

**Tumpug dot
Tongo Tangan
F061-F080**

**Kumpulan
Cerita Dongeng
F061-F080**

**Folktale
Collection
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F061-KQR

<p>Gantang Tinulis di Will Matungkat Kg. Tingkalanon 1985</p>	<p>Gantang Ditulis oleh Will Matungkat Kg. Tingkalanon 1985 Terjemahan Melayu: Rosnah Nain, 2014</p>	<p>Gantang Written by Will Matungkat Kg. Tingkalanon 1985 English: James Johansson 2020</p>
<p>Mitatabang nogi it tongo tulun om mamagayad nogi. Jadi, nokosondot id weeg, nokokito no dot tatanak dot mogom-ogom sid pampang. Mangay nopo om duato no dit tongo tulun ong nu nu o mangan. Simbar nopo it tatanak nga, mangasa do popow. “Kuoyon nu tu asa'an nu o popow?” ka di tulun. “Purakon ku,” ka di tatanak. Boboyo nopo dit tongo tulun, insan-insan do muli tu najajaranan it tongo tulun dit momurak do popow ot norongow.</p> <p>Kadung nokooli id walay, ponuturan no sid tongo tulun dit ongo-tutu'o ong waro ko tongoh nosokupan dot murak o popow dot mangan asa'o. “Nokuro?” ka dit tongo tutu'o. “Okon-ko nu nu nga waro tatanak dot nokito ya sid weeg. Duato ya nga mangasa do popow,” ka. “Siongo ino?” ka dit ongo-tutu'o. “Sid weeg,” ka dit tongo tulun. “Dapo,” ka dit</p>	<p>Pada zaman dahulu, ada segolongan orang kampung sedang dalam perjalanan untuk bergotongroyong. Sebaik sahaja mereka tiba di sungai, mereka mendapati ada seorang kanak-kanak sedang duduk di atas batu. Orang-orang itu bertanya kepada kanak-kanak itu, apa yang sedang dilakukan olehnya. Kanak-kanak itu menjawab, dia sedang mengasah arang. “Untuk apa kau mengasah arang?” tanya orang-orang itu. “Saya mahu menjadikannya putih,” jawab kanak-kanak itu. Disebabkan merasa pelik ketika mendengar tentang arang yang hendak dijadikan putih, orang-orang itu pulang dengan serta-merta.</p> <p>Sebaik sahaja mereka tiba di rumah, mereka pun menceritakan perkara itu kepada orang yang lebih tua daripada mereka, sama ada mereka mengetahui tentang arang yang diasah akan menjadi putih atau tidak. “Kenapa?” tanya orang yang lebih tua. “Bukan apa, kami telah melihat seorang kanak-kanak berada di sungai. Apabila kami bertanya kepadanya, dia menjawab</p>	<p>Once upon a time, a group of people were going to work as a workgroup. When they arrived at a creek, they saw a child sitting on a rock. They asked what he was doing. The child answered that he was rubbing charcoal [against a rock]. “Why are you rubbing charcoal?” they asked. “I’m making it white,” said the child. The people decided to all go home at once, because it is so infrequently heard that a person makes charcoal white.</p> <p>When the people had returned to their homes, they told this to the old people, to find out if they had ever heard of making charcoal white. “Why do you ask,” asked the old people. “No big deal, but there was a child we saw at the creek. We asked [what he was doing] and he said he was rubbing charcoal [on a rock].” Where was that?” asked the old people. “At</p>

ongotutu'o, tulun leed. "Porisa'o ku po ino," ka. Om ongoy no it tulun ongo-tutuo om kalaga nga mogom-ogom it tatanak. Om duato dit ongo-tutu'o ong monguro. (Kotutua'an di tulun tongo tutuo diri, induwo puokiyay). Simbar nopo it tatanak, "Mangasa oku do popow," ka dit tatanak. "Kuoyon nu tu asa'an nu?" ka di tulun dit ongo-otutuo. "Purakon ku," ka dit tatanak.

"Ikaw po nokeelo dot murak o popow dot mangan asa'o, dot tanganak koh po, insan yoku no tu induwo no puokiyay, amu oku nokeelo murak o popow dot asa'an, sampod ikaw tu tanganak po. Na, sisiti koh po," ka dit otutuo, "Mumuli oku po," ka. "Oō," ka dit tatanak.

Aji, uli no it ongo-tutuo om ongoy no id ongo-tutuo mantad doo. Kotua'an nopo dit laga'on nga intolu puokiyay. Om pongoduat no dot, "Waro dikaw dot nosokupan dot murak ot popow dot mangan asa'a oy?" "Nokuro?" ka dit intolu puokiyay. "Okon-ko nunu nga waro nokito ku ot tanganak dot mangasa do popow silod weeg, om duato ku ong kuoyon nga, 'Purakon ku,' ka dit tatanak," ka dit induwo puokiyay. "Dapo," ka dit intolu puokiyay, "yoku po

bahawa dia mahu mengasah arang," tutur mereka. "Di mana itu?" tanya orang yang lebih tua. "Di sungai," jawab mereka. "Sebentar, biar saya pergi periksa dulu," kata orang yang lebih tua, orang lama. Lalu orang yang lebih tua itu pun pergilah ke sungai, dan mendapati bahawa yang kanak-kanak itu sedang duduk di atas batu. Orang tua itu bertanya kepada kanak-kanak itu, hendak buat apa. (Orang yang lebih tua itu, tuanya lebih kurang dua generasi.) Kanak-kanak itu menjawab, "Saya mahu mengasah arang," katanya. "Untuk apa kau mengasahnya?" tanya orang yang lebih tua. "Saya mahu menjadikannya putih," jawab si kanak-kanak.

"Ehh, kau saja tu yang tahu kalau arang akan menjadi putih bila diasah, padahal kau masih kecil lagi. Sedangkan saya yang sudah tua ini pun belum pernah mengetahui kalau arang akan menjadi putih apabila diasah, inikan pula kau. Kau di sini dulu," kata orang yang lebih tua, "saya balik dulu," katanya. "Baiklah," jawab si kanak-kanak.

Lalu, pulanglah orang yang lebih tua itu, dan pergi kepadanya orang yang lebih tua daripadanya. Tua orang yang didatanginya ialah tiga generasi. Kemudian dia bertanya, "Pernahkah kau mengalami hal yang pelik, iaitu arang akan menjadi putih jikalau diasah?" tanyanya. "Kenapa?" tanya orang yang sudah mempunyai tiga generasi. "Bukan apa, saya telah melihat seorang kanak-kanak sedang mengasah arang di tepi sungai. Dan bila saya bertanya, dia menjawab, 'Saya mahu

the creek," the people answered. "Hold on," said the old people. "I'm going to check that out." Then the old people went and arrived at the child who was sitting there. The old people asked him why he was doing that. (The head of the old people was a great-grandfather.) The child answered, "I'm rubbing charcoal." "Why are you rubbing it?" the old people asked. "I'm making it white," said the child.

"Only you know how to make charcoal white by rubbing it, whereas you are still a child, and I am a great grandfather, and I don't know how to make charcoal white by rubbing it; how much more so with you being a child. You just stay here," said the old man. "I'll just go home." "Okay," said the child.

So the old people went home to the people even older than them. The head person of those they went to was a great-great grandfather. And they asked, "Have you ever heard of making charcoal white by rubbing it [on a rock]?" "Why do you ask," said the great-great grandfather. The great grandfather said, "No big deal, but we saw a child rubbing charcoal by the creek, and I asked him why, and he said, 'I'm making it white'." "Hold on," said the great-great grandfather, "I'm going

mogintong,” ka. Om ongoy no it tulun dit intolu puokiyay.

Om kalaga nōono sid weeg it intolu puokiyay nga mogom-ogom it tatanak. Iri-i ot karaja tu mangasa dit popow. Om duato no dit intolu puokiyay ong kuoyon. “Purakon ku,” ka dit tatanak. “Ikaw po nokeelo dot murak ot popow dot mangan asa’a,” ka dit intolu puokiyay, “dot tanganak koh po,” ka. “Insan yoku no tu intolu oku no puokiyay, amu oku nokeelo dot murak ot popow dot asa’an. Sisiti koh po,” ka dit intolu puokiyay, “mumuli oku po,” ka.

Kadung nokooli sid walay, ongoy no sid tulun dit moleeng mantad doo om komoleeng nopo dit tulun diri nga inggapat puokiyay. “Monguro koh?” ka dit inggapat puokiyay. “Waro duaton ku id dikaw. Otuo oku no tu intolu oku no puokiyay, nga amu oku nokeelo dot murak ot popow dot asa’an. Kalu ong waro nosokupan nu dot murak ot popow dot mangan asa’a?” ka. “Ay, aso,” ka dit tulun dit inggapat puokiyay. “Siongo ino?” ka dit inggapat puokiyay. “Id weeg waro ot tatanak dot mangasa dot popow,” ka. “Duato ku nopo nga, ‘Purakon,’ ka, om ino-no koboboros ku dikaw,” ka.

menjadikannya putih,’ jawab kanak-kanak itu,” katanya. “Sebentar,” kata orang yang sudah punya tiga generasi, “ biar saya pula yang pergi melihatnya,” katanya, lalu dia pun segera pergi ke tempat yang dimaksudkan.

Ketika orang yang sudah punya tiga generasi itu tiba di sana, dia mendapati bahawa kanak-kanak itu sedang duduk. Dia sedang mengasah arang. Lalu, orang yang sudah punya tiga generasi itu bertanya apa yang kanak-kanak itu sedang lakukan. “Saya mahu menjadikannya putih,” jawab si anak kecil. “Kau saja yang tahu kalau arang akan menjadi putih bila diasah,” kata orang yang sudah punya tiga generasi, “padahal kau masih kecil lagi. Sedangkan saya yang sudah punya tiga generasi pun belum pernah tahu kalau arang akan menjadi putih bila diasah. Kau di sini dulu,” kata orang yang sudah punya tiga generasi, “saya pulang dulu,” katanya.

Sebaik saja tiba di rumah, pergilah ia kepada orang yang lebih tua daripadanya, iaitu orang yang sudah punya empat generasi. “Kau nak buat apa?” tanya orang yang punya empat generasi. “Ada hal yang saya nak tanyakan padamu. Saya sudah tua sebab saya sudah punya tiga generasi, tapi saya tak tahu pula kalau arang akan menjadi putih bila diasah. Manalah tahu yang kau pernah mendengar bahawa arang akan menjadi putih apabila diasah?” katanya. “Ehh, tak ada,” jawab orang yang sudah punya empat generasi. “Di mana itu?” tanyanya. “Dekat sungai, ada seorang kanak-kanak yang mengasah arang,” jawabnya,

to look.” So then the great-great grandfather went.

The great-great grandfather got to the creek and the child was sitting there. He was doing the same thing, rubbing charcoal. The great-great grandfather asked him why. “I’m making it white,” said the child. “Only you know that charcoal will become white by rubbing it, whereas you are still a child. Even I, being a great-great grandfather, I didn’t know that rubbing charcoal will make it white. Stay here, I am going home.”

When he had returned to his house, he went to a person older than him, being a great-great-great grandfather. “What do you come for?” asked the great-great-great grandfather. “I have something to ask you. I’m already old because I’m a great-great grandfather, but I did not know that charcoal becomes white if rubbed. Maybe you came across the idea that charcoal gets white if rubbed?” “No, I haven’t,” said the man who was a great-great-great grandfather. “Where is that?” “At the creek there is a child rubbing charcoal. I asked about it and he said, ‘making it white’, and that is why I told you about it.” “Hold on,

<p>“Dapo ka, kondirio ku po mogintong,” ka dit inggapat puokiyay.</p> <p>Pamanaw no, om kalaga, duato no it tatanak ong monguro. Nga ka dit tatanak, “Mangasa oku do popow,” ka. “Nokuro tu asa'an nu?” ka dit tulun dit inggapat no puokiyay. “Purakon ku,” ka di tanak. “Ikaw po nokeelo dot murak o popow dot asa'an,” ka, “dot tanganak koh po. Insan yoku no tu inggapat oku no puokiyay, aaku nokeelo dot murak ot popow dot mangan asa'a. Pongindad po siti, muli oku po,” ka.</p> <p>Nokooli nopo, minongoy no sid inlimo puokiyay do mongoduat dot, “Waro ot nosokupan nu ko nunu do-yikaw, ikaw tu gulu mantad dogon, dot murak ot popow dot mangan asa'a?” “Nokuro tu duaton nu?” ka dit tulun dit inlimo no puokiyay. “Okon-ko nunu po koduduat ku, nga waro tatanak mangasa do popow dot purakon,” ka. “Kada po,” ka, “yoku po momorisa.”</p> <p>Kadung nakalaga siri it inlimo puokiyay, duato no it tatanak, “Tongoh ino mangan nu?” ka. “Mangasa oku dot popow,” ka dit tatanak. “Kuoyon</p>	<p>“ketika saya bertanya padanya, dia menjawab, ‘Mahu menjadikannya putih.’ Jadi inilah sebabnya kenapa saya bertanya kepada kau,” katanya. “Sebentar ya, saya pergi tengok dulu dengan mata kepala saya sendiri,” kata orang yang sudah punya empat generasi.</p> <p>Lalu pergilah dia, dan sesampainya dia di sana, bertanyalah dia kepada kanak-kanak itu, apa yang dibuatnya. Kanak-kanak itu menjawab, “Saya mahu mengasah arang.” “Kenapa kau mengasahnya?” tanya orang yang sudah punya empat generasi. “Saya mahu menjadikannya putih,” jawab si kanak-kanak. “Kau saja yang tahu kalau arang akan menjadi putih jika diasah, padahal kau masih kecil lagi. Sedangkan saya yang sudah tua begini dan sudah punya empat generasi pun, saya belum pernah tahu kalau arang akan menjadi putih bila diasah. Kau tunggu dulu di sini, saya balik dulu,” katanya.</p> <p>Sebaik saja ia pulang, ia terus pergi kepada orang yang sudah punya lima generasi, dan bertanya, “Ada tak kau tahu tentang arang akan menjadi putih jika diasah, sebab kau lebih tua dari saya?” “Kenapa kau bertanya?” tanya orang yang sudah punya lima generasi. “Bukan apa, ada seorang kanak-kanak yang mahu mengasah arang untuk dijadikannya putih,” katanya. “Sebentar ya, saya pergi memeriksanya dulu,” kata orang yang sudah punya lima generasi.</p> <p>Sebaik sahaja orang yang punya lima generasi tiba di sana, bertanyalah dia kepada kanak-kanak itu, “Apa yang sedang kau lakukan?” tanyanya. “Saya</p>	<p>I want to look at this for myself,” said the great-great-great grandfather.</p> <p>He set off and arrived, and asked the child what he was doing. The child said, “I’m rubbing charcoal [on a stone].” “Why are you rubbing it?” said the great-great-great grandfather. “To make it white. “Only you know that charcoal becomes white when rubbed, whereas you are still a child. Even I, being a great-great-great grandfather don’t know that charcoal becomes white if rubbed. Wait here, I’m going home.”</p> <p>When he got home, he went to a great-great-great-great grandfather and asked, “Have you yourself come across, you because you are older than me, that charcoal becomes white if rubbed [against a stone]?” “Why do you ask?” said the great-great-great-great grandfather. “No big deal, I just ask because there is a child rubbing charcoal to make it white.” “Hold on, I will also check that out.”</p> <p>When the great-great-great-great grandfather got there, he asked the child, “What are you doing?” “I’m rubbing charcoal,” said the child. “Why are you</p>
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<p>nu tu asa'an?" ka dit tulun. "Purakon ku," ka dit tatanak. "Ikaw po nokeelo murak o popow dot asa'an. Insan yoku no tu inlimo no puokiyay, amu nokeelo murak o popow mangan asa'an. Kada po, pongindad po, muli oku po," ka.</p> <p>Kadung nokooli, minongoy no sid inggonom puokiyay, om pongoduat no dot, "Waro o nosokupan nu oy dot murak ot popow dot mangan asa'a?" ka. "Nokuro?" ka dit inggonom puokiyay. "Waro ot tatanak id weeg mangasa dot popow," ka. "Kada po ka, porisa ku po ong tongoh ino," ka dit inggonom puokiyay.</p> <p>Om kalaga siri nga mogom-ogom it tatanak mangasa dot popow. "Tongoh ino mangan nu dino?" ka. "Mangasa oku dot popow," ka dit tatanak. "Kuoyon nu tu asa'an nu?" ka dit momoleeng. "Purakon ku," ka dit tatanak. "Ikaw po nokeelo dot murak ot popow dot mangay asa'an. Insan yoku no tu inggonom puokiyay, amu nokeelo dot murak ot popow dot mangay asa'an. Kada po, sisiti koh po, mumuli oku po," ka.</p> <p>Nokooli nopo, ongoy no id inturu puokiyay. Kadung nakalaga id inturu puokiyay, "Monguro koh?" ka dit inturu</p>	<p>mengasah arang," jawab si kanak-kanak. "Untuk apa kau mengasahnya?" tanya orang tua itu. "Saya mahu menjadikannya putih," jawab si kanak-kanak. "Kau saja yang tahu kalau arang akan menjadi putih jika diasah. Sedangkan saya yang sudah punya lima generasi ini pun, tidak pernah tahu kalau arang boleh menjadi putih apabila diasah. Tunggu dulu, saya pulang dulu," kata orang yang punya lima generasi.</p> <p>Selepas pulang, ia terus pergi kepada orang yang sudah punya enam generasi, lalu bertanya, "Ada tak yang kau lalui, kalau arang akan menjadi putih bila diasah?" tanyanya. "Kenapa?" tanya orang yang sudah punya enam generasi. "Ada seorang kanak-kanak yang mengasah arang di sungai," jawabnya. "Tunggu sebentar ya, saya periksanya dulu, apa itu," kata orang yang sudah punya enam generasi.</p> <p>Ketika dia tiba di situ, kanak-kanak itu sedang duduk mengasah arang. "Apa yang kau buat itu?" tanya orang tua itu. "Saya mahu mengasah arang," jawab si kanak-kanak. "Untuk apa kau mengasahnya?" tanya orang tua itu. "Saya mahu menjadikannya putih," jawab si kanak-kanak. "Kau saja yang tahu kalau arang akan menjadi putih bila diasah. Sedangkan saya yang sudah punya enam generasi ini, tidak tahu kalau arang akan menjadi putih bila diasah. Tunggu dulu di sini, saya pulang dulu," katanya.</p> <p>Sebaik sahaja dia pulang, pergilah dia kepada orang yang sudah punya tujuh generasi. Sesampainya saja kepada orang</p>	<p>rubbing it?" "To make it white," said the child. "Only you know that charcoal becomes white when rubbed. Even I who am a great-great-great-great grandfather, I didn't know that charcoal becomes white when rubbed. Hold on, wait, I'm going home."</p> <p>When he had gotten home, he went to a great-great-great-great-great grandfather, and asked him, "Have you come across the idea that charcoal becomes white if rubbed?" "Why do you ask," said the great-great-great-great-great grandfather. "There is a child at the creek rubbing charcoal." "Hold on, I'm going to check what that is," said the great-great-great-great-great grandfather.</p> <p>When he got there the child was sitting rubbing the charcoal [on a rock]. "What is that that you are doing?" "Rubbing charcoal," said the child. "So why are you rubbing it," said the old man. "To make it white," said the child. "Only you know that charcoal becomes white if rubbed. Even I who am a great-great-great-great-great grandfather didn't know that charcoal becomes white if rubbed. Hold on, stay here, I'm going home."</p> <p>When he got home, he went to a great-great-great-great-great-great grandfather. When he got there, the great-great-great-great-</p>
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puokiyay. “Mongoduat oku ong waro nosokupan nu ko nunu dot murak ot popow dot mangan asa'a?” Simbar nopo it inturu puokiyay nga, “Aso, nokuro tu duaton nu?” ka. “Okon-ko nunu,” ka dit inggonom puokiyay, “waro tanganak sid weeg mangasa dot popow.” “Aso ot nosokupan ku, nga dapo,” ka, “porisanay ku po,” ka dit inturu puokiyay.

Jadi, kalaga it inturu puokiyay id weeg, mogom-ogom it tatanak mangasa dot popow. “Tongoh ino karaja'an nu?” ka. “Mangasa oku dot popow, purakon ku,” ka dit tatanak. “Ikaw po nokeelo dot murak ot popow dot mangan asa'a. Insan yoku no tu inturu puokiyay, aaku nokeelo dot murak ot popow dot mangay asa'an. Dapo,” ka, “pongindad po siti. Mongoy oku po sid di Gantang, kalu ong nokeelo i Gantang dot murak ot popow dot mangay asa'an.”

Nokoli nopo, ongoy no sid di Gantang. Kalaga sid di Gantang, “Gantang!” ka dit inturu puokiyay, “waro gaam ot nosokupan nu dot murak ot popow dot mangan asa'a?” ka. “Ay, aso,” ka di Gantang. “Kiawi sitid pomogunan, yoku no ot oloed tu sagantang no ot

yang sudah punya tujuh generasi, “Kau nak buat apa?” tanya orang yang sudah punya tujuh generasi. “Saya mahu bertanya padamu, pernah tak kau melalui kalau arang akan menjadi putih bila diasah?” kata orang tua yang keenam. “Tiada pula. Kenapa kau bertanya?” tanyanya. “Bukan apa,” jawab orang yang sudah punya enam generasi, “ada seorang kanak-kanak di sungai yang mengasah arang,” jawabnya. “Saya tidak pernah mengalami hal yang semacam itu. Tunggu sebentar ya, saya pergi memeriksanya dulu,” kata orang yang punya tujuh generasi.

Ketika orang yang sudah tujuh generasi tiba di sungai, dia mendapati bahawa kanak-kanak itu sedang duduk mengasah arang. “Apa yang kau buat itu?” tanya orang tua tujuh generasi. “Saya mahu mengasah arang. Saya mahu mengasah arang untuk menjadikannya putih,” jawab si kanak-kanak. “Kau saja yang tahu kalau arang boleh menjadi putih apabila diasah. Padahal saya yang sudah punya tujuh generasi ini pun tidak pernah tahu kalau arang akan menjadi putih apabila diasah. Tunggu sebentar ya, kau tunggu dulu di sini. Saya mahu pergi kepada Gantang, mungkin Gantang tahu kalau arang akan menjadi putih apabila diasah.”

Sebaik saja dia pulang, pergilah dia kepada Gantang. Sebaik saja dia tiba kepada Gantang, “Gantang!” panggil orang yang punya tujuh generasi, “pernah tak kau mengalami kalau arang akan menjadi putih bila diasah?” tanyanya. “Ehh, tak ada,” jawab Gantang. “Semua orang di dunia

great-great grandfather asked, “What do you want?” “I want to ask if you have come across the idea that charcoal becomes white if rubbed [against a rock]?” The great-great-great-great-great-great grandfather answered, “No, why do you ask?” “No big deal,” said the great-great-great-great-great grandfather, “there is a child at the creek rubbing charcoal.” “I haven't come across it, but hold on, I'll check on it,” said the great-great-great-great-great-great grandfather.

So, the great-great-great-great-great-great grandfather reached the creek, and the child sat rubbing the charcoal [on a rock]. “What work are you doing?” “I'm rubbing charcoal, to make it white,” said the child. “Only you know that charcoal becomes white if rubbed. Even I as a great-great-great-great-great-great grandfather did not know that charcoal becomes white when rubbed. Hold on, wait here. I'm going to Gantang. Possibly Gantang knows that charcoal becomes white if rubbed.”

When he got back he went to Gantang. “Gantang,” said the great-great-great-great-great-great grandfather, “have you come across the idea that charcoal becomes white when rubbed?” “No, I haven't,” said Gantang. “Of all the people in the world, I'm the oldest because I have gathered a

nipon ku dot minangan ku timungo. Aso nela'an ku dot murak ot popow dot mangan asa'a. Nokuro ka, nunu o koduduat nu?" ka. "Okon-ko nunu bo nga, waro tanganak id weeg dot mangasa dot popow. Duato ku nopo nga, 'Purakon ku,' ka dit tatanak," ka. "Dapo ka, porisa'a ku po ino tatanak dino," ka di Gantang.

Om ongoy no i Gantang. Om kalaga, mogom-ogom it tatanak mangasa dit popow. Duato no di Gantang ong nunu ot mangan. "Mangasa oku dot popow," ka dit tatanak. "Kuoyon nu tu asa'an nu?" ka. "Purakon ku," ka dit tatanak. "Adis," ka di Gantang, "mulaw koh toomod diti. Sampod po ikaw om nokeelo no dot murak ot popow dot mangan asa'a dot tanganak kopo," ka. "Insan yoku no tu sagantang no nipon ku dot mangay timungo, amu oku nokeelo dot murak ot popow dot mangay asa'an," ka.

