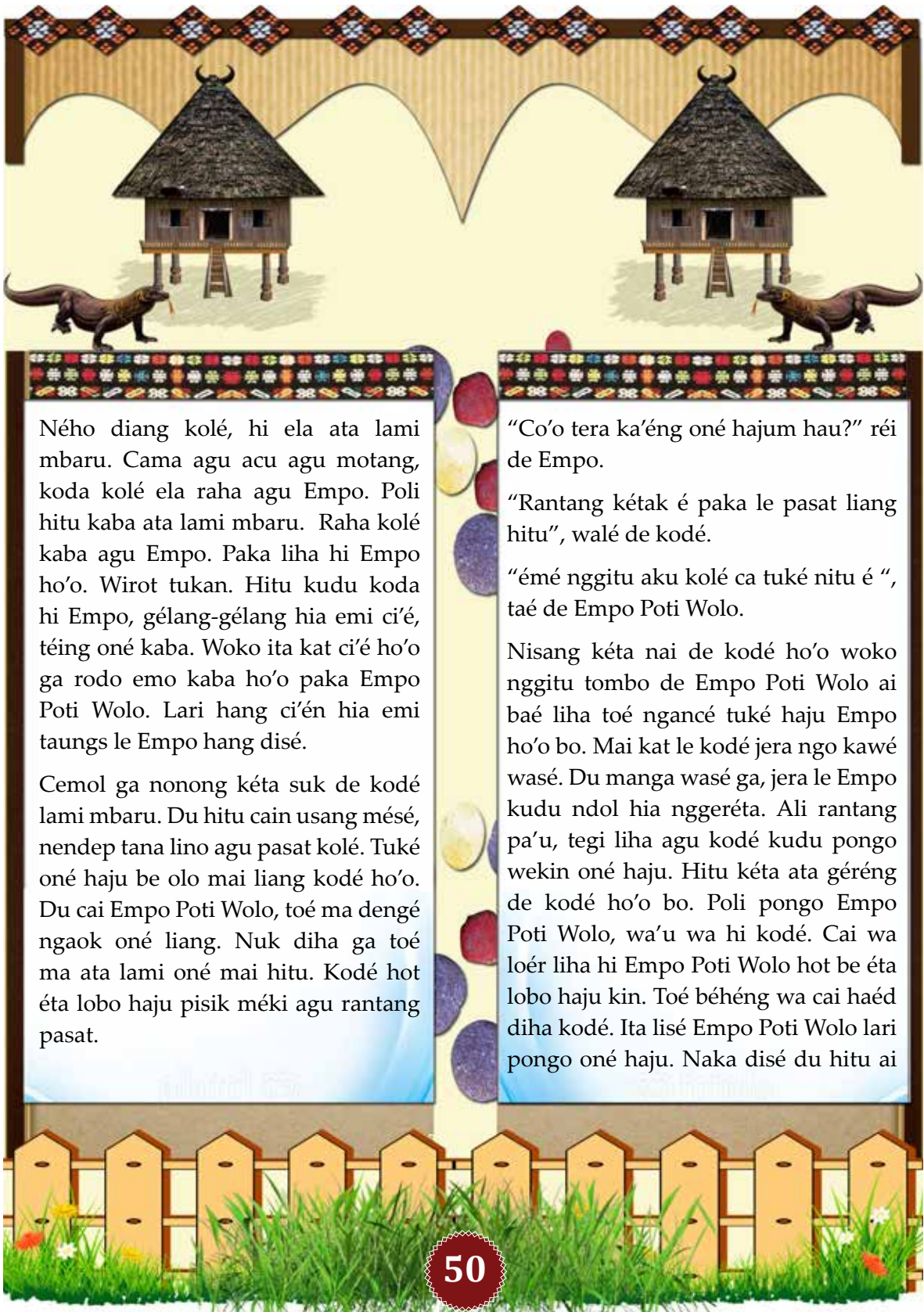
Du toé di ka'éng cama nitus, ata lima situ ka'éng dio-diod. Masa tau kolés. Acu cébo kéta dolong motang kudu te hangn. Ca léson gé cai hi Empo Poti Wolo.

Hia ho'o ata ngondé mésé. Toé ma gorin te kawé hang. Hia ga emi kaut hang disét lima so'o bo. Céing kat ata manga hang isé acu, motang, ela, kodé agu kaba toé-te-toé ngo takos liha. Cemol gé isét lima so'o bo di'a taus ga kudu ngancé dungkang hi Empo Poti Wolo.

Ca leson gé isé bantang kudu acu ata lami mbaru, rémé nggitun ata

iwod ga ngo kawé lengor oné ngalor. Du hanangkoén acu, cai hi Empo Poti Wolo kudu tako hang disé. Lolo le acu. Mai Empo Poti Wolo ho'o bo ga téing nuru lawo acu ho'o. Hang le acu nuru ho'o bo. Lari hang nuru lawo, ponggal le Empo Poti Wolo acu ho'o, cemol ga losi acu. Woko losip acu ho'o bo ga, tako taungs le Empo Poti Wolo hang disé.

Du cai baé béla de acu taungs hang disé le Empo Poti Wolo ga. Cumpeng disé gé. Ného diang ga hi Motang ata lami mbaru. Isé sot iwod ngo kawé ikang oné tacik. Toé béhéng poli hitu cain hi Empo Poti Wolo. Emi taungs liha lengor sot deko disé ného oné Meseng. Raha hi motang agu Empo Poti Wolo. Koda hi motang. Du kolé isét iwod, lélo nggo'o taungs lengor situ ga.



Ného diang kolé, hi ela ata lami mbaru. Cama agu acu agu motang, koda kolé ela raha agu Empo. Poli hitu kaba ata lami mbaru. Raha kolé kaba agu Empo. Paka liha hi Empo ho'ó. Wirot tukan. Hitu kudu koda hi Empo, gélang-gélang hia emi ci'é, téing oné kaba. Woko ita kat ci'é ho'ó ga rodo emo kaba ho'ó paka Empo Poti Wolo. Lari hang ci'én hia emi taungs le Empo hang disé.

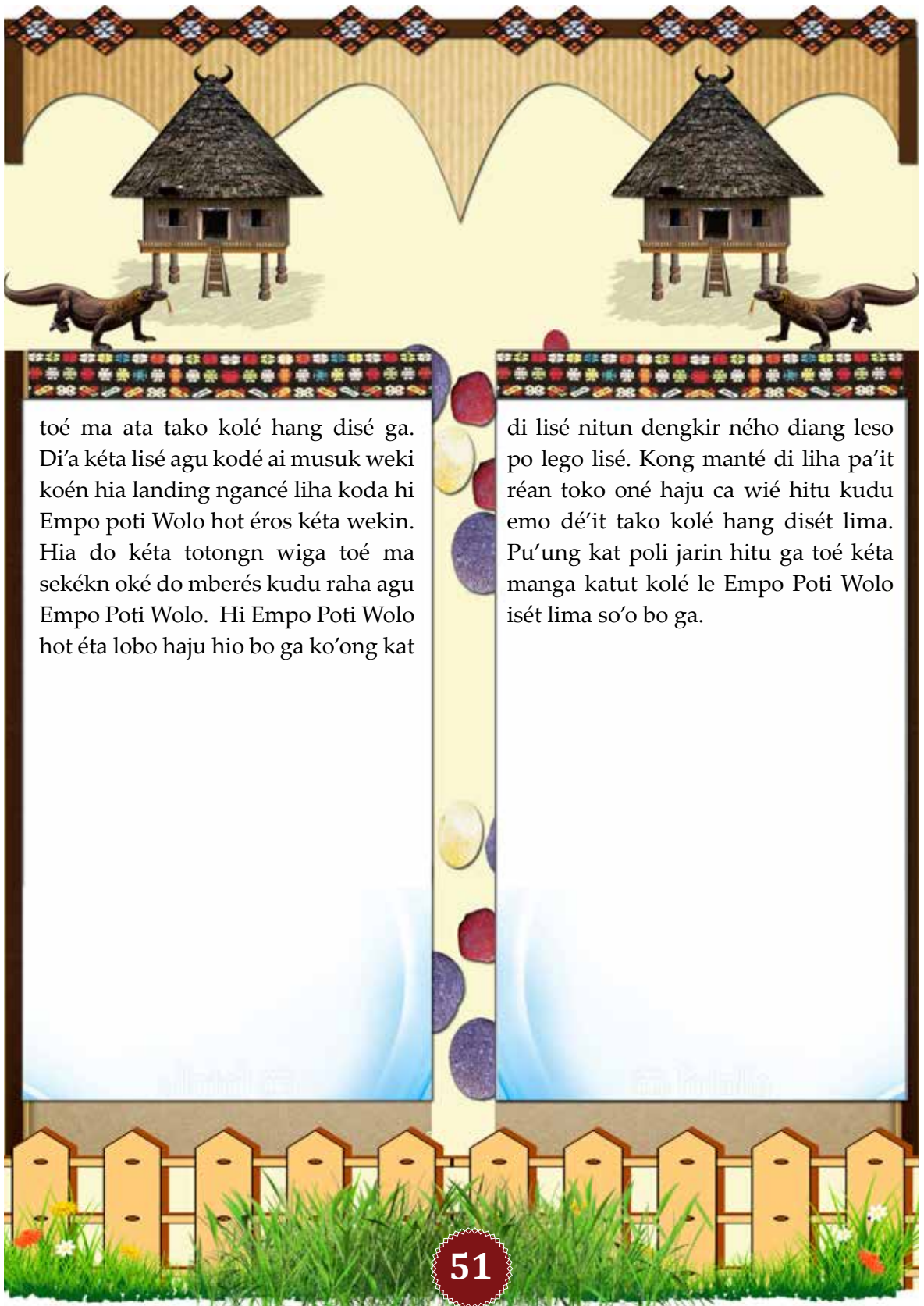
Cemol ga nonong kéta suk de kodé lami mbaru. Du hitu cain usang mésé, nendep tana lino agu pasat kolé. Tuké oné haju be olo mai liang kodé ho'ó. Du cai Empo Poti Wolo, toé ma dengé ngaok oné liang. Nuk diha ga toé ma ata lami oné mai hitu. Kodé hot éta lobo haju pisik méki agu rantang pasat.

“Co'ó tera ka'éng oné hajum hau?” réi de Empo.

“Rantang kétak é paka le pasat liang hitu”, walé de kodé.

“émé nggitu aku kolé ca tuké nitu é “, taé de Empo Poti Wolo.

Nisang kéta nai de kodé ho'ó woko nggitu tombo de Empo Poti Wolo ai baé liha toé ngancé tuké haju Empo ho'ó bo. Mai kat le kodé jera ngo kawé wasé. Du manga wasé ga, jera le Empo kudu ndol hia nggeréta. Ali rantang pa'u, tegi liha agu kodé kudu pongo wekin oné haju. Hitu kéta ata géring de kodé ho'ó bo. Poli pongo Empo Poti Wolo, wa'u wa hi kodé. Cai wa loér liha hi Empo Poti Wolo hot be éta lobo haju kin. Toé béhéng wa cai haéd diha kodé. Ita lisé Empo Poti Wolo lari pongo oné haju. Naka disé du hitu ai



toé ma ata tako kolé hang disé ga.
Di'a kéta lisé agu kodé ai musuk weki
koén hia landing ngancé liha koda hi
Empo poti Wolo hot éros kéta wekin.
Hia do kéta totongn wiga toé ma
sekékn oké do mberés kudu raha agu
Empo Poti Wolo. Hi Empo Poti Wolo
hot éta lobo haju hio bo ga ko'ong kat

di lisé nitun dengkir ného diang lesu
po lego lisé. Kong manté di liha pa'it
réan toko oné haju ca wié hitu kudu
emo dé'it tako kolé hang disét lima.
Pu'ung kat poli jarin hitu ga toé kéta
manga katut kolé le Empo Poti Wolo
isé lima so'o bo ga.





THE LEGEND OF LIANG AMEKO

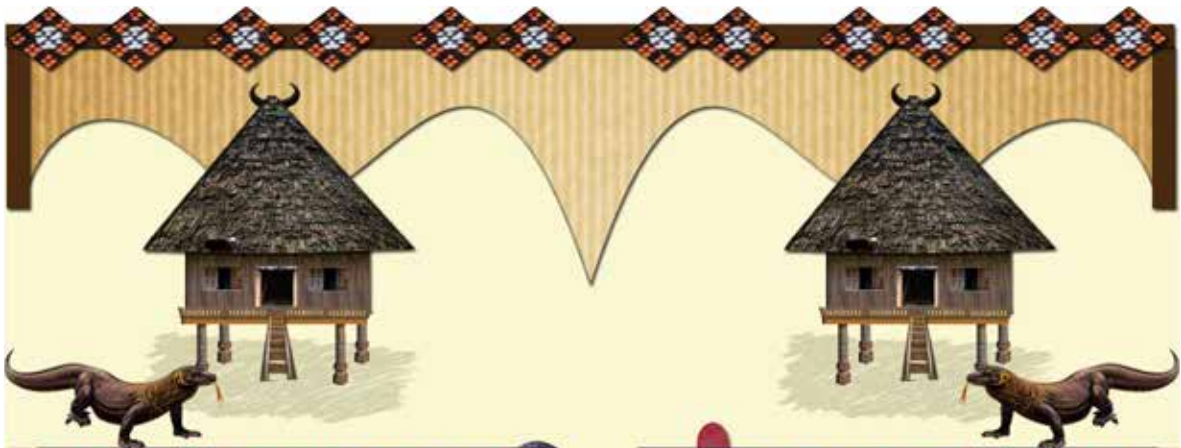
Long time ago, in East Manggarai there was a big cave near an estuary. That was the place where five animals lived peacefully. The cave was called Liang Ameko which stands for dog (Acu), wild boar (Motang), pig (Ela), buffalo (Kaba), and monkey (Kode) in the local language. How this could be?

In the beginning, they lived in different places, moreover, dog and wild boar were enemies. Dog always chased after wild boar as its prey. One day, Empo Poti Wolo appeared. He was very lazy to find out food for himself. Stealing others' food was the only way he survived. To defeat him, the animals decided to live together.

One day, these animals decided to go looking for eels in the river. Meanwhile, the dog stayed in the cave to keep it from Empo Poti Wolo.

As they left, Empo came to steal their food. The dog barked but Empo knew that his weakness was meat, so Empo gave him rat meat. It worked as Empo supposed. Then, the dog kept silent and ate the rat meat. When he was eating, Empo hit him so he ran in pain. It was the time for Empo to take all foods that the animals had. When the dog's friends came, there was no food left. All were eaten by Empo. At that time, they were very angry with Empo. In the next day, the animals planned to go fishing in the sea.

It was wild boar's turn to keep the cave safe. As the other animals left, Empo came. The wild boar fought against Empo Poti Wolo but he lost. As the result, Empo ate all the eels caught the day before. When another animals came back home, again, they found no eels left.



For the next day, it was pig's turn to keep the cave safe. Just like the two other animals, he lost the fight.

The other next day was buffalo's turn. He fought Empo Poti Wolo too. The buffalo butt Empo Poti Wolo. As the result, Empo's stomach was torn. However, when Empo almost lost, he took salt and gave it to the buffalo. At this time Empo Poti Wolo was successful to distract buffalo's attention, so when the buffalo was eating the salt, Empo stole all foods that they had.

Finally, it came to the monkey's turn to keep the cave. At the time it was raining heavily. The sky grew dark and it started to thunder. At that time, the monkey climbed a

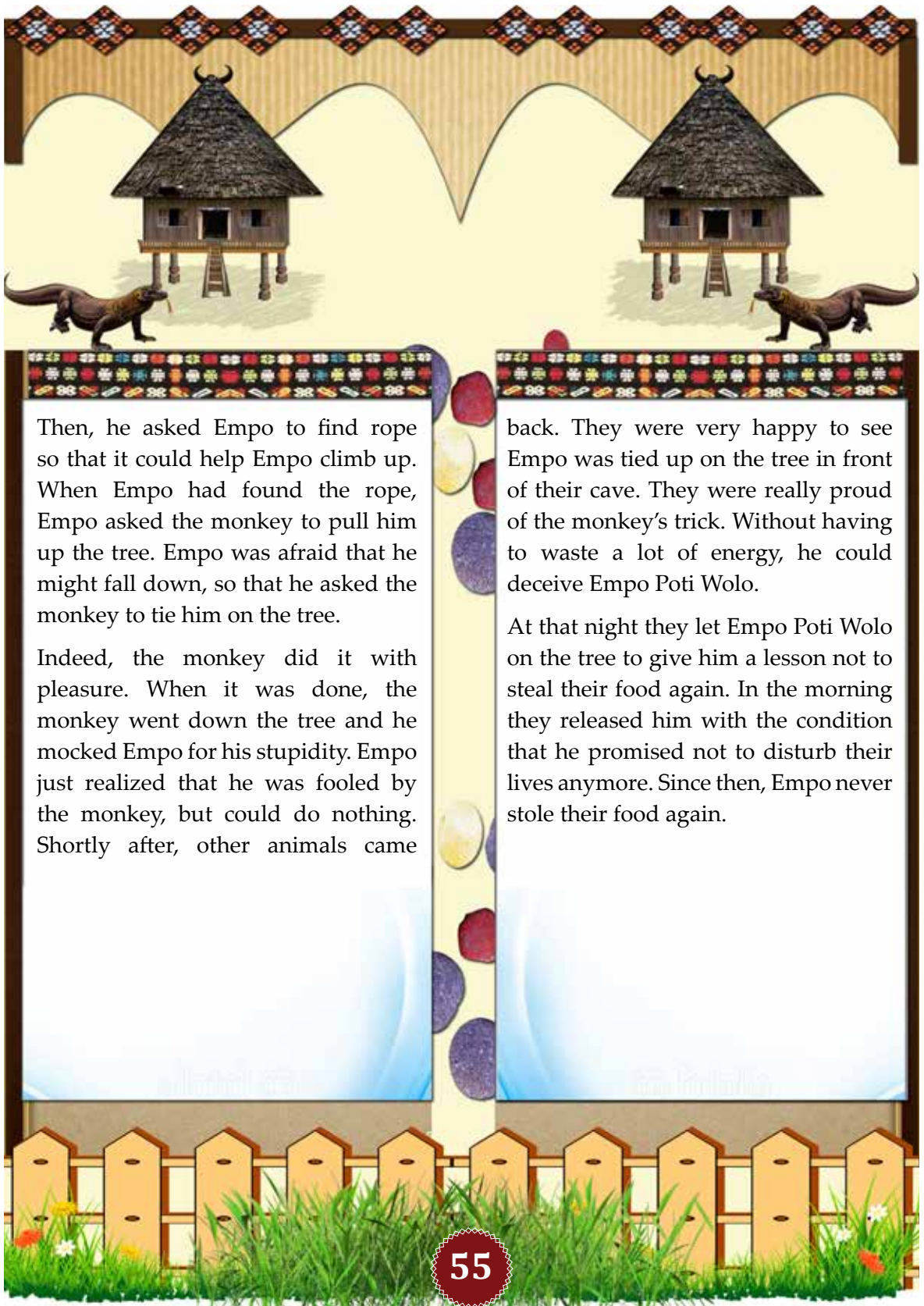
tree in front of the cave. When Empo came, the cave was so deserted. Empo thought that none kept the cave at that day. And then the monkey that was on the tree coughed and pretended to be afraid of the rain and thunder. Hearing the monkey coughed, Empo gazed upward.

"Hey... why are you there?" Empo asked

"You know, I am afraid that the thunder will strike the cave" said the monkey in trembling voice.

"May I join climbing?" Empo Poti Wolo begged.

The monkey was happy hearing what Empo just said because he knew that Empo couldn't climb up so that he could carry out his plan to catch Empo Poti Wolo.



Then, he asked Empo to find rope so that it could help Empo climb up. When Empo had found the rope, Empo asked the monkey to pull him up the tree. Empo was afraid that he might fall down, so that he asked the monkey to tie him on the tree.

Indeed, the monkey did it with pleasure. When it was done, the monkey went down the tree and he mocked Empo for his stupidity. Empo just realized that he was fooled by the monkey, but could do nothing. Shortly after, other animals came

back. They were very happy to see Empo was tied up on the tree in front of their cave. They were really proud of the monkey's trick. Without having to waste a lot of energy, he could deceive Empo Poti Wolo.

At that night they let Empo Poti Wolo on the tree to give him a lesson not to steal their food again. In the morning they released him with the condition that he promised not to disturb their lives anymore. Since then, Empo never stole their food again.





HI MPONDIK AGU ANAKN

Hi Mpondik manga ca anakn ata rémé koén, ngasangn hi Mbugul. Néténg leso kat hi Mbugul ho'o ndai séng agu eman kudu weli kukis ai manga hot laséng pika kukis olo mai mbaru disé.

"Asi weli kukis hitu mbugul, toé lélo lahou ko lali agu lemo do situ, rungang nilu kukis situ ga" ré'ing de Ema Mpondik.

"Ema ho'os ata minak dé" walé de Mbugul lari rétangn.

Ca lesan ga cumang kolé be olo mai mbaru le ema Mpondik ata pika kukis hot laséng weli de anakn. Woko lélo dedi'a liha nia kat lako data pikan nitu kolés lali agu lémo do. Am kukis sot toé ma naud oné meseng ga ata pika kolé. Tarad kolé kukis situ ga do kéta. Mangas ata wara, léros, agu ta'a.

"Amang, ngong kukis dité hitu, cias kéta tarad laku lélon" réi de ema Mpondik agu ata pikan.

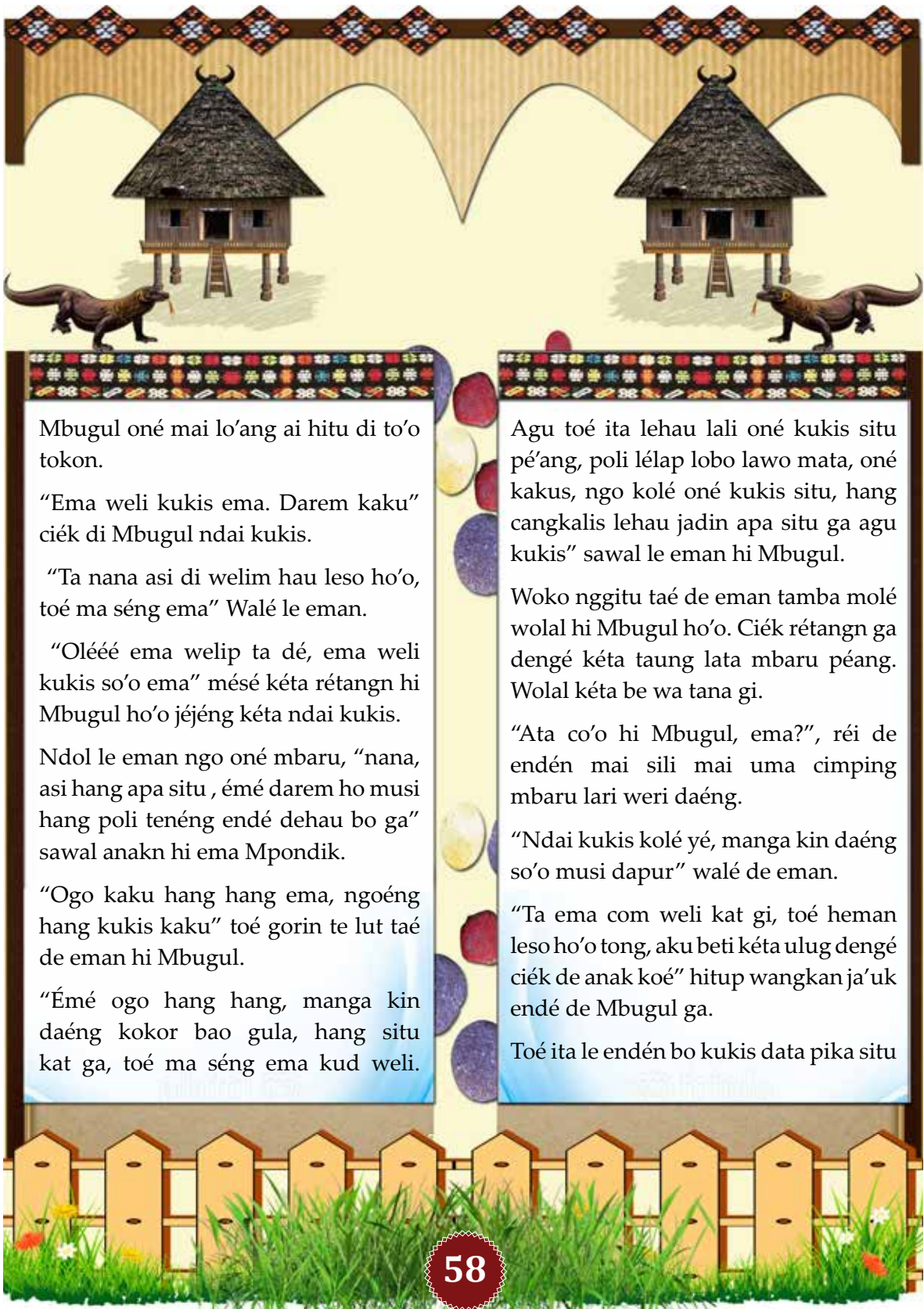
"Ma'u ta ema, ai anak koé so'o ngoéng kétas ata do tarad".

"Pandé le apa lais kéta lité tera nggitud taran?"

"Ooo ema, toé kolé baén ta dé. Ata pika kats daku apa so'o, ata bana kolé ata pandéd" walé data pika kukis.

Rantang de ema Mpondik ga tarad situ am kéta tara sot laséng na'a oné éwang paké data. Ai laséng émé weli éwang bakok kudu ganti tarad paké kats peréwang tara situ sot harga cepulu sén lisé welid. Na'a kat ca rokot koé to'ong ngancé paké pisa ngkali na'a éwang.

Hitu di poli tombo disé cua, cai kat hi



Mbugul oné mai lo'ang ai hitu di to'o tokon.

"Ema weli kukis ema. Darem kaku" ciék di Mbugul ndai kukis.

"Ta nana asi di welim hau lesu ho'o, toé ma séng ema" Walé le eman.

"Olééé ema welip ta dé, ema weli kukis so'o ema" mésé kéta rétangn hi Mbugul ho'o jéjéng kéta ndai kukis.

Ndol le eman ngo oné mbaru, "nana, asi hang apa situ, émé darem ho musi hang poli tenéng endé dehau bo ga" sawal anakn hi ema Mpondik.

"Ogo kaku hang hang ema, ngoéng hang kukis kaku" toé gorin te lut taé de eman hi Mbugul.

"Émé ogo hang hang, manga kin daéng kokor bao gula, hang situ kat ga, toé ma séng ema kud weli.

Agu toé ita lehau lali oné kukis situ pé'ang, poli lélap lobo lawo mata, oné kakus, ngo kolé oné kukis situ, hang cangkalis lehau jadin apa situ ga agu kukis" sawal le eman hi Mbugul.

