

Tula-tulano alaga-alaga bhe abhiku-abhiku (t008)

Teks ini ditulis pada tahun 1985 oleh Wa Ode Asila (dari Mabodo?)

Dhamani wawono naandoo abhiku-abhiku bhe alaga-alaga. Kamokulando abhiku-abhiku bhe alaga-alaga ini dokala dewei te molo. Pasino abhiku-abhiku bhe alaga-alaga ini degaumo ghoti so daomaa kamokulando te molo. Abhiku-abhiku negau kadada, alaga-alaga netumbu kafanahino kahitela. Nomalu kaawu nokakompoe ne kulino kahitela kagheo. Pada kaawu nokakompoe notoofiemo. Notaha kaawu noalihiemu maka noteiane katomba-tomba kaenteiha ghoti. Pasino pada aitu abhiku-abhiku nosikimo dua kadadano ne kanuhu-nuhua kaenteiha kadada.

Pada kaawu dokanu ndo abhiku-abhiku bhe alaga-alaga, dofonimo doampe kamotaha te molo so kamokulando. Garaa dorato te wuntano sala, abhiku-abhiku notihobhamo kadadano. Notihobha kaawu kadadano, abhiku-abhiku kansuru noghae. Pada kaawu noghae, nofenumo tofino, garaa tanotipuru bhe kulino koseghulu-ghuluhae. Dadi abhiku-abhiku inia nolukumo welo nuhua kaenteihano kadada. Notandamo ne ini abhiku-abhiku nembalimo kadadi, miinamo naembali o mie.

Pada itu alaga-alaga noanta-antagimo kamokulando te wuntano sala; nokiido narumunsa abhiku-abhiku. Tanotidolimo gholeo miina darumato kamokulando. Garaa alaga-alaga naokutaghoomo dua kagharo. Katokano neintara kamotaha, maka namategho dua kagharo. Pata kaokadohano nofumaa we wuntano sala, rampano suano kafumaaha ne wuntano sala, tabea welo lambu. Dadi alaga-alaga tasendai namateghoo kagharo, norubumo bhe aano, taampahimo aitu ini. Pasino alaga-alaga ini ampahi aitu ini nembalimo dua kadadi.

Garaa kamokulando alaga-alaga bhe abhiku-abhiku ini taampahimo aitu miinamo dasumulia, tadomatehimo te kaewehando telo molo. Ampa ne inimo kaawu tula-tulano alaga-alaga bhe abhiku-abhiku. Nowolomo.

Ceritera Alaga-alaga (semut) dan Abhiku-abhiku (siput darat)

Pada jaman dahulu hiduplah Alaga-alaga (semut) dan Abhiku-abhiku (siput darat). Orang tua Abhiku-abhiku dan Alaga-alaga pergi menebas di hutan. Sesudah itu Abhiku-abhiku dan Alaga-alaga memasak makanan untuk dimakan orang tua mereka di hutan. Abhiku-abhiku memasak sayur dan Alaga-alaga menumbuk jagung rebus. Setelah halus dibungkusnya dengan kulit jagung kering. Setelah dibungkus direbus. Setelah masak dikeluarkan (dari belanga) dan ditaruh dalam keranjang kecil tempat makanan. Sesudah itu Abhiku-abhiku juga menyendok sayur dan menaruhnya dalam belanga kecil tempat sayur.

Setelah berkemas Abhiku-abhiku dan Alaga-alaga naik mengantar makanan masak ke hutan untuk orang tua mereka. Ternyata di pertengahan jalan, sayur Abhiku-abhiku tertumpah. Setelah

tertumpah sayurnya, Abhiku-abhiku langsung menangis. Setelah menangis ia mengeluarkan ingusnya, padahal tiba-tiba kulit seluruh tubuhnya mengelupas. Karena itu Abhiku-abhiku masuk ke dalam belanga kecil tempat sayur. Sejak itu Abhiku-abhiku telah menjadi hewan, tidak lagi menjadi manusia.

Setelah itu Alaga-alaga menunggu orang tua mereka di pertengahan jalan, ia tidak mau meninggalkan Abhiku-abhiku sendirian. Sampai matahari condong ke barat orang tua mereka tidak kunjung datang. Padahal Alaga-alaga sudah mau putus nyawa karena lapar. Sedianya dia memegang (membawa) makanan masak, lalu akan mati kelaparan. Ia tidak berani makan di perjalanan karena jalan bukan untuk tempat makan, kecuali di dalam rumah. Karena itu, Alaga-alaga sedikit lagi mati kelaparan sampai pinggangnya mengecil hingga sekarang ini. Setelah itu Alaga-alaga sekarang ini juga sudah menjadi hewan.

Dan orang tua Alaga-alaga dan Abhiku-abhiku sampai sekarang ini tidak pernah pulang, mereka meninggal di tempat menebas di dalam hutan rimba. Sampai di sini dulu ceritera Alaga-alaga dan Abhiku-abhiku. Selesai.

Terjemahan Bahasa Indonesia oleh Lukas Atakasi, 2014

The story of Ant and Snail

Long ago there were Snail and Ant. The parents of Snail and Ant went to clear the forest (in order to make a new garden) in the hills. So snail and Ant cooked food that their parents could eat in the hills. Snail made vegetables, Ant pounded cooked corn (maize). When the corn was soft, he wrapped it in a dry corn leaf. After wrapping it up he cooked it. When it was cooked, he removed it from the pot and put it in a small basket in which one puts food. Then Snail also ladled out the cooked vegetables into a small clay pot in which one stores vegetables.

Then Snail and Ant got ready to go up and take the food to their parents up in the hills. But when they were halfway, Snail spilled his vegetables. Snail blew his nose and cried, and his whole body got skinned. Therefore Snail crept into the clay pot for storing vegetables. So Snail became an animal and he still is, he is no longer a person.

After that Ant kept waiting for his parents halfway the road; he refused to leave Snail. Until the sun started going down, their parent never arrived. But Ant was about to die with hunger. Even though he was holding food, he was still dying with hunger. The reason he did not dare to eat on the road is that the road is not a place to eat, one has to be inside the house. Therefore Ant will die from hunger in a while, and so he has a small waits, and he still does. So Ant also became an animal and it still is today.

The parents of Ant and Snail never came back, they just died in the hills where they were clearing the forest. That was the story of Ant and Snail. It is finished.

English translation by René van den Berg, 2016.