Noboros nopo di Gantang iri, uli no. Na, it tatanak diri nga linumiyot no. Ii nopo tatanak diri nga minuli sid sawat. Kadung nokooli it tatanak sid sawat, duato no dit Kinoringan ong piro no tulun lele'ed silod riniba. "Waro-i," ka dit tatanak, "mantad dot induwo puokiyay sampay intolu, inggapat, inlimo, inggonom, om inturu puokiyay. Nga waro po ot oleleed ot tulun

ini, sayalah yang paling lama sebab sudah satu gantang gigi saya yang saya kumpulkan. Saya tidak pernah tahu kalau arang akan menjadi putih bila diasah. Tapi, kenapa kau bertanya?" katanya. "Bukan apa, ada seorang kanak-kanak yang berada di sungai, yang sedang mengasah arang. Apabila saya bertanya kepadanya, dia menjawab, 'Saya mahu menjadikannya putih,' kata kanak-kanak itu," tuturnya. "Tunggu sebentar, saya pergi periksa dulu kanak-kanak itu," kata Gantang.

Lalu pergilah Gantang. Ketika Gantang tiba, kanak-kanak itu sedang duduk mengasah arang. Gantang pun bertanya kepada kanak-kanak itu, hendak buat apa. "Saya mahu mengasah arang," jawab si kanak-kanak. "Untuk apa kau mengasahnya?" tanya Gantang. "Saya mahu menjadikannya putih," jawab si kanak-kanak. "Alamak," kata Gantang, "kau sudah gila agaknya. Jangankan kau yang masih kanak-kanak ini dapat tahu kalau arang akan menjadi putih bila diasah," kata Gantang, "sedangkan saya yang sudah satu gantang gigi yang terkumpul pun belum pernah tahu kalau arang akan menjadi putih bila diasah," katanya.

Setelah Gantang mengatakan demikian, pulanglah ia. Kanak-kanak itu juga menghilangkan diri. Kanak-kanak itu telah kembali ke atas. Sekembalinya kanak-kanak itu di atas, Allah telah mananyakan kepadanya berapa ramainya manusia lama di bumi. "Ada juga," jawab si kanak-kanak, "dari yang punya dua generasi sehingga punya tiga generasi, empat generasi, lima generasi, enam generasi dan tujuh

bucket full of teeth [that have fallen out and keep regrowing]. I didn't know that charcoal becomes white if rubbed [on a rock]. So why do you ask?" "No big deal, it's just that there's a child at the creek rubbing charcoal. I asked him and he said it was to make it white." "Hold on, I want to check on that child," said Gantang.

So Gantang went there. When he arrived, the child was sitting rubbing charcoal [on a rock]. Gantang asked what he was doing. "I'm rubbing charcoal," said the child. "Why are you rubbing it?" "To make it white," said the child. "Wow," said Gantang, "I think you must be crazy. How would you know that rubbing charcoal makes it white, when you are just a child? Even I, who has gathered a bucket full of teeth [that have fallen out], I am not aware that charcoal becomes white when rubbed."

When Gantang had said this, he went home. That child then disappeared. That child went back up home [to the heavens]. When the child had gone up, God asked how many old people there were on earth. "There were," said the child, "from a great grandfather, to great-great, great-great-great, great-great-great-great, great-great-great-great-great, and great-great-great-great-great-great. There was

<p>mantad dit inturu puokiyay, tu boros nopo nga, ‘Sagantang no nipon ku dot noopu,’ ka.”</p> <p>Kadung norongow dit Kinoringan iri, mangay no ugaro it pineeyanan dit sukud. Pineeyanan nopo dit sukud nga lingkut. Om daaganay-i dot mongugar, taatad-i dot nasambat it sukud norikot id busul dit lingkut, tu noontunan dit sukud dit tulun wagu.</p> <p>Kasambat nopo insan-i ii-no sukud di Gantang. Kadung nasambat, paada’o no it sukud di Gantang om minatay dñiri i Gantang. Om pinisusunu mogiim, na, ontod dit inturu puokiyay sampay inggonom, inlimo, inggapat, intolu, om induwo puokiyay dot pinisusu't paada. I Gantang po gulu matay om kosusu'ut nogi it inturu puokiyay om kosusu'ut nogi it inggonom puokiyay om kosusu'ut nogi it inlimo puokiyay, om kosusu'ut no it inggapat puokiyay, susu'ut no it intolu puokiyay om ii nogi it induwo puokiyay.</p> <p>Iti nopo tuturan diti nga tuturan dot tulun leed.</p>	<p>generasi. Tapi, ada lagi manusia yang paling lama daripada orang yang punya tujuh generasi, sebab katanya, ‘Sudah satu gantang gigi saya yang tercabut,’ katanya.”</p> <p>Apabila Allah mendengar akan hal itu, Ia terus membongkar tempat menyimpan hayat. Tempat menyimpan hayat adalah sebuah tempat yang diperbuat daripada kulit kayu. Lalu, dibongkarnya habis-habisan, dan hayat itu telah ditemui di bahagian yang paling bawah sekali kerana ditindih oleh hayat-hayat manusia baru.</p> <p>Hayat yang pertama kali ditemui adalah hayat Gantang. Sebaik saja hayat Gantang ditemui, hayat itu pun dibuang dan Gantang pun meninggal dunia. Lalu, hayat-hayat itu dicari satu demi satu bermula daripada tujuh generasi, enam generasi, lima generasi, empat generasi, tiga generasi dan dua generasi, kemudian dibuang satu demi satu. Gantanglah yang pertama meninggal dunia, kemudian menyusul pula orang yang punya tujuh generasi, enam generasi, lima generasi, empat generasi, tiga generasi, dan yang terakhir adalah orang yang punya dua generasi.</p> <p>Cerita ini adalah cerita orang lama.</p>	<p>a person older than that, because he said, “I have gathered a bucket of my teeth that have fallen out.”</p> <p>When God had heard that, he dug out where he stored life-spans. The place he stored them was a cylindrical rice container. And as he went on digging, he found a life-span in the bottom of the cylinder which was under a pile of newer life-spans.</p> <p>What he first came across was Gantang’s life-span. When he found it, he threw away the life-span of Gantang and then Gantang died. As he went on searching, he came across the great-great-great-great-great-great grandfather, great-great-great-great-great, great-great-great-great, great-great-great, great-great, and great grandfather status, and threw them away one by one. Gantang died first, and then the great-great-great-great-great-great grandfather, the great-great-great-great grandfather, the great-great-great grandfather, the great-great grandfather, and great grandfather.</p> <p>This story comes from people long ago.</p>
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General Editor / *Penyunting Umum*: James Johansson

Kimaragang Editor / *Penyunting Bahasa Kimaragang*: Rosnah Nain & Janama Lontubon



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<p style="text-align: center;">Tatanak</p> <p style="text-align: center;">Tinangon di Linggang Itor Kg. Tingkalanon, 1985-07</p> <p style="text-align: center;">Tinulis di Rosnah Nain, 2014</p>	<p style="text-align: center;">Si Anak-Anak</p> <p style="text-align: center;">Diceritakan oleh Linggang Itor Kg. Tingkalanon, 1985-07</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2018</p>	<p style="text-align: center;">Boy</p> <p style="text-align: center;">Told by Linggang Itor Tingkalanon Village 1985-07</p> <p style="text-align: center;">English: James Johansson 2020</p>
<p>Waro waro ka ka. Waro tongondu ki-anak dot iso. Iso no tanak, minatay nee sawo. Adi duduwo po diiri.</p> <p>Adi, gugumayad it tidi, aangatan it tanak, gugumayad, aangatan. Na, iri not indoso'on dit tanak dit maya, mangansap do kayu. Dot ugugu do duwo tunturu. Turu ot minaan ansapay, om maay nogi lukisay dot murong. Notikid nopo iri.</p> <p>Nga warot isot timpu, minaya dit nangatan dit tidi, minogulu muli. Korikot sid walay, maay nopo dit tanak om polosoko nee kiawi dit tongo parakakas yo; gampa, it tongo lonjong, mangkuk, nilosok sid gowuton. Aji om kooli nōono it tidi diri om dolungkap monorimo nga lonjong po kam waro, it tongo gampa dot pomudung do gangot nga aso. “Ay, akang!” ka dit tanak, “siongo it tongo lonjong kito diri?” ka. “Ades oy idi,” ka dit tanak, “taaw no ong siongo iri?” ka dit tanak. “Nga, daapo ka,” ka dit tanak, “onuwo ku po at poogintangan ku oodiyo,” ka. Aso pineeyanan, niginit sid tinungusan.</p> <p>Om indokodo dit tanak, iiso it poogintangan oonuwon, tuddungan</p>	<p>Pada suatu masa dahulu, ada seorang perempuan yang mempunyai seorang anak. Mereka hanya memiliki seorang anak, ketika suaminya meninggal dunia. Jadi, tinggallah mereka dua beranak.</p> <p>Setiap kali ibu itu berpergian, dia akan mengajak anaknya. Nah, apa yang dilakukan oleh si anak sewaktu dia mengikuti ibunya ialah menarah kayu. Saiz kayu yang ditarahnya adalah sebesar dua batang jari. Dia telah menarah kayu sebanyak tujuh batang, dan melukisnya dengan kotoran. Semuanya telah dilukiskannya.</p> <p>Suatu hari, ketika ibunya mengajaknya, dia telah pulang lebih dahulu. Sesampainya di rumah, dia menyembunyikan semua peralatannya; parang, periuk, mangkuk, disorokkannya semua di dalam hutan. Jadi, sewaktu ibunya pulang dan pergi ke dapur untuk menanak nasi, dia mendapati bahawa jangankan periuk, parang untuk memotong kayu api pun tidak ada. “Eh, anak!” seru si ibu, “Mana sudah periuk-periuk kita itu?” tanyanya. “Entah di mana agaknya benda-benda itu, ibu?” jawab si anak. “Tunggu sekejap ya,” kata si anak, “saya ambil dulu alat penilik saya di sana,” katanya. Alat itu telah digantungkannya di bawah bumbung.</p> <p>Lalu dipanjatnyalah alat itu oleh si anak, dan satu demi satu</p>	<p>Once upon a time, there was a woman with one son. One son and her husband had died. So that left just those two.</p> <p>Whenever the mother went out she brought son along. When he came along he was always preoccupied with shaving down wood to make boards, about two finger-widths thick. He would shave down seven pieces of wood, and then write with dirt on them. He did it to each of them.</p> <p>But there was one time that he was brought along with his mother, and he went home first. When he got to the house, he hid all the items; machete, cooking pot, bowls. He hid them in the woods. When his mother got home and straightaway wanted to cook rice, not only was the cooking pot gone, even the machete for cutting up wood was missing. “Hey son, where is the cooking pot?” she asked. “Oh my mother,” said the boy, “I don’t know where that is. But hold on, I’ll go get my seer devices over there.” He had hung them in the rafters.</p> <p>The child climbed up and picked up one seer devise,</p>

kaa dino, poowilion. Koduwo, poowilion. “Ay, okon keeti,” ka. I kotolu, poowilion, “Kong keeti,” ka. I kaapat, tutuddungan, “Ay, okon keeti oy idi,” ka, poowilion no. Kolimo i koonom. Wooy nopo di koturu om oleed tutuddungan om powilio no. “Idi!” ka dit tanak, “tinakaw balaay dot tulun,” ka. “Sid puun do kayu o pineeyanan diti,” ka dit tatanak. “Siongo?” ka dit tidi. Om, “Ay porisaa nogi id puun do kayu, nisuwang dot dalid do kayu iti tongo gampa kito diti, tongo lonjong,” ka. “Intaay ma kayu uudiyo,” ka, do seed sodu di walay yo. Naa, intangay no dit tidi. Nunu o kineentangan tu noompug kam noompug siri. Ba, nokito no bo diino iri.

Aa elaan songkuro koleed iri om ongoy no it tatanak sid raja. Iimo dit tanak i babanar-ko awasi it kuda dit raja, om gayato do sodoy. Om pee’imo do babanar-no-ko osupot. Niogot do puun do poring, dot nokulumbungan dot tuntu dot gowuton i poring. Na ino, tumangkangaw nōono i raja diri.

“Ay, idi,” ka dit tanak, “pomoli po dot koririnaapaan kito ad raja,” ka dit tanak. “O,” ka dit tidi. “Nga kada no kogumu dot tututuranon ki idi,” ka dit tanak, “orongow da raja,” ka. “O too oy akang, nu ma tututuranon,” ka dit tidi.

ditenungnya, kemudian diletakkan. Alat yang kedua, diletakkan, “Eh, bukan ini,” katanya. Ketiga, diletakkan, “Bukan ini,” katanya. Alat yang keempat, ditenungnya, “Ah, bukan inilah, ibu,” katanya, kemudian meletakkannya. Alat yang kelima, keenam pun demikian. Apabila sampai pada alat yang ketujuh, lama benar dia merenungnya, lalu meletakkannya. “Ibu!” serunya kepada ibunya, “barang-barang kita telah dicuri orang rupanya,” katanya, “Barang-barang itu telah diletakkan di bawah pokok kayu,” katanya lagi. “Di mana, ‘nak?” tanya si ibu. “Ibu pergilah tengok di bawah pokok kayu, orang telah meletakkan periuk dan parang kita di celah-celah akar kayu,” katanya. “Cuba ibu pergi tengok di bawah pokok kayu yang di sana itu,” pinta si anak. Ibu itu pun pergi melihatnya dan mendapati barang-barang itu telah dikumpulkan di situ. Jadi, berjajalah mereka menjumpai.

Entah berapa lama selepas itu, pergilah si anak ke istana raja. Dia mencari kuda baginda yang benar-benar cantik, lalu membawanya pada waktu malam. Selepas itu, dia mencari pula tempat yang benar-benar semak, lalu mengikatkan kuda itu di bawah pohon bambu yang diselubungi oleh tumbuhan. Apa lagi, raja sangat susah hati dengan kehilangan itu.

“Ibu,” kata si anak, “pergilah ibu membeli lauk kepada raja,” katanya. “Baiklah,” jawab si ibu. “Tapi, ‘bu, ibu jangan menceritakan apa-apa, ya,” pesan si anak, “nanti baginda dengar,” katanya. “Baiklah, ‘nak, apa hal pula yang nak diceritakan,” jawab si ibu.

looked down thru it, and put it down. The second the same, and he put it down. “It’s not this one,” he said. The third, he laid it down. “Not this one,” he said. The fourth he looked thru, “It’s not this one mother,” he said and put it down. The fifth and sixth. When he got to the seventh, he looked thru it for a long time and put it down. “Mother,” said the boy, “it was stolen by someone. It is at the base of a tree.” “Where,” asked his mother. “Check at the base of a tree; inside the buttress root is our machete and cooking pot. Look in that tree over there,” he said, pointing to one far from the house. The mother looked. She found the things all gathered there.


Sometime later the boy went to the king. He looked for the really good horses of the king and led them off by night. He looked for a very thick brushy place. He tied them at the base of bamboo, which was overgrown. The king became distressed over that.

“Mother,” said the boy, “let’s buy some meat from the king.” “Alright,” said the mother, “but don’t say much, mother – it might be heard by the king.” “Yes son, what am I going to say?” said the mother.

<p>Ba, kalaga i tidi sid raja. “Monguro koh?” ka dit raja. Om, “Ay, sinuu oku di akang momoli dot tongo koririnaapaan,” ka. “O, pongoduat silo, tu osusa oku diti,” ka di raja. “Nokuro?” ka dit tidi. Om, “Nununu po noliong, aaku-i orubatan,” ka. “Kodung i kuda ku do barang amas o wulu,” ka dit raja, “orubatan oku,” ka. Madaada i tidi, it tidi dit tanak. “Sera po koliong?” ka dit tidi. Om, “Oleleed no,” ka di raja, “waro no turu tadlaw,” ka. “Ay,” ka dit tidi, “oy raja,” ka, “ong ugu po di dagay, naan dot tulun takaa, nokitanan mari di akang,” ka. “Eelo mari mogintong yakang,” ka. Na, kororongow po di raja iri, suu'o i koo'uripanan moongoy, ko miuboboyo po i tanak do maan ongoyo; tad-om aa-i.</p> <p>Boboyo-i di raja, kondirio. Ka di raja, “Bang okitanan nu it kuda ku,” ka, “aso bisara, ipasawo ku dikaw it tanak ku, om pogontion teeka po do raja,” ka dit raja, “pogontion teeka dogon,” ka. “Ay dess, aakii elaan, momudut iidi dino,” ka, “sera oku do mogintong,” ka. Apajal-i i raja. “Ino nobo, oy idi,” ka dit tanak, “okon-ko ogumu o tuturanon kangku dikaw om, monuturan koh-i,” ka dit tanak. “Kuoyon po ka oy akang, kinasalaan di kabang ku,” ka dit tidi. “Maay intangay ong ino no,” ka dit tanak, “sera dot eelo oku mogintong,” ka. “Ay amu-i,” ka di raja, “intangay-i dogon,” ka.</p> <p>Na, boboyo-i dit tanak, “Maay</p>	<p>Apabila si ibu sampai di istana raja, “Kamu mahu apa?” tanya baginda. “Saya telah disuruh oleh anak saya untuk membeli lauk-pauk,” jawab si ibu. “Baiklah, kamu bertanya sahaja di sana, beta susah hati ini,” kata baginda. “Kenapa?” tanya si ibu. “Apa sahaja harta beta yang hilang, beta tidak sayang, tapi kalau kuda beta yang berbulu emas itu, beta sangat sayang,” jawab baginda. Ibu itu berdiam seketika. “Bila lagi hilangnya, tuanku?” tanya si ibu. “Sudah lama,” jawab baginda, “sudah tujuh hari,” sambungnya. “Eh, tuanku,” kata si ibu, “kalau barang-barang kami dahulu yang dicuri orang, anak saya berjaya meniliknya,” katanya. “Anak saya pandai menilik,” tambahnya. Nah, apabila baginda mendengar akan hal itu, bertitahlah baginda kepada hamba-hambanya untuk mengambil si anak, tapi si anak langsung tidak mahu.</p> <p>Oleh yang demikian, pergilah baginda sendiri untuk mendapatkan si anak. Kata baginda, “Jika kamu menemui kuda beta, tiada lagi apa-apa syarat, beta kahwinkan kamu dengan puteri beta, dan beta jadikan kamu raja untuk menggantikan beta,” kata baginda. “Ah, saya tidak tahu, ibu saya berbohong itu, bila masa pula saya membuat tilikan,” kata si anak. Tapi baginda memaksa juga. “Itulah ibu, saya sudah cakap dengan ibu, ‘Jangan ceritakan apa-apa,’ tapi ibu menceritakan juga,” kata si anak. “Nak buat macamana lagi, mulut ibu sudah buat salah,” jawab si ibu. “Ibu tiliklah, saya tidak pandai menilik,” kata si anak. “Ah, tidak,” kata baginda, “tolonglah tilikkan untuk beta,” pintanya.</p> <p>Nah, oleh kerana begitu, “Ibu,</p>	<p>The mother came to the king. “What are you here for?” asked the king. “My son told me to buy meat,” she said. “Alright, ask over there, because I am distressed,” said the king. “Why,” asked the mother. “No matter what I could lose, I wouldn’t feel the loss. But my horses with golden hair, I really feel the loss,” said the king. The boy’s mother said nothing. “When were they lost?” asked the mother. “A long time ago,” said the king – “it has been seven days.” The mother said, “Oh king, if it were like at our place, people stole our things, and my son saw them. My son knows how to be a seer.” When the king heard that, he ordered his slaves to go get him. The child did not agree to being brought, not at all.</p> <p>The king then decided to do it himself. The king said, “If you see my horses, there will be no negotiations, you will marry my daughter, and you will replace me as king.” “Oh my, I don’t know, mother is lying, I don’t know how to act as a seer,” said the boy. The king insisted. “Mother, see what I told you, not to talk a lot, and you went and talked,” said the boy. “What to do son, I made a mistake with my mouth,” said his mother. “I’ll just try being a seer,” said the boy. “Who says I know how to be a seer?” “No, you must be a seer for me,” said the king.</p> <p>So then the boy said,</p>
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<p>kay idi, onuwo dogon ah poogintangan ku,” ka. “Awasi ong oonong ku mogintong; ong a'amu no, patayon oku da raja diti,” ka dit tanak. Onuwo dit tidi nga masam keeri no bo poogintong diri, tu soro-iseeso'on manganu it poogintangan yo. Nalagaan pee koturu om, “Raja,” ka dit tanak, “intangay duyu nogi tu agagas neeti kuda nu diti,” ka. “Aapo matay iti ong tidino po om oongoy duyu. Niogot dot tulun id puun do poring iti, notowunan dot dobur,” ka dit tanak. “Ay o bala,” ka di raja. Uli no, om suuo it tongo kooripanan yo. “Nga aa-i osodu ontod id walay nu iti, miuma neeti dot duwo noomo,” ka dit tanak.</p> <p>Om kooli nôono i raja om pee'imay i kuda, om iri po bala oh binoros, “Koyo no popikikilongo mamanaw, poleeso-i ontod ad pinaagatan nu di kuda,” ka. Ay om poleeso-i dit raja it turipon yo mamanaw, ngam-ngam nokodugal sid puun di poring, mogot-ogot i kuda siri, nga gagayaton-i, o dot agagas neeti kuda.</p> <p>Na, om kooli nôono, kokito nôono di raja iri, mangay ganggangay i turipon dot nipoongoy it tatanak diri. Nga okon-ko minaan papana'a, tad-om</p>	<p>tolong ambilkan alat penilik saya,” katanya. “Bagus kalau tilikan saya tepat, kalau tidak, baginda akan bunuh saya,” tambah si anak. Si ibu pun mengambil alat penilik itu, dan mulalah si anak menilik seperti sebelumnya, iaitu satu demi satu diambilnya lalu ditenungnya. Apabila sampai pada alat penilik yang ketujuh, “Tuanku!” seru si anak, “segeralah tuanku tengok sebab kuda tuanku sudah agak kurus ini,” katanya. “Kuda tuanku dapat lagi diselamatkan kalau tuanku mengambilnya sekarang. Orang telah mengikatnya di bawah pokok bambu yang diselubungi dengan sejenis rotan,” kata si anak. “Baiklah,” jawab raja. Baginda pun pulanglah dan memerintahkan hamba-hambanya. “Tempat ini tidak berapa jauh dari istana tuanku, mungkin ia hanya sejauh dua buah ladang,” kata si anak.</p> <p>Sebaik sahaja baginda kembali ke istana, baginda terus memerintahkan hamba-hambanya untuk mencari kudanya. Tapi satu lagi pesan si anak, “Janganlah ambil jalan yang bengkok, jalan lurus sahaja dari tempat tuanku mengikatkan kuda itu,” katanya. Maka baginda pun memerintahkan hamba-hambanya untuk berjalan lurus sahaja, dan sebaik sahaja mereka berjumpa dengan pohon bambu, maka kuda itu pun ditemui sedang terikat di situ, dan mereka pun menarik kuda itu dan membawanya pulang. Tapi kuda itu sudah agak kurus.</p> <p>Nah, sesudah hamba-hamba itu pulang dengan membawa kuda baginda, dan dilihat oleh baginda, maka baginda pun menitahkan kepada hamba-hambanya untuk</p>	<p>“Mother, go get my seer devices for me. It would be good if my viewing is accurate; if not, I will be killed by the king.” The mother got them for him, and he did the same thing. One by one he took his seer devices. When he got to the seventh, he said, “King, look, your horses are skinny now. They are not yet dead if you go get them now. Someone has tied them at the base of some bamboo which is grown over with rattan.” “Oh I see,” said the king. He went home and ordered his slaves. “This is not far from your palace, about two rice fields in distance,” said the boy.</p> <p>The king went home and ordered his horses be searched out. The boy had told them, “Don’t follow a crooked path, walk straight from where your horses were tied.” So the king had the slaves walk straight, and they ran into them at the base of some bamboo. The horses were tied up there. They led them back home, and they were skinny.</p> <p>When they got back, the king saw them, and he ordered the slaves to go get the boy. They did not have him walk, they carried the boy on a</p>
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<p>minangan onggungo i tanak. Asal nakalaga minaan posowo'o. Na, nokopisasawo nōono beeri.</p> <p>Miuma no dot turu tadlaw oh kinasawa'an om misosowoli nopo ot tulun do moki'intong. Raja mangaraja moki'intong, madaada i tatanak. Muutuku ot indoso'on di tanak. "Ess," ka dit raja, "nokuro koh diti?" ka. "Ay ades," ka dit tanak, "osusa ginawo ku do muurusod okoy dikaw," ka dit tanak. "Engin oku daraay dot mokiwaal dot okoodok oh walay," ka. "Obbuli ino," ka di raja. "Woy kow ka oy koo'uripanan kow," ka, "waalay duyu do walay yo akang dino," ka. Na, om waalay dit koo'uripanan, songkuro ka koleed, minaan tuunay nopo. Waaliw no siri, onuwo no it poogintangan yo, posowito id tinungusan di walay.</p> <p>Adi, miuma no dot tolu tadlaw o kinarangkatan diri, nokoodop i sawo yo. Tungag no do tanga soodoy, om tutuday i walay yo. Moongondob-i. Ba, om posikay nōono dit tanak i sawo yo diri, om koposik dīino iti nga nununu i barang di siri diri om i poogintangan yo nga naawus kiawi. Ujung-ujung nokoolit-i sid walay di raja do rumusod.</p> <p>Ba, om lumaga nōono it tulun</p>	<p>mengambil si anak. Namun si anak tidak dibenarkan berjalan kaki, tapi dijunjung. Sebaik sahaja si anak sampai di istana, baginda mengahwinkannya dengan puteri baginda. Jadi, sahlah si anak dan puteri raja menjadi suami isteri.</p> <p>Selepas tujuh hari mereka berkahwin, datanglah orang ramai silih berganti untuk meminta tilik kepada si anak. Orang yang datang di situ adalah raja-raja, tapi si anak diam sahaja. Dia selalu menundukkan kepalanya. "Alamak, kenapa dengan kamu ini?" tanya baginda. "Ayahanda," jawab si anak, "patik sangat susah hati memikirkan keadaan kami yang masih tinggal dengan ayahanda," jawab si anak, "kiranya ayahanda perkenankan, anakanda teringin nak berumah sendiri," sambungnya. "Boleh juga," jawab baginda. "Wahai hamba-hamba sekalian, kamu binakan istana untuk anakanda ini," titah raja. Lalu, hamba-hamba itu pun melakukan seperti yang diperintahkan oleh baginda, dan tidak lama kemudian siaplah istana itu. Lalu berpindahlah si anak dan isterinya dengan membawa alat peniliknya dan menggantungkannya di bawah bumbung.</p> <p>Jadi, selepas tiga hari mereka berpindah, sedang isterinya beradu, bangunlah dia pada tengah malam lalu membakar rumahnya. Maka menyalalah api. Dia mengejutkan isterinya yang sedang beradu, dan ketika isterinya terjaga, apa sahaja barang-barang di rumah itu termasuklah alat peniliknya telah hangus dimakan api. Akhirnya, mereka kembali di istana raja dan tinggal semula di sana.</p> <p>Apabila orang ramai datang</p>	<p>palanquin. As soon as he arrived he was married. So he was married to the king's daughter.</p> <p>Seven days after they were married one person after another came to the boy to be a seer. Kings came to have him act as their seer, but he just remained silent. He bent over, seemingly absorbed in something. "Oh my, said the king, "what's the matter?" "Well," said the boy, my heart is troubled living together with you. I would like to build a small house." "The king said, "You can do that. Hey, slaves, build a house for the boy." So the slaves built him a house, and it was soon finished. The boy moved in there, and brought his seer devices, hanging them in the rafters.</p> <p>Three days after moving house, his wife was asleep. He got up in the middle of the night, and set his house on fire. The fire got large. He awakened his wife. Everything in the house including all his seer equipment burned up. When it was over they went back to stay with the king.</p> <p>So people came again to</p>
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<p>diri moki'inton, “Ess,” ka di tanak, “mokimaap oku no dikoo, tu noonong oku do kosusaan dot agayo, tu nosorob it poogintangan ku,” ka. “Ongko aa duyu po nokito ah walay ya do nosorob,” ka di tatanak. Do siongo po poogintangan yo o, iri-i. Ong aa minangan kooyo kaa di tanak, natantu no tengkosupan, tu yino-yino bala pinolosok dit kuda diri. It tongo paangakanan yo, tongo gampa yo nga yino pinolosok.</p> <p>Na, nakaa pom nakaa dino, aso nôono, noompus no.</p>	<p>untuk minta ditilik, “Alamak,” kata si anak, “saya minta maaf dengan kamu, sebab saya telah terkena bencana besar, alat penilik saya telah terbakar. Bukannya kamu tidak nampak istana saya telah terbakar,” katanya. Mana ada alat peniliknya lagi. Jika dia tidak buat begitu, sudah pastilah dia akan kedapatan, sebab dia sendiri yang menyembunyikan kuda itu. Barang-barang dapurnya dan parangnya pun dia sendiri yang menyembunyikan.</p> <p>Sesudah demikian maka tiada sudah, habis sudah tuan. Tamat.</p>	<p>seek a seer. “Oh my,” said the boy, please forgive me, I have been hit by a big problem, because my seer equipment burned up. You can all see the burnt down house.” So that took away supposedly his seer ability. If he had not done like that, he would have been found out, since he himself had hidden the horses. The cooking pot and machete was also hidden by him.</p> <p>So then, with that situation the story ends. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain</p>		
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F063-KQR