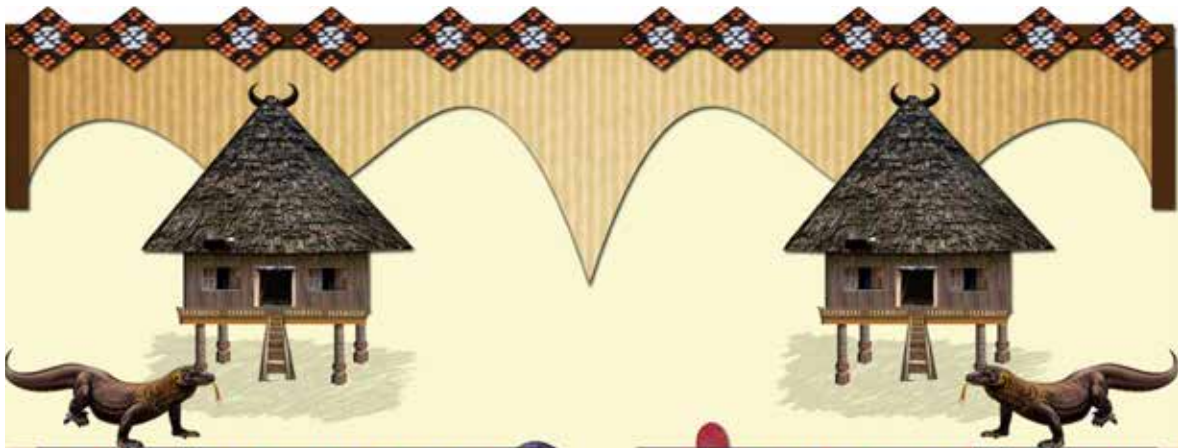
Woko nggitu taé de eman tamba molé wolal hi Mbugul ho'o. Ciék rétangn ga dengé kéta taung lata mbaru péang. Wolal kéta be wa tana gi.

"Ata co'o hi Mbugul, ema?", réi de endén mai sili mai uma cimping mbaru lari weri daéng.

"Ndai kukis kolé yé, manga kin daéng so'o musi dapur" walé de eman.

"Ta ema com weli kat gi, toé heman lesu ho'o tong, aku beti kéta ulug dengé ciék de anak koé" hitup wangkan ja'uk endé de Mbugul ga.

Toé ita le endén bo kukis data pika situ



do kéta lali agu lemo. Kudu tombo le
ema Mpondik ga wa ranga kolé ata
pikan ga.

“Éé maram ga weli kat 5 pérak” kong
kat le ema Mpondik ga.

Woko dengé kud weli ga to’o kat
mai wa mai tana hi Mbugul ho’o bo.
Nisang kéta nain woko weli kukis
sot ndai diha. Toé di hang gula hi
Mbugul ho’o bo, lampuk kat tegi
kukis. Ogo koléy hang hang. Woko
oné limén kukis ga lampuk mburuk
ngo labar.

Wa lesu ga, cai hi Mbugul kolé labar.
Hitup di cai rodo rétang.

“Ata co’o kolé hau Mbugul? Cai po
cai rétang” réi de endén.

“Beti kéta tukag o endé, campé koé
ta pur tuka daku” émé beti tuka hi

Mbugul campo tegi pur kat agu éndén.
“Hang apa léng hau bo tera beti tuka?”
réi de endén.

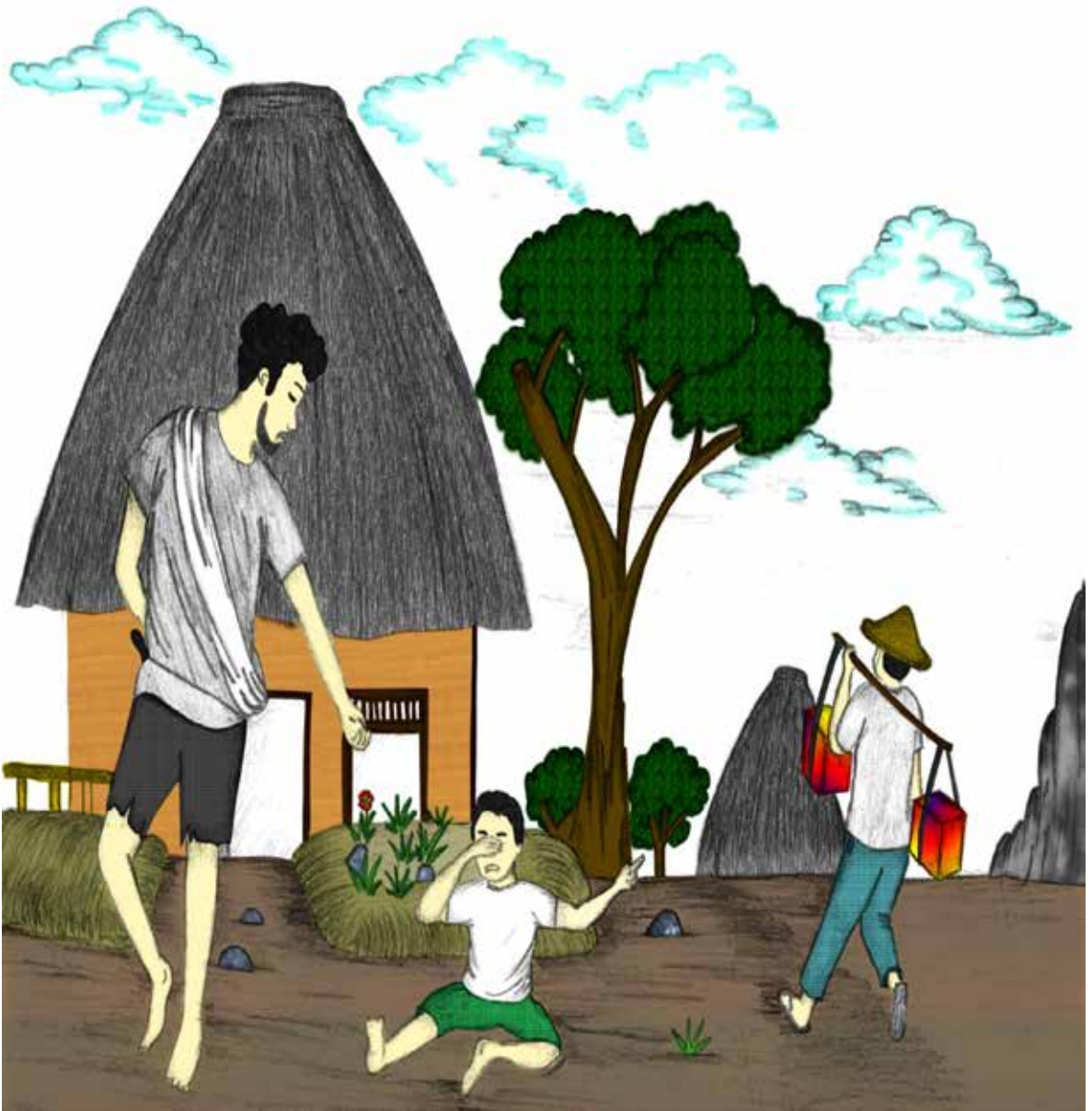
“Hang kukis sot weli de ema sio bao ta
endé” walé lari rétang hi Mbugul.

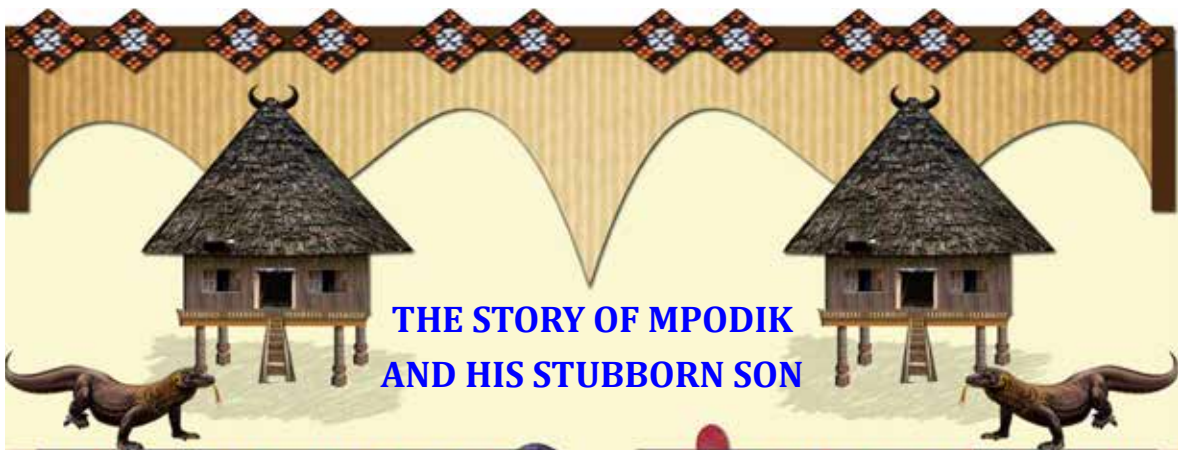
“Hitup ta nana, taé de ema bao toé
dian kukis situ. Hitup tera benang
weli le ema bao, toé kéta imbi taé de
ema” rugi ema Mpondik.

“Éng ta ema, emok weli apa situ ga.
Kali pandé kelo molé tuka gé”.

“Éng ga, hang londék jembu sio péang
ga kudu gélang ina tuka dehau hitu
to’ong” nuk kolé le ema Mpondik
anagn.

Pu’ung kat du hitu ga toé ma hang
pinanaéngn hi Mbugul. Émé belek
hang kukis pika data olo réi agu eman
di ngancé ko co’o weli.





THE STORY OF MPODIK AND HIS STUBBORN SON

Mpondik had a son named Mbugul. He was a 6 year-old boy and very stubborn. Everyday Mbugul asked for pocket money from his father to buy snack sold by a pitchman who always passed in front of his house. Forbidding him to buy the snacks was useless as he didn't want to obey his father.

"Don't buy that snack, my dear son, it's been spoiled. Don't you see the flies on it?" said his father one day.

"But they are delicious Ema" Mbugul answered. And he seemed really wanted it.

One day Mpondik met the pitchman and when Mpondik watched him, it seemed like the flies always followed him. Wherever he went, they were there.

"It could be the snack from the day before", he thought.

Moreover, when he looked at the snacks that were colourful he worried that it might contain chemical substance that could endanger health. He burned with curiosity. Then he said.

"What colourful snacks!"

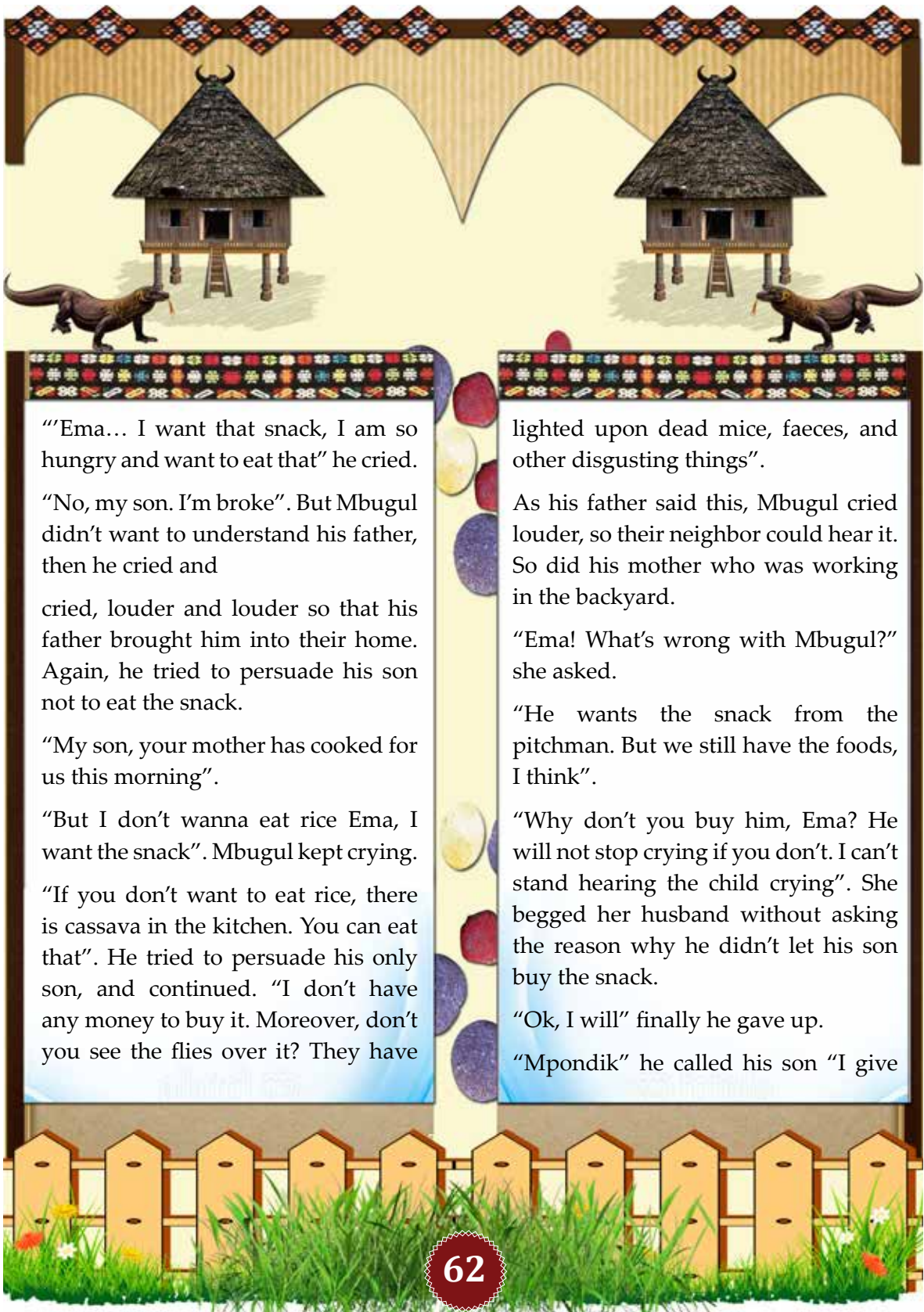
"Sure, children like such snack Ema". Answered the pitchman.

This encouraged Mpondik to question further.

"What are the colours made from?"

"Honestly, I have no any idea about that. I didn't make them myself... just sell them".

They just finished talking when Mbugul woke up.



“Ema... I want that snack, I am so hungry and want to eat that” he cried.

“No, my son. I’m broke”. But Mbugul didn’t want to understand his father, then he cried and

cried, louder and louder so that his father brought him into their home. Again, he tried to persuade his son not to eat the snack.

“My son, your mother has cooked for us this morning”.

“But I don’t wanna eat rice Ema, I want the snack”. Mbugul kept crying.

“If you don’t want to eat rice, there is cassava in the kitchen. You can eat that”. He tried to persuade his only son, and continued. “I don’t have any money to buy it. Moreover, don’t you see the flies over it? They have

lighted upon dead mice, faeces, and other disgusting things”.

As his father said this, Mbugul cried louder, so their neighbor could hear it. So did his mother who was working in the backyard.

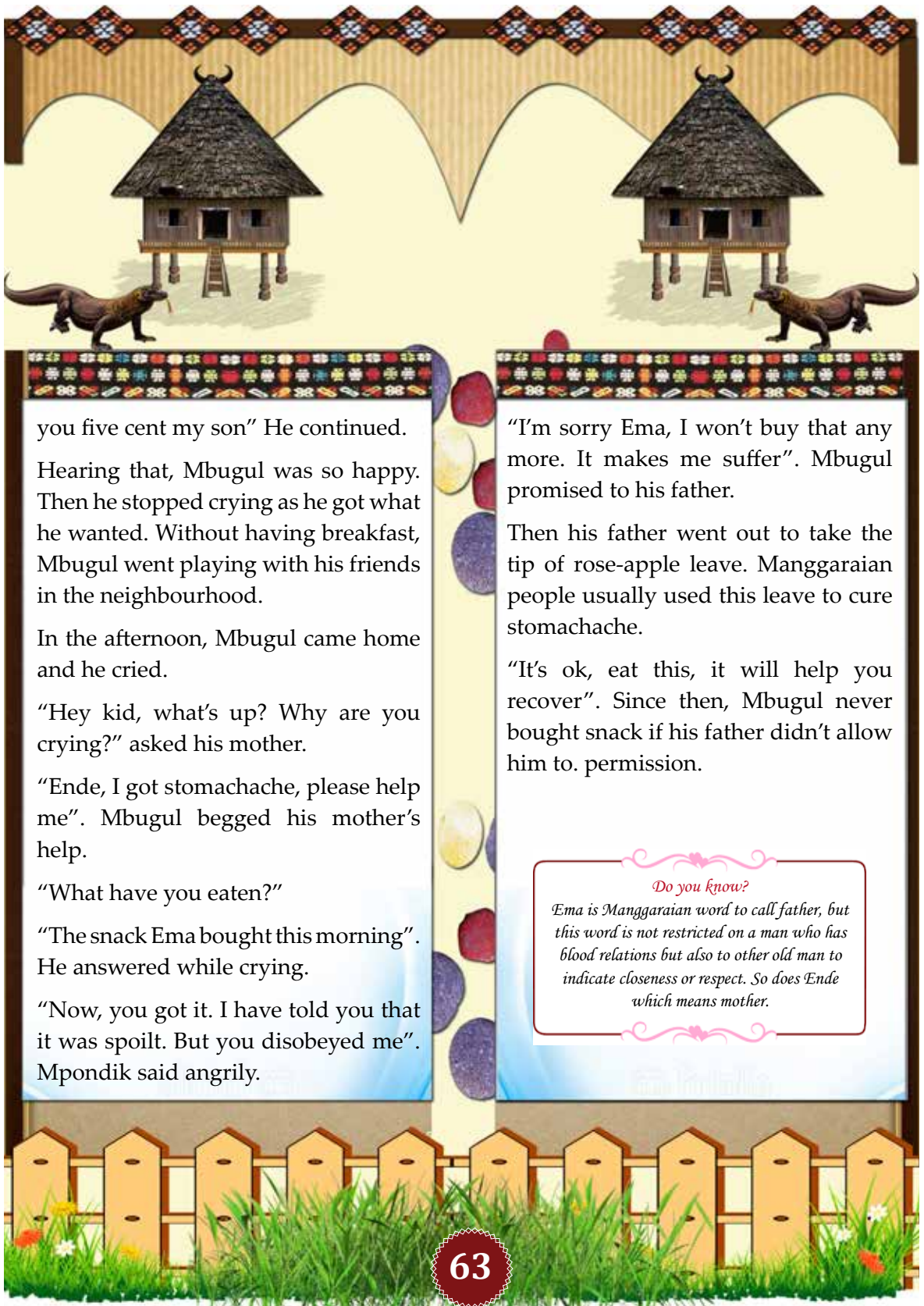
“Ema! What’s wrong with Mbugul?” she asked.

“He wants the snack from the pitchman. But we still have the foods, I think”.

“Why don’t you buy him, Ema? He will not stop crying if you don’t. I can’t stand hearing the child crying”. She begged her husband without asking the reason why he didn’t let his son buy the snack.

“Ok, I will” finally he gave up.

“Mpondik” he called his son “I give



you five cent my son” He continued.

Hearing that, Mbugul was so happy. Then he stopped crying as he got what he wanted. Without having breakfast, Mbugul went playing with his friends in the neighbourhood.

In the afternoon, Mbugul came home and he cried.

“Hey kid, what’s up? Why are you crying?” asked his mother.

“Ende, I got stomachache, please help me”. Mbugul begged his mother’s help.

“What have you eaten?”

“The snack Ema bought this morning”. He answered while crying.

“Now, you got it. I have told you that it was spoilt. But you disobeyed me”. Mpondik said angrily.

“I’m sorry Ema, I won’t buy that any more. It makes me suffer”. Mbugul promised to his father.

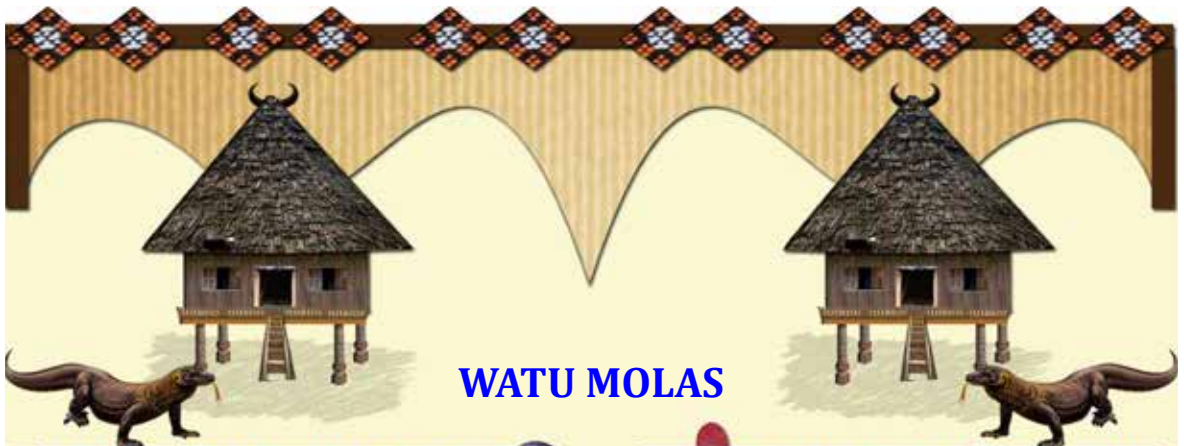
Then his father went out to take the tip of rose-apple leave. Manggaraian people usually used this leave to cure stomachache.

“It’s ok, eat this, it will help you recover”. Since then, Mbugul never bought snack if his father didn’t allow him to. permission.

Do you know?

Ema is Manggaraian word to call father, but this word is not restricted on a man who has blood relations but also to other old man to indicate closeness or respect. So does Ende which means mother.





WATU MOLAS

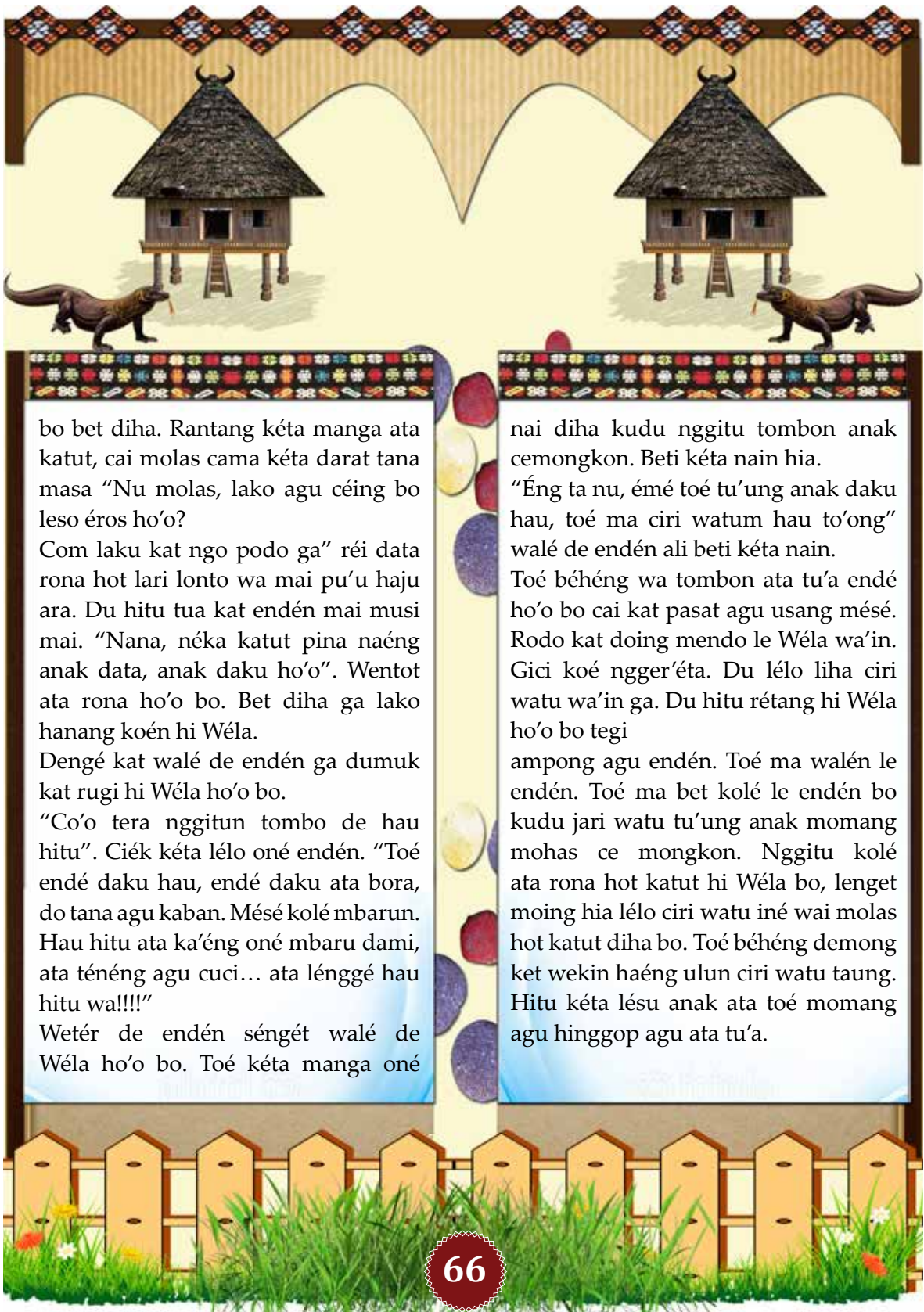
Manga ca ata tu'a endé ata luang ka'éng agu anak koé molasn ngasang hi Wéla. Danong matan ema de Wéla ho'o ga. Molas de Wéla ho'o é naring taung kat lata oné béo hitu. Maram rimpét isung koén landing di'a kéta lélon. Landing ata toé kéta hena oné nai data ga wintuk di Wéla ho'o toé kéta di'an. Ngondé manga oné hia, émé tombo kolé ga éta kéta rewengn. Ogoy séngét tombo data. Nénténg lesu gori diha toko kat agu émé to'oy cébo kéta umé-amét olo mai sereméng. Poli kat to'o tokon to'ong hia ngo cebong agu hang. Poli hitu laki-lako nia kat ngoéngn. Ogoy campé endén kudu ténéng, cuci piring agu roi mbaru. Émé jera le endén to'ong ciék kéta rugi agu endén.

"Pandé apam hau tera jera aku gori situ?" nggitu walén. Toé kéta manga hinggop endén cekoén. Bénta endén

kolé ga taé "hau" kat. Bo beti nai de endén landing ko'ong kat liha. Ai negang bail kolé le eman danong hi Wéla ho'o du rémé mosén ata tu'a ema hitu.

Du ca lesu gé hi Wéla agu endén ngo oné béo de amang di Wéla kudu lut adak Penti. Mendo kéta endén ai do kéta pecawang ba diha. Manga manuk, ndési, agu tas na'a éwang disé cua. Ogoy campé endén hi Wéla ho'o. Hia toé kéta manga ba apa-apan. Du lako kolé ga hia kéta be olon. Legong kat be musu liha endén. Lawang ket oné salang lako disé do kéta ata lélo hi Wéla ho'o ai manik kéta mata lélon. Dona-danga kéta mésé ulun hi Wéla ho'o émé séngét liha naring data. Tadang-tadang kolé lako agu endén.

Du cai oné dangka ruis béo de amangn ga manga ata reba réi hia ai lako hanangkoén anak koé molas ho'o



bo bet diha. Rantang kéta manga ata katut, cai molas cama kéta darat tana masa “Nu molas, lako agu céing bo lesu éros ho’o?

Com laku kat ngo podo ga” réi data rona hot lari lonto wa mai pu’u haju ara. Du hitu tua kat endén mai musi mai. “Nana, néka katut pina naéng anak data, anak daku ho’o”. Wentot ata rona ho’o bo. Bet diha ga lako hanang koén hi Wéla.

Dengé kat walé de endén ga dumuk kat rugi hi Wéla ho’o bo.

“Co’o tera nggitun tombo de hau hitu”. Ciék kéta lélo oné endén. “Toé endé daku hau, endé daku ata bora, do tana agu kaban. Mésé kolé mbarun. Hau hitu ata ka’éng oné mbaru dami, ata ténéng agu cuci... ata lénggé hau hitu wa!!!!”

Wetér de endén séngét walé de Wéla ho’o bo. Toé kéta manga oné

nai diha kudu nggitu tombon anak cemongkon. Beti kéta nain hia.

“Éng ta nu, émé toé tu’ung anak daku hau, toé ma ciri watum hau to’ong” walé de endén ali beti kéta nain.

Toé béhéng wa tombon ata tu’a endé ho’o bo cai kat pasat agu usang mésé. Rodo kat doing mendo le Wéla wa’in. Gici koé ngger’éta. Du lélo liha ciri watu wa’in ga. Du hitu rétang hi Wéla ho’o bo tegi

ampong agu endén. Toé ma walén le endén. Toé ma bet kolé le endén bo kudu jari watu tu’ung anak momang mohas ce mongkon. Nggitu kolé ata rona hot katut hi Wéla bo, lenget moing hia lélo ciri watu iné wai molas hot katut diha bo. Toé béhéng demong ket wekin haéng ulun ciri watu taung. Hitu kéta lésu anak ata toé momang agu hinggop agu ata tu’a.





THE BEAUTIFUL STONE

There was an old widow lived with her daughter named Wéla. Wéla's father had passed away several years before. Wela was a beautiful girl. Even though her nose was flat, she looked beautiful with it. This made many people admired her for her beauty.

However, in spite of her beauty, Wéla had got a really bad temper. When she spoke to her mother, her voice was very loud which indicated her disrespectful. Moreover, she was very lazy. She never help her mother to prepare meals, clean the tableware or sweep the floor.

Everyday she always woke up late. Then, taking a bath and stand in front of the mirror all day along to make up. When her mother asked her to do

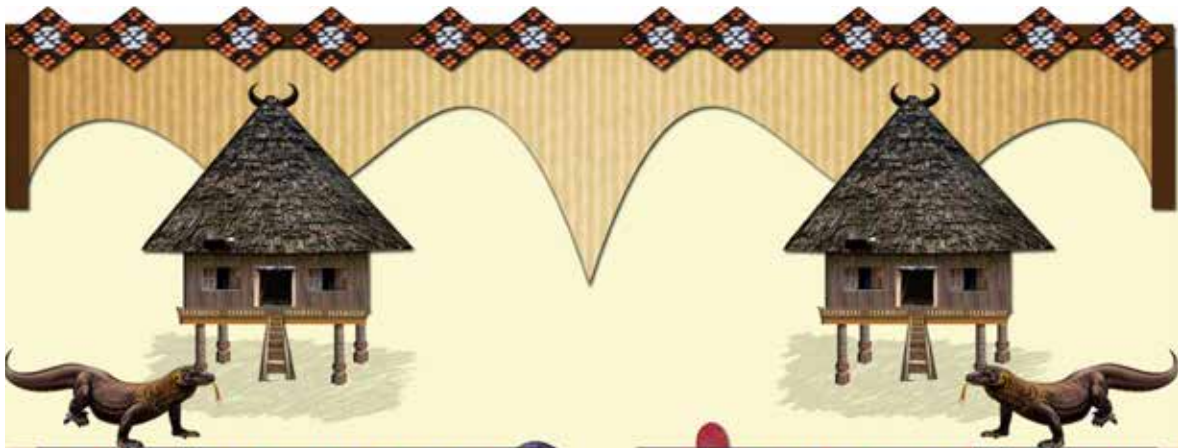
something she would shout at her.

"What kind of business do you do so that I have to do those things?" she shouted. She never respected or showed her love to her mother.

Her mother was very disappointed but she could do nothing. Her late husband used to spoil Wéla very much so that she became a very selfish person.

One day, Wéla and her mother went to her uncle's village to follow traditional ceremony called penti. Her mother brought many things for her uncle such as hen, squash, and a bag with their clothes in.

As usual Wéla did not want to help her mother to make her lighter. She brought nothing and only walked gracefully in front of her pity mother.



On their way to the village, many people looked at Wéla, admiring for her beauty. This made her proud and walked away from her mother so that people would not suppose that the old pity woman with heavy stuffs was her mother. She was very shy as her mother was old and poor.

When Wéla arrived in a junction to the destined village, there was a young man sitting under a fig tree trying to speak with her. Actually the man worried because such a beautiful girl walked alone in the middle of the day.

“Enu, who accompany your journey in this sweltering day?” the man said. Hearing that, Wéla smiled.

After a while, her mother appeared behind her.

“Hey, Nana! Go away from my

daughter” she said, snappishly.

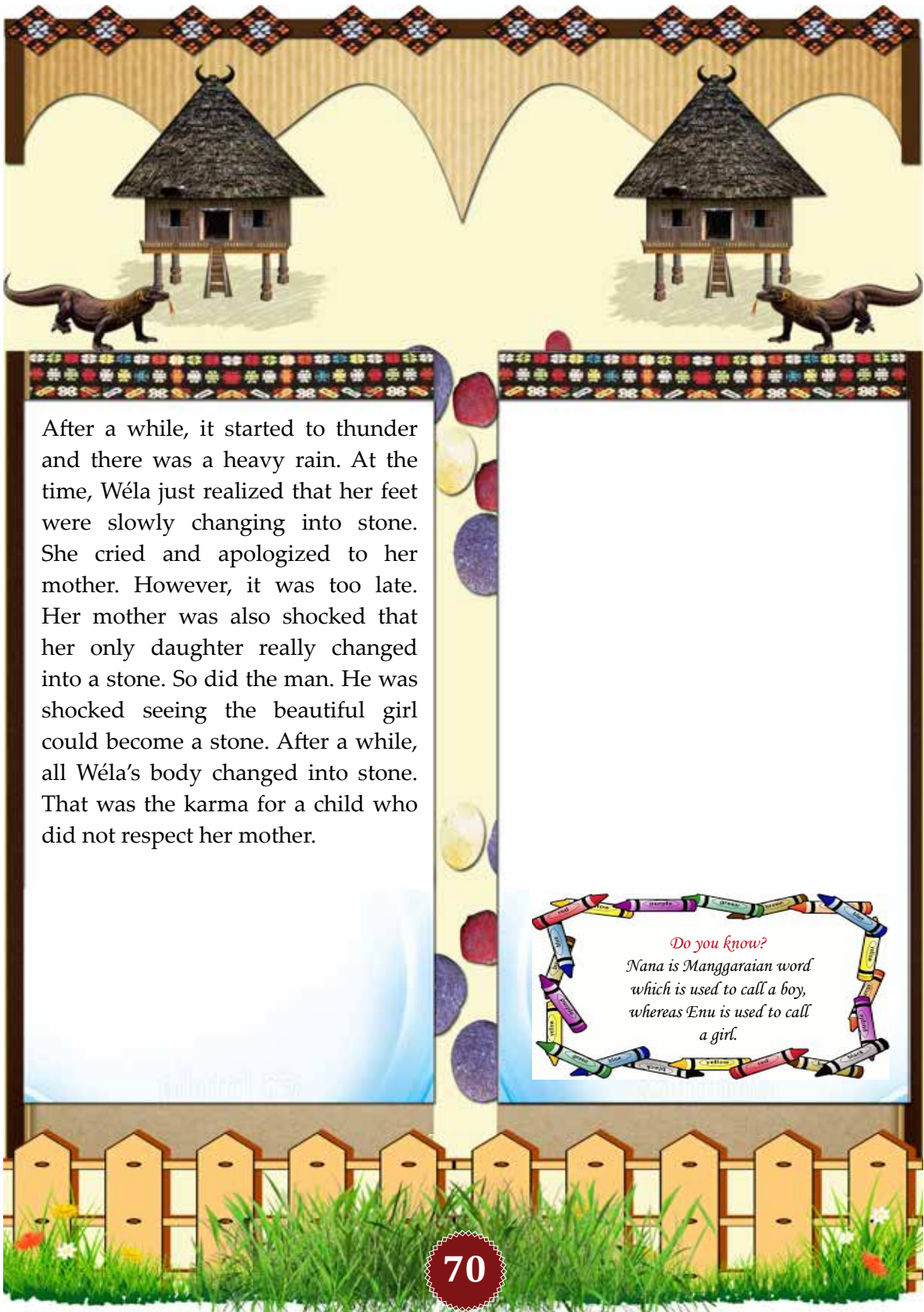
The young man was surprised knowing that Wéla was not alone.

Hearing what her mother saying, angrily, Wéla shouted,

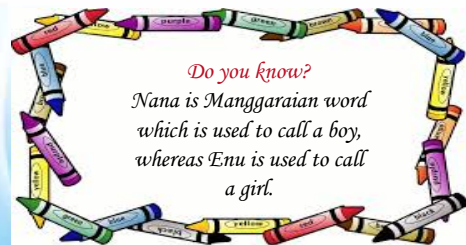
“Old woman!!! What are you saying???You are not my mother, poor servant!!! ...My mother is a rich woman with a lot of buffaloes and luxurious home”. Then, she continued “ you are only a servant who stays at our home”.

Hearing what Wéla had just said, her mother was very surprised. It was never in her mind that her only daughter could say that to her. She felt very hurt.

“Fine, if you are not my daughter, you won’t change into a stone” she said while crying.



After a while, it started to thunder and there was a heavy rain. At the time, Wéla just realized that her feet were slowly changing into stone. She cried and apologized to her mother. However, it was too late. Her mother was also shocked that her only daughter really changed into a stone. So did the man. He was shocked seeing the beautiful girl could become a stone. After a while, all Wéla's body changed into stone. That was the karma for a child who did not respect her mother.



*Do you know?
Nana is Manggaraian word
which is used to call a boy,
whereas Enu is used to call
a girl.*





TARA MANGAN RANA KULAN

Danon awo béo Kulan manga lopo ta sua onto gu anakd. Ta beti taung isé lopo sua ho'os. Cengata ata gicék matan agu cengata ata péko. Pimping tau kaut mbaru ontod. Ca léson isé tasua ho onto gu nud. Ngo wa'u taung ga ata réwan woné mai mbaru disé sua hos ro. Darom gi lopo ta gicék matan ho ga mék taung ga kolé han. Pesa ga tong apin hia.

"Olé barang menang kin api dé miu salé ho'o tan". Tana nggersalé mbaru dé lopo ta péko.

"Aé ho cé'é api ho mék pé ba liong i" walé dé lopo ta péko.

Taé dé lopo ta gicék ho ga "olé barang gu acu salé itu pé. Running acu tu kaut pé ban salé main a".

"Pé dencongga ban awon lé acu ho'o" bélé lé lopo ta péko ho dengé walé dé lopo gicék.

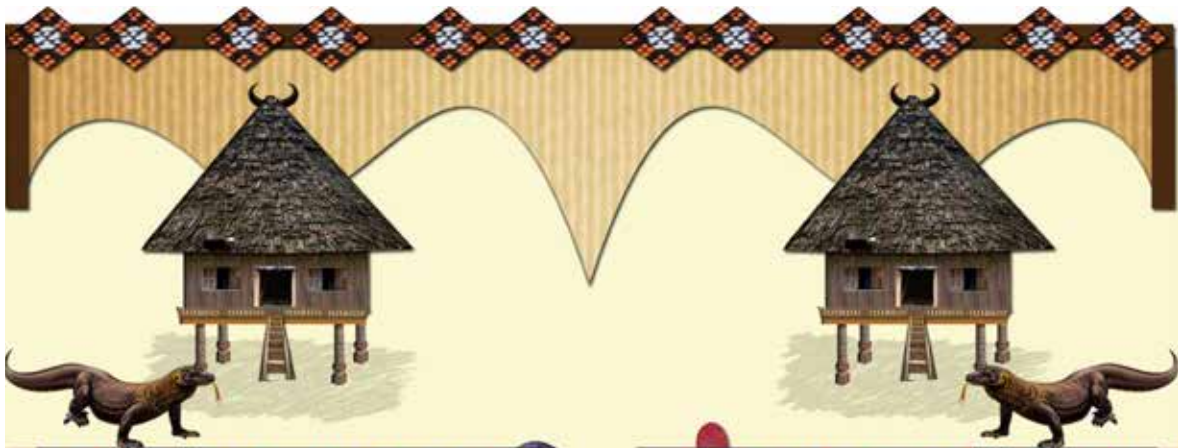
"Cawi né ikon kaut i a, dé kong laku

mo puli cawin tu". Taé dé lopo gicék. Tu lut kaut gi lé lopo péko ho ta taé dé lopo gicék pé cawi mémpos api né iko dé acu.

Nesa ta woné iko dé acu gi mémpos api, kong lé lopo gicék ga. Tu mburuk acu ho'o wan lako né seréha natas. Cai né seréha natas nola iko dé acu ho gi api ta cawi ha ro. Lé kolan gi ikon acu ho'o ro ga tu ngkang gi lé lowas lé api. Dengé gi lata woné mai béo ngkang dé acu ho ro, ho'o gi ngo lélo lisé ga. Woko enté lisé colang dé acu ta lowas ho dalér ngas. Toé nga gi pé ngo campé lisé. Tema ci woné mbaru dé lopo gicék kin api cai gi mendop, rewun li kekop ngay. Tema béhéng wa, cai gi ta mekas ba agu do'aren.

"Co'o miu ho, ngoéng tongkar ko ngoéng lébo?" tana léhia ata woné mai béo tus.

"Ai hami ho ta betikm, tema ga ngis, tema tama lahami mo tongkar. Jari



hami ngoéng lébo” walé lé lopo ta gicék gu péko.

Woko nggitu gi walé dé lopo sua hos ro ga kedak kat gi do’ar dé mekas ho’o ro né seréha natas. Itu gi tua waé mésé wamain ga. Cai tong gi pitor. Pénong gi waé woné natas.

Bosé ga lambong taung lé waé mbaru data né béo ho’o ro. Itu gi wangkan ciring rana béo ga.

Ata réwa lusi beci-beca mai woné mai béo Kulan ho ro ngger’éta béo Buti. Béo ho’o éta wéwo goloy. Pas mo lusi nitu isé tema lambong lé waé.

Naning lakod isé ho’os ro tuing cama taud pé néka lélo nggermusi mo lusi landing lé rana béo. Landing ga maiwonémai isé weki ta lusi hos ro manga ca tawina ta tema imbi tuing dé cama haéd ho ro. Hia ho’éko kin gu anakn naning ba gu tingku manukn. Ko taé ga lata mo pé lusi landing lé rana béo néka lélo kolé musi jaga

ciring watu. Cai gi éta natas béo Buti na’a wa paka dedi’a tingku manuk loén, naning gu éko kin anakn musi mai tuni, holés paka dédi’a rangan pé lélo béon ta ciring rana ga ha ro.

“Iha wa ga béo daku. Ciring rana gay” delur né nain.

Puli kat taé denggitu hia ga ciring watu taung gi tingku manuk ta ba ha ro naning gu weki run gu anaken ta éko kin musimai tuni.

Nang ta ho’on watu itu manga kin ruis natas béo Buti, Désa Lana Mai, Kecamatan Sambi Rampas, Kabupaten Manggarai Timur.

Nggitu tong kolé béo ta ciring rana ha ro nang ta ho’on rana itu manga kin. Ngasangn Rana Kulan awo Kecamatan Sampi Rampas. Né seréha rana tu nang ho’on manga kin hese haju ta dong siri mbaru. Ta imbi lata nitun ga itu gi siri data béo Kulan tu danon ma toé di lambong lé waén.





THE LEGEND OF RANA KULAN

Long time ago in a village named Kulan there lived two old women. Their houses were close to one another. One of these old women was blind, while another one was a disabled, so she could not walk. One day, when all family members went to their garden, the blind woman felt hungry. There were no food left at that time, so she had to cook. However, the fire was off. Then, she called her neighbor, the disabled woman

“Excuse me! Do you light a fire?” she asked.

“Yeah, I do, but... how can I bring it to you?” the disabled woman was wondering how to give it to her neighbour.

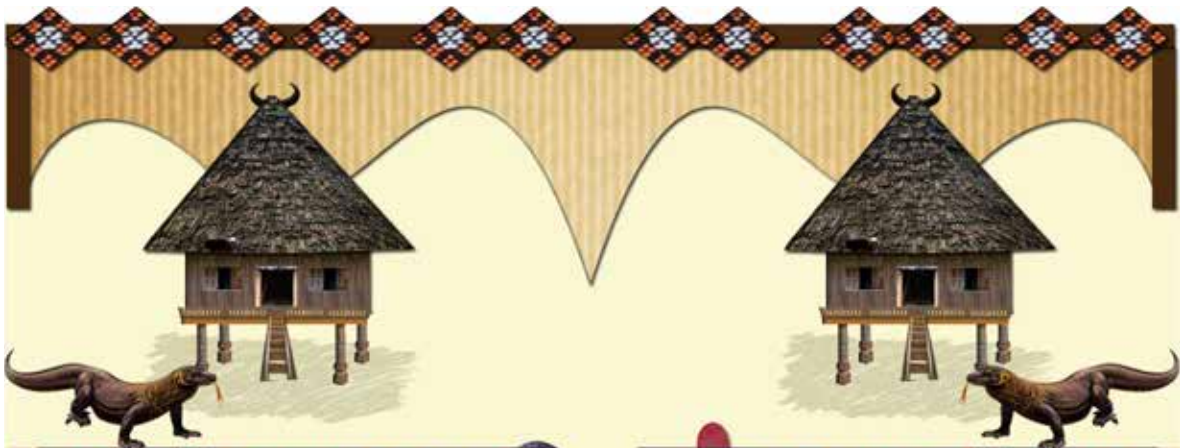
“Your dog, just ask it to bring the fire here” the blind one told her idea.

“How come?” she was surprised with the idea of her neighbour.

“Just tie the wood on its tail, then, I’ll call it” she explained the way enthusiastically.

Then, the disabled old woman followed the idea of the blind. When it was done, the blind called the dog and it ran to the neighbour through the village field. However, when it arrived in the middle of the field the fire burned its tail and it barked loudly.

Hearing that, all people who were in the village at that day went out from their house and to their surprise the dog was turning around with the fire on its tail. Instead of helping the dog releasing the light wood on its tail, they all laughed seeing that and the dog kept barking while turning



around because of the fire burned its tail badly.

After a while, an old man who handed a stick on his right hand occurred immediately in the middle of the village field. Then he asked the people there whether they chose rice or porridge which means dry or wet. The old women answered that they chose porridge because they did not have complete teeth any more to eat.

As they answered, the old man embedded his stick on the ground and the water started to flow from the ground which was followed by heavy rain. Only in a while, the village sank. Almost all people in that village drowned including the two old women, whereas those who were able to escape fled to a village

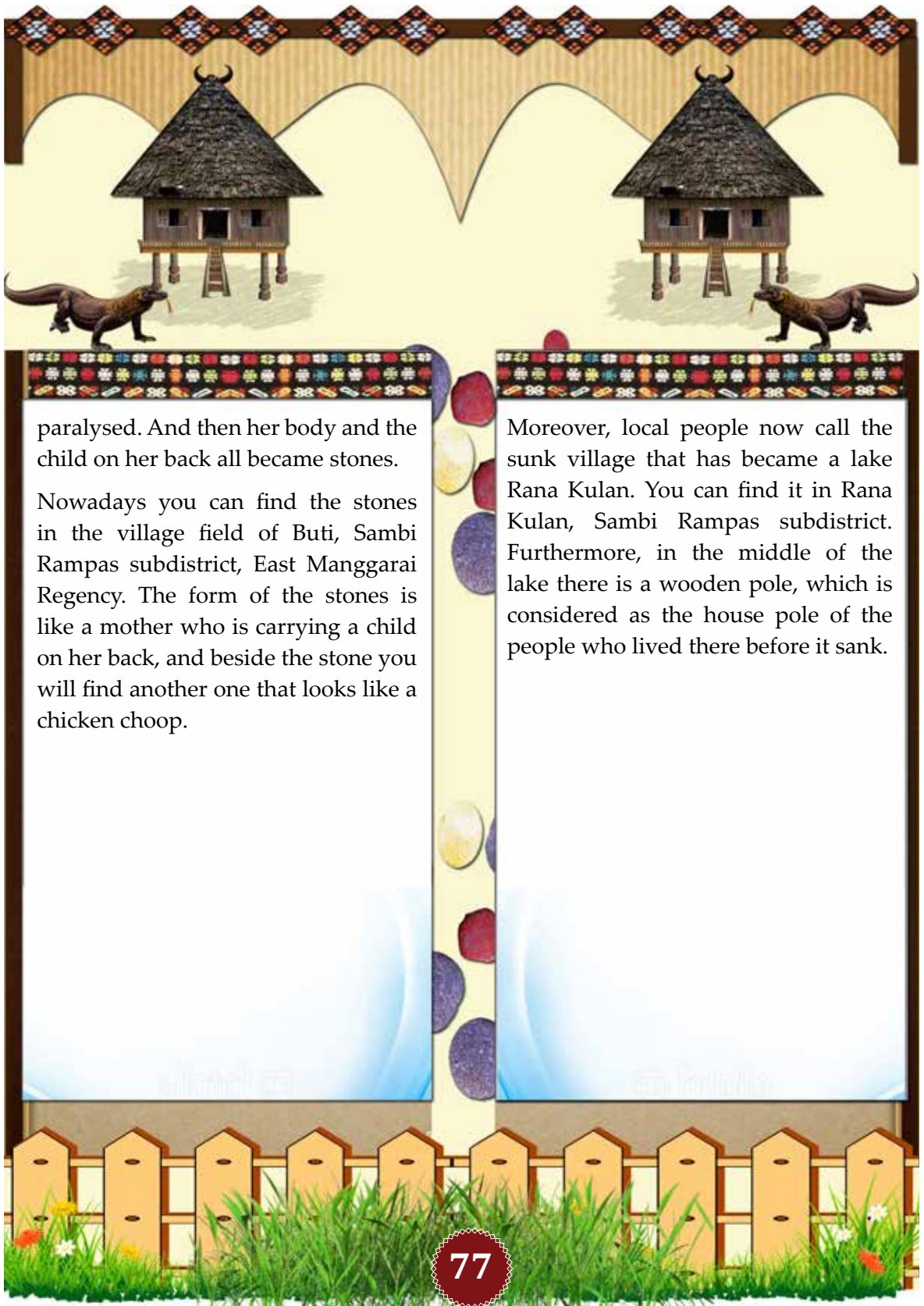
on a mountain. The village was called Buti.

On their way to the village, they reminded each other not to look back, otherwise they would become a stone.

There was a woman who carried her child on her back and a chicken coop on her hand fled to the village. This woman didn't believe in what people just said. When she almost arrived in the field of the village, she looked back at her own village and felt so sad knowing that it sank and had become a lake.

"Oh my village, how poor" she said to herself.

As she had just talked to herself, the chicken coop became a stone and also her feet started to be so heavy and



paralysed. And then her body and the child on her back all became stones.

Nowadays you can find the stones in the village field of Buti, Sambu Rampas subdistrict, East Manggarai Regency. The form of the stones is like a mother who is carrying a child on her back, and beside the stone you will find another one that looks like a chicken coop.

Moreover, local people now call the sunk village that has become a lake Rana Kulan. You can find it in Rana Kulan, Sambu Rampas subdistrict. Furthermore, in the middle of the lake there is a wooden pole, which is considered as the house pole of the people who lived there before it sank.





PAKÉ MÉSÉ ATA MÉSÉ NAI

Danong, manga ca paké ine mésé ata ka'éng oné liang agu anak ata ronan. Ca lesu, nggo taén ngong anakn,

“Nana, aku kanang dé ata mésén agu ata paling mberes oné lino ho’o. Néka manga rantang. Dí’a dité mosé ho’o. Ité, ngoéng labar nia kat sanggé ngoéng, co kat wintuk koém, toé-te-toé dí’a taungs situ. Toé kéta manga atan benang itén”.

Séngét gejék de endén, paké anak ho’o nisang kéta nain.

Ca lesu, paké anak ngo pé’ang mai liang. Hia ngo oné sawa. Woncek woncek hia oné sawa. Dí’a kéta tékar, ai nisang nain landing le gejék de endén, aman, toé manga ata katutn, nia agu dugu nia kat.

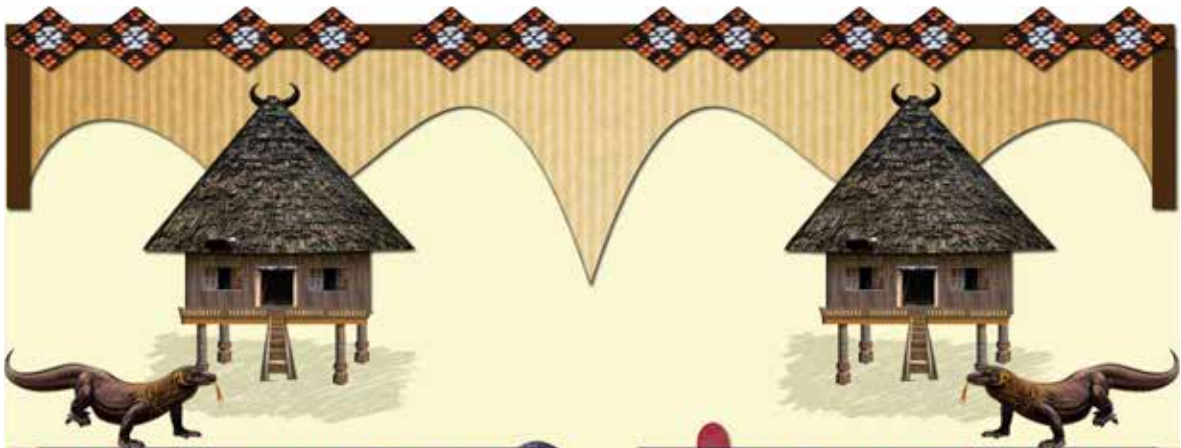
Toé manga ata kolé béta mai isé ga. Yuuuup...yuup....yuup woncek de

paké anak ho’o ngger lé, ngger lau. Nisang kéta liha rasan. Cunu kali pandén ga...cengkali kali..ngadak ngger éta, béta mai waé agu werés...kékékékéké...Néhot kéta nggo ga kudut taé agu ata “aku lakin de lino ho gé...agu ce pisa, aku kéta kali atan ga...”. Réme werésn hia, cain kaba laki ata kut ngo inung waé nitu. Kaba ho laséng inung nitun lété lesu. Ita kaba ho hia, rantang agu losi tepo tekon ngger oné liang kut cumang endén. Hahal nai koén. Toé ngaok cai oné liang.