<p>Lopungon (2) Tinangon di Konsuoy Sampayan Kg. Tingkalanun, 1985 Tinulis di Raisi</p>	<p>Ular Sawa Ajajib (2) Diceritakan oleh Konsuoy Sampayan Kg. Tingkalanun, 1985 Terjemahan Melayu: Rosnah Nain 2014</p>	<p>Magical Python (2) Told by Konsuoy Sampayan Tingkalanun Village 1985 English: James Johansson 2020</p>
<p>Pupuu-i, ogumu ot tulun minama'al do walay. Nokopitupak nga ogumu ot walay. Kinoompugan dit tongo kinomoleengan di kodori kabarasan. Waro pinutanaman do bayag sid timpak do nuluw.</p> <p>Jadi, waro iso tadlaw, minongoy it tongondu mongukad do bayag, minaya it tanak yo. Ajalaan dit tidi mongukad, timpak it tatanak dot watang. Tu iri nopo watang diri nga minaan tukaday, tu waya'an do tulun monikid suwab. Tinumimpak it tanak dot watang, meed dot mungkad-sungkad it tanak dit watang. Leed</p>	<p>Pada mulanya, ramai orang yang telah membina rumah. Seberang menyeberang pun banyak rumah. Tempat itu telah dihuni oleh orang tua-tua pada suatu ketika dahulu. Mereka menanam ubi manis di atas bukit.</p> <p>Suatu hari, seorang perempuan telah pergi mengorek ubi manis dan ditemani oleh anaknya. Semasa ibu itu sedang mengorek ubi manis, anaknya naik ke atas batang kayu yang sudah dipenggal, sebab batang kayu itu telah dibuat tangga sebagai laluan orang setiap hari. Anak itu naik di atas batang kayu sambil mencacak-cacak batang kayu itu. Lama-kelamaan, tiba-</p>	<p>At the first, lots of people built houses. On either side of the stream there were lots of houses. That was where the people of long ago gathered they say. There was a place for planting sweet potatoes on top of a mountain.</p> <p>So then, there was one day when a woman went to dig up sweet potatoes, and her child came along. While the mother was digging, the child got on top of a log. Steps had been carved into that log, and it was a path followed by people every day. The child stood on the log while jabbing it.</p>

<p>kang waro ot puta minimbulay. Om daaganay-i di tatanak monungkad, milo pom raa diri o mimbulay.</p> <p>Panangkus no dñiri it tanak tumoronong sid tidi yo. “Iyay, iyay!” ka dit tanak, “nokuro meelo watang dilo tu puun po puta minimbulay, leed kang raa ot minimbulay?” ka di tatanak. “Siombo?” ka di tidi. Om minongoy dñiri it tidi rumikot sid watang nga migugura nopo it watang.</p> <p>Boboyo nopo di tidi om it tanak, pigusa no muli pinensan dit tongo tulun. Insan-insan-i dñiri it tongo tulun minigugusa patakad mogintong. Om korikot it tongo tulun, nga mamanaw no it watang dot okon-i-ko babanar-ko watang, wulanut-i do rinumoloy. Mitotombuliad nopo it kayu dot aajangan dit wulanut. Om roloy it wulanut, waro ot tolu ot walay id piras do weeg, iri nopo togis kabarasan nga irad-ko tompok do rilibu.</p> <p>Tolu ot walay dot naaba tu naajangan dit wulanut sumuwang silod raat. Mantad siti om titingaya'an di tongo tulun, sampay sid raat. Pabpanaw nopo it wulanut, ombo it aajangan it tongo sasawi, song-lalantung. It tongo sada dit aajangan dit wulanut, nga osima nopo ot tulun dot manganu.</p> <p>Kasawang dñiri it wulanut sid raat. Nga ilo nopo raat dilo nga, ilo po tisan dat tawan ot muusungkad silod tisan dot raat. Om kopisambat dit wulanut om</p>	<p>tiba ada buih yang keluar. Apabila kanak-kanak itu memacak batang kayu itu semahu-mahunya, tiba-tiba ada pula darah yang keluar.</p> <p>Anak itu berlari pergi kepada ibunya. “Ibu, ibu!” panggil si anak, “Kenapa ya batang kayu itu, mula-mula buih yang keluar, lama-lama darah pula yang keluar?” tanya si anak. “Di mana?” tanya si ibu, sambil menuju ke arah batang kayu itu, dan batang kayu itu dilihat bergerak-gerak.</p> <p>Oleh yang demikian, anak dan ibu itu segera berlari pulang untuk memberitahu orang-orang kampung. Apabila mendengar akan hal itu, berkejaranlah orang-orang kampung ke tempat yang dimaksudkan. Ketika mereka sampai di situ, batang kayu itu sudah mula bergerak menjalar, sebab ia bukanlah batang kayu sebenar tapi ia adalah ular besar yang menjalar. Pokok kayu menjadi lintang-pukang jatuh akibat dilanggar oleh ular itu. Apabila ular itu menjalar, ada tiga buah rumah di tepi sungai yang telah dilanggar oleh ular itu dengan pasirnya yang bagaikan hujung nyiru.</p> <p>Ada tiga buah rumah yang rebah akibat dilanggar oleh ular itu ketika ia masuk ke laut. Dari sini ia diperhatikan oleh orang ramai sehinggalah tiba di laut. Apabila ular itu menjalar, manamana rumai laut yang dilanggarnya akan terapung-apung. Ikan-ikan yang dilanggar oleh ular itu telah diambil oleh orang ramai sehingga mereka berlebihan.</p> <p>Lalu, tibalah ular itu di laut. Tapi, laut itu hanyalah hujung langitnya yang kelihatan terpacak di tepinya. Apabila ular itu bertemu dengan [ikan besar] Jomjomina, ia terbentuk seperti</p>	<p>Eventually there was foam that came forth. And as the child continued jabbing it, suddenly blood came out.</p> <p>The child ran to his mother. “Mother, mother,” said the boy, “what is with that log, where foam came forth first, and then blood came out?” “Where?” asked the mother. Then the mother went to the log, and the log was moving.</p> <p>The mother and child ran back to tell other people. All together the people ran to the place to look. When the people got there, the log moved, and it wasn't actually a log but a snake crawling. Trees fell every which way hit by the snake. The snake went on crawling, there were three houses next to the stream, and the sand was piled up like the end of a winnowing basket.</p> <p>Three houses collapsed hit by the snake going into the sea. From here the people watched the snake till it got to the sea. The snake travelled, whatever it ran into was left seaweed floating [in the sea]. Fish that were hit by the snake were picked up by the people and they had an abundance.</p> <p>Then the snake reached the sea. But as for the sea, the edge of the sky was driven into the edge of the sea (?). The snake met [the giant fish]</p>
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<p>Jomjomina, mad-i-ko nunuluw-i kaagayo. Om kinam migogol, intatangan di tongo tulun nōono iri, dot misoribaw misaralom no kabarasan it wulanut om it sada. Nunu-i, onom ot tadlaw dot aso tadlaw om sodoy. Amu-aamu kensomok ka sid piras dit weeg it sada dit Jomjomina. Woy nopo di koturu tadlaw, nakalantung no it Jomjomina.</p> <p>Iri no ot pagandalan di wulanut diri kabang, om it tikuw ot pangalapos. Iri tikuw ot babanar-no-ko abasag dot pangalapos dit sada.</p> <p>Napatay it Jomjomina, lombus no it wulanut. Silod pusod dat raat ot winaya'an. Kajangay no it tongkuyu, turus singapo it kangkaram dit tongkuyu om maay no kogopo.</p> <p>Nokosumbarali no dīiri iti wulanut, lombus no sid nagas, minogunsidang om sinumoribaw sid tawan. Nga okon-ko wulanut po dīiri kabarasan; naga (luoy). Om maan nopo kabarasan poondiloto di wulanut it dila yo nga gonit. Om iri nopo tikuw kabarasan, ong maan poloposo nga tinggorud.</p> <p>Iti no tuturan di minomogun sid Minitupak di kodori om tuturan dit korereet do Lopungon, tu winunsudon do lopung. Tontok nopo dit winunsudon di lopung nga aralom ot liwotung. Pinungaranan dīiri it liwotung dot “Lopungon”.</p>	<p>gunung yang besar. Lalu bergumullah ular dan ikan besar itu semahumahnya dengan diperhatikan oleh orang ramai, dengan saling bertindihan. Mereka terus berlawan tidak kira siang atau malam. Ikan besar itu hampir-hampir mendekati tepi sungai. Apabila tiba pada hari yang ketujuh, terapunglah ikan besar (Jomjomina) itu di permukaan air.</p> <p>Hal yang menjadi harapan ular itu adalah mulutnya, dan ekornya yang digunakan untuk memukul. Ekornyalah yang benar-benar kuat memukul ikan.</p> <p>Apabila ikan besar itu mati, ular itu pun meneruskan perjalanannya. Dia berjalan melalui pusat laut. Lalu ular itu berjumpa pula dengan si ketam gergasi dan dia terus membaham jari ketam itu dan menggigitnya.</p> <p>Apabila ular itu sudah timbul di permukaan air, pergilah ia ke pantai untuk berpanas/berjemur, lalu naik ke langit. Tapi dia tidak lagi dipanggil ular, tetapi naga. Kononnya, apabila dia menjelirkan lidahnya, akan menjadi kilat. Ekornya pula bila dihempaskan, akan terjadi guruh/guntur.</p> <p>Inilah cerita orang yang tinggal/berkampung di Minitupak pada zaman dahulu dan asal-usul kenapa ia dinamakan Ular Sawa, iaitu sebab tempat itu adalah tempat ular sawa itu menjulur. Tempat ular itu menjulur menjadi tasik yang dalam. Maka dengan itu, tasik itu telah dinamakan “Ular Sawa”.</p>	<p>Jomjomina, which was like a mountain in size. And they went at fighting, with the people watching, with the snake and fish alternately surfacing. What’s more, for six days they fought both day and night. The fish Jomjomina did not approach the edge of the sea. On the seventh day, Jomjomina floated to the surface.</p> <p>The snake depended on its mouth, and its tail was a whip. It was the tail that was really strong for whipping the fish.</p> <p>When Jomjomina was dead, the snake continued on. It went to the navel of the sea. When it came across giant crabs, it straightaway struck its pinchers and chomped them down.</p> <p>When the snake had surfaced, it went to the beach, sunbathed and went on the top side of the sky. But then it was no longer a snake they say, but a dragon. And it flashed out its tongue which was lightning. It thrashed its tail and that was thunder.</p> <p>This story comes from people who settled in Minitupak long ago, and why the story is called Python-ed, because that is where the python crawled. As for the crawling of the python, it left a deep and wide part in the stream. That part of the stream was then named “Python-ed”.</p>
<p style="text-align: center;">General Editor / <i>Penyunting Umum</i>: James Johansson Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain</p>		



F064-KQR

<p style="text-align: center;">Riyagon (4) Tinangon di Pawai Een Kg. Tingkalanon, 1986-05 Tinulis di Rosnah Nain, 2014</p>	<p style="text-align: center;">Riyagon (4) Diceritakan oleh Pawai Een Kg. Tingkalanon, 1986-05 Terjemahan Melayu: Rosnah Nain 2014</p>	<p style="text-align: center;">Riyagon (4) Told by Pawai Een Tingkalanon Village 1986-05 English: James Johansson 2020</p>
<p>Waro-warô kabarasan, waro reetan di Riyagon kabarasan tongondu, sumukod no ka. Adi, sodoy-adlaw nee Riyagon mokitangon ka. Adi, ogumu no ot tangon kabarasan, nga amu obobos i Riyagon mokitangon dit tidi yo, mokitangon-i ka.</p> <p>Adi, aapo leeled kabarasan dot naawi nee tangon dit wookon, kaatangon no i Motontog. Om katangon nōono i Motontog kabarasan nga, aapo noompus it tangon dit reetan di Motontog om nipotingkod no di Riyagon ka, dot, “Uma po diino ino oy idi, awasi no natangon nu ne Motontog,” ka. Om turus minomoros i Riyagon kabarasan dit tidi dot, “Ahay idi, momodop oku po,” ka di Riyagon ka, “om kaaday oku no posikay. Taadi posikan oku dikaw, paakanon oku no dikaw dot paray wagu,” ka. Adi tontok diri kabarasan om, mangasok nogi ot tiya dit tontok di minodop kabarasan iri. Nokoodop po kabarasan, aa-no pinosikan. Na i Riyagon diti nga minabpanaw diiri kabarasan ka.</p> <p>Onom tadlaw manaw-panaw, kooturu po tadlaw nga nokorikot no dot walay ka. Korikot di walay</p>	<p>Pada suatu masa dahulu, ada seorang gadis yang bernama Riyagon. Gadis ini baru meningkat remaja. Siang dan malam gadis ini asyik meminta ibunya bercerita dongeng. Sudah begitu banyak dongeng yang diceritakan oleh ibunya, tapi Riyagon masih tidak puas dan masih juga meminta ibunya menceritakan dongeng kepadanya.</p> <p>Tidak lama kemudian, apabila cerita dongeng yang lain sudah habis, ibunya pun menceritakan dongeng mengenai Motontog. Apabila ibunya menceritakan dongeng mengenai Motontog, belum pun habis cerita itu, Riyagon menyuruh ibunya menghentikan, “Cukuplah itu, ibu, baguslah ibu sudah menceritakan dongeng mengenai Motontog,” katanya. Riyagon terus berkata kepada ibunya demikian, “Alahai, ibu, saya tidur dulu. Jangan sekali-kali ibu kejutkan saya. Ibu kejutkanlah saya bila ibu mahu beri saya makan nasi dari padi baru,” katanya. Pada waktu dia hendak tidur itu baru saja tiba musim menugal padi. Selepas Riyagon tidur, dia tidak dikejutkan oleh ibunya. Sebaik sahaja Riyagon tertidur, berjalanlah dia.</p> <p>Enam hari lamanya Riyagon berjalan, dan apabila genap pada hari yang ketujuh, sampailah dia</p>	<p>Once upon a time, there was a girl named Riyagon just becoming full grown. Night and day she would ask to be told folktales. She knew lots of folktales, but she never got enough of listening to folktales from her mother. She asked for folktales.</p> <p>So when one folktale was finished, her mother told the tale of Motontog. When that folktale was not yet finished Riyagon asked her mother to stop, saying “That’s enough mother, it’s good that you told the tale of Motontog.” Then Riyagon said straightaway to her mother, “Mother, I’m going to sleep, and don’t wake me. Only wake me when you can feed me the rice from the new harvest. When she said that before sleeping it was planting season. She went to sleep and was not woken up. As for Riyagon, she went walking as soon as she was asleep.</p> <p>She walked for six days, and on the seventh arrived at a house. Having arrived Riyagon</p>

kabarasan om indakod i Riyagon ka. Duato no dit woyoon siri, i raja bo, dot, “Monguro koy Riyagon?” ka dit raja ka. “Ay, okon-ko monguro oku nga, mongoduat oku ong siongo i Motontog,” ka di Riyagon. “Ay, waree norongow ku di Motontog tinumalib siti, nga it aaku po tooran do soruway,” ka. “O,” ka dit tongondu ka, om tuurus indoo, minabpanaw dñiri tongondu dot, “mongoy oku no,” ka dit tongondu ka. Om pabpanaw no it tongondu kabarasan diri.

Onom tadlaw manaw-panaw, seed koturu om nokorikot-i dot pomogunan ka. Dot aalawoy kabarasan it binatang siri. Om indakod no i Riyagon ka. Keendakod kabarasan i Riyagon diri, samung no bee raja ka bo diri, raja siri. Duato nee Riyagon kabarasan ong monguro. “Hay,” ka di Riyagon, “kon-ko monguro oku, mongoduat oku, siongo it pomogunan di Motontog,” ka. “Aay, aaku elaan ong songo nga, ii-po ot nokotalib i Motontog siti, it sumukod oku nogi,” ka. Dot i kusay diri om ki-anak no, ka. Dot tolu no tanak. “O, awasi neeno,” ka dit tongondu ka. Om, “Silo oku po,” ka dit tongondu ka, om paamanaw no ka.

Onom tadlaw kabarasan it tongondu do manaw-paanaw no ka. Wooy po dñino di koturu om nokorikot no do pomogunan kumeembagu ka. Om nabantalan nee walay dot alaawoy o walay, tuurus indakod it tongondu ka. Keendakod it tongondu siri, duato

pada sebuah istana. Sebaik sahaja Riyagon sampai di istana itu, dia terus naik, lalu ditanya oleh raja di situ, “Kamu mahu apa, Riyagon?” tanya Raja. “Bukannya apa, tuanku, patik mahu bertanya di mana Motontog,” jawab Riyagon. “Oh, ada juga beta mendengar bahawa Motontog lalu di sini dahulu, tapi waktu itu beta belum pun pandai memakai seluar,” jawab Baginda. “Baiklah,” kata Riyagon, dan terus turun dan berjalan, “patik pergi dulu,” katanya, lalu meneruskan perjalanan.

Enam hari lamanya Riyagon berjalan dan bila tiba pada hari yang ketujuh, tibalah dia pada sebuah negeri dengan istana yang agak panjang. Sesampainya di situ, Riyagon terus naik dan disambut oleh seorang raja, ia adalah raja di negeri itu. Raja itu bertanya kepada Riyagon mengenai tujuan perjalanannya. “Oh,” kata Riyagon, “patik tidak punya tujuan apa-apa, patik hanya mahu bertanya di manakah negeri Motontog,” jawab Riyagon. “Beta tidak tahu di mana, tapi semasa Motontog lalu di sini dahulu, beta baru sahaja meningkat remaja,” jawab Baginda. Padahal sekarang raja itu sudah mempunyai anak. Baginda sudah mempunyai tiga orang anak. “Baiklah,” kata Riyagon, “patik pergi dulu,” katanya, lalu meneruskan perjalanan.

Enam hari lamanya Riyagon berjalan, dan apabila genap pada hari yang ketujuh, tibalah ia semula di sebuah negeri. Dia terserempak dengan sebuah istana yang sangat panjang. Sebaik sahaja sampai di situ, Riyagon terus naik. Apabila Riyagon sudah berada di dalam

went up into the house. She was asked by the leader there, the king, “What are you doing, Riyagon?” “No big thing, I want to ask where Motontog is,” said Riyagon. “I heard about Motontog passing by here, but at the time I wasn’t old enough to wear pants,” said the king. “Alright,” said the girl, and went down out of the house and walked on, saying “I’ll be going now.” She walked on.

She walked for six days, and on the seventh reached a village. There was a long longhouse there. Riyagon went up into it. Having gone in she was met by the king there. They asked Riyagon what her purpose was. “Well, nothing really,” said Riyagon, “I want to ask where is the village of Motontog.” “I don’t know where but when Motontog passed here I was just becoming an adult,” said the king. That man had children already, three children. “Oh, that’s fine,” said the girl. “I’m going now,” she said and walked on.

She walked on for six days. On the seventh day she arrived in another village. She came across a house which was long, and she straightaway went up into it. Having gone up, the leader there, the king asked her, “So Riyagon, what is your

no dit woyoon siri ka, raja dot, “Ba, Riyagon,” ka di raja, “monguro koh?” ka. “Ay okon-ko monguro oku diti nga mongoduat oku ong songo ma walay di Motontog,” ka. Aay, boros di raja, “Aaku elaan ong siongo walay nga ii-po nakatalib i Motontog siti, it kaasawo ku,” ka. “Oo,” ka dit tongondu ka. Om, “Silo oku po,” ka dit tongondu. Om pabpaanaw no it tongondu ka.