“Nana ata co tara hemam kéta hau?”, Réi de paké iné.

Tikul paké anak ho’o bolo mai ranga de endén.

“Manga raksasa péang hio...mésé ketay. Céwé mésé hia ité”, walé de



paké anak. Cumpeng paké iné, mai taén ga,

“neka kurang ajar kéta hau é !...” aku kali ata céwé mésén oné lino ho’o”.

Maik taé de paké anak, “Endé, ita kéta le mata sua laku. Bolo kéta mai ranga daku lakon hia. Réme cunu gaku bo, cain hia nanang inung waé..”

“ného nia kéta mésén?” réi de paké iné.

“olé endé.....Mésé tu’ung endé. Toé kéta manga ngancéng tomingn laku mésén. Toé manga ita dé’it laku ata mésé nenggitu.. Tombo tu’ung daku endé”, waléd paké anak.

Mai taén paké iné,” asa mésé nenggo’o?” Pandé bobul pacun “epp.. puuuhh....”

“Toé endé. Céwé mésé hia” walé de paké anak.

Asa nenggo’o mésén, “bobul kolé pandé pacun paké iné te sua ngkalin”.

“Toé endé, céwé mésé hia kin,” walé de paké anak.


Walé de paké anak pandé heres nai de endén. Landing le walé hitu, séti tuka koén pake iné ho’o kut pandé bobol kolé pacun latangt te telu ngkalin. Landing calangn ga, réme bagi réha dihan pandé bobul pacu, belas tukan agu mora nai laingn ajol toé mberes ta’ong hul nai.

Lélo endé hot mata, rétang paké koé agu wéong kéta nain. Pu’ung nitu main, mosé de paké anak toé kéta manga di’an, mbi mbor. Lénggé cai kaéng hanang koé. Eman rowa dugu oné tukan ki hia....Ca lesu hia hena beti agu matan oné liang boné.





AN AROGANT BIG FROG



There was a big frog living in a cave with her son. He is the apple of her eye. The frog told him that she was the biggest and the most powerful in this universe.

“Don’t be afraid my love, we are safe... You can play here and there to your heart’s content. You are free and in good hands here, nothing stops you,” she said.

Her son was very happy listening to his mom’s words.

One day the little frog came out from the cave and went to the rice field. He jumped elegantly

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to your heart’s content. You are free and in good hands here, nothing stops you,” she said.

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One day the little frog came out from the cave and went to the rice field. He jumped elegantly and thought of being safe wherever and whenever he is.

Yuppp...yuppp...yuuup, jumping from one place to the other places. He was very happy. He swam and sometimes wash up on the water, shouted loudly “kekekkekek....”

It seems that he tried to say “I am a man and will be the gentleman of the universe”.

As he was shouting, a buffalo came to drink the water in the place where the little frog swam. The buffalo, in fact, always went there to get the water.





Looking at the buffalo, the little frog lost his nerve. He ran away head over heels to the cave where he belong to. He met his mom and took a deep breath.

“Why are you down in the mouth”?, asked his mom.

He went down on his knee and said, “endé, there is a giant there...He is really big..bigger than you”.

“Don’t give me any of your lip!” , said the Mom.

“Mom, I saw with my own eyes. It happened right under my nose. As I was swimming, he came to get the water”, the little frog said.

“How big is he?, asked the Mom.

“Wo..w, endé. He is very big. I felt it in my bones. I cant say how big he is...I never find such kind giant”, said the little frog.

“Is he big like this?” the Mom blow

her cheek..Puuuh...

““No...endé”, said the little frog. “He is bigger”.

Then,” is he big like this?” the Mom blow her cheek for the second time...

“No, endé...he is still bigger than that”, said the little frog.

The little frog’s answer always gets on the Mom’s nerve.

Then, she took a deep breath and started to blow her cheek for the third times... unluckly as in the middle of blowing, her stomach blasted and finally died. She was not strong enough to keep the breath for long time.

The little frog cried. He was very sad. Since the death of his Mom, the little frog was out at elbows. He lived alone. His father passed away as he was in pregnancy. One day, he was sick and died in the cave..



MOTANG AGU ATA NGARA UMA

Danong, manga ca ata ka'eng oné ca béo. Ata ho, manga do uman. Manga uma sawa, manga tanah kut weri uté agu daéng. Landing, émé poli werid po'ong liha uman, ngo éjor néténg béo hia ga. Dengé manga ramé oné béo bana, manga dé nitu hia. Céwén kolé hia ho'ó ata maing éros. Témo ngo la'at sawan, lélo utén agu daéng oné uman. Léwén éjorn hia, cain ntaung walis, du hitu ga toé mangan waé. Wojan toé manga jarin, uté toé manga di'ad. Tanah hot weri daéng kali ata ngancéng pangang laingn.

Rapak ca lesu, hia ngo lélo uma daéngn. Ného wetér hia.

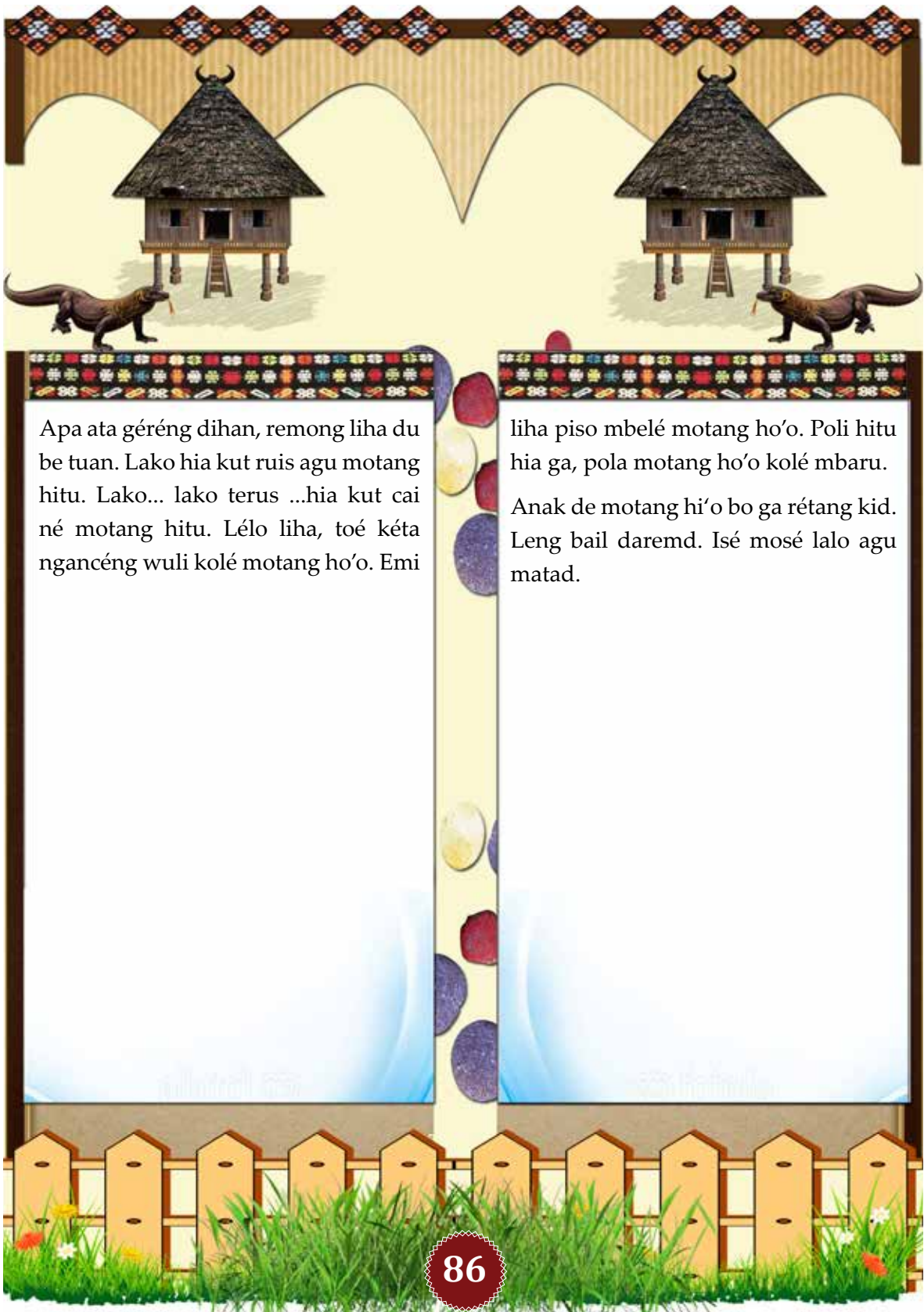
"Olé...cog tara nenggon ga?", Ciék koén.

Dod daéng diha ata hang le motang.

Og cumpeng hia. Emi liha wasé ta'ang oné paté lakod motang. Poli ta'ang, hia kolé mbarun.

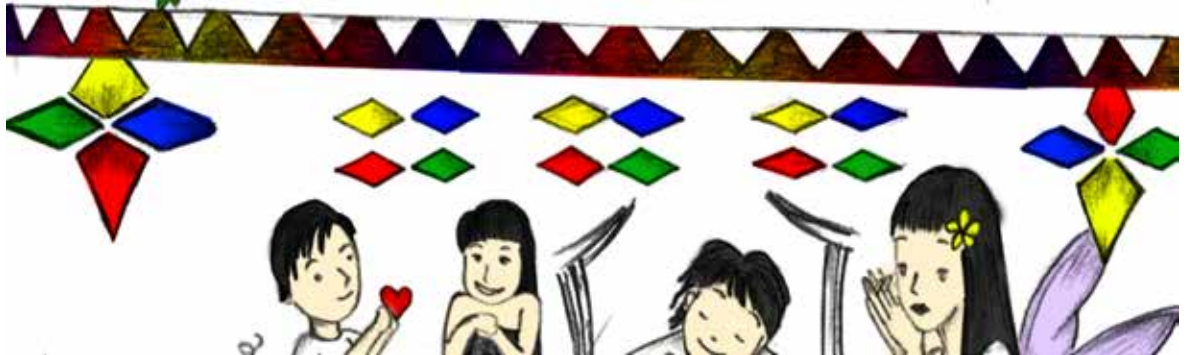
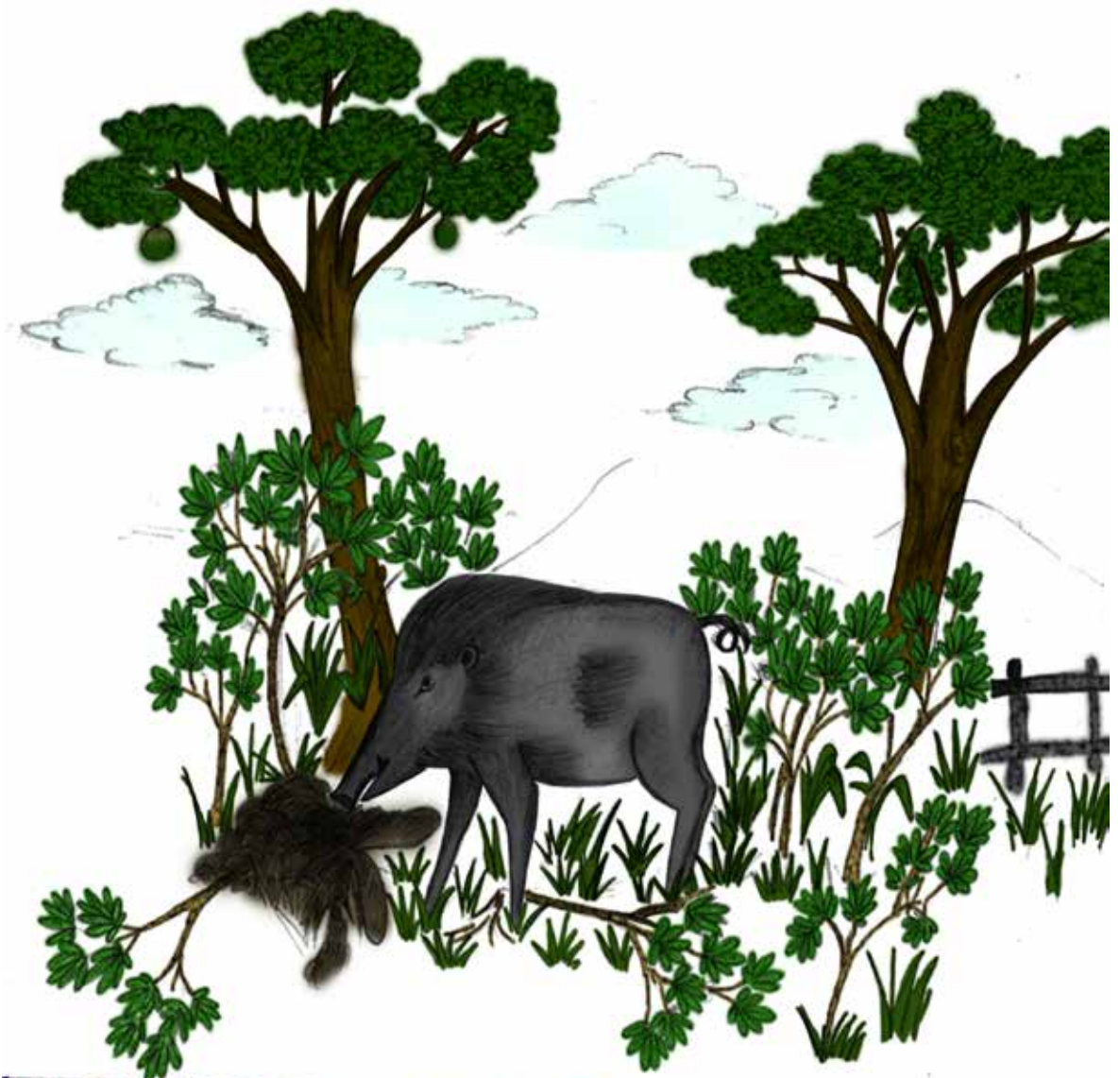
Rapak ca wié, mai kolé nitu ca motang Mésé. Ledong enom anakn oné liang hanang koéd. Encuk liha pisa pu'ud daéng oné ruis na wasé data ngara uma. Woko polis liha encuk agu emid daéng, hidi hidi hia kut kolé oné liangn. Réme lako kut kolén hia oné salang ata laséng lako diha, calak doing wai diha deko le wasé. Toe ngancéng lako hia ga. Rétang gu ndurus waé lu'un pau né pacu koén. Baé liha co wada koén to'ong. Oné tenang koén ga, anak ata ledong diha oné liang.

Gérak tana, ata ngara uma mai la'at wasé ata poli ta'ang diha. Nisang nain hia lélo motang mésé haéng le wasé.



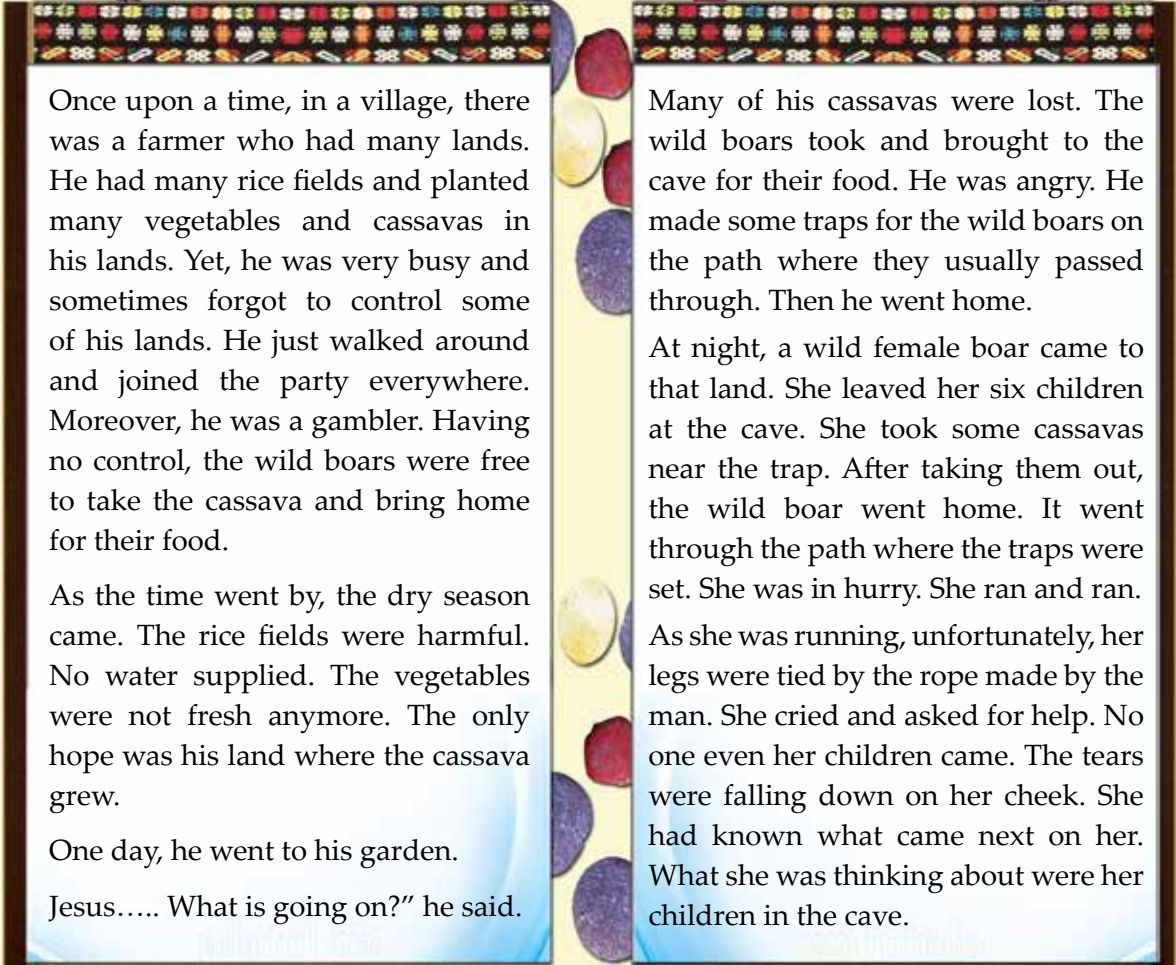
Apa ata géréng dihan, remong liha du
be tuan. Lako hia kut ruis agu motang
hitu. Lako... lako terus ...hia kut cai
né motang hitu. Lélo liha, toé kéta
ngancéng wuli kolé motang ho'ó. Emi

liha piso mbelé motang ho'ó. Poli hitu
hia ga, pola motang ho'ó kolé mbaru.
Anak de motang hi'ó bo ga rétang kid.
Leng bail daremd. Isé mosé lalo agu
matad.





A WILD BOAR AND A FARMER



Once upon a time, in a village, there was a farmer who had many lands. He had many rice fields and planted many vegetables and cassavas in his lands. Yet, he was very busy and sometimes forgot to control some of his lands. He just walked around and joined the party everywhere. Moreover, he was a gambler. Having no control, the wild boars were free to take the cassava and bring home for their food.

As the time went by, the dry season came. The rice fields were harmful. No water supplied. The vegetables were not fresh anymore. The only hope was his land where the cassava grew.

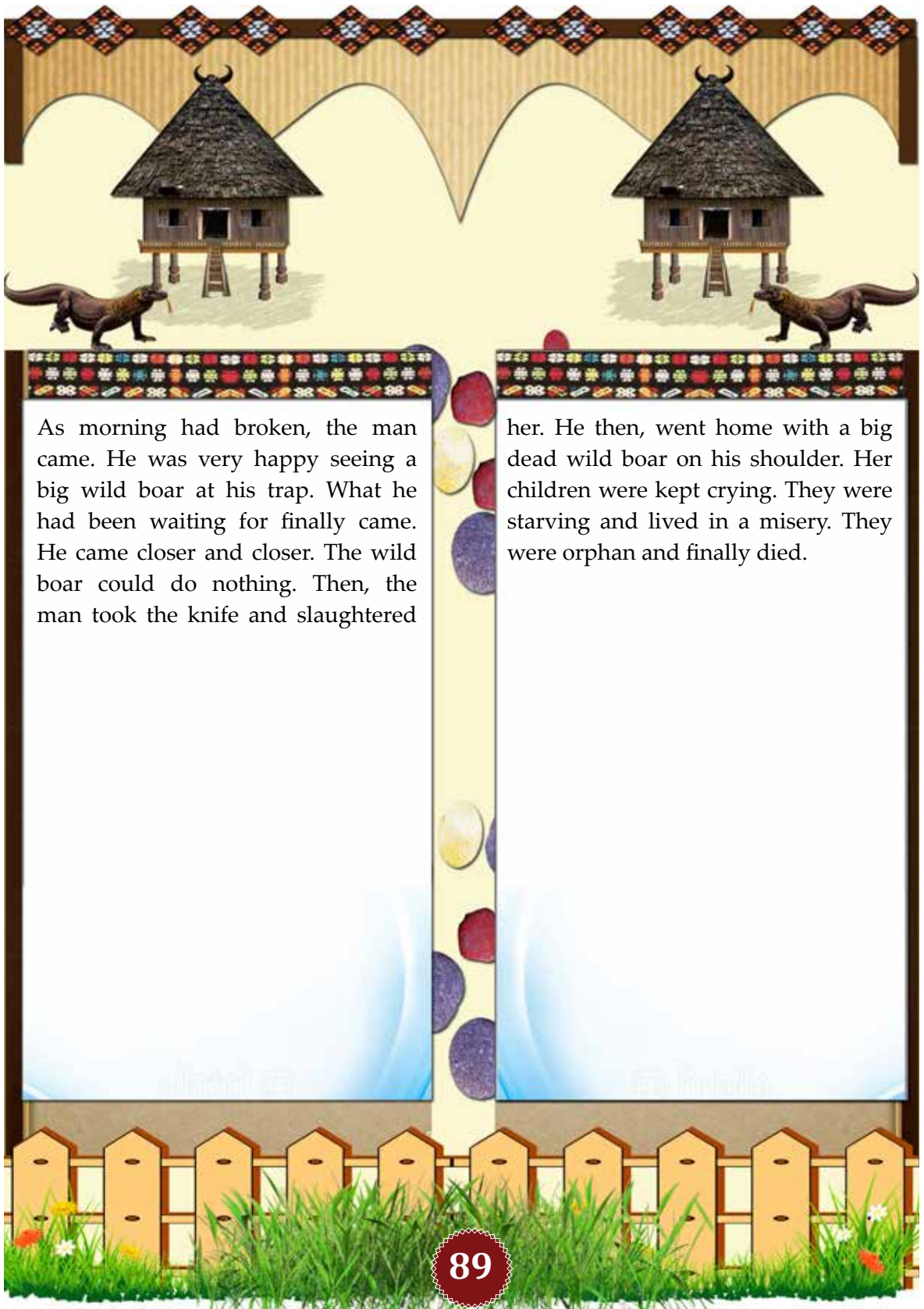
One day, he went to his garden.

Jesus..... What is going on?" he said.

Many of his cassavas were lost. The wild boars took and brought to the cave for their food. He was angry. He made some traps for the wild boars on the path where they usually passed through. Then he went home.

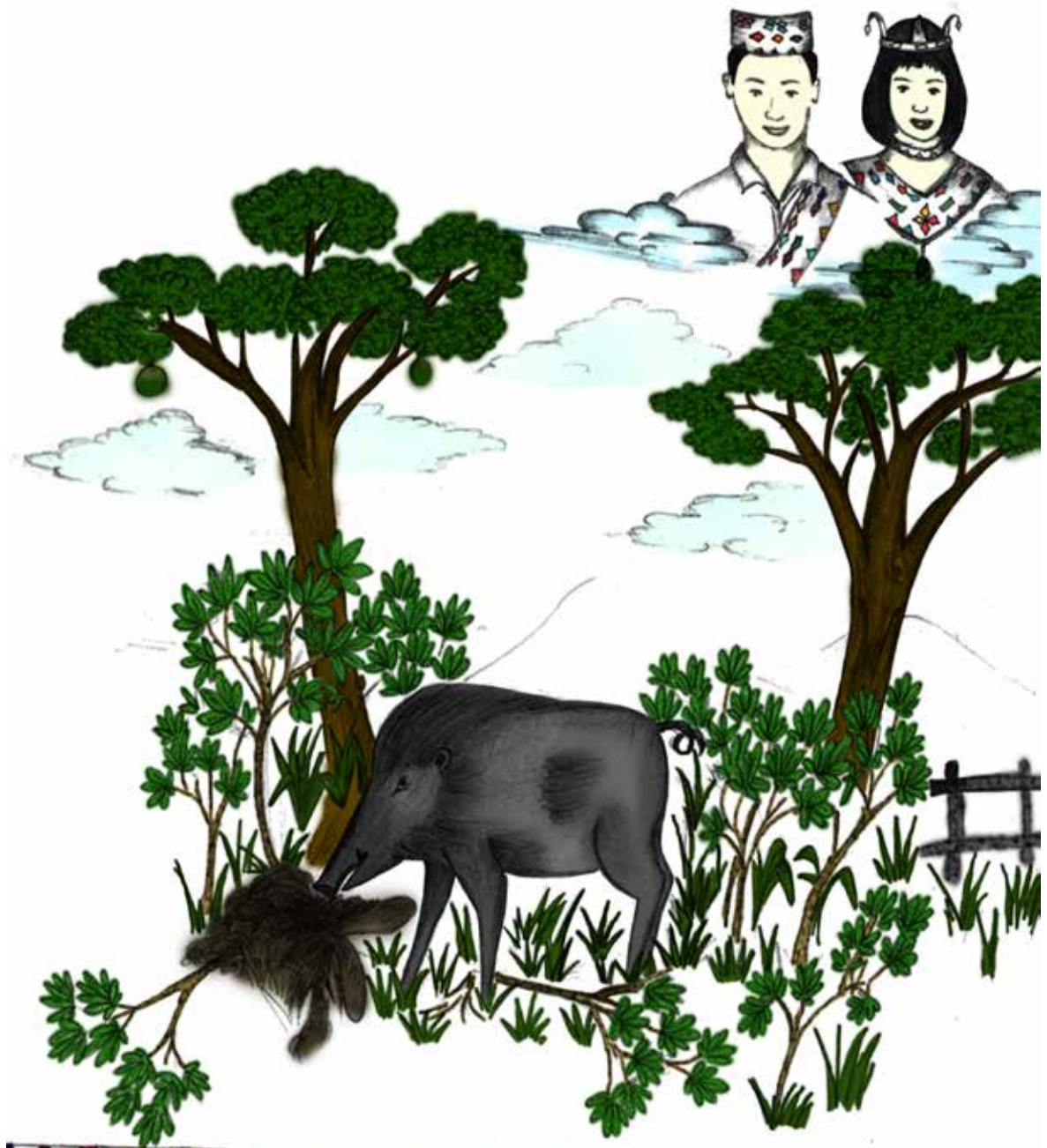
At night, a wild female boar came to that land. She leaved her six children at the cave. She took some cassavas near the trap. After taking them out, the wild boar went home. It went through the path where the traps were set. She was in hurry. She ran and ran.