Onom tadlaw manaw-panaw, kooturu po tadlaw om nokorikot no do pomogunan ka. Dot nokobontol do walay talaawoy ot walay dot binatang ka. Om indakod i tongondu siri kabarasan. Koo'indakod po i tongondu, samung no i raja ka, “Ba, Riyagon,” ka di raja ka, “monguro koh diti?” ka. “Ay, okon-ko monguro oku bo diti,” ka di Riyagon, “nga mongoduat oku ong songo no walay di Motontog,” ka. “Aay, ii-pot nelaan ku i Motontog, it duwo no tanak ku,” ka. “Oo,” ka dit tongondu. Om indoo nee tongondu, pabpaanaw no ka.

Adi, onom tadlaw i tongondu maapanaw kabarasan. Wooy po di koturu om korikot no do pomogunan ka. Om korikot di pomogunan diri nga alaawoy o walay ka, binatang. Om indakod no i Riyagon, samung nee raja ka. “Ay, Riyagon,” ka di raja, “monguro koh diti?” ka. “Ay okon-ko monguro oku bo diti oy raja, nga mongoduat oku ong songo walay di Motontog,” ka. Ay boros dit raja, “Aay, ii-pot nakatalib i Motontog siti, it koosusu dat tanak ku,” ka. “At tanak tidino, mabpanaw no,” ka.

istana, bertanyalah raja kepadanya, “Hai, Riyagon,” kata Raja, “kamu mahu apa?” tanya Baginda. “Bukan apa tuanku, patik mahu bertanya di manakah rumah Motontog,” jawab Riyagon. Raja itu berkata, “Beta tidak tahu di mana rumahnya, tapi sewaktu Motontog lalu di sini dahulu, beta baru saja berkahwin,” kata Raja. “Baiklah,” kata Riyagon, “patik pergi dulu,” katanya, dan terus pergi.

Enam hari lamanya dia berjalan, dan apabila genap pada hari yang ketujuh tibalah dia pada sebuah negeri, dan bertemu dengan sebuah istana yang sangat panjang; rumah panjang. Naiklah dia di istana itu. Selepas dia naik, datanglah raja menemuinya, “Hai, Riyagon,” sapa Raja, “kamu mahu apa?” tanya Baginda. “Patik bukannya mahu apa-apa,” jawab Riyagon, “patik mahu bertanya di manakah rumah Motontog,” katanya. “Oh ya, beta mengetahui tentang Motontog sewaktu beta baru sahaja mempunyai dua orang anak,” kata Raja. “Baiklah,” jawab Riyagon, lalu turun dan berjalan.

Enam hari lamanya gadis itu berjalan, dan apabila genap pada hari yang ketujuh tibalah ia pada sebuah negeri. Ketika dia sampai di negeri itu, dia mendapati ada sebuah istana yang sangat panjang; rumah panjang. Oleh itu, naiklah Riyagon di istana itu, dan datanglah raja menemuinya. “Hai, Riyagon,” tegur Raja, “kamu mahu apa?” tanya Baginda. “Patik bukannya mahu apa-apa, tuanku, tapi patik mahu bertanya di manakah rumah Motontog,” jawab Riyagon. Raja itu menjawab, “Oh, sewaktu Motontog lalu di sini dahulu, anak beta baru

purpose?” “Nothing really, I want to ask where the house of Motontog is,” she said. “Well, I don’t know where his house is, but when Motontog passed here, I had just gotten married,” said the king. “Alright,” said the girl. “I’ll be going now.” And she walked on.

She walked for six days, and on the seventh day arrived at a village. She came across a long longhouse. She went up into the house. When she got in, the king greeted her. “So Riyagon, why are you here?” “Nothing really, I just want to ask where the house of Motontog is,” said Riyagon. “When I knew of Motontog, I had two children,” he said. “Alright,” she said. And she went down and walked on.

The girl walked for six days. On the seventh day she reached a village. There was a long longhouse there. Riyagon went up into the longhouse, and was met by the king. “Hey Riyagon,” said the king, “why are you here?” “No big thing, I just want to ask where Motontog’s house is,” she said. The king said, “Motontog passed here when my child had just been born. That child is now walking.” “Alright,” said Riyagon. And she walked on.

<p>Ba, “O,” ka di Riyagon ka. Om pabpaanaw no ka.</p> <p>Om pabpanaw, onom tadlaw manaw-panaw. Wooy po di koturu nookorikot no do pomogunan kumeembagu ka. Dot ki-walay siri dot alaawoy o binatang ka. Om toronong nee Riyagon siri om indakod ka. Koo'indakod no kabarasan siri, samung no i raja do mongoduat di Riyagon, monguro. “Ay,” ka di Riyagon, “okon-ko monguro oku diti, oy raja, nga mongoduat oku ong siongo ma it walay di Motontog,” ka. “Aay, wagu pee Motontog siti talib,” ka di raja ka. “Oo, awasi no beeno,” ka di Riyagon ka om, “silo oku po oy raja,” ka. Om indoo, om pabpaanaw no i Riyagon.</p> <p>Onom tadlaw do manaw-panaw, wooy po di koturu om nookorikot no do pomogunan ka. Om intaay kabarasan di Riyagon iri walay siri nga alaawoy oh binatang kabarasan dot intaay nopo kabarasan nga mongunggonit ka. Dot siri no oh walay di Motontog. Na amu po rinumikot i tongondu kabarasan d'fino diri, ongoy po sid weeg modsu ka. Dot aso pinodsuon kabarasan siri sid weeg dit reetan dot weeg dot Tuungoliyon ka.</p> <p>Om podsu nee tongondu kabarasan siri, lusu no modsu. Aa songkuro kabarasan kooleed sid saralom do muulusu om minomoros no it tongo sada, tongo buayo ka dot, “Tindal no! Tindal no! Oluus okoy matay,” ka dit tongo buayo ka, tongo sada. Om tindal no kabarasan i Riyagon diri.</p>	<p>sahaja lahir,” jawabnya. “Anak beta sekarang sudah pandai berjalan,” kata Baginda lagi. “Baiklah,” jawab Riyagon. Lalu pergi.</p> <p>Apabila Riyagon meneruskan perjalanannya semula, enam hari lamanya ia berjalan dan bila genap hari yang ketujuh tibalah dia pada sebuah negeri. Di negeri itu dia menemui sebuah istana yang sangat panjang. Oleh itu, pergilah Riyagon mendekati istana itu lalu naik. Setelah Riyagon naik, datanglah raja menemuinya dan bertanya mengenai tujuan perjalanannya. “Oh,” kata Riyagon, “patik bukannya mahu apa-apa, tuanku, patik mahu bertanya di manakah rumah Motontog,” kata Riyagon. “Oh, baru sahaja Motontog lalu di sini,” kata Raja. “Baiklah, baguslah ‘tu,” kata Riyagon, “saya pergi dulu, tuanku,” katanya. Lalu turun dan pergi.</p> <p>Enam hari lamanya Riyagon berjalan, dan bila genap hari yang ketujuh tibalah dia pada sebuah negeri. Apabila Riyagon melihatnya, dia mendapati ada sebuah istana yang sangat panjang, dan bila dilihatnya semula, kilat sabung-menyalung di tempat itu. Di situlah letaknya rumah Motontog. Oleh itu, Riyagon tidak terus datang, tetapi dia pergi ke sungai terlebih dahulu untuk mandi. Sungai di mana Riyagon mandi adalah sungai yang bernama sungai Peralihan.</p> <p>Lalu mandilah gadis itu dan masuk ke dasar sungai. Tidak berapa lama selepas gadis itu berada di dasar sungai, berkatalah ikan-ikan dan buaya-buaya, “Naiklah kamu ke darat! Naiklah kamu ke darat! Kami akan habis mati,” jerit buaya-buaya dan ikan-ikan. Oleh kerana itu, naiklah Riyagon ke darat. Sebaik</p>	<p>She walked six day. When the seventh day came she arrived at another village. There was a long longhouse there. Riyagon approached it and went up into it. When she had gotten in, she was met by the king who asked why she was there. Riyagon said, “No big deal, oh king, I just want to ask where Motontog’s house is.” “Motontog has just recently passed here,” said the king. “Alright, that is good,” said Riyagon. “I’m going now king.” And she went down and walked on.</p> <p>She walked for six days, and on the seventh day she reached another village. Riyagon looked and there was a long longhouse. And she looked and there was lightning. There was the house of Motontog. The girl did not immediately go to the house; she went to the stream to bathe. The stream for bathing was none other than the Tuungoliyon river.</p> <p>The girl bathed, immersing herself. She wasn’t long under the water when the fish and crocodiles spoke, saying, “Go ashore, go ashore, lest we will shrivel and die.” So Riyagon went ashore. Having gone ashore, lightning struck right where Riyagon was. That was</p>
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<p>Nookotindal po kabaran om minomungonit no ka, ii naantakan di Riyagon. Tu osundu no diino beeri nokopodsu di weeg dit Tuungoliyon.</p> <p>Ba, nakapanambaju nopo i Riyagon siri, nakapanampakay om lombus nogi diino. Korikot nopo di walay nōono diti, indakod no ka. Keendakod nopo, duato no ong siongo ot lamin di Motontog. Adi, tudukay nopo kabaran diino i Riyagon diri. “Od tanga ot lamin di Motontog, nga tandayay no mabpanaw tu ong amu no atandayan mabpanaw nga kotongkual mari,” ka, “tu alamow at lapik,” ka. “Oo,” ka di Riyagon ka. Om pabpanaw no kabaran iri, sunduy om kotongkual nga sumokot nogi i lapik ka sid lukap.</p> <p>Adi, korikot siri, ogom no kabaran sid soliw dit lamin di Motontog. Om kelaay dit tidi di Motontog it reetan di Riyagon, ongoy no kabaran sumoliwan. Nga amu po nokosoliwan om pogulianay-i tu osurolong dit kolonjio di Riyagon ka. Om tuurus do pakaayay no sid roliyan dit oodopon di Motontog ka tu momosik. Nga mindakod om oturus ka, tu aagan. “Ay oy roliyan, kadaay oku-i pongimangay, pinoguwungan topeeka kodori,” ka. Om mad kukulos diiri mindakod ka.</p> <p>Om korikot siri sid roliyan, mingoodop i Motontog ka. Om maay no posikay diiri ka. “Akang,</p>	<p>sahaja Riyagon naik ke darat, memancarlah kilat di tempat Riyagon berada. Sebab kini Riyagon sudah berkuasa ajaib selepas mandi di sungai Peralihan.</p> <p>Nah, selepas Riyagon memakai baju dan berdandan, dia meneruskan perjalanannya semula. Apabila Riyagon sampai di rumah, naiklah dia. Sesudah naik, bertanyalah dia di mana letaknya bilik Motontog. Lalu Riyagon pun diberi petunjuk di mana letaknya bilik Motontog. “Bilik Motontog terletak di tengah-tengah, tapi hati-hatilah kamu berjalan, sebab jika tidak berhati-hati nanti akan tergelincir,” kata orang yang memberi petunjuk, “sebab lantainya agak licin,” katanya lagi. “Baiklah,” jawab Riyagon. Lalu berjalanlah Riyagon, tapi jauh sekali tergelincir, malahan lantai itu melekat pula di tapak kakinya.</p> <p>Sesampainya Riyagon di situ, duduklah ia di luar bilik Motontog. Apabila ibu Motontog mengetahui mengenai Riyagon, keluarlah dia untuk menemuinya. Akan tetapi dia telah masuk semula ke dalam sebelum sempat keluar, kerana cahaya kecantikan Riyagon menyilaukan matanya. Oleh itu, dia terus pergi ke bilik peraduan Motontog untuk mengejutkannya. Akan tetapi, setiap kali dia hendak naik, dia akan tergelincir kerana kelam-kabut. “Wahai bilik peraduan, janganlah tidak biasa dengan beta sebab beta pun telah beradu di sini dahulu,” katanya. Selepas itu, barulah dia dapat naik dengan baik, ibarat seekor monyet.</p> <p>Sewaktu ibu itu sampai di bilik peraduan itu, ia mendapati Motontog sedang tidur. Oleh itu, dia</p>	<p>because now she had supernatural powers from having bathed in the Tuungoliyon river.</p> <p>Riyagon put on her dress there and then continued on. She got to the house and went up into it. Having gone in, she asked where Motontog’s residence was. Then Riyagon was shown where it was. “In the middle of Motontog’s residence be careful walking because if you aren’t careful you can slip because the floor is slippery,” they said. “Alright,” said Riyagon. So she walked in. Far from being slippery the floor stuck to the sole of her foot.</p> <p>So she got there and sat down on Motontog’s floor. When Motontog’s mother knew that Riyagon was there, she came out. But before coming out she went back because she was bedazzled by the beauty of Riyagon. She straightaway went to the room where Motontog slept to wake him up. But she climbed up and slipped down because of rushing. She said, “Oh bedroom, don’t haunt me, I slept in you in the past.” After than she climbed up with the ease of a monkey.</p> <p>She got to the bedroom, and Motontog was sleeping. So she awakened him. “Son, son,” said</p>
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<p>akang,” ka di Kinandaway, “posik po oy akang tu, ilo no babanar-ko tongondu dot alanji,” ka.</p> <p>“Mitiimbang konow kolonjio,” ka. Om koposik no dīino i Motontog diri, “O,” ka di Motontog ka. Om indoo no ka, om samung no dit tongondu ka. Om samung kabarasan dit tongondu, nga maad-ko pinitimbang it kolonjio ka om koligkango. I Motontog nga oligkang, it tongondu nga alanji ka.</p> <p>Naa, kuyutay no di Motontog i longon ka om oowito no sid roliyan yo. Adi korikot nopo siri kabarasan, mad-ko mitiimbang-i ot kolonjio om koligkango ka. Miinong babanar, mad-i-ko mirilit o woluu ka. Dadi, tuurus no dīino iri dot ka di Motontog ka, “Adi,” ka, “kada no mongiruk tu sowoon teekaw,” ka di Motontog ka. “Ay oo,” ka dit tongondu ka. Naa, minisasawo dīino ka.</p> <p>Na, aa songkuro koleed ot pinisasawaan kabarasan diri, monontiyan nee tongondu ka. Moonontiyan pee tongondu kabarasan, aa songkuro koleed om nosusu ka. Om kosusu kabarasan iri nga kusay o tanak ka. Adi, mad-ko kikiyapan i tanak sumurut ka. Sakajap no om mabpanaw no dīiri tanak ka.</p> <p>Naa, maabpanaw ka po i tanak om oluuludus i Riyagon ka. “Aay,” ka di Motontog, “nokuro tu oludus koh oy adi?” ka di Motontog ka. “Ay aa-i,” ka di Riyagon ka. “Ay o nogi, ki-panakit koh gaam?” ka di Motontog ka. Om, “Ay, asee,” ka dit tongondu ka. Na, madaada dīiri</p>	<p>mengejutkan Motontog, “Anakanda, anakanda,” kata permaisuri, “bangun ‘anakanda, itulah dia gadis yang benar-benar cantik,” katanya. “Kamu berdua memang padan,” katanya lagi. Apabila Motontog terjaga, “Baiklah,” katanya. Dengan itu turunlah Motontog dan menemui gadis itu. Apabila Motontog menemui gadis itu, kecantikan dan ketampanan mereka berdua bagaikan disukat. Motontog tampan, gadis itu pun cantik.</p> <p>Setelah itu Motontog pun memegang lengan gadis itu lalu membawanya ke bilik peraduan. Apabila mereka sampai di situ, mereka bagaikan pinang dibelah dua. Mereka berdua sama cantik sama padan, dan mereka berdua bagaikan sejenis tumbuhan yang berbelit. Lalu, Motontog terus berkata, “Janganlah adinda malu-malu, sebab kanda mahu memperisterikan adinda,” kata Motontog. “Baiklah,” jawab Riyagon. Oleh itu, maka berkahwinlah mereka berdua.</p> <p>Tidak berapa lama selepas mereka berkahwin, mengandunglah si gadis. Apabila dia mengandung, tidak lama kemudian bersalinlah dia. Sewaktu dia bersalin, dia telah mendapat seorang anak lelaki. Anak itu membesar bagaikan dikipas-kipas. Sekejap sahaja anak itu sudah pun pandai berjalan.</p> <p>Nah, apabila anak itu sudah pandai berjalan, bersedihlah Riyagon. “Ehh,” tegur Motontog, “kenapa dinda bersedih?” tanyanya. “Ah, tidak apa-apa,” jawab Riyagon. “Iyalah, dinda sakitkah?” tanya Motontog lagi. “Tidak,” jawab Riyagon. Lalu diamlah Motontog</p>	<p>Kinandaway, “wake up son because there is an extremely beautiful girl. You two are a match for attractiveness.” Motontog woke up and said, “Alright.” He went down and met the girl. When he met her, it was as if her beauty and his handsomeness were of the same weight on a scale. Motontog was handsome, and the girl was beautiful.</p> <p>Motontog grabbed her arm and brought her to his bedroom. When they got there, it seemed that their beauty and handsomeness were equal. Really the same, like two strands of a climbing plant wrapped around each other. So Motontog said straightaway, “Dear, don’t be shy because I am going to marry you.” “Oh, alright,” said the girl. So they got married.</p> <p>Not long after getting married the girl was pregnant. She was pregnant, and after not too long gave birth. The child was a boy. He grew like a fanned [flame]. Soon he could walk.</p> <p>The child was walking, but Riyagon became very depressed. “Hey,” said Motontog, “why are you sad dear?” “Oh nothing,” said Riyagon. “Do you have a sickness?” asked Motontog. “No,” said the girl. Motontog</p>
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<p>kabarasan i Motontog, aa-i songkuro koleed om nokoodop-i i Motontog ka.</p> <p>Na, miilo po kabarasan leed mingoodop i Motontog om nokotigog it tongondu ka. Nokotigog i Riyagon tu naa, aa-no leed do momosik it tidi, tu naansak nee paray ka. Ba, maay nopo om posikay no di Riyagon i Motontog ka di mingoodop. Om posikay kabarasan, kuoyon-i kuoyon momosik ka, nokung buruwidon poma dit momosik nga amu oposik ka. “Aay, oy Motontog,” ka di Riyagon, “kuoyon ku po momosik ong aa-koh milod posikan?” ka, “Yoku diti mabpanaw muli,” ka di Riyagon ka. Om panganu do mamantaya tokoodok, om urudo i gatas, iri no noponu ka.</p> <p>Noorudan peeri kabarasan om pabpaanaw no muli i Riyagon ka, minuli. Oruruay nokorikot kabarasan tu asal pinosikan dit tidi i koyuwan, na nokorikot no ka. Nga eeranan i tidi ka tu tad-pom oyopos nopee borilit di Riyagon ka, tu moniri i gatas, i susu. “Aay, nokuro koh dino, oy akang?” ka dit tidi ka. “Ay aa-i, maakaa neelo,” ka di Riyagon ka. Na it tidi nga madaada bo dñiri.</p> <p>Adi, kaalan nopo nōono di Motontog diti, om nopusik dñiri ka. Kopusik nga omumuyaw no siri i Riyagon. Om pogigintong-pogigintong nōono iri nga mogomogom it mamantaya sirid toning yo. Om intaay kabarasan iri nga gatas. Na, it tanak diri nga mogiad no. Boboyo nopo di Motontog kabarasan, mangaanu dit gatas diri sid mamantaya om ipeenum dit tanak ka. Na, otingkod nee tanak</p>	<p>dan tidak lama selepas itu matanya terlelap.</p> <p>Nah, selepas Motontog tertidur, Riyagon bagaikan terkejut. Dia terkejut kerana tidak lama lagi ibunya akan mengejutkannya dari tidur, sebab padi sudah masak. Oleh itu, Riyagon pun mengejutkan Motontog. Akan tetapi bagaimana pun caranya Riyagon mengejutkan Motontog, walau pun Motontog diguling-gulingkan tapi dia tetap tidak bangun-bangun. “Baiklah, kanda Motontog,” kata Riyagon, “macamana lagi dinda mahu mengejutkan kanda kalau kanda tidak mahu bangun?” katanya. “Dinda hendak pulang sudah ini,” katanya. Selepas itu dia mengambil sebuah tajau kecil, lalu memerah air susunya sehingga tajau itu penuh.</p> <p>Selepas memerah air susunya, pulanglah Riyagon. Sekejap sahaja Riyagon berjalan, maka sampailah dia di rumahnya, sebab apabila ia dikejutkan oleh ibunya, maka sampailah dia. Selepas mengejutkan Riyagon, ibu Riyagon merasa hairan kerana kain sarung Riyagon dibasahi dengan titisan air susu. “Ehh, kamu kenapa, ‘nak?’” tanya si ibu. “Tidak apa-apa, biasalah tu,” jawab Riyagon. Maka diamlah si ibu.</p> <p>Jadi, berkenaan dengan Motontog pula, maka terjagalah dia. Ketika Motontog terjaga, Riyagon tidak ada di situ. Apabila Motontog memandang di sekelilingnya, dia mendapati ada sebuah tajau di sampingnya. Ketika Motontog melihat di dalamnya, ia adalah air susu. Anak itu pula menangis. Maka dengan itu, Motontog mengambil air susu itu dan memberi anaknya minum. Selepas minum air susu itu,</p>	<p>remained silent, and soon thereafter fell asleep.</p> <p>Motontog slept for a long time and the girl was panicked. Riyagon was panicked because it would not be long before her mother would awaken her, because the rice was ripe. Riyagon tried to awaken Motontog from his sleep. She tried and tried to awaken him, and no matter what she did, even rolling him did not wake him up. Riyagon said, “Oh Motontog, how can I wake you up when you won’t be woken up? I am going home now.” She picked up a small clay pot, and expressed some milk till it was full.</p> <p>Having expressed that milk she headed home. Very soon she arrived because when her mother awakened her body, she arrived. But her mother was amazed because Riyagon’s sarong was wet from dripping milk. “Why are you like that, dear?” asked her mother. “That’s nothing, it’s just like that,” said Riyagon. Then her mother said nothing.</p> <p>So as for Motontog, he awakened. When awake Riyagon was no longer there. He looked here and there, and saw the clay pot beside him. He checked it out and found it was breast milk. The child began crying. So he took some of the milk in the clay pot and fed it to the child. The child stopped crying until when the milk was finished off. Then the child</p>
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<p>ka mogiad, saampay naawi it gatas ka sid suwang dit mantaya. Na, moogiad no kabarasan it tanak. Na, om sumusa nōono i ginawo dialoy Motontog diri saampay nokoodop ka.</p> <p>Leed di mingoodop kabarasan, ki-tinipi ka. Waro tulun sinumambat mongoduat dot, “Nokuro koh oy Motontog tu modop koh?” ka. “Ay aa-i,” ka di Motontog ka. “Ay oo, elaan ku-i bo nikoodop nu dino, sumusa koh,” ka, “pasal di sawo nu, minuli,” ka. “Nga, psik no om siibo at taap,” ka. “Waro nopo ot okito nu do moobotig dot sam-kotinee do korut, na silo koh no wayaan,” ka. Nga, “Oo,” ka di Motontog ka.</p> <p>Om kuposik, om siibo di Motontog it taap nga babanar-ko mad gontiyang ot nibotig ka. “Ay iti bala wayaan dot modsinuut,” ka di Motontog ka. Om bobo'o nee tanak ka, om ongoy no siri sumunsuy. Nga siongo ma nokosunsuy, aa-i kosunsuy. Adi, poogiad nee tanak ka minokiwiliw. Om sunsuy i tanak nga asaanang i tanak sumunsuy ka. Na, i Motontog diti nga, nokosunsuy pee tanak nga awasi dīri i Motontog sumunsuy ka.</p> <p>Na, leed sid pabpanaan kabarasan di Motontog diri duwo di tanak, waro no nokeegit dit tongondu, yaloy Riyagon. Dot aso nokeegit nōono kabarasan diri, i Tondeeng ka. Adi, yaloy Motontog nōono kabarasan diri, siri pod pabpanaan, nga amu no osodu</p>	<p>berhentilah anak itu menangis sehingga air susu yang ada di dalam tajau itu telah habis. Nah, anak itu menangis lagi. Hal itu sangat membuat Motontog merasa susah hati, dan akhirnya Motontog terlelap.</p> <p>Semasa Motontog terlelap, dia telah mendapat satu mimpi. Dalam mimpinya itu, ada seseorang yang datang menemuinya dan bertanya, “Mengapa kamu tidur, Motontog?” tanya orang itu. “Tidak apa-apa,” jawab Motontog. “Baiklah, saya tahu juga apa sebabnya kamu tidur, kamu merasa susah hati sebab isterimu telah pulang,” kata orang itu. “Bangunlah dan singkapkan atap itu. Jika kamu terlihat ada benda yang merentang seperti tali perut labah-labah, itulah jalan yang kamu ikuti,” katanya. “Baiklah,” jawab Motontog.</p> <p>Sebaik sahaja Motontog terjaga dan menyingkap atap, maka benarlah bahawa ada benda yang seakan-akan benang yang telah direntangkan. “Oh, ini rupanya jalan untuk menyusul,” kata Motontog. Maka didukungnya anaknya lalu meniti di situ. Akan tetapi Motontog tidak dapat meniti. Anak itu menangis minta dilepaskan. Dan ketika anak itu meniti, dengan senang saja dia dapat meniti. Nah, apabila anak Motontog sudah dapat meniti benda itu, Motontog pun dapatlah meniti dengan baik.</p> <p>Sementara Motontog dan anaknya masih dalam perjalanan, Riyagon telah dipinang. Orang yang meminang Riyagon, tidak lain adalah Tondeeng. Padahal Motontog masih dalam perjalanan, tapi sudah tidak berapa jauh dari negeri Riyagon.</p>	<p>cried again. So Motontog’s heart was troubled until he fell asleep.</p> <p>While sleeping for a long time, he had a dream. There was a person who met him asking, “Why are you sleeping Motontog?” “No reason,” said Motontog. “I know that what made you sleep was being troubled, because of your wife who went home. Wake up and pull back the roof pieces. You will see something stretched tight like a spider’s web. You travel on that.” “Alright,” said Motontog.</p> <p>So he woke up, pulled back the roof pieces and there was indeed something like a thread stretched tight. “Oh, so this is the path to follow behind her,” said Motontog. He carried the child on his back, and tried to move along that thread. But how could he move along it? He couldn’t. Then the child cried, and he turned around. The child was moving on the thread with ease. Then when the child could move along it so could Motontog.</p> <p>The two of them were travelling along the thread a long time, and someone came to propose marriage to Riyagon. It was none other than Tondeeng. Motontog and child were still on the trip along the thread, but not far from Riyagon’s village.</p>
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banar sid pomogunan di Riyagon ka.