As she was running, unfortunately, her legs were tied by the rope made by the man. She cried and asked for help. No one even her children came. The tears were falling down on her cheek. She had known what came next on her. What she was thinking about were her children in the cave.



As morning had broken, the man came. He was very happy seeing a big wild boar at his trap. What he had been waiting for finally came. He came closer and closer. The wild boar could do nothing. Then, the man took the knife and slaughtered

her. He then, went home with a big dead wild boar on his shoulder. Her children were kept crying. They were starving and lived in a misery. They were orphan and finally died.





HI TIMUNG TÉ'É AGU CA KODÉ

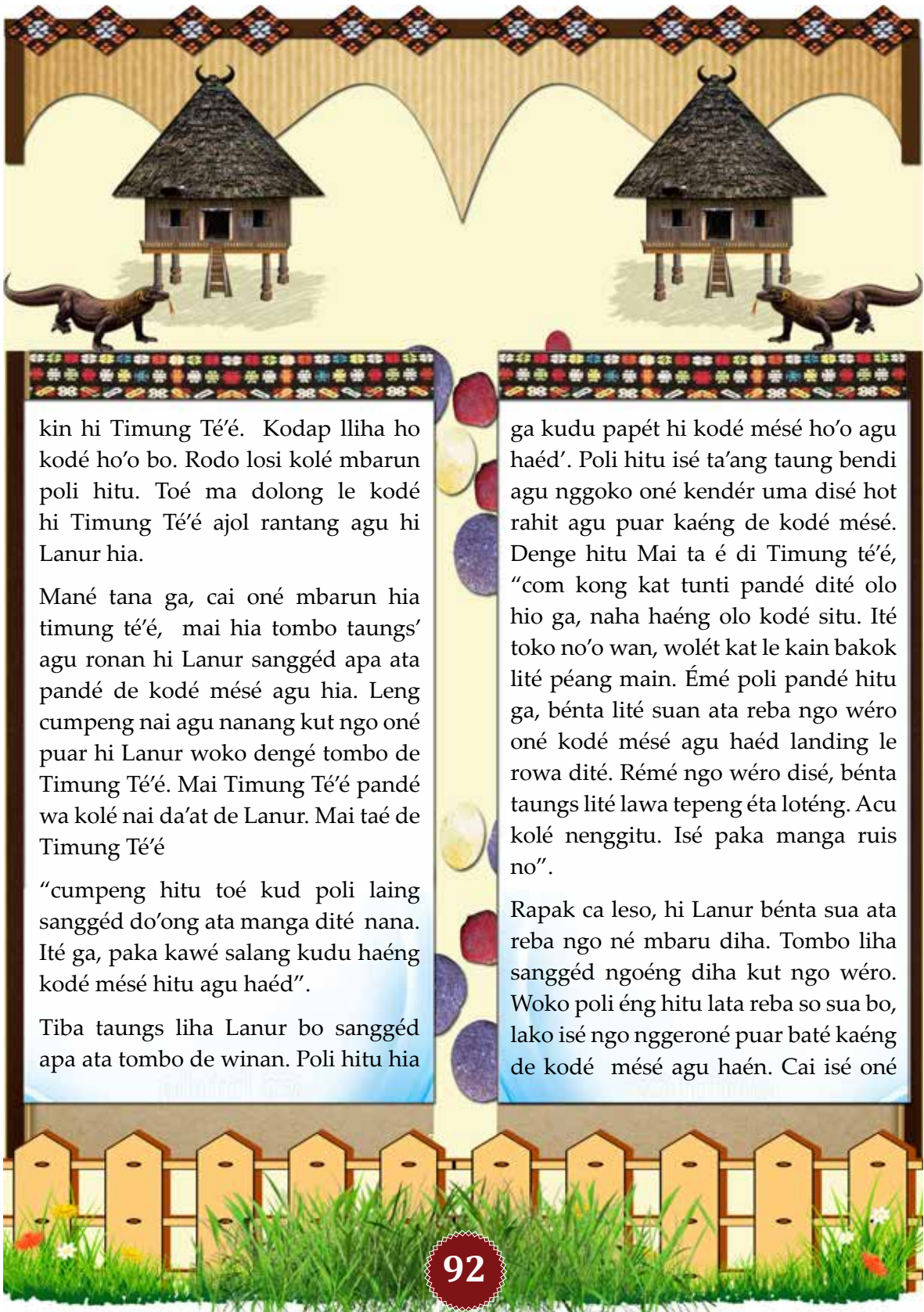
Danong, manga ca béo, ata tadang kéta oné mai béo bana. Ro'éng ata kaéng nitu ata ciwal uma. Leso lesod ngo oné uma. Uma disé ruis kéta agu puar éros. Uma ata céwé ruis agu puar hitu ga, uma disé Lanur agu hi Timung Té'é. Isé so wina ronas. Isé cua réncéng kéta moséd oné kilod agu gori koéd. Sanggéd ata oné béo hitu ngoéng mosé réncéng cama agu isé.

Du pu'ungn cekeng duréng, hi Lanur agu winan gejur ciwal uma. Isé duat oné uma hitu tédeng sua wulang. Wulang te telun isé ngo weri latung. Landing ga, latung ata weri disé cipot kéta taung hang le kodés oné mai puar ata ruis uma disé.

Hi lanur agu winan hi Timung Té'e weri kolé kudu lesing ata mangan

situ. Cemoln' ga, camas kin, hang kin le kodé situ. Ndeher celi di Lanur agu winan. Isé ogod kut weri kolé, ngaing taungs wini latung. Kudu gesar agu ata bana kolé lisé ga, cama kin cemoln. Hang taung kid le kodé. Toé manga kin ata retangd.

Rapak ca lesu, hi Timung té'é, ngo ako uté oné puar ruis uma disé. Bo kéta do uté oné puar hitu, ba'ang kat ali todod wa mai pu'u haju mésé. Réméng ako utén hia, ita le kodé mésé eta mai lobo haju. Sabal mu'un bo kodé ho'o ita hanangkoé Timung té'é. Landing toé kat manga éjém liha Timung Té'é kodé mèsè ho'o. Cébo ako uté kin hia. Woko penong uté oné limén ga tékar kat kodé ho'o bo kudu tako taungs liha uté oné limé de Timung Té'é. Rumbu uté situ disé cua, rawis le kodé limé de Timung Té'é. Landing céwé mberes



kin hi Timung Té'é. Kodap lliha ho kodé ho'o bo. Rodo losi kolé mbarun poli hitu. Toé ma dolong le kodé hi Timung Té'é ajol rantang agu hi Lanur hia.

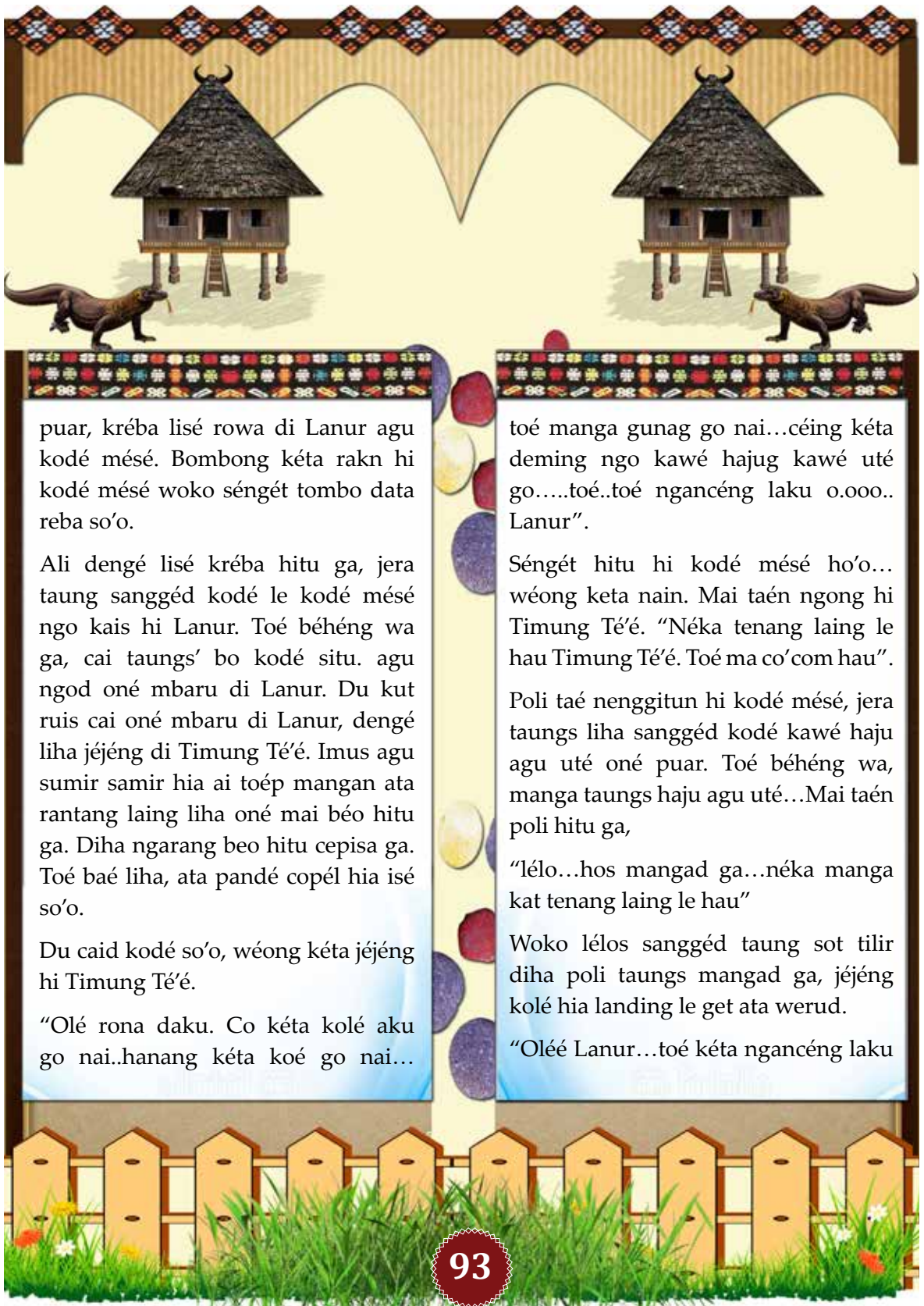
Mané tana ga, cai oné mbarun hia timung té'é, mai hia tombo taungs' agu ronan hi Lanur sanggéd apa ata pandé de kodé mésé agu hia. Leng cumpeng nai agu nanang kut ngo oné puar hi Lanur woko dengé tombo de Timung Té'é. Mai Timung Té'é pandé wa kolé nai da'at de Lanur. Mai taé de Timung Té'é

"cumpeng hitu toé kud poli laing sanggéd do'ong ata manga dité nana. Ité ga, paka kawé salang kudu haéng kodé mésé hitu agu haéd".

Tiba taungs liha Lanur bo sanggéd apa ata tombo de winan. Poli hitu hia

ga kudu papét hi kodé mésé ho'o agu haéd'. Poli hitu isé ta'ang taung bendi agu nggoko oné kender uma disé hot rahit agu puar kaéng de kodé mésé. Denge hitu Mai ta é di Timung té'é, "com kong kat tunti pandé dité olo hio ga, naha haéng olo kodé situ. Ité toko no'o wan, wolét kat le kain bakok lité péang main. Émé poli pandé hitu ga, bénta lité suan ata reba ngo wéro oné kodé mésé agu haéd landing le rowa dité. Réme ngo wéro disé, bénta taungs lité lawa tepeng éta loténg. Acu kolé nenggitu. Isé paka manga ruis no".

Rapak ca lesu, hi Lanur bénta sua ata reba ngo né mbaru diha. Tombo liha sanggéd ngoéng diha kut ngo wéro. Woko poli éng hitu lata reba so sua bo, lako isé ngo nggeroné puar baté kaéng de kodé mésé agu haén. Cai isé oné



puar, kréba lisé rowa di Lanur agu kodé mésé. Bombong kéta rakn hi kodé mésé woko séngét toambo data reba so'o.

Ali dengé lisé kréba hitu ga, jera taung sanggéd kodé le kodé mésé ngo kais hi Lanur. Toé béhéng wa ga, cai taungs' bo kodé situ. agu ngod oné mbaru di Lanur. Du kut ruis cai oné mbaru di Lanur, dengé liha jéjéng di Timung Té'é. Imus agu sumir samir hia ai toép mangan ata rantang laing liha oné mai béo hitu ga. Diha ngarang beo hitu cepisa ga. Toé baé liha, ata pandé copél hia isé so'o.

Du caid kodé so'o, wéong kéta jéjéng hi Timung Té'é.

"Olé rona daku. Co kéta kolé aku go nai..hanang kéta koé go nai...

toé manga gunag go nai...céing kéta deming ngo kawé hajug kawé uté go.....toé..toé ngancéng laku o.ooo.. Lanur".

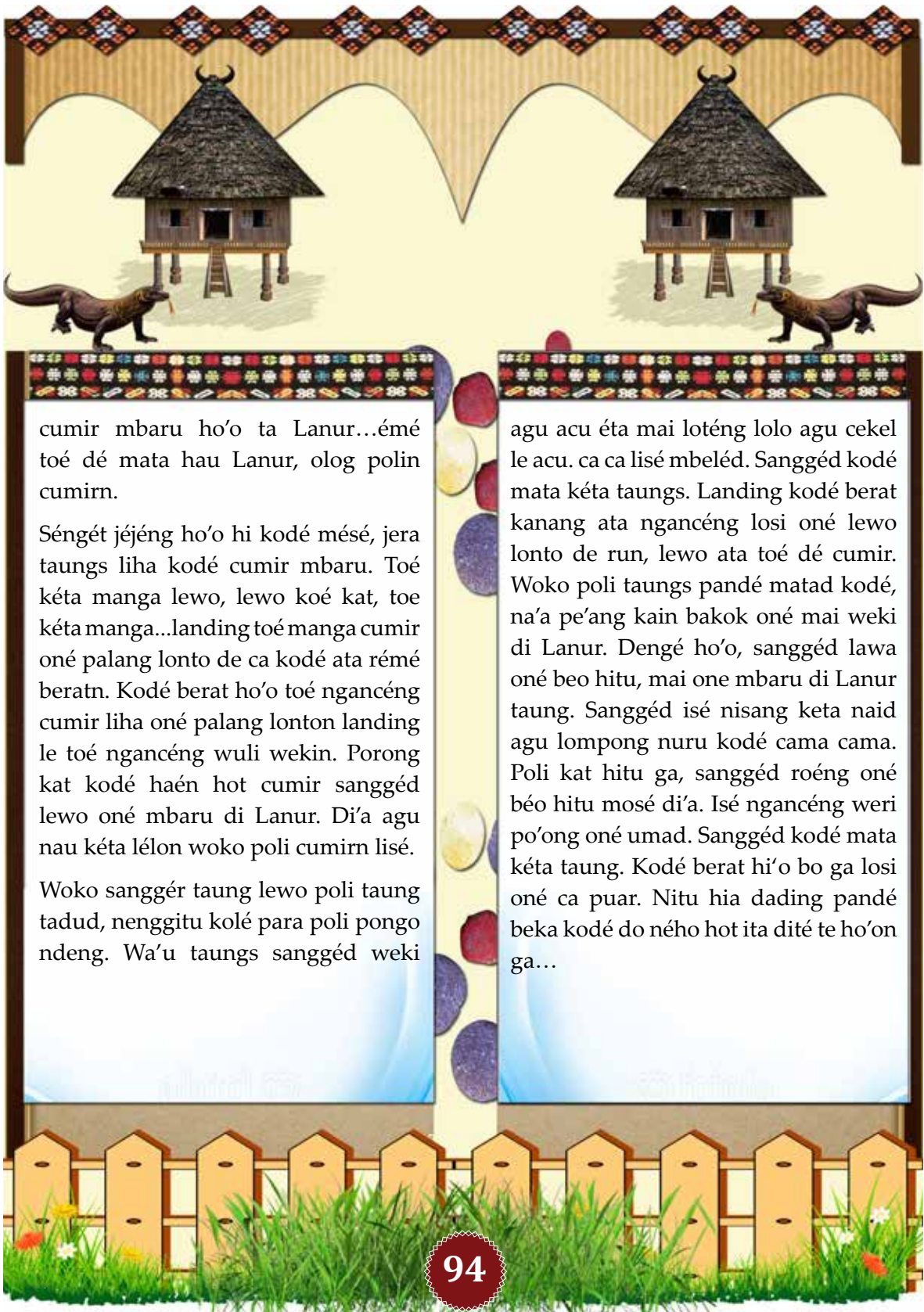
Séngét hitu hi kodé mésé ho'o... wéong keta nain. Mai taén ngong hi Timung Té'é. "Néka tenang laing le hau Timung Té'é. Toé ma co'com hau".

Poli taé nenggitun hi kodé mésé, jera taungs liha sanggéd kodé kawé haju agu uté oné puar. Toé béhéng wa, manga taungs haju agu uté...Mai taén poli hitu ga,

"lélo...hos mangad ga...néka manga kat tenang laing le hau"

Woko lélos sanggéd taung sot tilir diha poli taungs mangad ga, jéjéng kolé hia landing le get ata werud.

"Oléé Lanur...toé kéta ngancéng laku

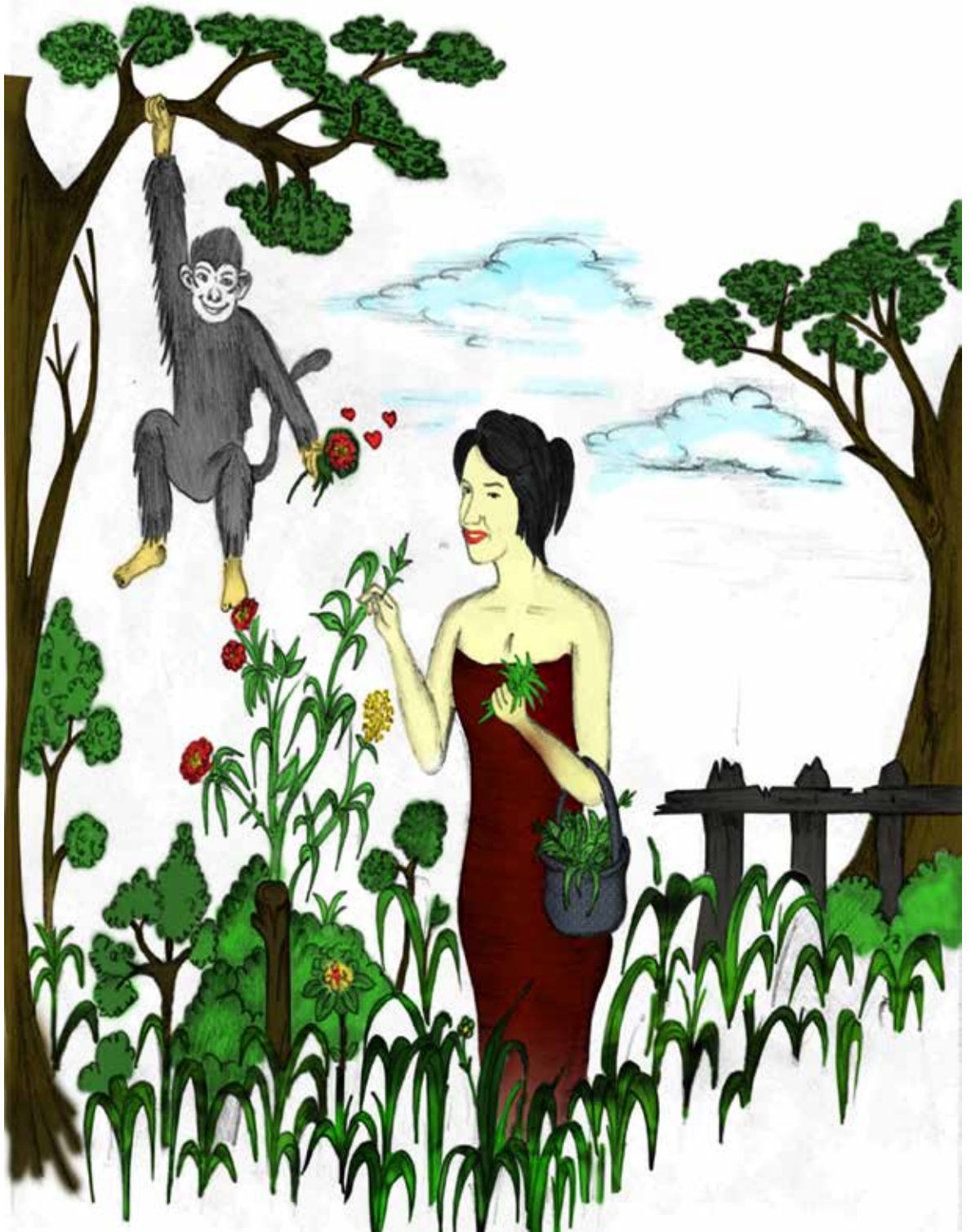


cumir mbaru ho'o ta Lanur...émé toé dé mata hau Lanur, olog polin cumirn.

Séngét jéjéng ho'o hi kodé mésé, jera taungs liha kodé cumir mbaru. Toé kéta manga lewo, lewo koé kat, toe kéta manga...landing toé manga cumir oné palang lonto de ca kodé ata rémé beratn. Kodé berat ho'o toé ngancéng cumir liha oné palang lonton landing le toé ngancéng wuli wekin. Porong kat kodé haén hot cumir sanggéd lewo oné mbaru di Lanur. Di'a agu nau kéta lélon woko poli cumirn lisé.


Woko sanggér taung lewo poli taung tadud, nenggitu kolé para poli pongo ndeng. Wa'u taungs sanggéd weki

agu acu éta mai loténg lolo agu cekel le acu. ca ca lisé mbeléd. Sanggéd kodé mata kéta taungs. Landing kodé berat kanang ata ngancéng losi oné lewo lonto de run, lewo ata toé dé cumir. Woko poli taungs pandé matad kodé, na'a pe'ang kain bakok oné mai weki di Lanur. Dengé ho'o, sanggéd lawa oné beo hitu, mai one mbaru di Lanur taung. Sanggéd isé nisang keta naid agu lompong nuru kodé cama cama. Poli kat hitu ga, sanggéd roéng oné béo hitu mosé di'a. Isé ngancéng weri po'ong oné umad. Sanggéd kodé mata kéta taung. Kodé berat hi'o bo ga losi oné ca puar. Nitu hia dading pandé beka kodé do ného hot ita dité te ho'on ga...






THE STORY OF TIMUNG TE'E AND A MONKEY



Once upon a time, there was a village located in a remote area. All people worked as farmers. They went to their land everyday. Their land were close to a jungle. The closest land where the jungle lies belongs to Lanur and Timung Te'e. They were a couple. They lived peacefully both personally and professionally. All people there were happy living together with them.

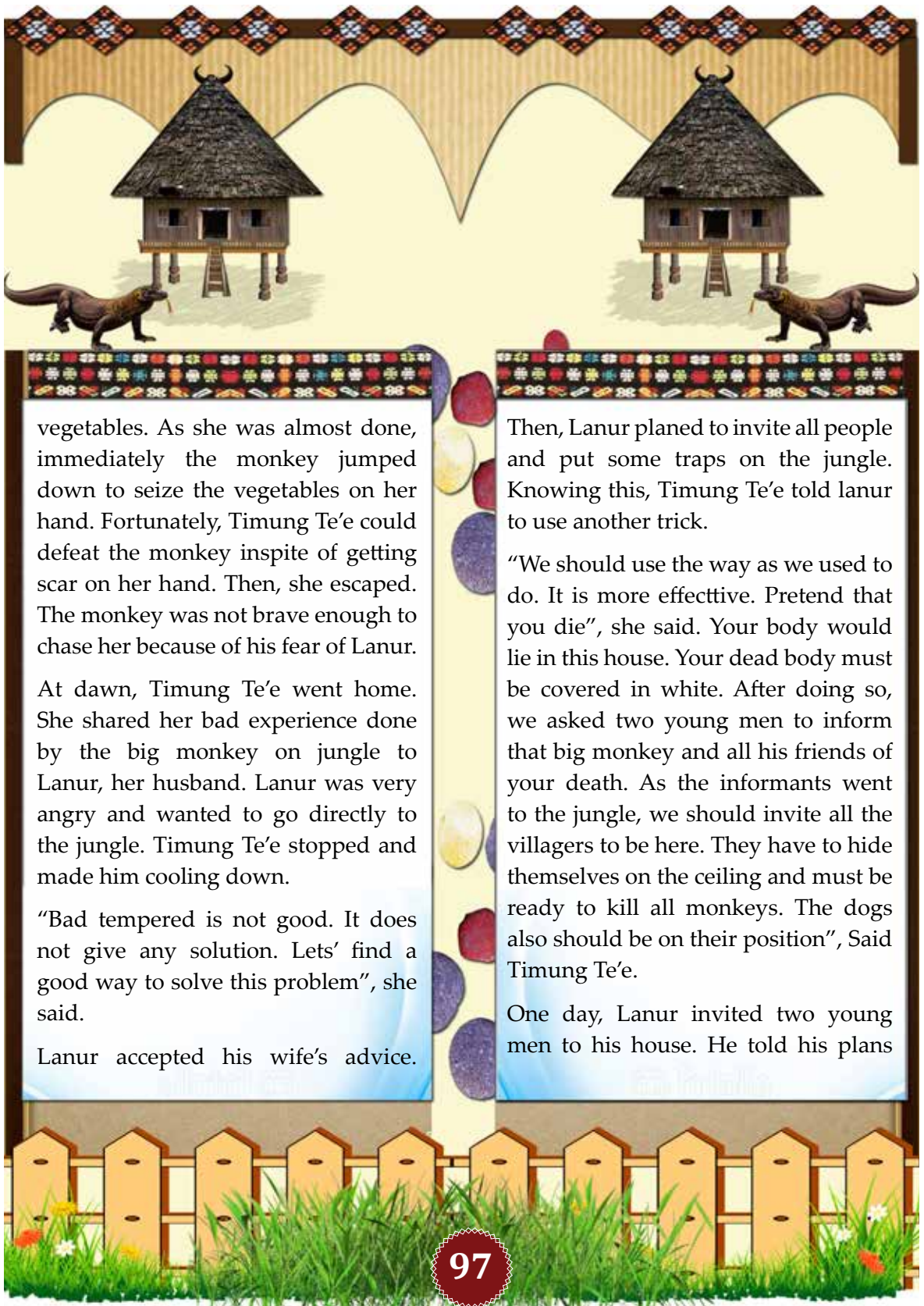
In the beginning of wet season, Lanur and Timung Te'e were busy to dig their garden. They had worked for two months. The third month, Lanur and Timung Te'e planted corns. Unfortunately, all the corns they planted were eaten by monkeys that lived in the jungle.