Aa songkuro koleed kabarasan, orongow no ot angantap nopo nogungan do miagung ka, aramay. Makin diri makin mabpanaw i Motontog siri tumoronong ka. Korikot dīiri siri kabarasan nga nokuro tu tulun nga ogumu ot tulun. Om intaay nopo di Motontog it walay nga alaalowoy o walay ka, do minisusumbang o walay.

Adi, tuurus indakod i Motontog ka duwo di tanak. Asal nokeendakod ka kabarasan it tanak siri, monitigid no dit longobon do mongogiang ka, moniliw. Kababantalay sid tanga dot nogiang i longobon dot misasawo no di Riyagon om i Tondeeng ka. Bala dīino diti om korikot it tanak siri, siibo no dit tanak kabarasan it baju di Riyagon om keembulay i susu, tangop no sumusu ka.

Dadi kokito nōono di Tondeeng iri kabarasan do muususu it tanak, “Atuk, atuk,” ka di Tondeeng ka, “waro-i bala ot sawo nu diti,” ka di Tondeeng ka. Om indoo need tana ka dot, “Isay-isay ot sawo nu oy Riyagon, ot kusay, polintuunon siti, mibangkay!” ka. Korongow di Motontog kabarasan, “Asee maan nu duato, yoku ot sawo,” ka di Motontog. “O nga, lintuun no siti, mibangkay kito,” ka di Tondeeng ka. “Kada po bo oy ambaya, monginggat monigup oku po,” ka. Om ponginggat om ponigup ka, om ilobo nee sampal yo kabarasan om popuwoso, turu o kusay kabarasan do songangkad-angkad

Tidak berapa lama kemudian terdengarlah bunyi paluan gong yang sangat harmoni, meriah. Semakin mendengar bunyi itu, semakin itulah Motontog berjalan menuju ke situ. Ketika Motontog dan anaknya tiba di situ, bukan main lagi ramainya orang di situ. Apabila Motontog melihat pada rumah itu, dia mendapati bahawa rumah itu sangat panjang dan bersambung-sambung.

Motontog dan anaknya terus sahaja naik. Sebaik sahaja mereka naik, pergilah si anak membuka setiap pintu dan menjenguk ke dalam. Apabila anak itu membuka setiap pintu rumah itu dan tiba di tengah, dia mendapati bahawa Riyagon dan Tondeeng sedang menjalankan upacara perkahwinan. Maka dengan itu, apabila anak itu tiba di situ, dia terus menyingkap baju Riyagon sehingga buah dadanya terkeluar, dan menyusulah dia.

Apabila Tondeeng melihat bahawa anak itu sedang menyusui, “Amboi, amboi,” kata Tondeeng, “kamu sudah bersuami rupanya,” katanya. Lalu turun ke tanah, dan berkata, “Siapa sahaja lelaki yang menjadi suami Riyagon, turunkan di sini untuk berlawan!” pekiknya. Apabila Motontog mendengarnya, “Kau tidak payah bertanya, sayalah suami Riyagon,” jawab Motontog. “Baiklah, kamu turunlah di sini, kita berlawan,” kata Tondeeng. “Tunggu sebentar, kawan, saya makan pinang dan merokok dahulu,” kata Motontog. Lalu, Motontog pun makan pinang dan merokok. Selepas itu, Motontog memuntahkan hampas

Not long thereafter, the sound of gongs playing was heard – a party. It got louder and louder as Motontog got near. When he got there, there were lots of people. Motontog looked at the house, and it was a long longhouse, connected one to another.

So Motontog and child went up into the house. As soon as they got into the house, the child went and opened every door, looking in. When he got to the middle of the longhouse, he got to the door where Riyagon and Tondeeng were marrying. The child went there, lifted his mother’s shirt and her breast was exposed, and the boy latched onto it.

When Tondeeng saw that a child was nursing on her breast, he said, “Oh my, oh my, you have a husband.” He went down to the ground and said, “Whoever is the husband of Riyagon, come down here, we will fight to the death.” “You don’t need to ask any further – I’m her husband,” said Motontog. “Get down here and we will fight,” said Tondeeng. “Hold on friend, I’m going to chew betelnut and smoke first,” he said. So he chewed betelnut and smoked. He spit out the betelnut husk and threw it to the ground, and suddenly [it

<p>do monokibangkay di Tondeeng.</p> <p>Pibangkay kabarasan iri nga, insan-insan tibaso kabarasan di Tondeeng it turu it kusay nga miiwiliw it sampal ka. “Atuk, atuk, oy ambaya, kono-ko sinundu po mangan peembulayo, siti koh no mibangkay kito no,” ka di Tondeeng ka. “Ay, daapo ka wo,” ka di Motontog ka. Om oluso nee pondulung ka, om popuwoso no sid tana ka, nga turu o kusay dot peempatako dot monokibangkay dialoy Tondeeng ka.</p> <p>Om pibangkay kabarasan, insan-insan tibaso di Tondeeng nga miiwiliw it pondulung ka. “Atuk oy ambaya, okon-no-ko sinundu pot peembulayon, siti koh no mibangkay,” ka. “Ay o bo, awasi-i beeno oy ambaya,” ka di Motontog ka.</p> <p>Om lintuun nee Motontog siri ka. “Ba, ambaya, nunu o pibangkayan kito?” ka di Motontog ka. “Aay, mitatawun oy ambaya,” ka di Tondeeng ka. “O, nga isay o gulu oy ambaya?” ka di Tondeeng ka. “Ay yoku nobo oy ambaya,” ka di Motontog ka. “O,” ka di Tondeeng ka.</p> <p>Om towunay kabarasan i Motontog, murun-purun ot kayu naan towuno ka. Ka dit sambatan om, kogogow o towunon ka, kasawato. Om tutuday nogi kabarasan, om kowusay kabarasan iri, om sukaayo i tawu kabarasan nga mirak-irak yaloy Motontog ka. Dot aa-i nokukuro dit tapuy. “Ba, ambaya, sumuli oku ko amu?” ka</p>	<p>pinangnya lalu melemparkannya, maka hampas itu telah menjelma menjadi tujuh orang lelaki yang siap sedia berlawanan dengan Tondeeng.</p> <p>Akan tetapi, apabila mereka berlawanan, hanya sekali sahaja Tondeeng memotong pada ketujuh-tujuh orang lelaki itu, hampas pinang itu telah terjatuh. “Amboi, amboi, kawan, janganlah kau gunakan kuasa ajaib mu itu, datanglah di sini, kita berlawanan,” kata Tondeeng. “Tunggu sebentar, ya,” jawab Motontog. Dia menanggalkan cincinnya, lalu melemparnya, dan cincin itu telah menjelma menjadi tujuh orang lelaki yang siap sedia untuk berlawanan dengan Tondeeng.</p> <p>Apabila mereka berlawanan, hanya sekali sahaja Tondeeng memotongnya maka terjatuhlah cincin itu. “Amboi, kawan, jangan lagi kau gunakan kuasa ajaibmu, datanglah di sini, kita berlawanan,” kata Tondeeng. “Baiklah, bagus juga itu, kawan,” jawab Motontog.</p> <p>Oleh itu, turunlah Motontog di situ, “Kawan, apa jenis perlawananan kita?” tanya Motontog. “Kita bertimbun-timbun,” jawab Tondeeng. “Tapi siapa di antara kita yang dahulu?” tanya Tondeeng. “Sayalah yang dahulu, kawan,” jawab Motontog. “Baiklah,” jawab Tondeeng.</p> <p>Setelah itu, Tondeeng pun menimbun Motontog dengan kayu sehingga timbunan itu begitu tinggi. Bak kata orang, timbunan itu hampir memenuhi bumi. Sesudah itu, Tondeeng pun membakar timbunan itu, dan selepas timbunan itu hangus dan habuknya dibongkar oleh Tondeeng, Motontog tersenyum tenang di dalamnya tanpa diapa-</p>	<p>became] seven men prepared to fight with Tondeeng.</p> <p>They fought with blades, and Tondeeng all at once slashed the seven men and there lay the betelnut husk. Tondeeng said, “Oh my goodness friend, let’s not use supernatural power, come here and we will fight it out with blades.” “Hold on,” said Motontog. He took off his ring, and threw it down to the ground, and seven men ready to fight Tondeeng appeared.</p> <p>They began fighting with blades, and Tondeeng slashed once and there lay the ring. “Oh my goodness friend, let’s not use supernatural power, come here and fight,” said Tondeeng. “That sounds agreeable, friend,” said Motontog.</p> <p>So Motontog come down to there and said, “Alright, friend, what type of fight will we do?” “Let’s pile on, friend,” said Tondeeng. “Yes but who will go first friend?” asked Tondeeng. “I will go first friend,” said Motontog. “Alright,” said Tondeeng.</p> <p>So then Tondeeng piled wood onto Motontog. The saying says height of the pile could fill the earth. Then he set it alight. It burned until it was all ashes. He dug thru the ashes and there was Motontog smiling. The fire had not affected him at all. “Alright friend, will you now take a</p>
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<p>di Motontog ka. “Ay kusay ka oy ambaya ong aa-no sumuli?” ka dialoy Tondeeng ka, “yoku po nôono,” ka.</p> <p>Om towunay kabarsan dialoy Motontog i Tondeeng, ugu om irad diri kabarsan tu murun-purun o kayu ka. Dot ka dit sambatan nga kogogow o kayu di noompug. Om tutuday kabarsan dîno iti, mondob-ngondob i tapuy ka. Om koowusay kabarsan iri, om siibo kabarsan i tawu diri nga ara'at no yaloy Tondeeng ka. Dot ugu po dot pinuobo do rokok, alaambat nee poomuobo. Om kiyapay kabarsan dîno iti keembagu dialoy Motontog iri nga aakarog no yaloy Tondeeng.</p> <p>Nga, “Ambaya,” ka di Motontog ka, “tongoh po pibangkayan kito?” ka. “Aay, minlapos-lapos kito po,” ka. “O,” ka dialoy Motontog ka. Om, “Isay gulu oy ambaya?” ka di Tondeeng ka. “Ay yoku nobo gulu oy ambaya,” ka dialoy Motontog ka.</p> <p>Om songgolo no kabarsan dialoy Tondeeng it tawak dialoy Motontog, poloposo no kabarsan sid sokid nga sinumiliw dot napu ka. Pooloposo no id napu kabarsan nga sinumiliw do sokid ka. Om powilion kabarsan iri nga mirak-irak yaloy Motontog ka, aa-i nokukuro.</p> <p>“Ba ambaya, sumuli oku ko amu?” ka di Motontog ka. “Aay kusay gaam oy ambaya ong aa-no sumuli,” ka dialoy Tondeeng ka.</p>	<p>apakan oleh kepanasan api. “Hai, kawan, bagaimana, saya membalas atau tidak?” tanya Motontog. “Eh, lelakikah namanya kalau tidak membalas?” jawab Tondeeng, “Sekarang giliran saya pula,” sambungunya.</p> <p>Lalu, Motontog pun menimbun Tondeeng dengan kayu sama seperti yang dilakukan Tondeeng kepadanya, dan timbunan itu begitu tinggi. Bak kata orang, timbunan itu hampir memenuhi bumi. Selepas itu, timbunan itu pun dibakar dan menyalalah apinya. Apabila timbunan itu sudah hangus terbakar, Motontog pun membongkar habuknya, dan mendapati Tondeeng hampir lemas di dalam habuk itu, dengan nafasnya yang tercungap-cungap bagaikan nafas ikan tapa bulu. Tapi, apabila ia dikipaskan oleh Motontog, Tondeeng menjadi kuat semula.</p> <p>“Kawan,” kata Motontog, “apa lagi jenis perlawanan kita?” tanyanya. “Berbanting-banting lagi,” jawab Tondeeng. “Tapi siapa di antara kita yang dahulu?” tanya Tondeeng. “Sayalah yang dahulu, kawan,” jawab Motontog.</p> <p>Setelah itu, Tondeeng pun mencekak pinggang Motontog lalu membantingnya pada bukit, dan bukit itu telah menjadi rata. Lalu Tondeeng membantingnya pula pada tanah rata, dan tanah rata itu telah menjadi bukit. Sesudah itu, Tondeeng melepaskan Motontog, tapi Motontog tersenyum tenang, sebab dia tidak apa-apa.</p> <p>“Hai, kawan, saya membalas atau tidak?” tanya Motontog. “Eh, lelakikah namanya kalau tidak membalas?” jawab Tondeeng. Maka</p>	<p>turn?” asked Motontog. “Would I be a man if I didn’t take a turn?” asked Tondeeng, “Now it’s my turn.</p> <p>So Motontog piled wood on Tondeeng just like the first time, with a high pile. As the saying goes, the pile could fill the world. Then he set it on fire and it flared up. When it was burned to ashes, he dug Tondeeng out, but he was in poor shape. His breathing was intermittent like a Borneo sucker. But Motontog fanned him and Tondeeng became strong again.</p> <p>“Friend,” said Motontog, “what other competition can we have?” “Let’s beat one another,” said Tombeeng. “Alright,” said Motontog. “But who goes first?” said Tondeeng. “I’ll go first friend,” said Motontog.</p> <p>Then Tondeeng squeezed his hand around Motontog’s waist, and slapped him into a hill, and the hill became a plain. He slapped him into the plain and it became a hill. Then he put him down and Motontog was smiling, with no damage.</p> <p>“Friend, should I do the same to you or not?” asked Motontog. “Would I be a man if I didn’t take a turn?” asked</p>
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<p>Om kuyutay no kabarasan di Motontog i Tondeeng diri om poloposon, ilapos mirad diri tu ilapos sid sokid nga sumiliw do napu, ilapos sid napu nga sumiliw do sokid ka. Om powilio kabarasan nga ugu po do pinuobo do rokok ka. Na uungkuriyaban-i kabarasan dialoy Motontog i Tondeeng diri nga aakarog no ka.</p> <p>“Ba ambaya, tongoh pot pibangkayan toh?” ka di Motontog ka. “Aay mintotokon kito po,” ka di Tondeeng ka. “Ba, isay gulu, oy ambaya?” ka di Tondeeng ka. Om, “Ay, yoku nobo,” ka dialoy Motontog ka. “O,” ka dialoy Tondeeng ka.</p> <p>Onuwo no di Tondeeng it lipukan yo ka, tandus. Dot ii nopo dila kabarasan nga miinong no do roon do kadaw ka. Om ondoyo no dialoy Tondeeng it tandus yo ka. “Ondoyon teeka yo tandus, tingkidon teeka yo tamlung,” ka dit rineet di Tondeeng ka. Om, “Kada no monong ad kakada'an, onong no ad kolomian, om pupuwo no tunduundu,” ka.</p> <p>Om posondoto i tandus ka, nga inturu mintutuk kabarasan it tandus diri om korikot nogid koyuwan nga pokokonsing po kabarasan, do nowuwuk nee tongguran, ii-pot dila. Aa-i nokoong id koyuwan. Ba, intaay kabarasan nga mirak-irak yaloy Motontog ka, aa-i nokukuro.</p>	<p>dengan itu, Motontog pun membantingkan Tondeeng pada bukit, dan hal yang sama terjadi sebab bukit itu telah menjadi rata. Lalu dibantingnya pula Tondeeng pada tanah rata dan tanah rata telah menjadi bukit. Akan tetapi, ketika Motontog melepaskan Tondeeng, nafas Tondeeng tercungap-cungap bagaikan nafas sejenis ikan. Tapi, Motontog mengipasnya dan ia menjadi kuat semula.</p> <p>“Hai, kawan, apa lagi jenis perlawanan kita?” tanya Motontog. “Kita berlempar-lempar lembing pula,” jawab Tondeeng. “Hah, siapa yang dahulu, kawan?” tanya Tondeeng. “Sayalah,” jawab Motontog. “Baiklah,” kata Tondeeng.</p> <p>Setelah itu, Tondeeng pun mengambil lembingnya. Padahal lidah lembing itu sama lebarnya dengan daun pisang raja. Kemudian Tondeeng pun menimang lembing itu. Katanya, “Ku timang engkau lembing, ku tatang engkau tombak,” bunyi mantera yang diucapkan oleh Tondeeng. “Janganlah engkau mengena pada tempat yang keras, tapi mengenalah pada tempat yang lembut, dan gugurkan jantungnya,” katanya.</p> <p>Sesudah itu, Tondeeng pun melemparkan lembingnya, maka lembing itu berpusing tujuh kali sebelum sampai ke tubuh Motontog. Apabila lembing itu mencecah pada tubuh Motontog, lidah lembing itu berdencing sebab batangnya telah pecah dan patah, dan lidahnya sahaja yang tertinggal. Lembing itu tidak mengena tepat ke tubuh Motontog. Ketika Tondeeng melihat Motontog, Motontog tersenyum tenang tanpa ada apa-apa.</p>	<p>Tondeeng. So Motontog took hold of Tondeeng and slapped him down. It was the same because he slapped him into a hill and it became a plain, and when slapped into the plain it became a hill. When he put him down his breathing was intermittent like a Borneo sucker. But Motontog fanned him and he became strong again.</p> <p>“Okay friend, now what competition will we do?” asked Motontog. “Let’s throw spears,” said Tondeeng. “Who goes first?” “Me,” said Motontog. “Alright,” said Tondeeng.</p> <p>Tondeeng took his spear. The tip was said to be like a big banana leaf. He used a spell on his spear. “I put a spell on you spear, I hold you javelin” he said. “Don’t strike a hard spot, strike a soft spot, and cut out his heart,” he said.</p> <p>He threw the spear and it circled seven times and only then got to his body, but it just made a ringing sound because only the tip remained; the shaft was broken off. It didn’t hit his body. Tondeeng looked and Motontog was smiling, with no damage.</p>
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“Ba, ambaya,” ka di Motontog ka, “sumuli oku ko amu?” ka. “Ay ambaya, kusay gaam oy ambaya ong aa-no sumuli,” ka dialoy Tondeeng.

Om suli no kabarsan i Motontog ka. Onuwo nee tandus. Nga aa-i ko'ugu do roon do kadaw i kagayaan di doo do tandus ka, okookodok. Ugu poma diri tu okookodok nga minaan-i ondoyo ka. Iri nopo poongondoy di tandus diri om, ugu no-kee poongondoy dialoy Tondeeng tu, “Ondoyon teeka oy tandus, ingkidon teeka oy tamlung,” ka, “om kada no monong ad kokadaan, onong no ad kolomian,” ka.

Om posondoto kabarsan nōono iti nga, inturu mintutuk kabarsan it tandus ka, mogiim do kolomian. Om kosondot it tandus kabarsan nga miiwiliw ka i Tondeeng. Aa-i notilombus minatay nga saabat pee pinuobo ka. Nga awasi yaloy Motontog ka, tu ungkuriyabay ka. Nga akakarog-i ka.

Na, pagka akakarog dīiri ka, duato no di Motontog i Tondeeng ka. “Ba ambaya, tongoh po pibangkayan dito?” ka. “Aay mangakun kala oku noy ambaya dikaw,” ka. “Aaku no manansawo. Ikaw not manansawo, paratama sawo nu maantad,” ka di Tondeeng ka. Na, minitongkiyad dīiri kabarsan iri i Motontog om i Tondeeng.

Na, yalo noy Motontog dīiri ot nakasawo di Riyagon ka, di koyuwan nogi dīino no sawo. Ii-nopot sawo insan-i om i tatod nogi.

“Hai, kawan,” kata Motontog, “saya membalas atau tidak?” tanyanya. “Hai, kawan, lelakikah namanya kalau tidak membalas?” jawab Tondeeng.

Oleh itu, membalaslah Motontog dan mengambillembingnya, tapi lembingnya itu tidaklah selebar daun pisang raja; lembing itu kecil sahaja. Tapi, walaupun lembingnya itu kecil sahaja, dia menimangnya juga. Caranya menimang lembing itu sama dengan cara Tondeeng, iaitu, “Ku timang engkau lembing, ku tatang engkau tombak, janganlah engkau mengena pada tempat yang keras, tapi mengenalah pada tempat yang lembut,” katanya.

Setelah itu, dia pun melemparkan lembing itu, dan lembing itu berputar sebanyak tujuh kali untuk mencari tempat yang lembut. Apabila lembing itu mencecah pada tubuh Tondeeng, Tondeeng telah terjatuh. Tidak juga mati tapi nafasnya hanya tinggal sedikit. Motontog agak baik hati juga sebab dia telah mengipaskan Tondeeng dan Tondeeng menjadi kuat semula.

Nah, oleh kerana Tondeeng telah menjadi kuat semula, bertanyalah Motontog kepadanya, “Hai, kawan, apa lagi jenis perlawanan kita?” tanyanya. “Ohh, saya mahu mengaku kalah sudah dengan kamu, kawan,” jawab Tondeeng, “saya tidak mahu lagi memperisterikannya, kamulah suaminya. Tambahan pula, sebelum ini pun kamu adalah suaminya,” kata Tondeeng. Oleh itu, berpisahlah Motontog dan Tondeeng.

Nah, selepas itu Motontog-lah yang berjaya memperisterikan Riyagon di alam nyata, sebab ketika pertama kali mereka berkahwin, ia


“Alright friend,” said Motontog, “will you take a turn?” “Friend, would I be a man if I didn’t take a turn?” said Tondeeng.

So Motontog did it to him. He took the spear. But the tip of his spear was not like a big banana leaf, it was very small. Even tho it was small he also used a spell on it. His spell was like that of Tondeeng. He said, “I put a spell on you spear, I hold you javelin. Don’t strike a hard spot, strike a soft spot.”

Then he threw his spear, and it circled him seven times, seeking a soft spot. When the spear struck, down went Tondeeng. He did not die, but he was barely breathing. But Motontog was good because he fanned him, and he became healthy again.

So, since he was healthy again, Motontog asked Tondeeng, “So friend, what contest will we do now?” “I admit defeat to you friend,” Tondeeng answered. “I will not marry her. You marry here; she was your wife to begin with.” So then they stopped the fighting.

So it was Motontog who finally married Riyagon in the physical realm. When they got married the first time it was


<p>Nga tulun dot sid kuwo kabarasan beeri i Motontog diri, tulun do silod sawat, Kinoringan. I Riyagon nopo nga tulun do siti nod daton, tulun id riniba.</p> <p>Adi, ino no gisom do tangon do norongow ku, noompus no.</p>	<p>adalah di alam mimpi dan yang berkahwin pada masa itu adalah roh. Tapi Motontog ini adalah berasal dari atas. Riyagon pula berasal dari dunia kita.</p> <p>Jadi, sampai di sini sahaja dongeng yang telah saya dengar. Tamat.</p>	<p>their spirits. Motontog was from the spiritual realm above with God. Riyagon was a person in our realm, of this world.</p> <p>So that is the end of the folktale I heard. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain</p>		
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<p>Rujuk: 016, 022 / Refer to 016, 022</p>		

F065-KQR

<p>Tasi-Asi om i Tombunan Tinangon di Linggang Itor Kg. Tingkalanun, 1985 Tinulis di Raisi</p>	<p>Yatim-Piatu dan Labu Manis Diceritakan oleh Linggang Itor Kg. Tingkalanun, 1985 Terjemahan Melayu: Rosnah Nain, 2014</p>	<p>The Orphan and the Pumpkin Plant Told by Linggang Itor Tingkalanun Village 1985 English: James Johansson 2020</p>
<p>Waro no ka ka iri, waro ot Tasi-asi, napatayan do tama om tadi. Kadung neduan no, milimpanaw id walay. Kobobos nopo milimpanaw, minongoy no id kamaman yo, nga aa-i maan pakano. Okon-ko paakanon, taaman nogi do tulang sid soliw, pigagalan do tasu, ka. Miad-iad it Tasi-asi tu nongo-kararaa it kalaka, najangan do tasu.</p> <p>Boboyo nopo di Tasi-asi, uli id walay yo, pogi'im no sid walay yo nga, iso no ot pipintik om iso ot gagampa nokito yo. Pogidu no sid gowuton. Kalaga id gowuton pomisulap no. Kopongo nopo momisulap, panarab no sid nataad dit sulap yo, mangay no tutuday. Notutudan nopo, amu po natanaman, waro no nokito di Tasi-asi do linsow dot kayu do</p>	<p>Pada suatu masa dahulu, ada seorang Yatim-piatu yang kematian ayah dan ibu. Selepas ditinggalkan, dia berjalan-jalan di dalam rumah. Bila sudah jemu berjalan-jalan, pergilah dia kepada pakciknya, tapi pakciknya tidak memberinya makan. Bukan diberikan makanan, malah dilemparkan pula dengan tulang-tulang di luar sehingga anjing-anjing berkelahi. Yatim-piatu itu menangis kesakitan kerana kudisnya berdarah akibat dilanggar oleh anjing.</p> <p>Oleh kerana demikian, yatim-piatu memutuskan untuk pulang ke rumahnya, dan mencari sesuatu di rumahnya, tapi dia hanya menemui sebiji mancis dan sebilah parang. Setelah itu, dia pergi melarikan diri di dalam hutan. Bila tiba di hutan dia pun membuat pondok. Setelah selesai membuat pondok, menebaslah dia di halaman pondoknya, lalu membakarnya.</p>	<p>Once upon a time, there was an Orphan whose parents had died. When he was left behind, he walked around in the house. When bored with walking around, he went to his uncle, but they did not feed him. Rather than feed him they threw him a bone on the porch, to fight with the dog. The Orphan cried because his scabs bled, having been torn open by the dog.</p> <p>The Orphan decided to return to his house and look for something to eat in his house, but all he saw was a cigarette lighter and a machete. He took off for the woods. When he got there he made a hut. Having finished, he cleared his yard and burned it off. When it was burned, and he had not yet planted, and he saw a seed in a</p>

<p>lumapak. Mina'an diri popoko it linsow dit kayu dit sinumuni. Aso no wookon gama'an di Tasi-asi; iseeso iri ot maan piaraa.</p> <p>Om kalawoy nōono kabarasan, nga Tombunan-i ot sinumuni. Daagan-i sumurut it Tombunan, monotos-i rumoloy, aa-i monguwa. Ka di Tasi-asi, “Nunu ot guna ku diti Tombunan ku diti dot aa-i monguwa, tatason ku dati iti,” ka di Tasi-asi. Ponginipi no i Tasi-asi, “Kada'ay-i tataso inot Tombunan nu tu monguwa ino tinoo,” ka dit tinipi di Tasi-asi. Amu po noposik it Tasi-asi, waro no norongow di Tasi-asi dot monginlo'ow dot, “Ongoyo po iti tugarang tu amu po keedu, rinilitan ku diti bongit ku!” ka. Ongoyo no di Tasi-asi om patayo no om tunuway no.</p> <p>Susuwab kembagu, moinginlo'ow no dot, “Ongoyo po iti tikus, rinilitan ku diti bongit ku!” ka, “Tu meeputut no iti bongit ku!” ka dit Tombunan. Susuwab no kembagu, “Oh Asi-asi! Ongoyo po iti palanuk, rinilitan ku diti bongit ku!” ka dit Tombunan. Susuwab no kembagu, “Oh Asi-asi! Ongoyo po iti koriday tu meeputut no iti bongit ku!” ka. Susuwab no kembagu, “Oh Asi-asi!” ka, “Ongoyo po iti kanas, rinilitan ku diti bongit ku, tu meeputut no iti bongit ku!” ka. Susuwab no kembagu, “Oh Asi-asi!” ka, “Ongoyo po iti tambang,</p>	<p>Selepas dibakar, belum pun dia menanam apa-apa, yatim-piatu telah terlihat biji kayu yang merekah. Lalu yatim-piatu memacak beberapa ranting kayu untuk mengurung biji kayu yang tumbuh itu. Tiada lain yang dilakukan oleh yatim-piatu selain daripada menjaga tumbuhan itu.</p> <p>Setelah tumbuhan itu panjang, rupanya ia adalah labu manis. Labu manis itu membesar dan menjalar tapi tidak berbuah. Lalu, berkatalah yatim-piatu, “Apa gunanya labu manis ini, sedangkan ia tidak berbuah. Saya potong nanti dia ini,” kata Yatim-piatu. Bila tiba waktu malam, bermimpilah si yatim-piatu, “Janganlah potong labu manis itu, sebab dia akan berbuah juga nanti,” kata mimpi Yatim-piatu. Belum pun yatim-piatu terjaga, dia sudah terdengar suara memanggil, “Ambil cicak hutan ini sebelum ia terlepas, saya belit dengan janggut saya!” seru suara itu. Lalu pergilah yatim-piatu mengambilnya, dan membunuhnya kemudian memanggangnya.</p> <p>Keesokan harinya, labu manis itu memanggil lagi, “Ambil tikus ini, saya belit dengan janggut saya!” serunya, “Janggut saya ini sudah hampir terputus!” sambungnya. Keesokan harinya lagi, “Yatim-piatu! Ambil pelanduk ini, saya belit dengan janggut saya!” seru si Labu Manis. Keesokan harinya lagi, “Yatim-piatu! Ambil kijang ini, sebab janggut saya ini sudah hampir terputus!” seru si Labu Manis. Keesokan harinya lagi, “Ambil babi hutan ini, saya belit dengan janggut saya, dan janggut saya ini sudah hampir terputus!” seru si Labu Manis. Keesokan harinya lagi,</p>	<p>tree that split. Then he planted the seed and drove stakes around it. The Orphan did no other work; he just took care of that plant.</p> <p>It spread out, and clearly it was a pumpkin plant growing. As the pumpkin plant continued to grow, it crept all over but it didn't fruit. The Orphan said, “What is the use of my pumpkin plant that doesn't fruit, I may just cut it off.” Then the Orphan had a dream, “Don't chop off your pumpkin plant because it will fruit in a while,” said the Orphan's dream. When he had not yet awakened, the Orphan heard someone calling saying, “Get this land lizard before it gets away. I wrapped my beard around it!” The Orphan went and killed [the lizard] and roasted it.</p> <p>Then next day the pumpkin plant called out, “Get this mouse, I've wrapped my beard around it. My beard is nearly breaking!” The next day the pumpkin plant said, “Oh Orphan, come get this mouse deer; I've wrapped my beard around it.” The next day the pumpkin plant said, “Oh Orphan, come get this barking deer because my beard is near breaking.” The next day it said, “Come get this wild boar, I've wrapped my beard around it, and it is near breaking.” The next day it said, “Come get this</p>
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<p>rinilitan ku diti bongit ku!” ka. Iri no karaja di Tasi-asi tu manalaw, mongonsom no dit tongo tonsi ot karaja di Tasi-asi.</p> <p>Susuwab no kembagu, “Oh Asi-asi!” ka, “Ongoyo po iti kalasiw; lalangkaso tu mekoputut no iti bongit ku!” ka dit Tombunan. Susuwab no kumembagu loowo no it Tasi-asi, “Ongoyo po iti tampak, tu meeputut no iti bongit ku!” ka. Susuwab no kembagu, “Oh Asi-asi!” ka, “Ongoyo po iti godingan! Lalangkaso tu oputut no iti bongit ku!” ka di Tombunan.</p> <p>Ka dit Tombunan, “Tandayay no ino koririnapa'an nu tu oruyow oku nôono, do-yoku diti,” ka dit Tombunan. Nunu po diti, sinalaw tonsom no di Tasi-asi, nga tadpom aa-i maakaso ot kogumu.</p> <p>Om kela'ay dit tongo tulun, om kinam momoli di tongo tonsom. Pupuun po, towiton dit tongo tulun, wagas po. Lele'ed nopo, tongo mangkuk, tongo pinggan, lonjong no ot owiton. Leed nopo, tongo salapa, tongo gadur no ot owiton dit tongo tulun dit pomoli dit sinalaw tonsom no di Tasi-asi. Dot misosowoli nopo it tongo tulun, aa ningkayadan di tongo tulun ong amu nawi it sinalaw di Asi-asi. Nawi po, minindama no it Tasi-asi.</p> <p>Iti no kinoompuson di Tasi-asi dit minomiara dit linsow dit Tombunan, tu pinendama di Tasi-asi.</p>	<p>“Ambil rusa ini, saya belit dengan janggut saya!” seru si Labu Manis. Berkenaan dengnan si Yatim-piatu pula, tiada kerja lain yang dia lakukan selain daripada menyalai dan menjeruk daging-daging itu.</p> <p>Keesokan harinya, “Yatim-piatu!” panggil si Labu Manis, “Ambil seladang ini, cepat! Janggut saya ini sudah hampir terputus!” seru si Labu Manis. Keesokan harinya, Yatim-piatu dipanggil semula, “Ambil badak ini, sebab janggut saya ini sudah hampir terputus!” panggilnya. Keesokan harinya lagi, “Yatim-piatu! Ambil gajah ini, cepat! Janggut saya ini sudah hampir terputus!” panggil si Labu Manis.</p> <p>Labu Manis itu berpesan kepada Yatim-piatu, “Kau jagalah baik-baik lauk-paukmu itu, sebab sudah tiba masanya untuk saya mati,” kata si Labu Manis. Apalagi, daging salailah, jeruklah yang ada pada Yatim-piatu yang bukan main-main banyaknya.</p> <p>Ketika orang ramai mengetahui hal itu, datanglah mereka kepada Yatim-piatu untuk membeli jeruk. Pada mulanya mereka membawa beras. Lama-kelamaan, mereka membawa pula mangkuk, pinggan, dan periuk. Lama-kelamaan lagi mereka membawa selepa, dan piala tembaga untuk membeli daging salai dan daging jeruk milik Yatim-piatu. Orang ramai datang silih berganti, sehingga daging salai dan daging jeruk si Yatim-piatu habis dibeli oleh mereka. Bila daging itu sudah habis, maka kayalah si Yatim-piatu.</p> <p>Inilah pengakhiran cerita tentang Yatim-piatu yang memelihara biji labu manis yang telah menjadikannya kaya.</p>	<p>deer; I wrapped my beard around it.” So that was what the Orphan occupied himself with; smoking or pickling meat.</p> <p>On the next day the pumpkin plant said, “Oh Orphan, come get this wild ox; make it quick because my beard is nearly breaking.” The next day it called the Orphan, “Come get this rhinoceros, because my beard is nearly breaking.” The next day the pumpkin plant said, “Oh Orphan, come get this elephant. Come quickly because my beard is about to break.”</p> <p>The pumpkin plant said, “Take care with your meat because I’m about to wither.” As for the pickled dried meat of the Orphan, there was a huge amount.</p> <p>People came to know about it, and more and more came to buy pickled meat. At first people brought rice [for barter]. Later, they brought bowls, plates, and cooking pots. Later still they brought brass boxes, and bronze trophy-style cups to buy the pickled dried meat of the Orphan. They came one after another, not stopping until the pickled meat was finished off. When it was all gone, the Orphan had become rich.</p> <p>So that’s the end of the story of the Orphan who grew the pumpkin seed, which made him rich.</p>
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Topirik Tinangon di Nulinas Kg. Tingkalanun, 1985 Tinulis di Jalian	Topirik Diceritakan oleh Nulinas Kg. Tingkalanun, 1985 Terjemahan Melayu: Rosnah Nain 2014	Topirik Told by Nulinas Tingkalanun Village 1985 English: James Johansson 2020
<p>Waro no ka ka ilo kabarasan, waro ot sangod ka ka. Songo-songo pomogunan nga waro sangod. Adi, siri no ot rikoton-rikoton di Topirik, tu i Topirik nopo diri, nga iri no ot lalakow ka. (Ong boros do Momogun, lalakow nopo dino nga ino-not okuat, osiow). Om ongoy nōono i Topirik diri kabarasan, mongoy dot manangod bo, nokuro ong asawat i tongo kayu nga, loguyan-i.</p> <p>Aji, minongoy nōono it sangod diri siri, dot it siri diri kabarasan waro ot minogondi, sid pomogunan di Topirik. Dot it gama nopo dot mogondi diri kabarasan, waro ot tampaw dot minaan waalo. Adi, poongoreetan nopo dit mogondi diri nga “momuriyas”. Ii nopot bobolijan diri nga sumoribaw sid soribaw dit tampaw, soriid soribaw dit taap.</p> <p>Aji, korikot nōono it sangod siri, om kokito it tongondu diri sid soribaw dit tampaw nga, insan-insan dit sangod loguyo rumikot siri. Nga, nela'an po dit tulun dit sid suwang dit walay diri om ii-po koyuwan dit tongondu ot miwiliw, tu notibas no it liow. Na, iri nobo dīiri, sumuli nōono i Topirik diri,</p>	<p>Pada zaman dahulu, tersebutlah kisah tentang pengayau. Mana-mana kampung pun ada pengayau. Jadi, di situlah Topirik selalu pergi sebab Topirik itu adalah seorang pahlawan yang gagah perkasa. (Kalau dalam bahasa Dusun, pahlawan itu adalah orang yang kuat, berani). Apabila Topirik pergi mengayau, maka setinggi mana pun pokok kayu, dilompatinya sahaja.</p> <p>Lalu, pergilah pengayau itu ke kampung Topirik, dan kebetulan ketika itu ada upacara penyembuhan. Cara-cara melakukan upacara penyembuhan itu ialah, ada sebuah mazbah yang disediakan. Upacara penyembuhan itu dinamakan sebagai “kenduri”. Bomoh yang menjalankan upacara penyembuhan itu akan naik ke atas mazbah itu, yang dibina di sebalik atap.</p> <p>Ketika pengayau itu sampai di situ dan melihat perempuan itu berada di atas mazbah, maka dengan sekali lompatan sahaja pengayau itu sudah sampai di situ, dan bila diketahui sahaja oleh orang ramai, maka tinggal tubuh perempuan itu sahaja yang terbaring di situ, sebab lehernya sudah dipotong. Jadi, itulah</p>	<p>Once upon a time, there were headhunters. In any given village there were headhunters. So Topirik would go to all those places because he was a champion warrior. (In our language that term means strong and brave.) So Topirik went to a village, visiting, headhunting. Even if the trees were tall he would jump over them.</p> <p>A headhunter then came to Topirik’s village. There was a witchdoctor in the middle of a healing ceremony. The way that it was done supposedly was that they built a platform. That particular ceremony was called “feasting”. The witchdoctor would go up on that platform, which stuck above the roof.</p> <p>So some headhunters arrived there, and seeing the woman on top of the platform, the headhunter straightaway jumped up there. But the first thing the people inside the house knew about it was that just the body of the witchdoctor was laying there, because she</p>

<p>kokikiro dit napatay it boboliyan siri, sid suwang dit pomogunan yo. Adi, mamanaw nōono i Topirik diri dot sumuli dit sangod sid suuway-ko pomogunan nōono.</p> <p>Na, pamanaw nopo kabarasan i Topirik diri nga, warot kadaat yo. Iri no ot kadaat di Topirik, nakalaga sid tanga dit ralan, nokokito no dot tangaw, dot amu nakalabpay dit ralan. Na, pagka tu i Topirik nopo dino nga minongolutu dot tongo wagas om lonjong, na minogom po bo dīino siri iri, om minangasak po siri tu mongindad dot kalabpay it tangaw sid ralan; kotupak dit ralan it tuntu, tubus, it bonduk bo.</p> <p>Aji, onom tadlaw mongindad sirid tanga dit ralan, koturu, baru nogi om nakalabpay it tangaw, nokotupak dit ralan. Na linumombus nobo dīino iri mamanaaw keembagu.</p> <p>Adi, amu po nokopiintanga dit ralan kabarasan keembagu om, waro no nokito dot tombolog, it montis. Ba iri nga kadaat-i beeri. Dot it tombolog diri kabarasan, miniturumpos-i lumapay sid tulu yo, om miniturumpos-i sumuwang do luwang do kayu. Aji, kosuwang it tombolog siri, na iri nga nindadan po dīiri di Topirik dot kosoliwan mantad sid luwang dit kayu, amu po linumombus mamanaw. Onom tadlaw, sed koturu om nakalabus nogi it montis. Na, nakalabus po it montis diri om, baru nogi om linumombus i Topirik mamanaw rumikot sid walay dit sangod.</p> <p>Na, korikot i Topirik sid sosondoton, minogom po dīino i</p>	<p>sebabnya Topirik kiranya mahu membalas dendam atas kematian bomoh di kampungnya. Oleh itu, Topirik akan pergi untuk membalas dendam kepada pengayau di kampung yang lain pula.</p> <p>Nah, ketika Topirik pergi untuk membalas dendam, dia mendapat satu alamat. Alamat yang Topirik dapat ialah, sebaik sahaja dia berada di tengah jalan, dia mendapati ada sejenis akar bani yang tidak melepas jalan. Nah, oleh kerana Topirik telah membawa bekalan beras dan periuk, maka duduklah dia di tepi jalan itu dan memasak di situ untuk menunggu pucuk akar bani itu melepasi jalan itu.</p> <p>Enam hari lamanya dia menunggu di situ, dan pada hari yang ketujuh, barulah akar bani itu melepasi jalan itu. Sesudah itu, diapun meneruskan perjalanannya semula.</p> <p>Akan tetapi, belumpun sampai setengah perjalanan, Topirik nampak pula seekor burung raja udang. Burung itu merupakan alamatnya juga. Burung raja udang itu terbang melintasi kepalanya dan terus masuk ke dalam lubang kayu. Jadi, oleh kerana burung raja udang itu telah masuk ke dalam lubang kayu, maka Topirik mesti menunggu sehingga burung itu keluar dari lubang kayu itu, dia belum lagi meneruskan perjalanannya. Enam hari kemudian, iaitu pada hari yang ketujuh, barulah burung raja udang itu keluar dari lubang kayu itu. Sesudah burung raja udang itu keluar, barulah Topirik meneruskan perjalanannya menuju ke rumah pengayau.</p> <p>Nah, ketika Topirik tiba di tepian, duduklah dia di situ; dia</p>	<p>had been beheaded. So Topirik wanted to take revenge for the killing of the witchdoctor in his own village. So Topirik set off to revenge the headhunter in another village.</p> <p>Topirik began his journey but there was a bad omen. The bad omen that Topirik encountered was that while in the middle of his journey he saw a vine which only partially crossed the path. Since Topirik had brought along rice and a pot, he sat down there and cooked there while waiting for the vine to grow across the path, that is, the tip, top leaves and the shoot.</p> <p>So he waited six days there on the way. Only on the seventh day did the vine completely grow across the path. So then he continued his journey.</p> <p>He had not reached the halfway point, and he saw a kingfisher bird. That is also a bad omen. The bird flew over his head and straightaway went into a hole in a tree. So when the bird had gone in there, Topirik waited for the bird to come out of the hole in the tree and did not yet continue his journey. Six days, and on the seventh the bird came out. When it had come out, only then did Topirik continue his journey to reach the house of the headhunters.</p> <p>Then Topirik arrived at the edge of a stream and sat down.</p>
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<p>Topirik diri; minongingat, minonigup po sid koosondoton. Aji, kadung-ko minamanaw kokikiro i Topirik dot rumikot sid walay dit sangod, turus linumaguy. Montod sid weeg om laguy, miniturumpos-i sid suwang nôono iri nga nokosuwang dot bubu i Topirik. Na, otomon nobo it sangod diri tu nokosuwang no i Topirik sid bubu doalo.</p> <p>Na, ka dit tongo sangod, “Bianoy no, sera po taa poginuman, bianoy no,” ka. “I Topirik no ot lalakow no babanar,” ka, “ologod do lumaguy,” ka dit tongo sangod siri, it suwang dit walay siri. Nga, ii nopot bubu diri nga tawur ot naan wiiso om pinomolit nopo nga saring. It garaw diri nga saring-i. “Na, poginuman tokow,” ka dit tulun siri. “Patayon nogi i Topirik dino nga monginomol po,” ka. “Ay oõ, patayon om patayon,” ka iso om duwo. “Ay, oõ,” ka di Topirik, “maan oku nogi dikoo patayo nga, monginomol kopow om pirunsayan oku po dikoo tu tantad ku dot maan oku dikoo patayo,” ka. “Iti po gisom ku,” ka di Topirik, “moginantadan oku,” ka. “Aji, tantad ku dot matay, runsayan oku po dikoo dot turu ot tadlaw om turu ot sodoy,” ka. Aji, korongow nopo dit tongo woyoon siri nga insan-insan nobo diiri iri monginomol.</p> <p>Onom tadlaw it kinomol najadi no, koturu nosiit no it kinomol. “Pagka najadi netit kinomol tokow,” ka dit Woyoon, “patayon tokow nôono i Topirik, nga moginum tokow po,” ka.</p>	<p>makan sirih pinang dan merokok di tepian itu. Jadi, apabila Topirik meneruskan perjalanannya semula untuk pergi ke rumah pengayau, dia terus melompat. Dari sungai dia melompat terus ke dalam rumah pengayau dan terus masuk ke dalam bubu. Hal itu menyebabkan para pengayau itu senang hati, sebab Topirik sudah termasuk ke dalam bubu mereka.</p> <p>Maka, kata para pengayau, “Ini kalilah, bila lagi kita mengadakan majlis, kali inilah,” kata mereka, “Topiriklah pahlawan yang sangat gagah, orang yang kuat melompat,” kata para pengayau dalam rumah itu. Bubu itu diperbuat daripada buluh betung dan diikat dengan tembaga gelung. Injapnya juga diperbuat daripada tembaga gelung. “Kita raikan,” kata orang-orang di sana, “memang Topirik akan dibunuh, tapi kita buat tapai dulu,” kata mereka. “Yalah, bunuh terus saja,” kata yang lain. “Baiklah,” kata Topirik, “memang kamu akan membunuh saya, tapi kamu buat tapai dulu, dan kamu menyanyi dulu untuk saya sebelum kamu membunuh saya. Inilah pengakhiran hidup saya. Saya harus bersuka-suka dulu,” kata Topirik. “Jadi, sebelum saya mati, kamu harus menyanyi untuk saya selama tujuh hari dan tujuh malam,” sambungunya. Sebaik saja para ketua mendengar akan hal itu, segeralah mereka membuat tapai.</p> <p>Enam hari kemudian, maka siaplah tapai itu dan pada hari yang ketujuh dapatlah mereka mengambil airnya. “Oleh kerana, tapai kita sudah siap, maka tibalah masanya kita membunuh Topirik, tapi kita minum dulu,” kata Ketua.</p>	<p>He chewed betelnut and smoked at the edge of the stream. When Topirik set off again planning to come to the headhunter’s house, he jumped. From the water’s edge he jumped and landed inside the house, but he landed inside a cylindrical fish trap. So the headhunters were happy because Topirik had gone into their fishtrap.</p> <p>The headhunters in that longhouse said, “This time, how could we not have a celebration feast. Topirik is a real champion, jumping very far.” The fishtrap was made of giant bamboo bound with brass rings. “Let’s hold a celebration feast,” said the people there. “We will kill Topirik but let’s make rice wine first.” “Yes, we will kill him,” one or two said. “Yes,” said Topirik, “you will kill me, but you make rice wine first, and you must do antiphonal singing with me before you kill me. This is my end. I should have fun first. So before I am killed, do antiphonal singing with me seven days and seven nights.” Having heard that all the leaders straightaway began making rice wine.</p> <p>After six days the rice wine was ready, and on the seventh they could drink it. “Since this rice wine is ready,” said the leader, “we will kill Topirik. But let’s drink first.”</p>
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Aji nopumpung nōono; ogumu nōono bo it tulun siri, ramay-ramay nōono tu otomon dit mamatay di Topirik. Na, i Topirik nopo diri nga niwiliw nōono sid tatanga. Aji, ii nopot tulun nōono diri dit mirunsay, minintuutuk-i sid pinowili'an di Topirik. Aji, mirunsay nōono.