They tried to plant again in the next



season. Yet, the same thing happened. The monkey from the jungle ate them all. Lanur and Timung Te'e were very despair. They did not want to plant anymore. Moreover, the seeds were not available anymore. Asking other's help was considered as something useless. The same thing might happen. The monkeys would eat them all. Nothing would be left.

One day, Timung Te'e went to the jungle for the sake of some vegetables. There were many but located under the big trees. The big monkey saw her from the top of a tree as she was picking the vegetables. The big monkey was very surprised looking at her loneliness. So, he planned to steal her vegetables. Timung Te'e, on the other hand, didn't realize about the presence of the monkey and keep picking the



vegetables. As she was almost done, immediately the monkey jumped down to seize the vegetables on her hand. Fortunately, Timung Te'e could defeat the monkey inspite of getting scar on her hand. Then, she escaped. The monkey was not brave enough to chase her because of his fear of Lanur.

At dawn, Timung Te'e went home. She shared her bad experience done by the big monkey on jungle to Lanur, her husband. Lanur was very angry and wanted to go directly to the jungle. Timung Te'e stopped and made him cooling down.

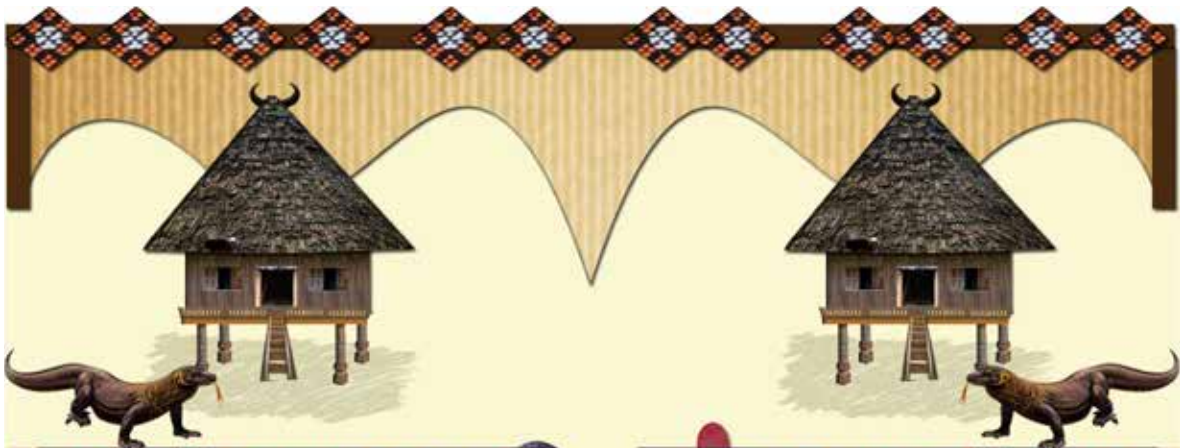
"Bad tempered is not good. It does not give any solution. Lets' find a good way to solve this problem", she said.

Lanur accepted his wife's advice.

Then, Lanur planed to invite all people and put some traps on the jungle. Knowing this, Timung Te'e told lanur to use another trick.

"We should use the way as we used to do. It is more effective. Pretend that you die", she said. Your body would lie in this house. Your dead body must be covered in white. After doing so, we asked two young men to inform that big monkey and all his friends of your death. As the informants went to the jungle, we should invite all the villagers to be here. They have to hide themselves on the ceiling and must be ready to kill all monkeys. The dogs also should be on their position", Said Timung Te'e.

One day, Lanur invited two young men to his house. He told his plans



and asked them to be the informants. As it was dealt, the young men went to the jungle where the monkey lived.

As the informants arrived at the jungle, they informed the big monkey that Lanur died. He was very happy having that information. He instructed all monkeys to go to Lanur's house for the sake of deep condolence.

The monkeys came at once and went to Lanur's house with the informants. As they were about to be close with Lanur's house, the big monkey heard Timung Tee's lament. He smiled sweetly. He would rule this village. He never realized that he was being trapped.

As they arrived, Timung Tee welcomed them with a very loud

touching lament. So, he took pity on her.

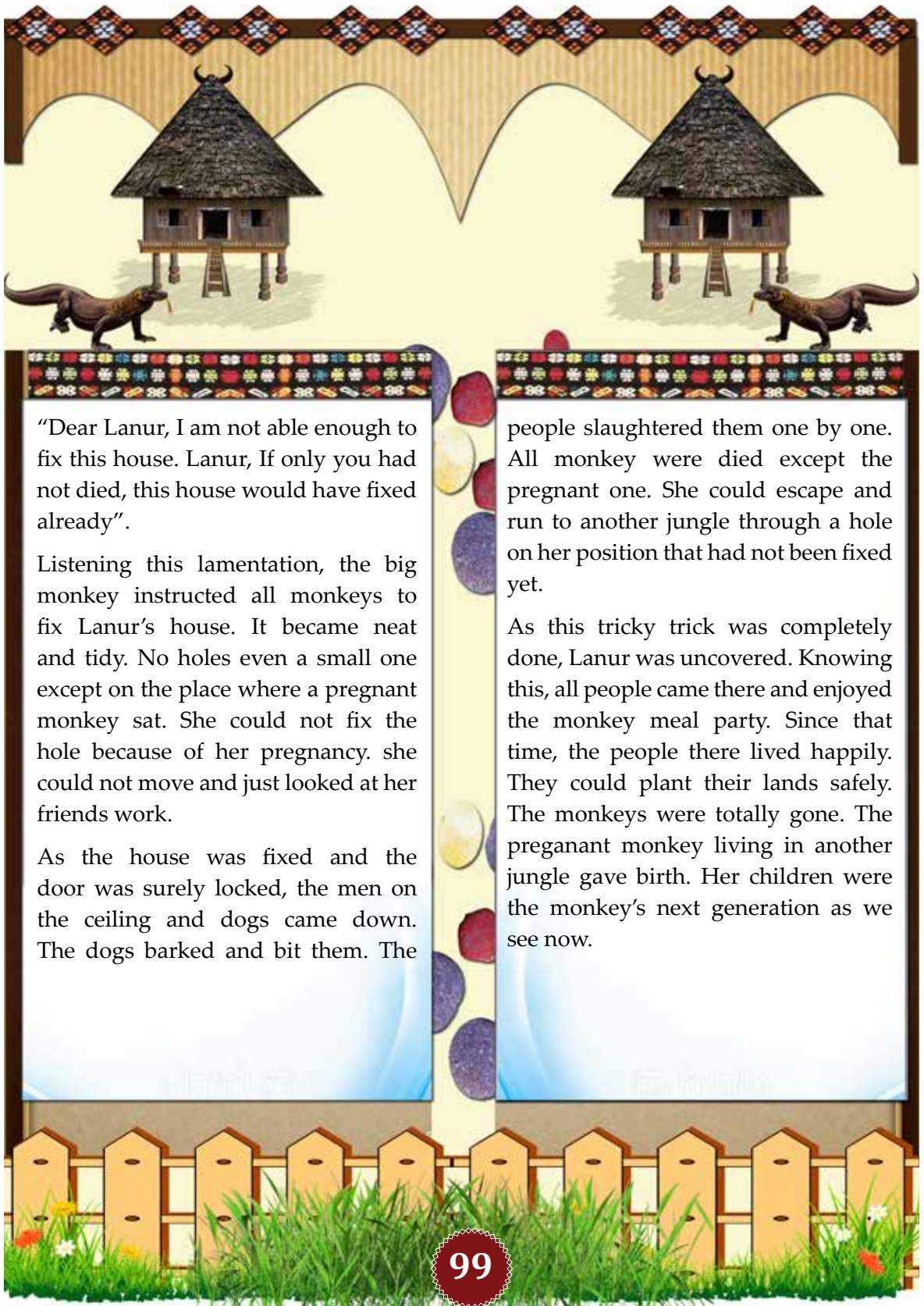
"Dear Lanur, I am nothing without you. I am useless. I am alone. I have no one to take some woods and vegetables. I can not stand on this situation", Timung Lamented.

Listening this voice, the big monkey said, "well, you are okay. Everything would be all right".

Then, he asked all the monkeys to take woods and vegetables from the jungle. In a few minutes all those things were in Lanur's house. Then, the big monkey said,

"Look! Here they are. Nothing to be worried about".

Knowing the needs were provided, Timung Tee lamented in a different intention.



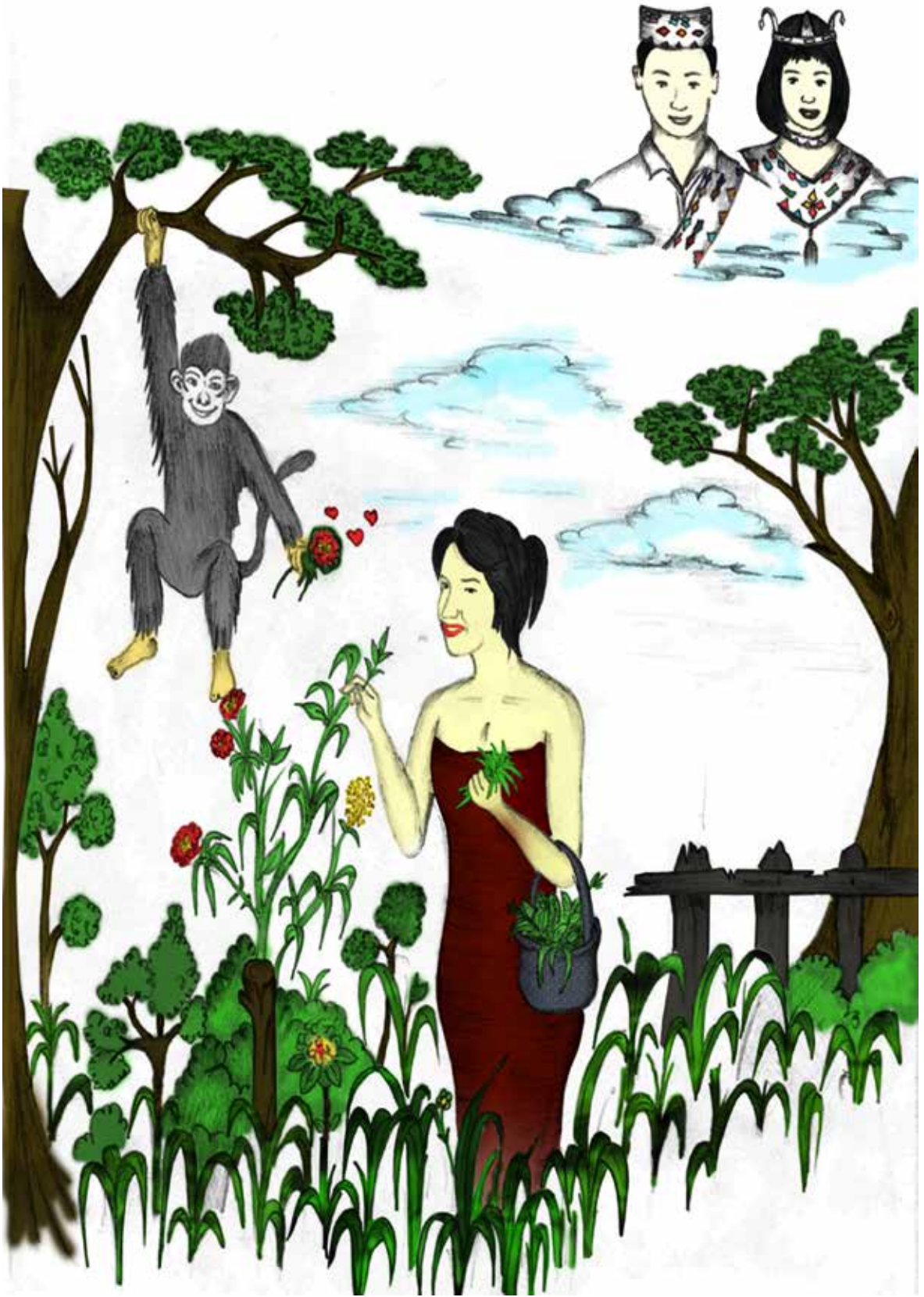
“Dear Lanur, I am not able enough to fix this house. Lanur, If only you had not died, this house would have fixed already”.

Listening this lamentation, the big monkey instructed all monkeys to fix Lanur’s house. It became neat and tidy. No holes even a small one except on the place where a pregnant monkey sat. She could not fix the hole because of her pregnancy. she could not move and just looked at her friends work.

As the house was fixed and the door was surely locked, the men on the ceiling and dogs came down. The dogs barked and bit them. The

people slaughtered them one by one. All monkey were died except the pregnant one. She could escape and run to another jungle through a hole on her position that had not been fixed yet.

As this tricky trick was completely done, Lanur was uncovered. Knowing this, all people came there and enjoyed the monkey meal party. Since that time, the people there lived happily. They could plant their lands safely. The monkeys were totally gone. The preganant monkey living in another jungle gave birth. Her children were the monkey’s next generation as we see now.





HAJU ARA ATA LEMBAK NAI

Danong, manga ca haju ara ata mésé kéta tu'ung. Haju ara hitu todo oné uma ata toé danga mésé. Irén anak koé ata rona, ata laséng ngo labar oné uma hitu, hia tuké haju ara, hang wua haju ara, agu toko lesu oné mbau haju ara hitu. Hia momang tu'ung haju ara hitu, agu haju ara ngoéng kéta tu'ung labar agu hia Irén.

Laun taung, hia Irén ciri ata reba koé, agu toé manga liba kolé oné haju ara lété lesu. Hi haju ara nuk tu'ung agu hia Irén du labar cama. Hi haju ara géréng tu'ung hia Irén kudut labar cama kolé.

Ca lesu, hia Irén mai cumang haju ara. Nuk de haju ara ga, hi Irén kudut mai labar cama agu hia. "Mai labar cé ho'o", taé de haju ara. Landing, maik walé de hia Irén, "aku toé anak koé

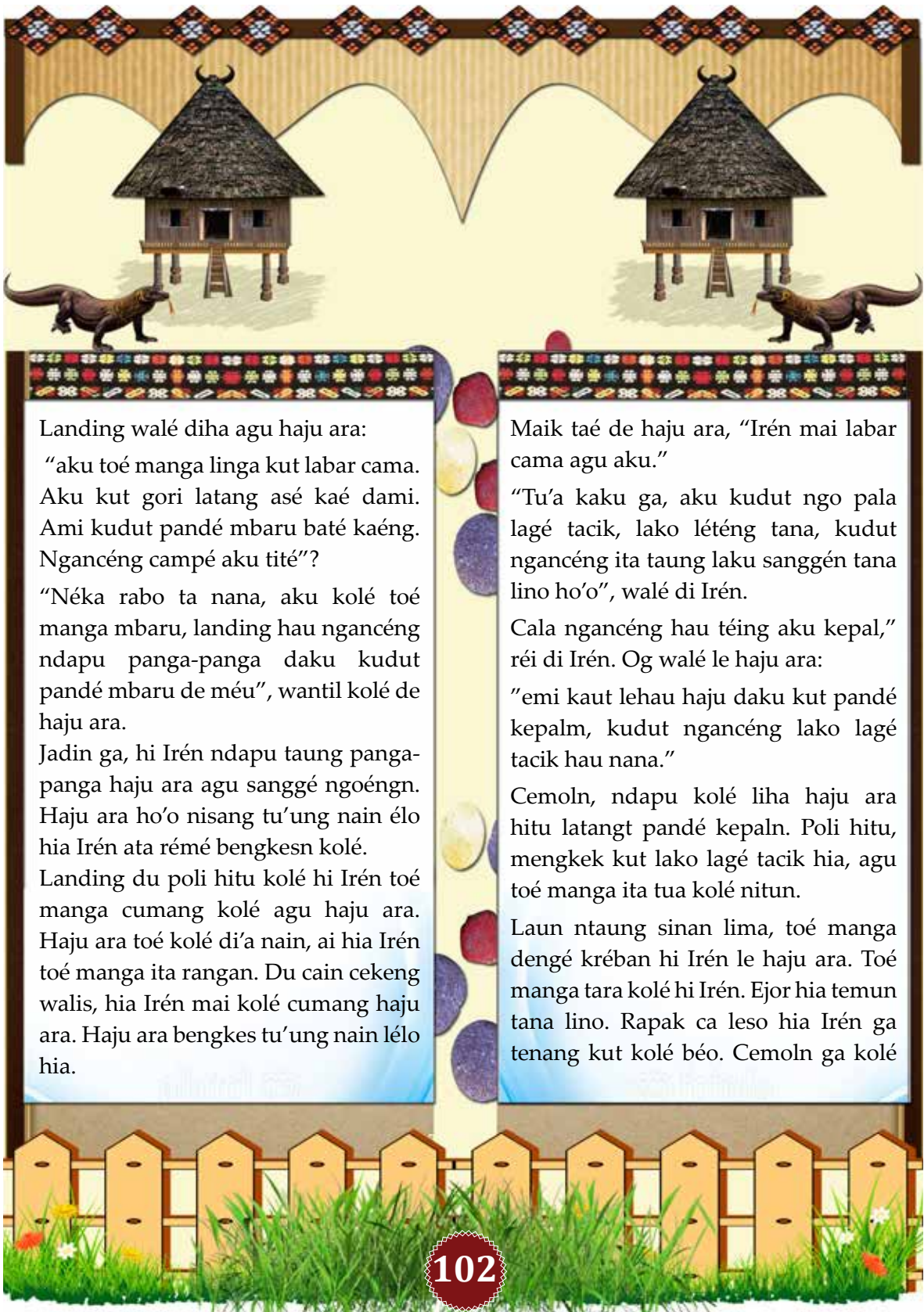
kolé, aku toé ngoéng labar cama kolé. Aku ngoéng labar cebana, landing aku toé manga séng kut weli".

"Néka rabo, aku kolé toé manga séng. Landing hau ngancéng emi wua haju daku ho'o, agu pika le hau kudut ngancéng weli apa atat ngoéng labar lehau," walé de haju ara.

Nisang tu'ung nai di Irén. Poli hitu hia ga pua taung wua haju ara situ agu ngo pikad liha. Poli hitu hi Irén toé manga kolé cumang haju ara. Haju ara wéong kéta nain.

Duku ciri ata reba mésé gi, ca lesu, hia Irén mai cumang haju ara. Bengkes tu'ung kéta nai de haju ara ali cumang kolé agu hia. Nuk de haju ara ga kudut mai labar cama kolé agu hia hi Irén.

"Mai nana, mai labar ga", taé de haju ara.



Landing walé diha agu haju ara:

“aku toé manga linga kut labar cama. Aku kut gori latang asé kaé dami. Ami kudut pandé mbaru baté kaéng. Ngancéng campé aku tité”?

“Néka rabo ta nana, aku kolé toé manga mbaru, landing hau ngancéng ndapu panga-panga daku kudut pandé mbaru de méu”, wantil kolé de haju ara.

Jadin ga, hi Irén ndapu taung panga-panga haju ara agu sanggé ngoéngn. Haju ara ho’o nisang tu’ung nain élo hia Irén ata rémé bengkesn kolé.

Landing du poli hitu kolé hi Irén toé manga cumang kolé agu haju ara. Haju ara toé kolé di’a nain, ai hia Irén toé manga ita rangan. Du cain cekeng walis, hia Irén mai kolé cumang haju ara. Haju ara bengkes tu’ung nain lélo hia.

Maik taé de haju ara, “Irén mai labar cama agu aku.”

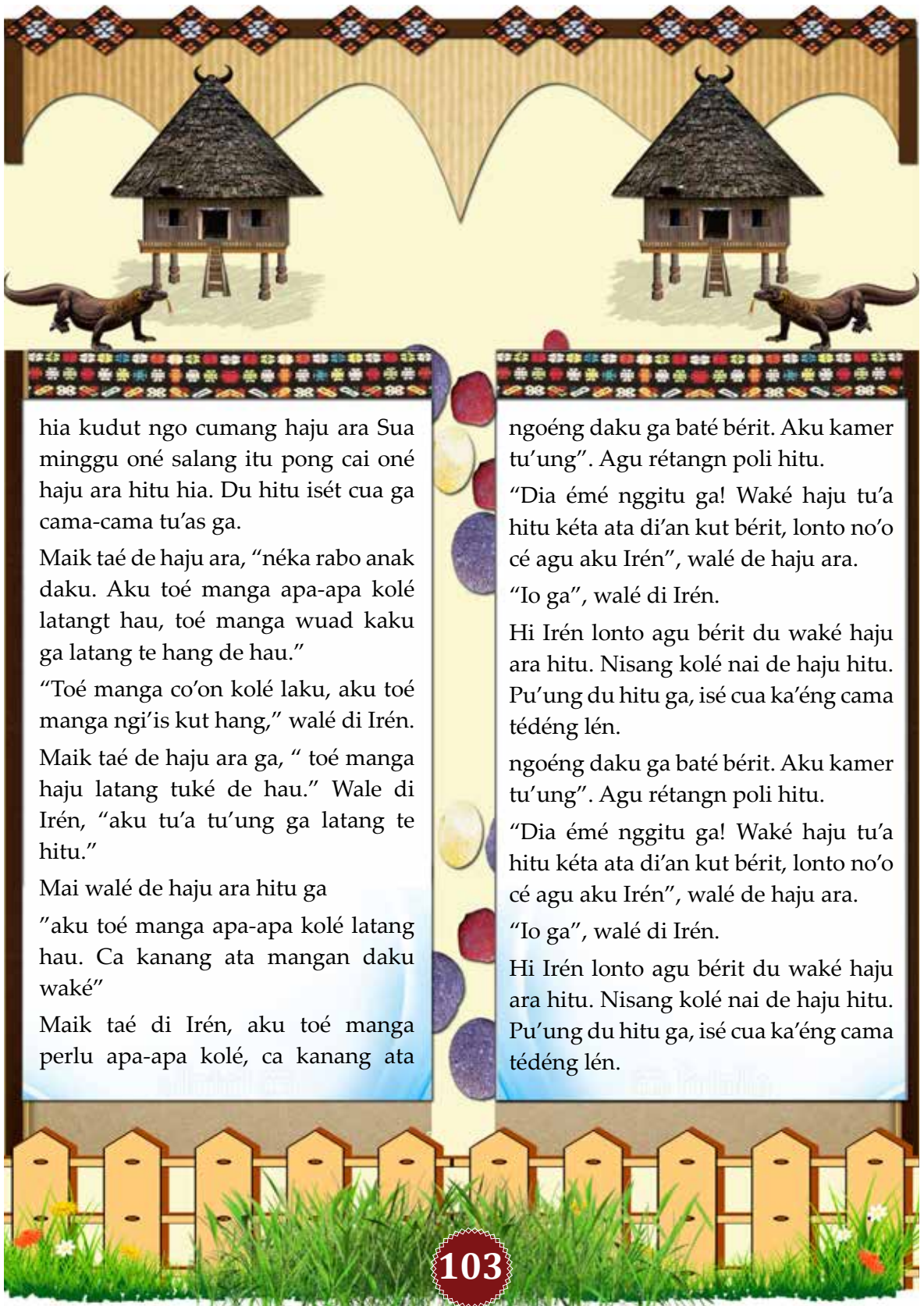
“Tu’a kaku ga, aku kudut ngo pala lagé tacik, lako léténg tana, kudut ngancéng ita taung laku sanggén tana lino ho’o”, walé di Irén.

Cala ngancéng hau téng aku kepal,” réi di Irén. Og walé le haju ara:

“emi kaut lehau haju daku kut pandé kepaln, kudut ngancéng lako lagé tacik hau nana.”

Cemoln, ndapu kolé liha haju ara hitu latangt pandé kepaln. Poli hitu, mengkek kut lako lagé tacik hia, agu toé manga ita tua kolé nitun.

Laun ntaung sinan lima, toé manga dengé kréban hi Irén le haju ara. Toé manga tara kolé hi Irén. EJOR hia temun tana lino. Rapak ca lesu hia Irén ga tenang kut kolé béo. Cemoln ga kolé



hia kudut ngo cumang haju ara Sua minggu oné salang itu pong cai oné haju ara hitu hia. Du hitu isét cua ga cama-cama tu'as ga.

Maik taé de haju ara, "néka rabo anak daku. Aku toé manga apa-apa kolé latangt hau, toé manga wuad kaku ga latang te hang de hau."

"Toé manga co'on kolé laku, aku toé manga ngi'is kut hang," walé di Irén.

Maik taé de haju ara ga, " toé manga haju latang tuké de hau." Wale di Irén, "aku tu'a tu'ung ga latang te hitu."

Mai walé de haju ara hitu ga

"aku toé manga apa-apa kolé latang hau. Ca kanang ata mangan daku waké"

Maik taé di Irén, aku toé manga perlu apa-apa kolé, ca kanang ata

ngoéng daku ga baté bérit. Aku kamer tu'ung". Agu rétangn poli hitu.

"Dia émé nggitu ga! Waké haju tu'a hitu kéta ata di'an kut bérit, lonto no'ó cé agu aku Irén", walé de haju ara.

"Io ga", walé di Irén.

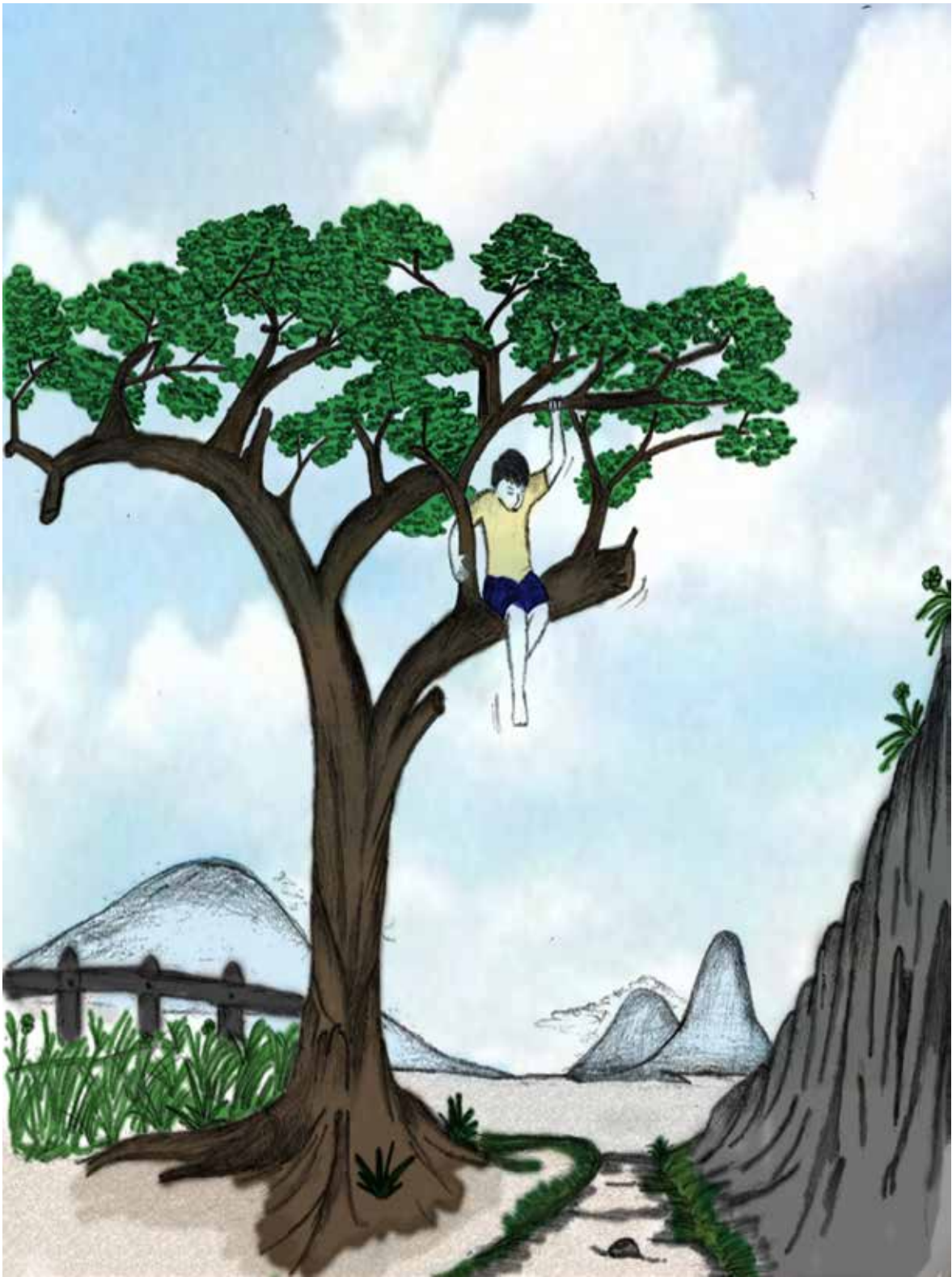
Hi Irén lonto agu bérit du waké haju ara hitu. Nisang kolé nai de haju hitu. Pu'ung du hitu ga, isé cua ka'éng cama tédéng lén.

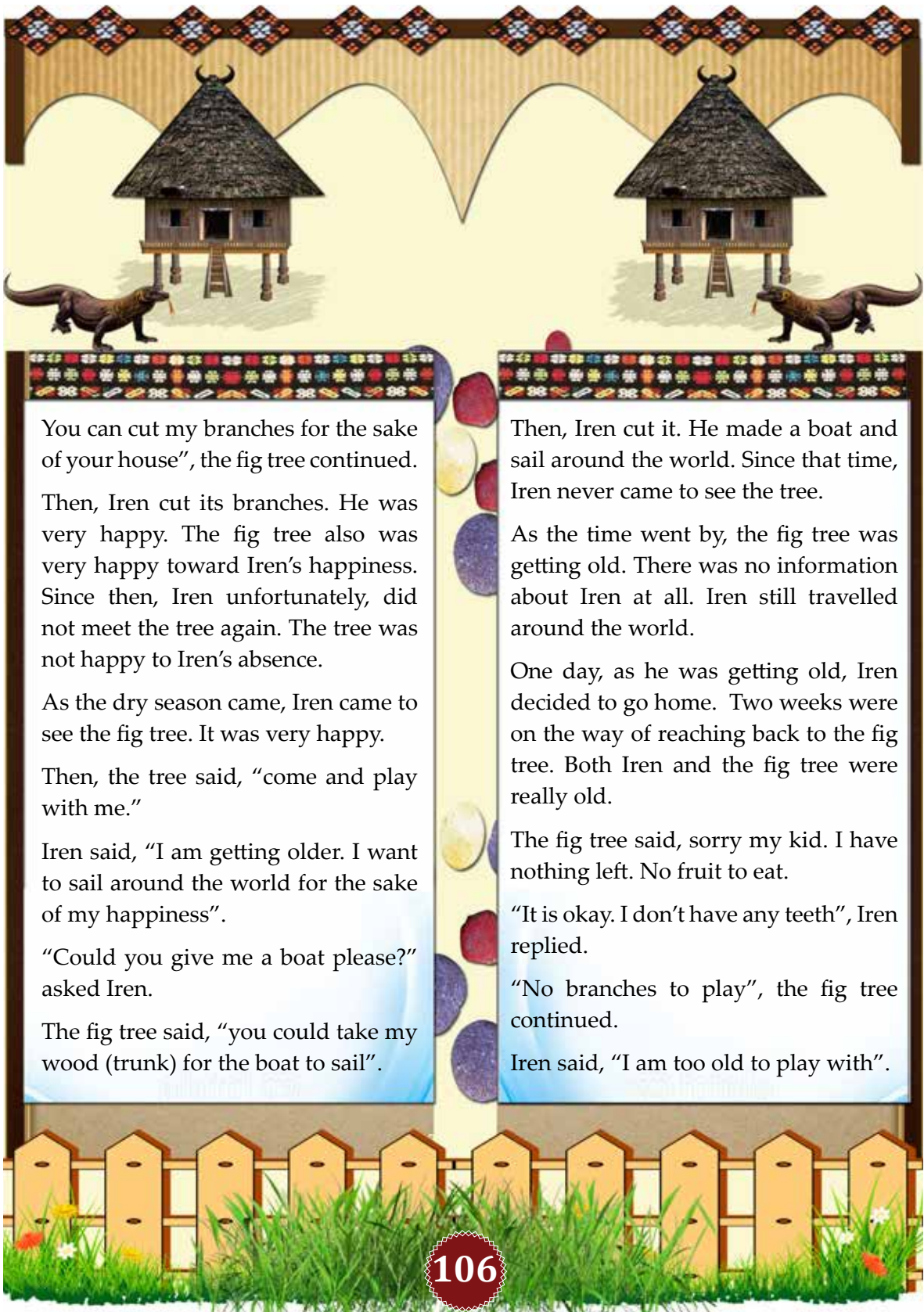
ngoéng daku ga baté bérit. Aku kamer tu'ung". Agu rétangn poli hitu.

"Dia émé nggitu ga! Waké haju tu'a hitu kéta ata di'an kut bérit, lonto no'ó cé agu aku Irén", walé de haju ara.

"Io ga", walé di Irén.

Hi Irén lonto agu bérit du waké haju ara hitu. Nisang kolé nai de haju hitu. Pu'ung du hitu ga, isé cua ka'éng cama tédéng lén.





You can cut my branches for the sake of your house”, the fig tree continued.

Then, Iren cut its branches. He was very happy. The fig tree also was very happy toward Iren’s happiness. Since then, Iren unfortunately, did not meet the tree again. The tree was not happy to Iren’s absence.

As the dry season came, Iren came to see the fig tree. It was very happy.

Then, the tree said, “come and play with me.”

Iren said, “I am getting older. I want to sail around the world for the sake of my happiness”.

“Could you give me a boat please?” asked Iren.

The fig tree said, “you could take my wood (trunk) for the boat to sail”.

Then, Iren cut it. He made a boat and sail around the world. Since that time, Iren never came to see the tree.

As the time went by, the fig tree was getting old. There was no information about Iren at all. Iren still travelled around the world.

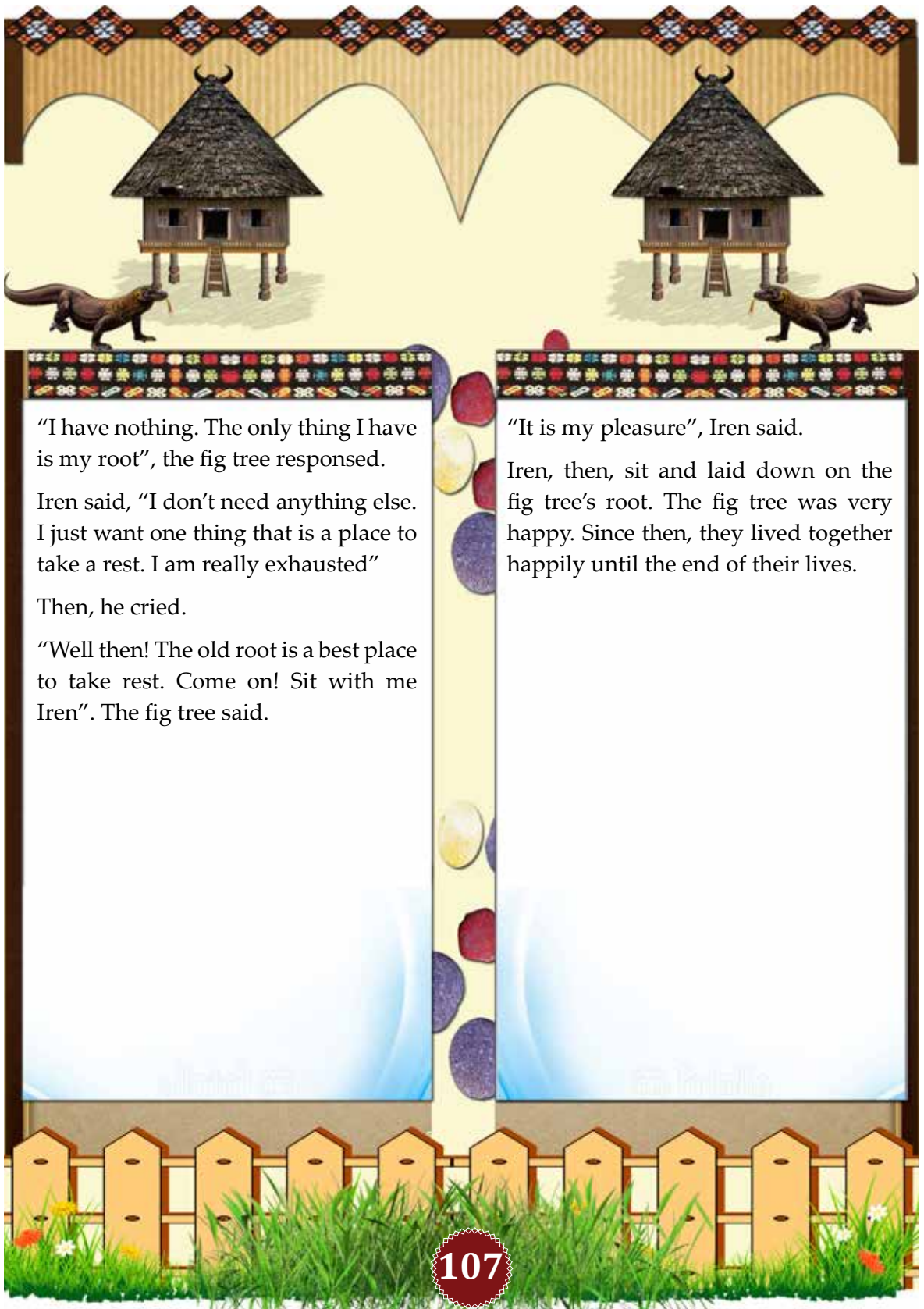
One day, as he was getting old, Iren decided to go home. Two weeks were on the way of reaching back to the fig tree. Both Iren and the fig tree were really old.

The fig tree said, sorry my kid. I have nothing left. No fruit to eat.

“It is okay. I don’t have any teeth”, Iren replied.

“No branches to play”, the fig tree continued.

Iren said, “I am too old to play with”.



“I have nothing. The only thing I have is my root”, the fig tree responded.

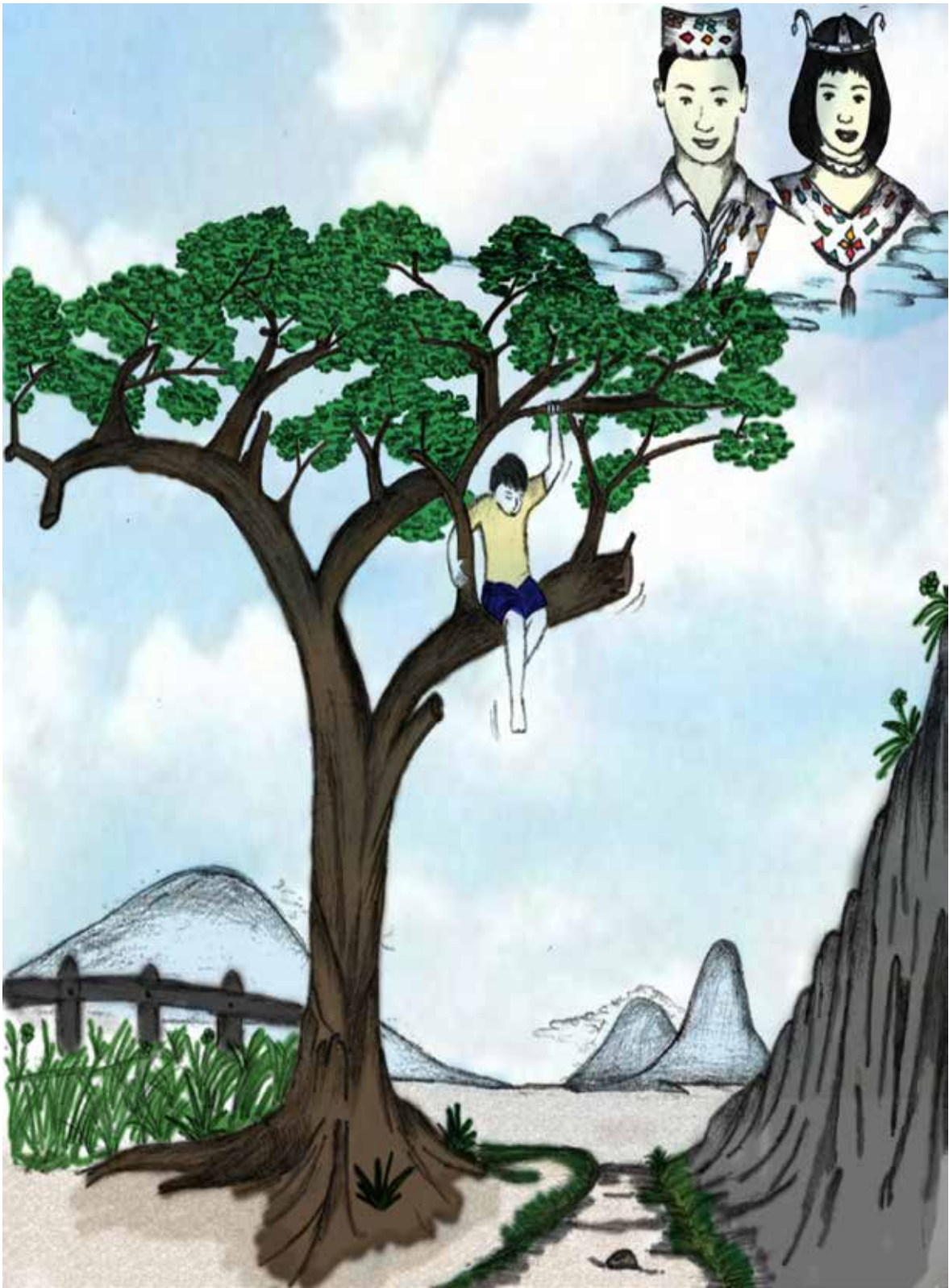
Iren said, “I don’t need anything else. I just want one thing that is a place to take a rest. I am really exhausted”

Then, he cried.

“Well then! The old root is a best place to take rest. Come on! Sit with me Iren”. The fig tree said.

“It is my pleasure”, Iren said.

Iren, then, sit and laid down on the fig tree’s root. The fig tree was very happy. Since then, they lived together happily until the end of their lives.





MANUK AGU NTANGIS

Danong, oné ca béo, manga sua mongko manuk lalong. Isé ga toé manga di'a tau agu dondé kéta raha taud. Ca lesu, isé cua ho'o raha tau kolés. Raha disé ga paké tenggok agu rawis. Cébo kéta raha isé sua cai nian kat koda cengatan. Hiat kodan ga, losi tadang, tepeng oné ca pu haju mésé.

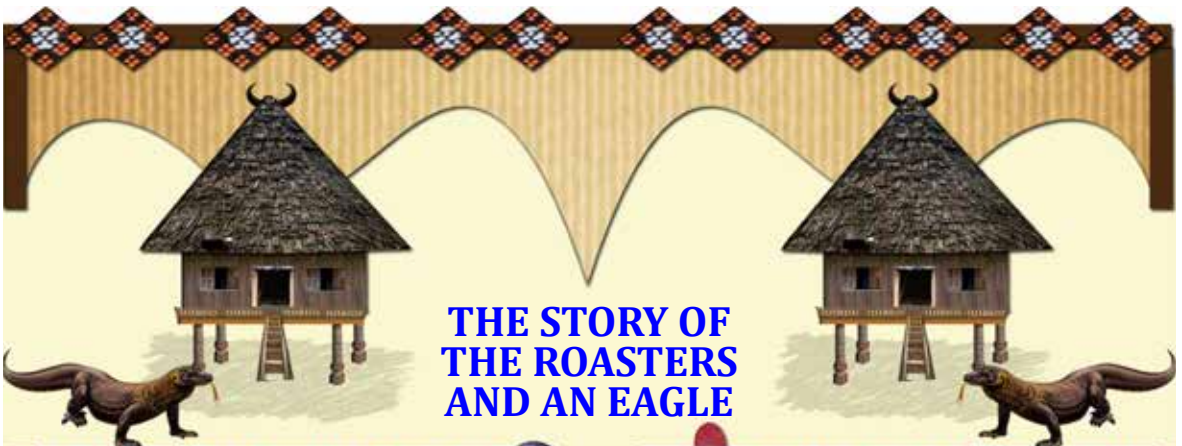
Manuk lalong hitut menang raha bo tawa agu lélap ngger éta lobo kandang. Pandé wuli lebén, poli hitu ga aok kéta kakorn ai bengkes poli pandé koda haé labarn hia bao. Haér kat kudut toi agu sanggén taung ata oné tana lino, hia kanang kali atan ga.

Kaling du hitu ga, manga kaka mésé ata rémé lélap éta awang.

Dengé agu ita liha manuk lalong hitu éta mai lobo kandangn. Cemoln ga wa'u agu cabot liha manuk lalong hitu, lélap ba oné cewon. Nitu pandé mata liha agu hangn.

Manuk lalong hot ata koda bo du raha tau ga ita kéta taung apa ata pandé de ntangis latangt manuk hot menang raha. Hia lako oné mai pu'u haju hot tepeng diha agu woncek oné baté ka'éng de manuk lalong hot menang éta mai lobo kandang. Nitu hia ga, cébo kéta kakor tedéng lesan.





THE STORY OF THE ROASTERS AND AN EAGLE

Once upon a time, there were two roosters living in a small village. They never lived peacefully. They were always in action. One day, they were in battle. They used their legs and mouth to attack each other. They fought until the end. Then, the loser went away and hid under a big tree.

The rooster that won the game was very happy. He flew to the cage and moved his wings. He then, crowed “kkkkaaaokkkkooookkkkk”. He did it elegantly.

He seemed want to declare that he is the only one and one only in this

world. At the same time, an eagle kept an eye on the winning rooster from the sky. He was looking at him as he crowed. Then, the eagle moved down, caught and flew up. The eagle brought the winning rooster to his cage and killed the winning rooster to be as his meal.

The loser saw all things happened to the winning rooster. He, then came out from his shelter and jumped to the cage where the winning rooster belonged to. There, he crowed all day long.





TARA MANGAN POCO WERI ATA

Danong, manga ca kilo ata ka'éng oné puar boné. Isé ka'éng telu taud, ema, endé, agu ca anak ata rona disé ata rémé reba koén. Oné puar hitu, toé manga ka'éng ata bana, isé kanang ata ka'éng nitu. Oné puar hitu, toé kolé manga uma woja ko latung. Latangt hang lesu-lesu disé, bilang lesu ngo kawé motang hi ema.

Oné ca lesu, du rémé kawé motang hi ema, cumang liha ca empo poti mésé. Nenggo'o curup de empo poti mésé hitu agu hi ema:

"Lélo laku kilo deméu toé manga ita dé'it hang woja. Bilang lesu méu hang saung oné puar ho'o agu émé delék ga ngancéng hang nuru motang. Émé lorong lehou tombo daku tong, ngancéng laku téing uma woja agu uté, agu uma apa kaut ata tegi dehau.

Og walé le ema hitu:

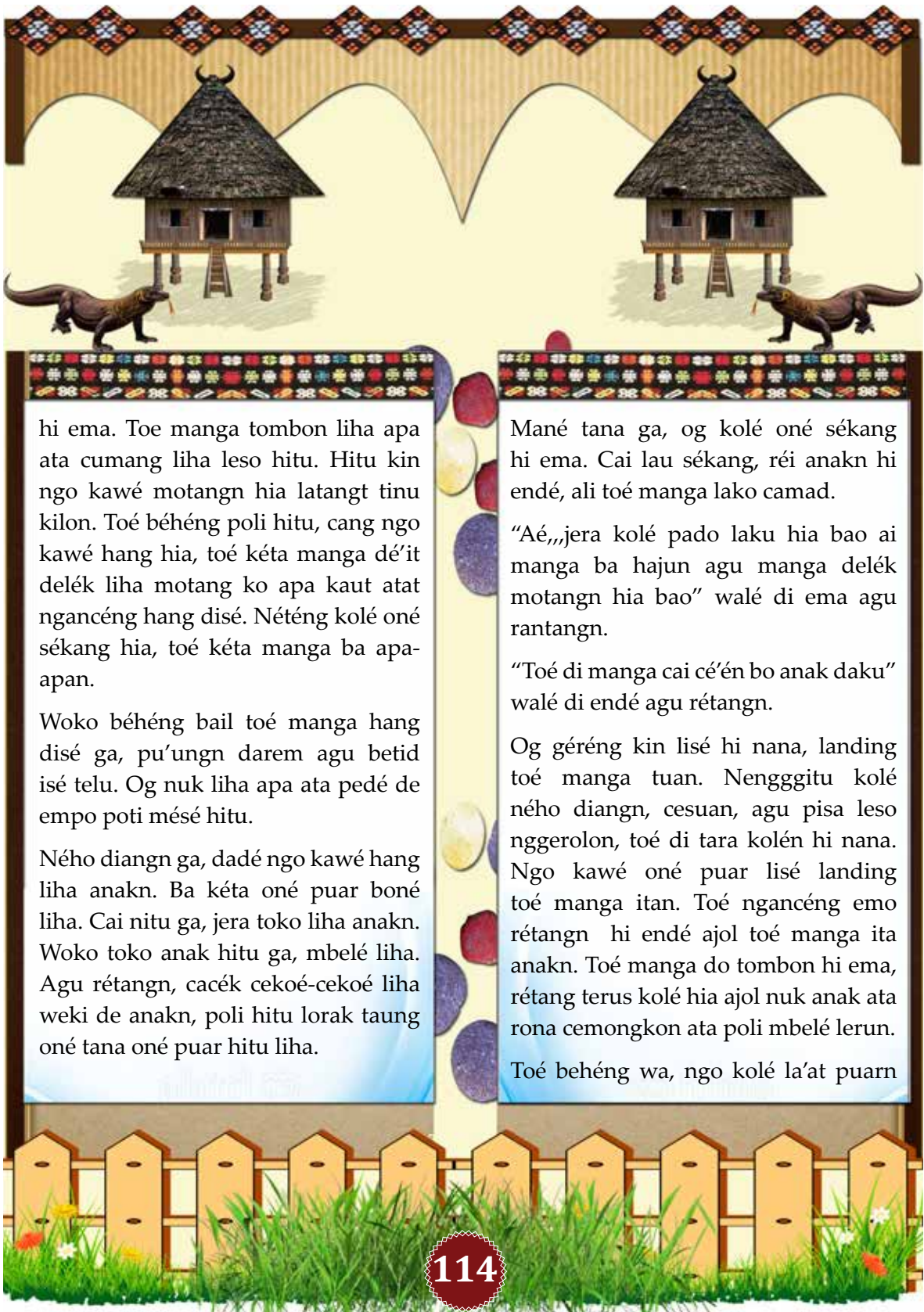
"apa kéta léng tegi dité empo?"

"émé ngoéng manga uma hau, paka mbelé lehou anak ata rona dehau, poli hitu cacék taungs lehou wekin. Du poli cacék taungs lehou wekin ga, lorak kaut lehou oné sanggéd puar ho'o", walé di empo poti mésé.

"moriii...co'o tara jera mbelé anak rug kaku lité, toé ngancéng laku walin tegi dité, ai anak daku cemongko hitu kanang" walé di ema.

"hahahaha...nenggitun ko? Toé manga co'on. Tama ta'ong hau mosé kasi asi agu toé hang oné kilo koém hitu. Nenggitu walé di empo poti mésé agu tawa dalérn agu mora nenggitu kautn.

Poli hitu ga, kolé oné sékang koén



hi ema. Toe manga tombon liha apa ata cumang liha leso hitu. Hitu kin ngo kawé motangn hia latangt tinu kilon. Toé béhéng poli hitu, cang ngo kawé hang hia, toé kéta manga dé'it delék liha motang ko apa kaut atat ngancéng hang disé. Néténg kolé oné sékang hia, toé kéta manga ba apa-apan.

Woko béhéng bail toé manga hang disé ga, pu'ungn darem agu betid isé telu. Og nuk liha apa ata pedé de empo poti mésé hitu.

Ného diangn ga, dadé ngo kawé hang liha anakn. Ba kéta oné puar boné liha. Cai nitu ga, jera toko liha anakn. Woko toko anak hitu ga, mbelé liha. Agu rétangn, cacék cekoé-cekoé liha weki de anakn, poli hitu lorak taung oné tana oné puar hitu liha.