Ka dit runsay dit sangod dit mirunsay nōono dit sodoy diri, “Anduu . . . u,” ka dit tulun siri, “Topirik oy Topirik,” ka, “it nunu kopiantad?” ka dit tulun siri ka. Simbar nopo i Topirik kabarasan, “Anduu... maman,” ka di Topirik ka, “kadaay no timboroso, inturu rondowiay,” ka di Topirik ka. Dot i Topirik nopo diri nga kuoyon po ka nōono iri momoros ong kono-ko mongoduat it sangod ong nunu ot kada'at dit minamanaw. Nga komoyoon nopo dit runsay di Topirik diri nga, “Aso boroson duyu tu inturu keenturu ot kada'at ku kaawasi,” ka.

Aji, onom tadlaw, koturu po om sam-ko naan olumo it tulun tu insan-insan nokoodop. Kiawi nga nokoodop. Korikot it minsasarap, iso pot taatanak ka dot okodook po, warot umur dot opod toon iri kagagayaan, muukuyut dot kondungan, mooponiw do tobu. Iso peeri noposik. Ka di Topirik, “Siti'o peenot kondungan nu, pooloso oku po,” ka. Naa, pataako no dit tanak it kondungan diri. Kadung nakataak iri, turus kogkoro di Topirik it bolit, it saring dit pinomolit dit bubu diri. Iso no nokotob, om wiraso di Topirik nga turus nakalabus yalo.

Jadi, apabila semuanya sudah berkumpul, sudah ramai orang, maka berpesta lah mereka kerana mereka begitu gembira mahu membunuh Topirik. Nah, berkenaan dengan Topirik pula, mereka telah meletakkannya di tengah-tengah. Jadi, orang-orang yang menyanyi pula, mereka telah mengelilingi tempat Topirik diletakkan. Sesudah itu, menyanyilah mereka.


Lagu mereka berbunyi begini, “Wahai...” kata orang di sana, “Topirik wahai Topirik, bagaimana perjalananmu?” tanya mereka. “Wahai pakcik,” jawab Topirik, “tidak usah ditanya, sebab tujuh kali ganda keperkasaannya,” jawab Topirik. Padahal Topirik itu, memang sudah tidak berdaya lagi berkata-kata, tapi disebabkan bahawa para pengayau itu bertanya apa alamatnya dalam perjalanan. Tapi maksud lagu Topirik ialah, “Tiada apa yang harus kamu katakan sebab tujuh kali baiknya alamat saya,” jawab Topirik.

Selepas enam hari berlalu, dan tiba pada hari yang ketujuh, orang-orang di sana bagai dipipihkan kerana semuanya telah tertidur. Ketika tiba pada keesokan harinya, tinggal seorang sahaja lagi kanak-kanak yang tidak tertidur. Dia berumur lebih kurang sepuluh tahun, sedang memegang parang godok, dan sedang mengupas tebu. Hanya dia sahaja yang masih berjaga. Lalu, kata Topirik kepada kanak-kanak itu, “Pinjamkan saya parang godok mu itu,” kata Topirik. Kanak-kanak itupun memberikan parang godok itu kepada Topirik. Sebaik sahaja parang godok itu berada di tangan Topirik, Topirik terus memotong

So they were all gathered; lots of people were there. It was a big party because they were happy that they would kill Topirik. They had laid Topirik there in the middle of them. So the people who sang surrounded where Topirik was laid. So they began singing.

The song that the headhunters sang that night said, “Oh my, Topirik oh Topirik, how was your journey?” Topirik answered, “Oh my, uncles, no need to ask, it was seven times bravery.” As for Topirik, how could he answer if the headhunters did not ask what bad omens he met on the journey. The meaning of Topirik cryptic song was, “You shouldn't say anything because my omens were seven times better.”

So, six days and then the seventh, it was as if something had flattened the people on the floor because they all at once fell asleep. All of them. When morning came, one child of ten years old was awake, holding a machete peeling sugarcane. Only he was awake. Topirik said, “Bring that machete here, I want to borrow it.” The child gave him the machete. When it had been given, he cut the bindings, and the rings on the fish shoot. When one was cut, Topirik got free.

<p>Jadi, ontok nopo dit tatanak di minana'ak doo dit kondungan diri om amu-i naan patayo, tu minanalamat doo gima. Aji, om kosoliwan nôono i Topirik diri nga, iiso om totokon i liow, iiso om totokon i liow, naawi; notuus dot napatay it tulun siri. Ombee gigisom di Topirik dot manganu dit tulu, nowit muli, naan boboo kabarasan. Naan pooliwito ka bo, nowit muli. Nioluwit ka. Adi, iri no, naan owito muli it tongo tulu om it tatanak dit minanaak doo dot kondungan nga naan-i owito muli. Amu-i iri diri naan patayo. Naa, sino no gisom, ino-no gisom dino, aso no, nopupusan no.</p>	<p>pengikat itu, iaitu tembaga gelung yang digunakan untuk mengikat bubu. Apabila satu daripada pengikat bubu itu terpotong, Topirik pun menyelak bubu itu sehingga dia terlepas.</p> <p>Nah, berkenaan dengan kanak-kanak yang memberikan parang godok itu, Topirik tidak membunuhnya, sebab kanak-kanak itu telah menyelamatkannya. Sebaik sahaja Topirik bebas, dipotongnya satu demi satu leher orang-orang yang sedang tidur itu sehingga habis terbunuh semuanya. Kemudian, sekadar mana yang termampu oleh Topirik, maka kepala-kepala yang dipotongnya itu dibawanya pulang, dengan cara dia mencucuk kepala itu satu persatu dan membawanya di bahu (menyandangnya). Jadi, begitulah dia membawa pulang semua kepala-kepala itu dan juga kanak-kanak yang memberinya parang godok. Kanak-kanak itu tidak juga dibunuhnya. Sampai di sini saja cerita dongeng ini. Tamat.</p>	<p>As for the child who gave the machete to him, he didn't kill him, since he saved him. So then when Topirik got out he went and sliced the throats of them one by one till they were all finished off. He took as many heads as he could manage and brought them home, carrying them on his back. He threaded a rope thru them and brought them home. So then he brought some heads home, and the child who gave the machete to him he brought home with him. He didn't kill him. That then is the end of the story. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain</p>		
<p> Creative Commons Attribution 4.0: Kimaragang.net 2020</p>		
<p>Rujuk: 049 / Refer to 049</p>		

F067-KQR

<p>Walatik Tinangon di Pangadap Intang Kg. Salimandut, 1984</p>	<p>Belantik dan Buruj Lain Diceritakan oleh Pangadap Intang Kg. Salimandut, 1984 Terjemahan Melayu: Rosnah Nain, 2014</p>	<p>Orion and Other Constellations Told by Pangadap Intang Salimandut Village 1984 English: James Johansson 2020</p>
<p>Waro no kaka iri. Warot tuturan di gulu-gulu po, dot waro kusay minamaal do walatik. Pamaal nopo yalo do walatik, pangayup po yalo om maay nogi iwangay it waalan dot walatik. Jadi nawaalan nopo</p>	<p>Pada suatu masa dahulu, ada sebuah cerita yang mengisahkan tentang seorang lelaki yang membuat belantik. Apabila lelaki itu membuat belantik, dia membuat jerat terlebih dahulu, kemudian</p>	<p>Once upon a time, according to an old story, there was a man who made a spear trap [= Orion]. He made a spear trap. First he made the trip-wire and then he cleared an area for the</p>

<p>dialo iri, aa elaan ong piro tadlaw ot kinawaalan do walatik om pinogintangan dialo. Aa elaan impiro intangay om neng kayadan po diri dialo mogintong, tu nokodontol do karaja dot mangasok do paray.</p> <p>Na, korikot dit mangasok do paray, om norikot it mingkoyod do mangasok dit tingadlaw, boros dit kusay sid tongo tulun dit koruang yo mangasok, tongondu-kusay no iri koruang dialo, “Na, pongindad kow po dogon siti, maay ku po porisa’o, aaso ku po it walatik ku, ki-sulung ko aso. Na, ong ki-sulung bo iri nga ki-sulung no, ong aso nga alangkas oku-i gumuli siti,” ka di kusay. Jadi, ongoy no yalo.</p> <p>Intangay dialo kabaranan it walatik yo nga nawakas. Om, intangay dialo it nokosulung nga waya no do kanas – agayo it waya. Om maay nôono iimo dialo nga aa-i osodu sirid walatik dialo it kinowilion dit kanas, dot agayo-i. Kokintanay po dialo nga ii-po tulang di kanas ot siri. Ay, agayo it tulang dit ro’o di kanas. Om i tongo tulang di tongo batang di kanas nga ongo-gayo, i tongo tikagang diri nga ongo-gagayo.</p> <p>Na, kikiawi i tongo tulang aa-i naan dialo onuwo, i tongo tulu nga aa-i naan kuyutay dialo; iri-no kinuyutan dialo mongombiri it ro’o dit kanas. Adis, agagayaan yalo dit ro’o dit kanas.</p> <p>Jadi, boboyoo nopo dialo, nobobos nopo yalo mongimpuros</p>	<p>membuat ruang untuk meletakkan belantiknya. Selepas dia memasang belantiknya, tidak tahu berapa hari lamanya selepas belantik itu dibuat barulah dia memeriksanya. Entah berapa kali saja dia periksa dan tidak lagi diperiksanya, kerana dia telah berhadapan dengan kerja menugal/menanam padi.</p> <p>Ketika tiba masa menugal/menanam padi, dan tiba masa untuk berehat pada waktu tengahari, berkatalah si lelaki kepada kawan-kawannya menugal, lelaki dan perempuan, “Kamu tunggu dulu saya di sini, saya pergi periksa dulu belantik saya sama-ada punya hasil atau tiada. Kalau berhasil, baguslah, kalau tiada hasil tentu, saya akan kembali di sini dengan segera,” kata si lelaki. Setelah itu, pergilah dia.</p> <p>Ketika dia memeriksa belantiknya, belantik itu telah melenting. Dan bila dilihat hasilnya, tapak kaki babi hutan saja yang ada, besar tapak kaki itu. Lalu, apabila si lelaki pergi mencari, maka dia mendapati bahawa babi hutan itu tidak jauh letaknya dari belantiknya, besar juta babi hutan itu. Ketika si lelaki menemui babi hutan itu, hanya tulang babi hutan itu saja yang ada. Tulang rahang babi hutan itu agak besar. Tulang-tulang babi hutan yang lain juga begitu besar, tulang rusuknya juga besar-besar belaka.</p> <p>Kesemua tulang-tulang itu tidak diambil oleh si lelaki, kepala pun langsung tidak disentuhnya; yang dipegang dan diamat-amatinya adalah tulang rahang babi hutan itu. Dia merasakan bahawa tulang rahang babi hutan itu sangat besar.</p> <p>Setelah puas mengamati-amati tulang rahang babi hutan itu, lelaki</p>	<p>spear trap. Who knows how many days it took to make it, after making it he went and checked it. I don’t know how many times he checked it, and then he stopped checking because he had the rice planting task before him.</p> <p>When rice planting time arrived, he took a break at noon. The man said to his planting companions (men and women were his companions) “Wait for me here, I’m going to check on my spear trap, if anything was caught or not. If there is something I’ll deal with it, if not I’ll be back shortly.” So he left.</p> <p>He checked the spear trap and it had been tripped. He looked to see what it hit and saw wild boar tracks – big tracks. He searched for it and it was laying not far from the spear trap and indeed it was big. He looked closer and only the bones of the boar were there. This jaw of the pig was big. The leg bones of the pig were also big. And the ribs were all big.</p> <p>He did not take any of the bones, nor did he touch the head. He only picked up the jaw of the boar. It struck him as really big.</p> <p>So then he had had enough of looking at the pig’s jaw, and</p>
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dit ro'o dit kanas, posowito no dialo sid tayup yo. "Na, orubat obo iti kanas diti do napasa. Ong amu no napasa iti, adis agayo dara iti kanas diti," ka di kusay, mooboros i kusay iseeso. Nga, maay no dialo atago it walatik yo kembagu, "Kalu ong waro po sumulung kembagu diti nga, waro tumalib kembagu siti do tongo kanas nga, atago ku po kembagu," ka dialo, om atago no.

Jadi natag dialo iri, noolit iri, naa, minongoy dñiri yalo sid tasakan, tagad/tumo yo, ginumuli siri. Koguli yalo siri, "Ba, ki-sulung-i obooy it walatik nu?" ka di tongo tulun. "Ay, waro-i bo sulung," ka dialo, ka di kusay, "nga napasa," ka di kusay. "Ay, agayo dara bo nokosulung di walatik ku, om tootokodon ku do montod i tokoodok oku, aaku po nokokito dit ugu diri ot tulang dot tongo kanas, ilo nogi ot nokokito oku. Om tokodon ku dot tanak do pandakan ilo, om pandakan no beelo tu, ino-no tagayo," ka dialo.

Jadi, ka di tongo tulun om it tongo tongondu, "Simoyon-i napasa ino kanas, mogintong okopoy tu aa-ku insan kokito dot agayo ko kanas," ka di tongo tongondu om it tongo tulun, kokusayan. "Awasi beno, miwaya tokow," ka di kusay. "Nga, posowito duyu po beno tongo bakul dino, inot ponumpasan duyu," ka di kusay. Na posowito no dñiri dit tongondu sid kayu. Na, sompuru bo ino it kuwo diri, i bakul, i ponumpasan dit tongondu.

Jadi, pamaanaw no dñiri mogintong di kanas. It tulang di kanas, om it tulang di ro'o di kanas

itu pun menyangkutkan tulang rahang itu pada jeratnya. "Sayang sekali babi hutan ini sudah buruk. Kalaulah ia tidak buruk, aduh betapa besarnya babi hutan ini," kata si lelaki seorang diri. Dia memperbaiki semula belantiknya, "Mungkin masih ada lagi yang terjerat, atau mungkin ada lagi yang akan melalui tempat ini semula, jadi saya baiknya dahulu," katanya, lantas membaikinya.

Sesudah dia memperbaiki belantiknya, kembalilah dia semula ke tempat menugal padi di ladangnya. Sekembalinya dia di sana, "Hah, bagaimana dengan belantik mu, ada hasil jugakah?" tanya kawan-kawannya. "Ada juga, tapi sudah buruk," jawab si lelaki, "agak besar juga hasil belantik saya tu, dan saya rasakan sejak kecil, saya tidak pernah melihat tulang babi hutan yang seperti itu, baru ini kalilah saya melihatnya. Saya merasakan bahawa itu adalah anak babi raksasa, dan memang raksasalah itu sebab itu saja yang paling besar," katanya.

Jadi kata orang ramai dan para wanita, "Biarlah babi hutan itu buruk, tapi kami mahu tengok juga, sebab kami tidak pernah nampak babi hutan yang begitu besar," kata mereka. "Baiklah, jomlah kita pergi tengok," kata si lelaki. "Tapi kamu sangkutkan dulu bakul menugal kamu itu," kata si lelaki. Para wanita itu pun menyangkutkan bakul mereka dalam satu kumpulan.

Setelah itu, pergilah mereka melihat babi hutan itu. Tulang babi hutan yang lain bersama dengan

he hung it on the trip-rope. What a shame that this boar has rotted away. If it weren't rotted away, this would be a really big boar," said the man, speaking to himself. But he fixed the spear trap, "Maybe another boar passing by will go into my trap. I'll fix it up again," he said and fixed it.

When done, it was back to how it had been, and then he went to his field to plant. When he got back the people asked, "So, did you get anything in your spear trap?" "I got something," said the man, "but it was rotted away. It was big what I got, and I would estimate that from the time I was small I have never seen bones of a wild boar like that. That is the first I've seen like that. I'm guessing that is the child of a monster pig (??) and it is a monster pig because it is so big."

So the men and women said, "Even though it is rotted away, we are going to look because we have never seen a really big boar." "Alright, we'll go together," said the man, "but hang up your baskets, your rice supplies." So they hung them up on a tree. They hung them all together in one bunch.

So they set off to see the boar. The boar's bones and jaw bone were hung by the man on

<p>nisawit di kusay sid tayup yo. Nga, namot dit tongo tulun mogintong dit ro'o dit kanas sid walatik dit kusay, linusuwon no ka di namot di tulun siri, ka dit tuturan dit norongow ku.</p> <p>Jadi, nu po diño iri, aa-ku no ela'an ong kukuro jalan dot pagka linusuwon, aa-ku ela'an nunu kaanu-anu do gambar, do miilo om ki-gambar sid tawan dot iri-no walatik di kusay nga nagambar, ilo rombituwon ot mina'an onuwo do gambar. Om i bakul dit ponumpasan nga nagambar-i, om i ro'o, i walatik, i tayup di kusay nga nagambar silod tawan. I rombituwon ot mina'an onuwo do masam-ko pogintangan do gambar.</p> <p>Jadi, iri no kabarsan, namot do linusuwon iri ka. Adi, iri no pinogintangan do kabarsan di tuturan, aa ela'an do babanar ko tongoh, nga aa kukuoyon tu tuturan no ot norongow ku, it tuturan dit gulu-gulu. Ino tuturan dino, masam-ko tangon-i nga, kabarsan ong awakas ilo walatik dilo, ot kokitanan, lusuwon no kabarsan keembagu. Jadi ilo, aa-ku no ela'an dot babanar ko tongoh, aa kukuoyon dot ilo no tuturan do norongow ku.</p> <p>Jadi, iri no gisom norongow ku. Aa ela'an notolunung ku ko tongoh ino minuturan nga, kuoyon po dot ino-no gisom norongow ku do tuturan di tulun dit mooboros. Masam-ko manangon bo yoalo diri. Tangon no bo dialo iri tu oleed bogima. Ino-no gisom dot tuturan ku, nopupusan no.</p>	<p>tulang rahang telah disangkutkan oleh si lelaki di atas jeratnya. Namun, sewaktu orang ramai sedang asyik melihat tulang rahang babi hutan pada belantik si lelaki, tiba-tiba dunia didatangi oleh air bah, menurut cerita yang saya dengar.</p> <p>Jadi, apalagi, saya tidak tahu bagaimana ia boleh berlaku disebabkan air bah, saya tidak tahu bagaimana gambar itu terambil dan tiba-tiba ada gambar belantik si lelaki di langit, tergambar dalam bentuk bintang. Begitu juga dengan bakul-bakul tempat menugal pun tergambar juga, bersama dengan tulang rahang babi hutan, belantik dan jerat si lelaki. Gugusan bintang yang membentuk sebagai gambaran kepada semua benda itu.</p> <p>Kononnya, semuanya itu terjadi semasa air bah. Jadi itulah kononnya penglihatan menurut cerita, tidak tahulah benar atau tidak, tapi apa boleh buat hanya cerita yang saya dengar, cerita dulu-dulu. Cerita itu seakan-akan dongeng, tapi kononnya jika belantik itu akan dilihat melenting, air bah akan melanda kembali. Jadi, hal itu saya tidak tahu benar atau tidak, tidak dapat berbuat apa-apa sebab itulah cerita yang saya dengar.</p> <p>Sampai di situ saja cerita yang saya dengar. Tidak tahulah kena atau tidak cara saya menceritakannya, tapi bagaimana lagi, itu saja cerita yang saya dengar. Cara dia bercerita itu seakan-akan bercerita dongeng, sebab lama sangat dia bercerita. Sampai di sini saja cerita saya. Tamat.</p>	<p>his trip-rope. But when the people were looking at the the jaw of the pig on his spear-trap, there was a great flood that came upon them according to the story I heard.</p> <p>The next development was – I don't know when the flood hit, how that created a picture, but suddenly there was a picture in the sky of that man's spear-trap [= Orion]. The stars took the picture. The baskets hung together were also pictured [= some constellation], and the jaw [= some constellation], the spear-trap, the trip-rope [= some constellation] of the man were pictured in the sky. The stars took like a picture to see.</p> <p>So that's it, it happened during a flood they say. So that's what you can see [in the constellations in the sky] according to the story; I don't know if it's true or what, but there's nothing to be done about it, it's an old story that I heard. That story is like a folktale, but supposedly if the spear-trap is sprung – what is seen – there will be another giant flood. As for that I don't know if it's true or not, that's just what I've heard.</p> <p>So that's the extent of what I heard. I don't know if I got it right, but that is as much as I heard. It was like a folktale. It was his folktale because it was an old story. That's the end of my story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		



F068-KQR

<p style="text-align: center;">Yusak Suronggo Tinangon di Rudia Lasa Kg. Salimandut, 1988</p>	<p style="text-align: center;">Yusak Suronggo Diceritakan oleh Rudia Lasa Kg. Salimandut, 1988 Terjemahan Melayu: Rosnah Nain 2014</p>	<p style="text-align: center;">Yusak Suronggo Told by Rudia Lasa Salimandut Village 1988 English: James Johansson 2020</p>
<p>Waroo no ka ka, poniyud no i Yusak Suronggo ka. Ontod dit sifirid sosogo'on dot moniyud i Yusak Suronggo, nga aso-i ot tosisiyud. Om su'ulok-i kabarasan, sampay nokorikot sori'id sarayo. Milo po tu nakaajang-ajang-i dot mad-ko lalinapak-i ot tumbalang dot kaalambagan do ralan kabarasan. "Kapatay kowiyaw nga tumindal po sino," ka di Yusak Suronggo ka. Om tindal no d'iri kabarasan.</p> <p>Nokotindal iri, okitanan no ot tongo tobu ka dot tadpom ongonana'aru o guwas ka. "Ay, obunakaw no beeno nga manganganu po dino," ka di Yusak Suronggo ka. Nga monguut nogi di tobu kabarasan om, "Tompiduk, tompiduk, koyo'o ino, rumasang i aman tambang," ka dit orongow ka. Om, "Ay oo bo," ka di Yusak Suronggo ka.</p> <p>Om pamanaw no, kokito no dot punti ka dot naansakan. Ay, maanganu no i Yusak Suronggo dara nga no'orongow no i tompiduk dot monguni dot, "Tompiduk tompiduk, koyo'o ino, rumasang i aman tambang," ka, om, "O bo," ka di Yusak Suronggo ka. Om pamanaw d'iri Yusak Suronggo ka.</p>	<p>Pada suatu hari, Yusak Suronggo telah pergi menangguk. Dia mula menangguk dari tempatnya mengambil air tapi tiada apapun yang dia dapat. Oleh itu, Yusak Suronggo menyusur hingga ke hulu sungai, dan tiba-tiba dia terjumpa sebuah jalan yang luas bagaikan batang buluh yang dibelah. "Hidup atau pun mati, saya mesti naik di situ," kata Yusak Suronggo, lalu naiklah dia ke darat.</p> <p>Sebaik sahaja dia naik ke darat, terserempak pula dia dengan serumpun tebu yang panjang-panjang batangnya. "Eh, memang akan jadi pencurilah ini, tapi saya mengambilnya dulu," kata Yusak Suronggo. Tapi, baru sahaja dia mahu memegang batang tebu itu, "Tompiduk, tompiduk, jangan ambil itu, pakcik rusa akan marah," kata suara yang didengarnya. "Ee'eh, baiklah," kata Yusak Suronggo.</p> <p>Kemudian dia meneruskan perjalanannya dan ternampak pula pokok pisang yang sudah masak buahnya. Yusak Suronggo berkira mahu mengambilnya lagi, tapi dia terdengar lagi bunyi burung cabai yang berkata, "Tompiduk, tompiduk, jangan ambil itu, pakcik rusa akan marah," kata suara itu. Lalu,</p>	<p>Once upon a time, Yusak Suronggo went scooping in a creek. From the water drawing place she scooped but got nothing. Then she went upstream, until she was way upstream. Suddenly she came across a path which was like a split bamboo. "Live or die, I'm going to go ashore there," said Yusak Suronggo. And she went ashore.</p> <p>Having gone ashore, she saw some sugarcane with very long stalks. "Hey, I feel like stealing those and I'm going to take them," said Yusak Suronggo. She grabbed one and heard, "Tompiduk, tompiduk, don't do that, uncle Deer will be angry." "Oh, alright," said Yusak Suronggo.</p> <p>She walked on, and saw a bunch of ripe bananas. Yusak Suronggo was going to take them but then she heard an ashy tailorbird make its call, "Tompiduk, tompiduk, don't do that, uncle Deer will be angry." "Oh, alright," said Yusak Suronggo. And then she walked</p>

Amu po lele'ed om milo po tu kâajajangay no it tambang dot potoko'ob ka, om, "Ay, siongo koh diti?" ka dit Tambang ka. Om, "Ay, siti no beeti, kinapapana'an ku no dot minoniyud oku, nga aso-i o nosisiyud ku," ka di Yusak Suronggo ka. "Witilon oku dara diti, nakaajang oku dot tongo tobu om punti sôolo, nga manganu oku dara, nga waro tombolog norongow ku dot, 'Koyo'o ino, rumasang i aman tambang,' ka, om aaku-i dîiri minanganu, sampay nakalaga oku siti," ka di Yusak Suronggo ka.