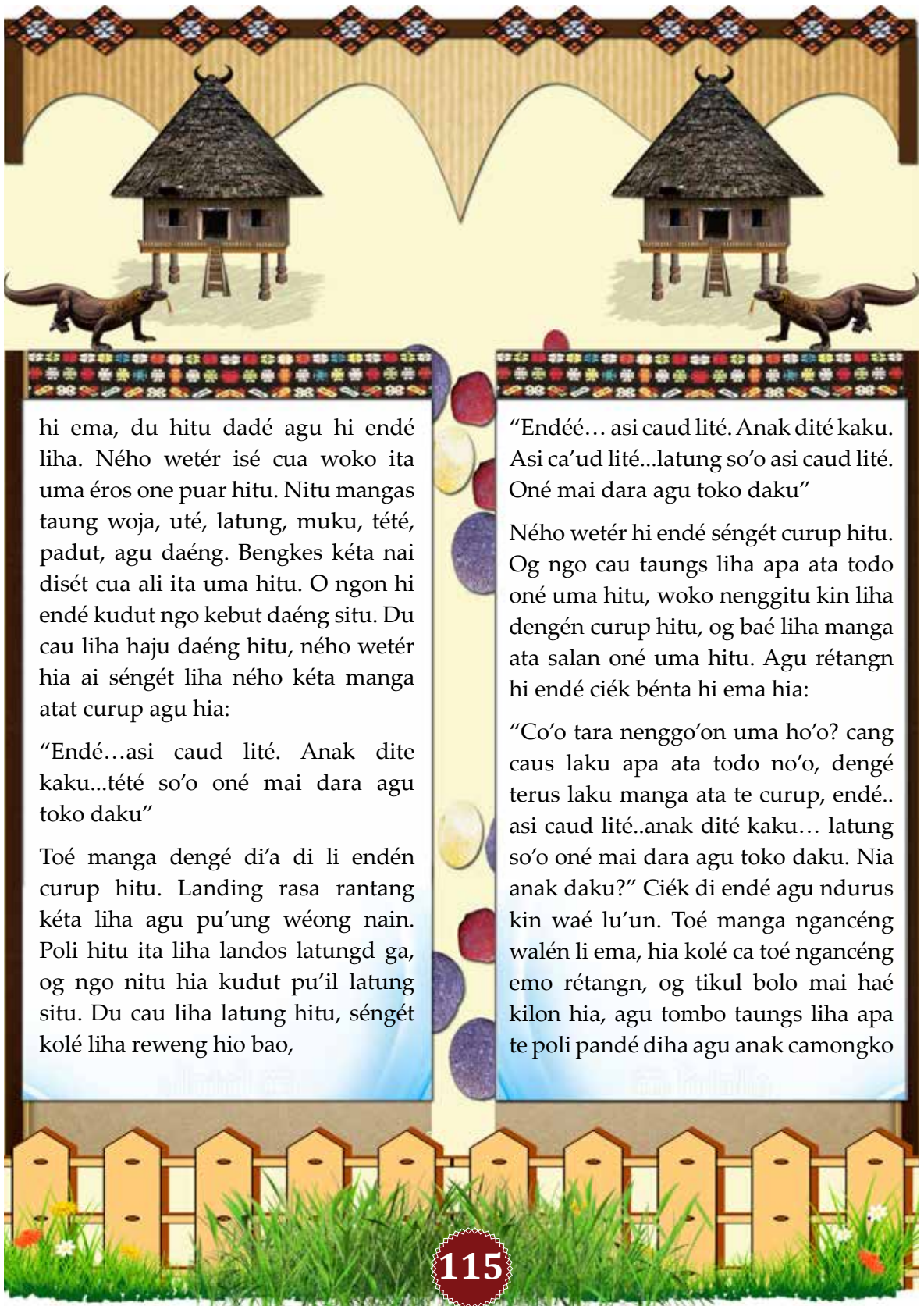
Mané tana ga, og kolé oné sékang hi ema. Cai lau sékang, réi anakn hi endé, ali toé manga lako camad.

"Aé,,jera kolé pado laku hia bao ai manga ba hajun agu manga delék motangn hia bao" walé di ema agu rantangn.

"Toé di manga cai cé'én bo anak daku" walé di endé agu rétangn.

Og géréng kin lisé hi nana, landing toé manga tuan. Nengggitu kolé ného diangn, cesuan, agu pisa leso nggerolon, toé di tara kolén hi nana. Ngo kawé oné puar lisé landing toé manga itan. Toé ngancéng emo rétangn hi endé ajol toé manga ita anakn. Toé manga do tombon hi ema, rétang terus kolé hia ajol nuk anak ata rona cemongkon ata poli mbelé lerun.

Toé behéng wa, ngo kolé la'at puarn



hi ema, du hitu dadé agu hi endé liha. Ného wetér isé cua woko ita uma éros one puar hitu. Nitu mangas taung woja, uté, latung, muku, tété, padut, agu daéng. Bengkes kéta nai disét cua ali ita uma hitu. O ngon hi endé kudut ngo kebut daéng situ. Du cau liha haju daéng hitu, ného wetér hia ai séngét liha ného kéta manga atat curup agu hia:

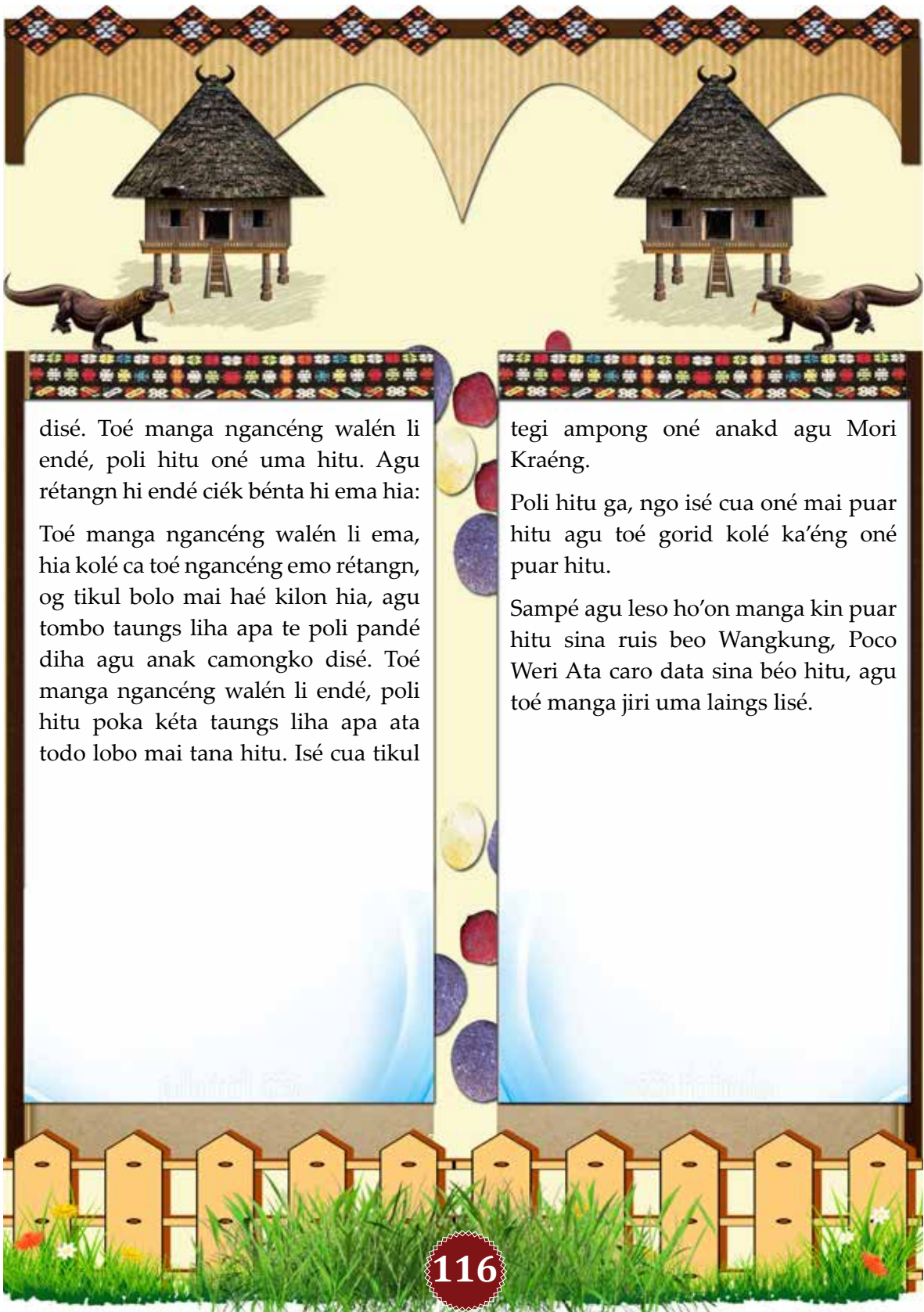
“Endé...asi caud lité. Anak dite kaku...tété so’o oné mai dara agu toko daku”

Toé manga dengé di’a di li endén curup hitu. Landing rasa rantang kéta liha agu pu’ung wéong nain. Poli hitu ita liha landos latungd ga, og ngo nitu hia kudut pu’il latung situ. Du cau liha latung hitu, séngét kolé liha reweng hio bao,

“Endéé... asi caud lité. Anak dité kaku. Asi ca’ud lité...latung so’o asi caud lité. Oné mai dara agu toko daku”

Ného wetér hi endé séngét curup hitu. Og ngo cau taungs liha apa ata todo oné uma hitu, woko nenggitu kin liha dengén curup hitu, og baé liha manga ata salan oné uma hitu. Agu rétangn hi endé ciék bénta hi ema hia:

“Co’o tara nenggo’on uma ho’o? cang caus laku apa ata todo no’o, dengé terus laku manga ata te curup, endé.. asi caud lité..anak dité kaku... latung so’o oné mai dara agu toko daku. Nia anak daku?” Ciék di endé agu ndurus kin waé lu’un. Toé manga ngancéng walén li ema, hia kolé ca toé ngancéng emo rétangn, og tikul bolo mai haé kilon hia, agu tombo taungs liha apa te poli pandé diha agu anak camongko



disé. Toé manga ngancéng walén li endé, poli hitu oné uma hitu. Agu rétangn hi endé ciék bénta hi ema hia:

Toé manga ngancéng walén li ema, hia kolé ca toé ngancéng emo rétangn, og tikul bolo mai haé kilon hia, agu tombo taungs liha apa te poli pandé diha agu anak camongko disé. Toé manga ngancéng walén li endé, poli hitu poka kéta taungs liha apa ata todo lobo mai tana hitu. Isé cua tikul

tegi ampong oné anakd agu Mori Kraéng.


Poli hitu ga, ngo isé cua oné mai puar hitu agu toé gorid kolé ka'éng oné puar hitu.

Sampé agu lesu ho'on manga kin puar hitu sina ruis beo Wangkung, Poco Weri Ata caro data sina béo hitu, agu toé manga jiri uma laings lisé.





THE LEGEND OF POCO WERI ATA



Long...long...time ago, in a forest, lived a small family, a father, a mother, and their only son. There was no any other family lived there. There was also no any garden or rice field, thus, the father went hunting to fill their daily needs.

One day, as the father was going hunting, he met Empo Poti Mese. He said to the man:

“Hhmmm... I never see your family eat rice. All you can eat is the wild plants grown in this forest, or if you’re lucky, you may have meat sometime” said Empo Poti Mese scornfully.

“I will give you a garden with plenty of plants if you follow my command. You will never lack of food and being starving” he continued teasing the man.

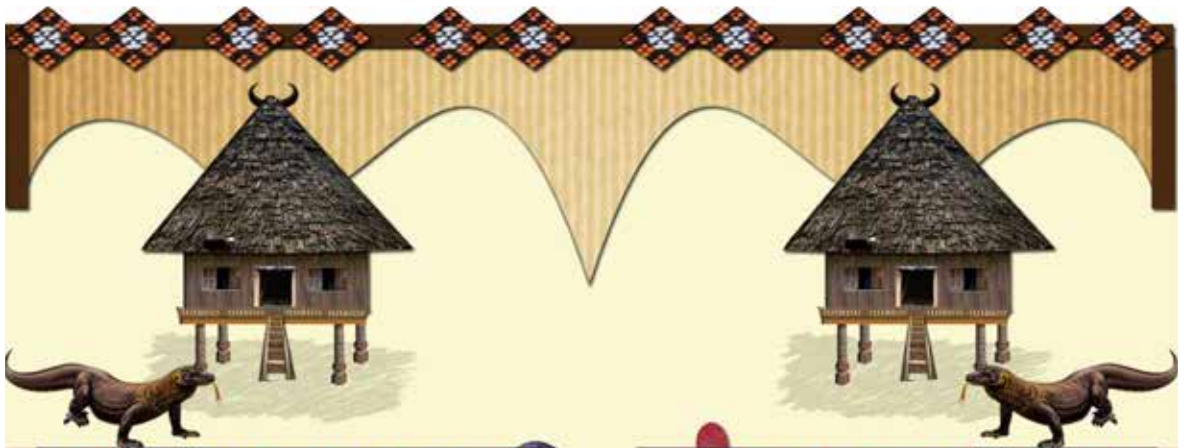
“What do you want me to do?” said the man curiously.

“If you want to have a garden of your own, you must kill your only son and slice his whole body. Each piece of his body must be sowed in the entire ground of this forest” said Empo Poti Mese

“My ghost....why should I kill my son for a garden? No, I won’t. He’ s my only son, you know?” said the man.

“Hohohohohoh... really? It’s okay. I hope your little family can survive in this long famine” Empo Poti Wolo said before he finally disappeared.

The man came back home and did not say anything about what he found today. And the next day and the other next days, he kept going hunting.



Days passed by, and the hard times came. The man got nothing as he went hunting. He always came home with empty hands. And the family started to suffer from starving. He couldn't take it anymore until he remembered what Empo Poti Mese said.

In the next morning, he took his son within the forest. As they arrived there, he asked his son to sleep, and as his only son seemed to sleep tight, he killed the poor boy. With tears in his eyes, he cut his only son's body into pieces and sprinkled it to the whole ground.

As the afternoon came, the man came back home. As he arrived, his wife asked about his son because he was not with his father.

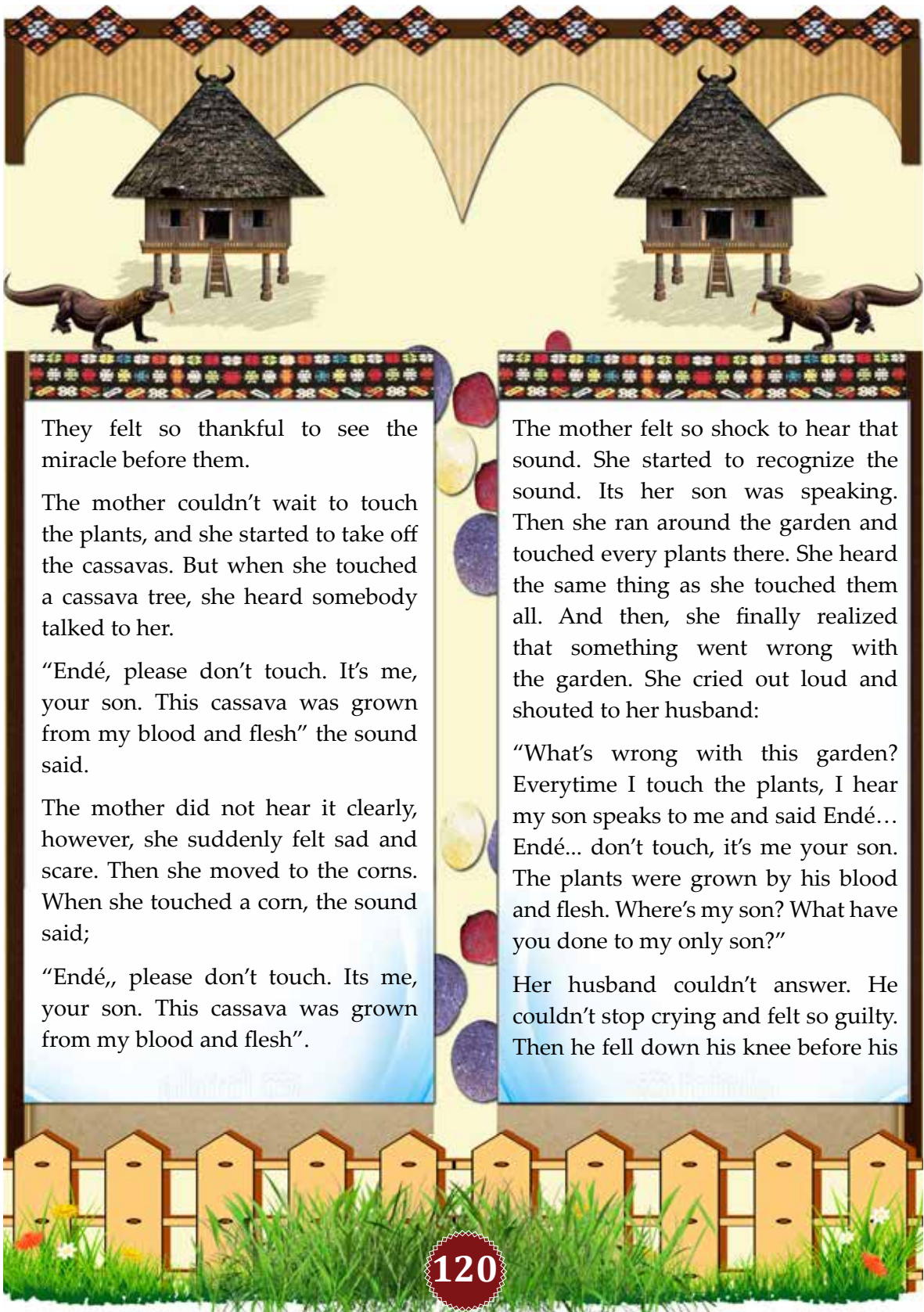
"Where's my son?" asked the mother.

"I asked him to go home first after he got a wild board and some fire woods." Said the father fearfully.

"No, I didn't see him come back today, he didn't come back at all" said the mother with the tears in her eyes.

Days gone by, they kept waiting and looking for him, but their poor son never came back. His mother missed him a lot and she couldn't stop crying. His father didn't say anything. He felt so sorry and kept blaming himself for killing his own son.

Some days later, he took his wife within the forest. As they arrived there, they were very surprised to see a large garden with plenty of plants. It had everything they need to keep survive. It had rice, corn, cassavas, taro, papaya, and some banana trees.



They felt so thankful to see the miracle before them.

The mother couldn't wait to touch the plants, and she started to take off the cassavas. But when she touched a cassava tree, she heard somebody talked to her.

"Endé, please don't touch. It's me, your son. This cassava was grown from my blood and flesh" the sound said.

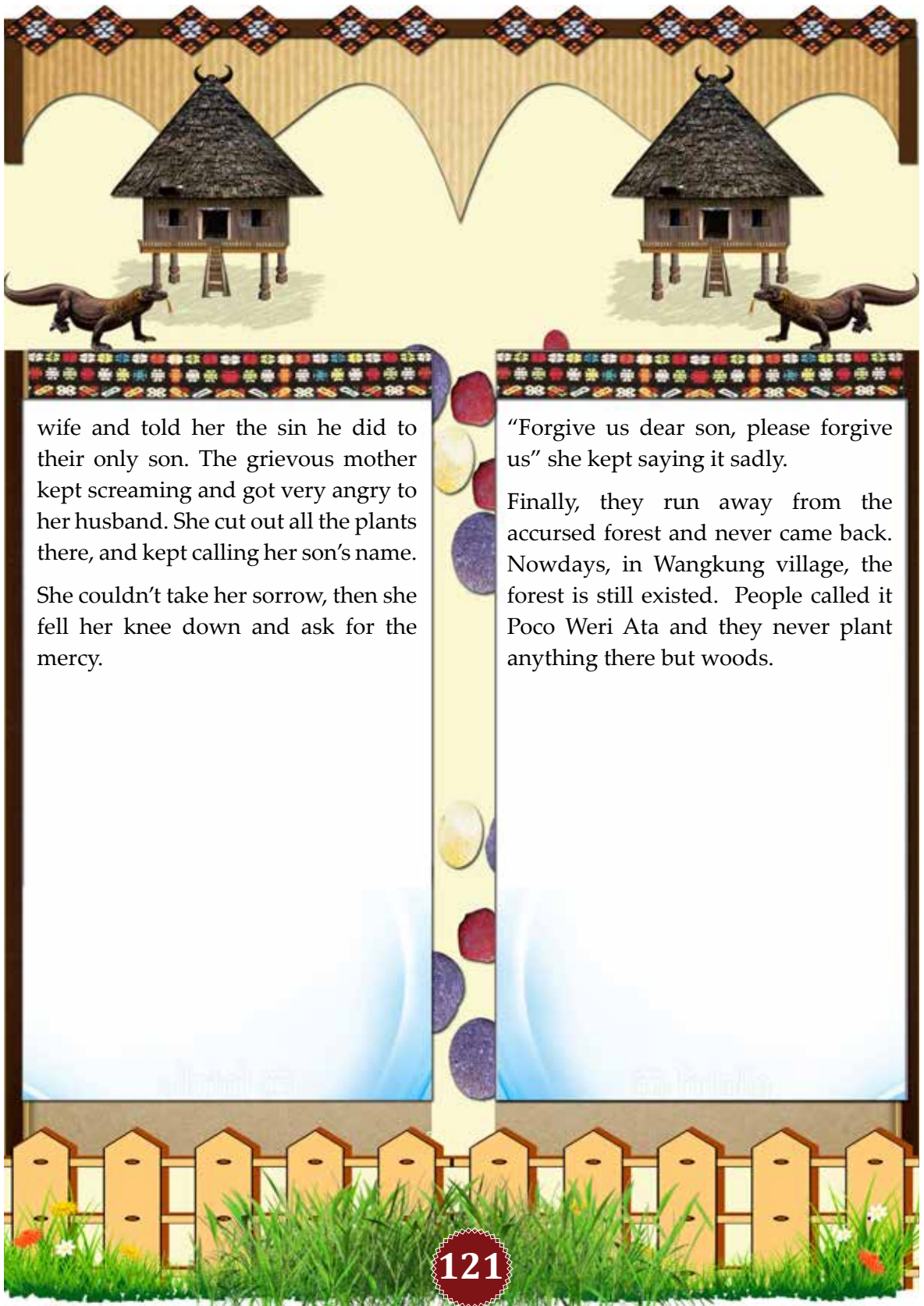
The mother did not hear it clearly, however, she suddenly felt sad and scare. Then she moved to the corns. When she touched a corn, the sound said;

"Endé,, please don't touch. Its me, your son. This cassava was grown from my blood and flesh".

The mother felt so shock to hear that sound. She started to recognize the sound. Its her son was speaking. Then she ran around the garden and touched every plants there. She heard the same thing as she touched them all. And then, she finally realized that something went wrong with the garden. She cried out loud and shouted to her husband:

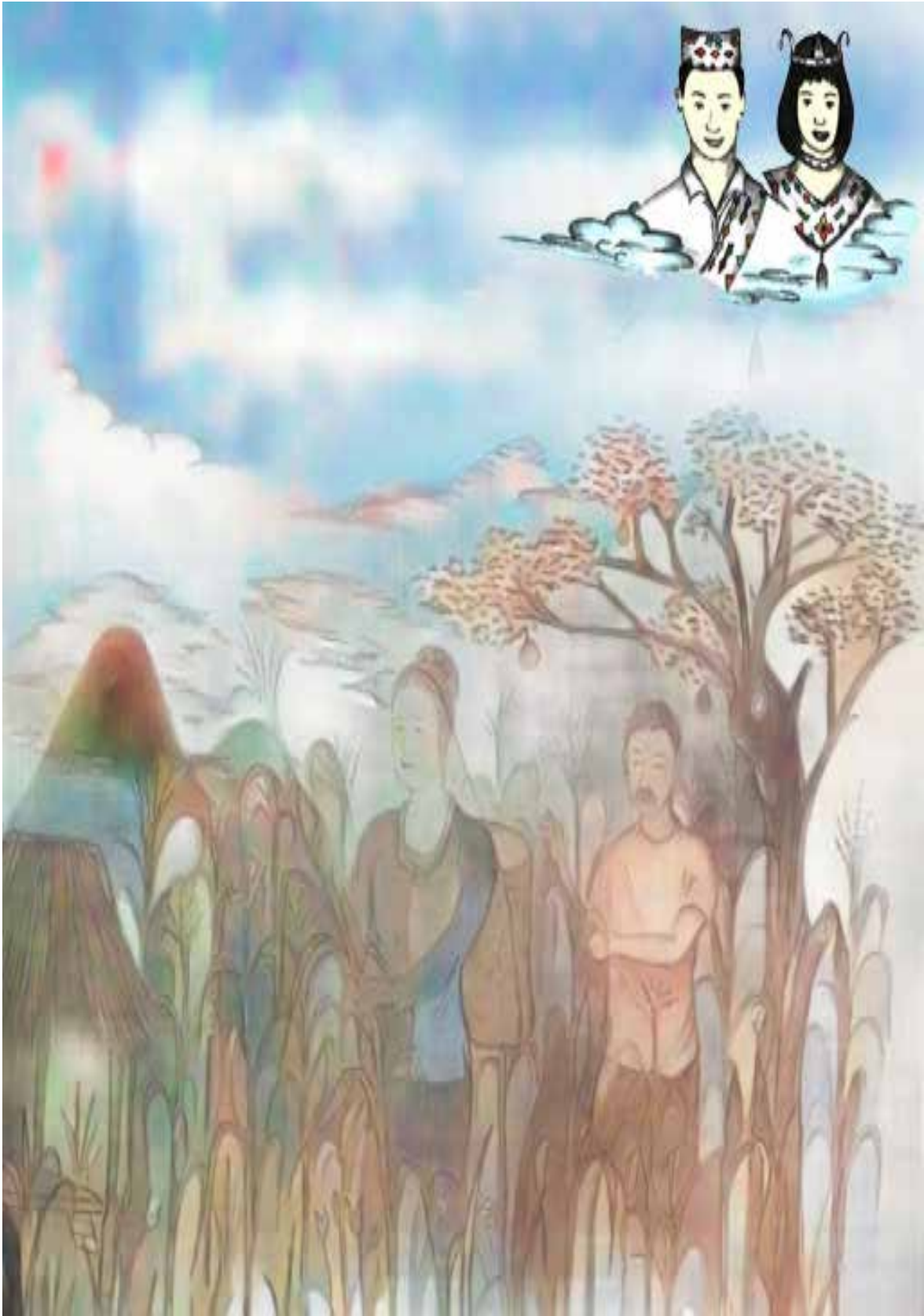
"What's wrong with this garden? Everytime I touch the plants, I hear my son speaks to me and said Endé... Endé... don't touch, it's me your son. The plants were grown by his blood and flesh. Where's my son? What have you done to my only son?"

Her husband couldn't answer. He couldn't stop crying and felt so guilty. Then he fell down his knee before his



wife and told her the sin he did to their only son. The grievous mother kept screaming and got very angry to her husband. She cut out all the plants there, and kept calling her son's name. She couldn't take her sorrow, then she fell her knee down and ask for the mercy.

"Forgive us dear son, please forgive us" she kept saying it sadly. Finally, they run away from the accursed forest and never came back. Nowadays, in Wangkung village, the forest is still existed. People called it Poco Weri Ata and they never plant anything there but woods.





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