"Oõ, nokuro ma ong minanganu koh-i diri," ka dit Tatambang ka, om, "Amu-i bo, tu it norongow ku dot waro moniag," ka di Yusak Suronggo ka. "Oõ, maay pogi pasaawo inot siyud nu silod todung ku, om koritiko nogi ilot todung ku," ka di tatambang ka. Om pasaawo di Yusak Suronggo kabarsan it sisiyud om koritiko no it todung dit tatambang, meed dot, "Koritik odung-odung, koritik mogombiyaw," ka.

Om intaay nôono bala iti nga sandarawus o takanon dot alasu po kabarsan om tongo rinapa dot tongo tonsom do kanas ot rinapa. Kopongo nopo iri kabarsan, "Naa pogi, pangakan no pogi," ka dit Tatambang ka. "Ay, miilang kito," ka di Yusak Suronggo ka. Om, "Amii bo, kopoongo ku yoku, pangakan-i," ka dit Tatambang ka. Pangakan no Yusak Suronggo kabarsan. Nopongo mangakan, mitiob-i dot owiwiyaw no dîiri.

pergilah Yusak Suronggo dari situ.

Belum berapa lama dia berjalan, dia terserempak pula dengan Sang Rusa yang sedang meniarap. "Eeh, kamu mahu ke mana itu?" tanya Sang Rusa. "Eh, di sinilah ini, saya telah pergi menangguk tapi tiada apa-apa yang saya dapat," jawab Yusak Suronggo. "Saya agak lapar juga ini. Di sana saya telah terserempak dengan tebu dan pisang, tapi baru saja saya mahu mengambilnya, sudah ada suara yang saya dengar, 'Jangan ambil itu, pakcik rusa akan marah', katanya, dan saya pun tidaklah mengambilnya, sehinggalah saya sampai di sini," kata Yusak Suronggo.

"E'eh, kenapa kamu tidak mengambilnya saja?" kata Sang Rusa. "Tidaklah, sebab saya telah mendengar bahawa ada yang melarang," jawab Yusak Suronggo. "Baiklah, sila tadahkan siutmu di bawah hidung saya, dan ketuklah hidung saya," kata Sang Rusa. Lalu Yusak Suronggo pun menadahkan siutnya di bawah hidung Sang Rusa kemudian mengetuk hidung Sang Rusa sambil berkata, "Ketuk hidung-hidung, ketukan yang menghidupkan," katanya.

Selepas mengetuk hidung sang Rusa, Yusak Suronggo mendapati ada nasi yang masih panas sedang berjatuhan dari lubang hidung Sang Rusa, bersama lauk-pauk dari jeruk daging babi hutan. Kemudian, "Nah, persilakan makan," pelawa Sang Rusa. "Kita makan sama-sama," jawab Yusak Suronggo. "Tidaklah, saya baru saja makan, kamu makan saja," kata Sang Rusa. Oleh itu, makanlah Yusak Suronggo. Setelah selesai makan, Yusak Suronggo

on.

Not too much later she came across a Deer laying down. "Hey, where are you going?" asked the Deer. She answered, "Here. I walked to go scooping but I got nothing. I'm hungry. I came across sugarcane and bananas, and I was going to take them, but I heard a bird say, 'Don't do that, uncle Deer will be angry,' so I didn't take them, and now I've arrived here."

"Well, what would be the problem if you took those things?" said the Deer. "I can't because I heard someone forbid it," said Yusak Suronggo. "Okay, put your scoop under my nose, and knock on my nose," said the Deer. So Yusak Suronggo put the scoop under its nose and knocked on its nose, while saying, "Knock nose nose, knock which satiates."

And then she looked and there was a pile of rice which was still hot, plus meat – pickled pork. When that was done, "Go ahead and eat," said the Deer. "Let's eat together," said Yusak Suronggo. "No, I've just eaten, go ahead," said the Deer. So Yusak Suronggo ate. When finished, she burped showing she was very sated.

Dadi, nopongo nopeeri, pômoros no it tatambang dot, “Posusuko po inot longon nu silod busul ku,” ka. Om posusuko di Yusak Suronggo kabelasan om godongo nga nasapak nopo dot saring it longon ka miampapaping om i po takod nga minaan-i posusuko, iri nga, ki-lungkaki-i kabelasan do saring. Om posusukay po it tulu, nga ki-saring-i sid liow ka.

Om, “Oõ, maay nôono pogi pasaawo ino siyud nu kembagu,” ka dit Tatambang ka. Om pasaawo di Yusak Suronggo kabelasan nga muupuurun o wagas ka, om tongo tonsom-i keembagu dot mata. “Oõ,” ka di Yusak Suronggo, “muli oku po dîino,” ka. “Oõ, aso-i ot totowit nu dino,” ka dit Tatambang ka om. “Oõ, tongoh po dîino iti,” ka di Yusak Suronggo ka.

Uuli no kabelasan i Yusak Suronggo. Om korikot id walay, kokitanay di Olintagu kabelasan. “Mm, iiii oy ondig, ontod siongo inot towit nu dino?” ka di Olintagu ka. “Mm, siilo bo iti, oy ondig, najajangan ku moniyud,” ka di Yusak Suronggo ka. “Ay, dapu bala, yoku po moniyud suuwab. Nga pooloson oku po dit siyud nu ki, ondig,” ka di Olintagu. “Ay, pogontoluan nôono dit mamanan ku iti,” ka di Yusak Suronggo ka. “Ay oõ, ondos ku no,” ka di Olintagu ka. “Nga, waro-i toõ siyud ku,” kabelasan.

Korikot dit susuwab kabelasan, waro ot siyud di Olintagu dot

bersendawa kerana kekenyangan.

Sesudah semuanya itu, Sang Rusa berkata lagi, “Sila masukkan tanganmu ke dalam dubur saya,” katanya. Lalu, apabila Yusak Suronggo memasukkan tangannya ke dalam dubur Sang Rusa, dan menariknya, maka tangannya telah dipenuhi dengan gelang tangan tembaga di kiri dan kanan. Kakinya juga dimasukkan dan dipenuhi juga dengan gelang kaki tembaga. Kepalanya pun dimasukkan juga, maka lehernya dipenuhi dengan kalung tembaga.

Kemudian, “Sila tadahkan siutmu kembali,” kata Sang Rusa. Apabila Yusak Suronggo menadahkan siutnya, maka siutnya penuh ruah dengan beras dan jeruk daging mentah. “Baiklah,” kata Yusak Suronggo, “saya pulang dulu,” katanya. “Baiklah, tiada apa-apa yang kamu bawa,” jawab Sang Rusa. “Eh, ini sudah memadai,” kata Yusak Suronggo.

Lalu, pulanglah Yusak Suronggo. Sesampainya dia di rumahnya, Olintagu telah melihatnya. “Hmm, kawan, dari mana kamu mendapat barang-barang itu?” tanya Olintagu. “Hm, dari sanalah ini, kawan, saya jumpanya semasa saya menangguk,” jawab Yusak Suronggo. “Nanti dulu, saya lagi yang pergi menangguk esok. Pinjamkan saya siut mu, ya kawan,” kata Olintagu. “Eh, tempat ayam saya bertelur sudah ini, kawan,” jawab Yusak Suronggo. “Oo yakah, saya ingatkan...” kata Olintagu, “saya ada siut jugalah,” sambungunya.

Keesokan harinya, oleh sebab Olintagu mempunyai siut yang

So when that was over, the Deer spoke, “Stick your arm up my anus.” Yusak Suronggo stuck her hand into the Deer’s anus and pulled it out, and her arms were covered with brass bangles. She put in her legs and they were also covered with brass bangles. She stuck her head in and there were brass rings around her neck.


“Now put your scoop under my nose again,” said the Deer. So she put it under and it was piled high with uncooked rice, and also uncooked pickled meat. “Alright,” said Yusak Suronggo, “I’ll be going home now.” “But you are going home empty-handed,” said the Deer. “Yes, that’s okay,” said Yusak Suronggo.

Then Yusak Suronggo went home. When she got to her house, Olintagu saw and asked, “Um, friend, where did the things you brought come from?” “From over there friend, I came across it while scooping,” said Yusak Suronggo. “Wow, well then, I will also go scooping tomorrow. Lend me your scoop, friend, said Olintagu. “I’m going to use the scoop for an egg-laying basket,” said Yusak Suronggo. “Oh well, I just thought ...” said Olintagu. “But I also have a scoop.”

On the next day, Olintagu had a scoop being used as an

<p>pinogontoluan do manuk, wuruso nopo di Olintagu iri om wuruso it siyud yo, nga minogoromiyas nopo i tontolu. Om gusa'a di momut kabarasan nga, “Kada no muugusa sino oy momomut, tu bibidon ku ino liow nu!” ka di Olintagu. Om gumuusa i momomut, puruto nopo di Olintagu om bibido no i liow nga noputut.</p> <p>Om pamanaw no i Olintagu ka moniyud. Ontod sīirid sosogo'on om timpuun moniyud, waro-i ot osisiyud di Olintagu, nga ibubus-i ibubus ka. Om kiinam-i sumulok, dot, “Siongo po bo kinaajangan di ondig diri?” ka di Olintagu ka.</p> <p>Om suuulok-i babanar kabarasan, aa-po lele'ed om nakaajang no dit alalambagan no it ralan ka, it masam-ko linapak ot tumbalang. Om tindal no i Olintagu, “Kalu ong siti no dati ot kinaajangan di ondig diri,” kabarasan. Nokotindal, okitanan no it tobu ka. “Ay, manganganu po dino, wilton oku,” ka di Olintagu ka. Nga, monguut nogi i Olintagu om, “Tompiduk, tompiduk, koyo'o ino, rumasang i aman tambang,” ka. “Mm, kada mooboros sino oy totompiduk tu bibidon ku ino liow nu,” ka di Olintagu ka. Minanganu-i di tobu, om uuso no.</p> <p>Om pāamanaw no kabarasan</p>	<p>digunakannya untuk tempat ayamnya bertelur, maka dengan tidak semena-mena Olintagu menarik siutnya itu sehingga telur ayamnya jatuh bertempieran. Maka dengan itu, Olintagu dikejar oleh indung ayam yang sedang mengeram, tapi, “Jangan kau kejar saya indung ayam, nanti saya pulas leher mu!” jerit Olintagu. Tapi indung ayam itu mengejanya juga, dan Olintagu mencapai leher indung ayam itu dan memulasnya sehingga leher ayamnya terputus.</p> <p>Kemudian, pergilah Olintagu menangguk. Dia mula menangguk dari tempatnya mengambil air, dan ada juga ikan yang dia dapat tapi, ditumpahkannya. Lalu, menyusurlah dia ke hulu sambil berkata, “Di mana lagi si kawan mendapat barang-barangnya itu?” katanya.</p> <p>Olintagu terus menyusur hingga ke hulu sungai, dan tidak lama kemudian berjumpalah dia dengan jalan yang benar-benar luas, iaitu jalan yang bagaikan batang buluh dibelah dua. Setelah itu, naiklah dia ke darat, “Mungkin di sinilah agaknya si kawan mendapat semuanya itu,” katanya. Sebaik saja dia naik ke darat, dia telah terserempak dengan serumpun tebu. “Hah, saya mesti mengambil tebu itu, saya lapar ini,” kata Olintagu. Akan tetapi, baru saja dia mahu menyentuh batang tebu itu, “Tompiduk, tompiduk, jangan ambil itu, pakcik rusa akan marah,” kata satu suara. “Hey! Jangan kau banyak cakap sana burung cabai, nanti saya pulas leher mu,” kata Olintagu. Dia mengambil juga tebu itu dan memakannya.</p> <p>Setelah itu, dia meneruskan lagi</p>	<p>egg-laying place. She jerked it out and the eggs fell all over. She got chased by the hen, but said, “Oh hen, don't chase me, because I'll wring your neck.” The hen chased her, and she caught it and wrung its neck till it was twisted off.</p> <p>So then Olintagu set off to do scooping. From the water fetching place she began scooping. She caught some things but just dumped them out again. And she continued upstream, saying, “Where is the place my friend came across?”</p> <p>Then she went far upstream, and after not too long she came across a place where the path was trampled, like a split bamboo. So she went ashore there. “Maybe this is the place friend came across,” she said. Now on land, she saw some sugarcane. “Wow, I'm going to take some of that because I'm hungry,” said Olintagu. When she grabbed it, “Tompiduk, tompiduk, don't do that, uncle Deer will be angry,” said a bird. “Oh come on, don't be talking like that or I'll wring your neck,” said Olintagu. So she took the sugarcane and chewed it.</p> <p>Then she walked on and</p>
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<p>nga naakaajang no do punti. Pâanganu no. Iri nga minonguni-i it totompiduk kabarasan nga ami mimoyo i Olintagu, minangkalan nopo di punti. Om pamanaw no dîiri kabarasan. Nopongo po mangakan di punti, kokikitanay no it tatambang do potoko'ob.</p> <p>“Tii,” ka di Olintagu ka, “ikaw po iti oy tatambang. Monguro koh siti?” ka. Om “Nn, siti oku nôono bo diti,” ka di tatambang ka. “Oõ, ontod koh ka siongo dino?” ka di tangbang. Om “Minoniyud bo, nga aso-i tosisiyud,” ka di Olintagu ka.</p> <p>“Nga, siombo ma kinaajangon di ondig diri koniab?” ka. Om “Ay, siti no beeri,” ka di tatambang ka. “Nga, maay ka koritiko ilo todung ku,” ka di tatambang ka, “om pasaawo ino siyud nu,” ka. “Mulaw gima ino, nokuro tu milom maan koritiko tongo todung?” ka di Olintagu ka. “Ay, maay no kaay,” ka di tatambang ka.</p> <p>Panganu nopo i Olintagu dot kayu tagaagayo ka om loloposo iti todung dit tatambang, nga bo norualan it tatambang. Waro-i gima ot takanon dot nakarawus ka om tongo rinapa. “Mm, pangakan-i pogi,” ka di tatambang ka. “Oõ, mangakan bo iti tu wilton oku,” ka di Olintagu ka. Om pangakan dîiri kabarasan.</p> <p>Kopongo mangakan, posusukay no di tatambang di Olintagu it longon sid busul yo ka. Nga, “Mongunguro ino, milo om posusukon tongo longon sid tongo busul?” ka di Olintagu ka. Om,</p>	<p>perjalanannya dan terjumpa pula pokok pisang yang sudah masak buahnya. Dia mengambil buah pisang itu, dan kali ini pun si burung cabai berbunyi juga, tapi Olintagu tidak mengendahnya, malahan dia memakan juga buah pisang itu. Sesudah itu, Olintagu meneruskan lagi perjalanannya dan bertemu pula dengan sang Rusa yang sedang meniarap.</p> <p>“Hiss,” kata Olintagu, “kau pula ini Sang Rusa. Apa kau buat di sini?” sapa Olintagu. “Saya memang berada di sini,” jawab Sang Rusa. “Oh ya, kamu dari mana?” tanya Sang Rusa. “Saya pergi menangguk, tapi tiada yang saya dapat,” jawab Olintagu.</p> <p>“Tapi, dari mana agaknya si kawan menemui barang-barang itu kelmarin?” tanya Olintagu. “Di sinilah itu,” jawab Sang Rusa. “Cuba kamu ketuk hidung saya,” kata Sang Rusa, “dan tadahkan siut mu,” katanya. “Kerja gila tu, kenapa pula tiba-tiba nak ketuk hidung?” kata Olintagu. “Ehh, ketuk sajalah,” kata Sang Rusa.</p> <p>Dengan tidak semena-mena, Olintagu mengambil batang kayu besar, lalu memukul hidung sang Rusa sehingga sang Rusa kesakitan. Tapi, ada juga makanan yang jatuh bersama dengan lauk-pauk. “Silakan makan,” kata Sang Rusa. “Iyalah, memang mahu makan juga ini sebab saya ini kelaparan,” jawab Olintagu. Lalu makanlah Olintagu.</p> <p>Sesudah Olintagu selesai makan, Sang Rusa menyuruhnya pula memasukkan tangannya ke dubur Sang Rusa, tapi, “Untuk apa pula tiba-tiba masukkan tangan ke lubang dubur?” kata Olintagu. “Masukkan</p>	<p>came across a bunch of bananas. She took them. That time the ashy tailorbird sounded also, but Olintagu ignored it and ate the bananas. Then she walked on. When she had finished off the bananas she saw the Deer laying down.</p> <p>“Uuh,” said Olintagu, “is it you, Deer? What are you doing here?” “Oh this is where I stay,” said the Deer. “Where are you coming from?” “I was scooping, but I didn’t get anything,” said Olintagu.</p> <p>“Where did my friend come across yesterday?” she asked. “That was here,” said the Deer. “Go ahead and knock on my nose,” said the Deer, “and put your scoop underneath.” “That’s insane, why would I go knocking on a nose?” said Olintagu. “Just go ahead and try,” said the Deer.</p> <p>Olintagu picked up a large stick and wacked the nose of the Deer and the Deer was hurt. There still was rice and meat that came out. “Go ahead and eat,” said the Deer. “Yes, I’m going to eat because I’m hungry,” said Olintagu. So then she ate.</p> <p>After finishing eating, the Deer directed Olintagu to put her hand into its anus. “What for? Why would I put my hand into someone’s anus?” said Olintagu. “Just go ahead,” said</p>
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<p>“Maay no kaay,” ka di tatambang ka. Om posusuko no kabarasan, om godongo di Olintagu nga saring kabarasan. Om miampapaping dit longon om it takod om ii-po tulu ot niposusuk di tatambang sid busul yo nga, “Ay, aa-ku-i obo dino tulu dino; owutong ino busul nu dino, ki-tetee ino,” ka di Olintagu ka. “Ay, maay no kaay,” ka di tatambang,” ka.</p> <p>Om posusuko di Olintagu kabarasan it tulu yo sid busul dit tatambang, om ontitipay dit tatambang nga minatay i Olintagu. “Na ka, kuoyon teekaw no! Ikaw no ot ara'at no!” ka di tatambang.</p> <p>Om iri-ri no, aso nōono. Noompus.</p>	<p>sajalah,” kata Sang Rusa. Olintagu pun memasukkannya, dan bila ditariknya tangannya, maka tangannya telah dipenuhi dengan gelang tembaga. Sang Rusa juga menyuruh Olintagu supaya memasukkan kedua-dua belah tangan dan kakinya, juga kepalanya, tapi, “Saya tidak mahulah kalau kepala, busuk dubur kau itu, ada tahi,” kata Olintagu. “Eh’eh, masukkan sajarah,” kata Sang rusa.</p> <p>Apabila Olintagu memasukkan kepalanya ke dubur Sang Rusa, Sang Rusa terus menyepitnya dengan duburnya, maka matilah Olintagu. “Nah, rasakan! Kau sangat jahat!” kata Sang Rusa.</p> <p>Begitulah ceritanya. Tamat.</p>	<p>the Deer. Olintagu put her hand in and pulled it out and it had bangles on it. The Deer directed him to put both arms and legs, and her head into its anus. “Hey, I’m not putting my head in; your butt stinks. It has poop on it,” said Olintagu. “Just go ahead,” said the Deer.</p> <p>So Olintagu put her head into the Deer’s anus, and the Deer squeezed down on her neck and Olintagu died. “There, that’s what you deserve! You were evil,” said the Deer.</p> <p>That’s the end of the story. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain</p>		
<p> Creative Commons Attribution 4.0: Kimaragang.net 2020</p>		

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<p>Dudungkarow (1) Tinangon di Ebal Agingging Kg. Salimandut, 1988</p>	<p>Si Ikan Sungai (1) Diceritakan oleh Ebal Agingging Kg. Salimandut, 1988 Terjemahan Melayu: Rosnah Nain, 2014</p>	<p>Tiny Fish (1) Told by Ebal Agingging Salimandut Village 1988 English: James Johansson 2020</p>
<p>Waroo waro ka ka, poniyud no Yusak Suronggo. Om poniyud kabarasan ilo, montod siirid sosogo'on dot moniyud kabarasan nga aso-i ot osisiyud. Pōoniyud no kembagu nga nakaanu dot dungkarow. Kadung naanu it dungkarow diri, minomoros no Yusak Suronggo dot, “Ay, dungkarow ku po iti,” ka, om minuli dīiri.</p> <p>Kadung nokooli, pananok no do bayag om pongogorut no do niyuw om gowulay no dot tontolu</p>	<p>Pada suatu hari, cik Yusak Suronggo telah pergi menangguk. Dia mula menangguk dari tempatnya mengambil air tapi tiada apapun yang dia dapat. Tapi, ia menangguk lagi dan telah mendapat seekor ikan yang paling kecil. Apabila ia sudah mendapat ikan kecil itu, berkatalah ia, “Eh, ini ikan kecil saya,” katanya, dan terus pulang.</p> <p>Sesampainya di rumah, ia terus merebus ubi manis dan memarut kelapa lalu mencampurkannya</p>	<p>Once upon a time, Yusak Suronggo went scooping. She was scooping from the water fetching place. She scooped but got nothing. She scooped again and got a tiny fish. When she got the tiny fish, she said, “All I got was this tiny fish,” and she went home.</p> <p>When she got home, she boiled sweet potatoes, and scraped out a coconut and</p>

<p>om posumado no. Dadi, it dungkaraw diri, minaan posuwango di Yusak Suronggo sid susuntay. Jadi, sisiri dñiri kabarasan it dungkarow diri sampay nagayo, dot intolu sumaday sangadlaw.</p> <p>Kadung nagagayo it dungkarow, nilabus dñiri sid weeg. Iri poma tu nilabus sid weeg nga kakal-i sumadan. Monumad nopo Yusak Suronggo nga, iri no poonginloow: “Dungkarow, naa linunang bayag, ginorutan ku dot niyuw, binabakan ku tontolu,” ka di Yusak Suronggo. Jadi, agayo no dñiri babanar kabarasan it dungkarow. I Yusak Suronggo diri amu-i ole'ed kapayig tu ondodomon it dungkarow yo, tu mookoy-i dot maan akano di Olintagu.</p> <p>Waro iso tadlaw, waro tulun dot minoongoy di Yusak Suronggo dot poongoyon sid doo. “Kumukuro oku mongoy dot aso monumad dilot dungkorow ku?” ka di Yusak Suronggo. Korongow nopo di Olintagu, minomoros dñiri i Olintagu, dot, “Ongoy-i oy ondig, sumadan ya-i dikaw ilot dungkarow nu,” ka di Olintagu ka. Amu dara mongoy tu mookoy-i dot akanon di Olintagu, nga nangan-i sansagay.</p> <p>Boboyo'o-i di Yusak Suronggo minongoy-i dñiri. Nga minomoros Yusak Suronggo sid di Olintagu dot, “Sumadan no babanar dogon ki, ondig,” ka. “Oõ,” ka di Olintagu, “sera mat amu,” ka.</p>	<p>dengan telur. Jadi, berkenaan dengan ikan kecil itu, ia telah menyimpannya di sebuah loyang yang berbentuk empat segi. Ikan itu pun tinggallah di situ sehingga membesar di situ, dan ia diberi makan tiga kali sehari.</p> <p>Apabila ikan kecil itu sudah besar sedikit, Yusak Suronggo pun melepaskannya di sungai. Walaupun ikan itu sudah dilepaskan di sungai, tapi Yusak Suronggo tetap memberinya makan. Ketika Yusak Suronggo memberi makan kepada ikan itu, ia akan memanggilnya begini, “Wahai ikan kecil, makanlah ubi manis lenyek yang saya campurkan dengan kelapa parut, dan telur,” kata Yusak Suronggo. Ikan kecil itu kini sudah besar. Apabila Yusak Suronggo berpergian, dia tidak akan lama sebab dia tak senang meninggalkan ikan kecilnya, dia bimbang kalau-kalau Olintagu menangkap dan memakan ikan itu.</p> <p>Suatu hari, ada seseorang yang telah datang kepada Yusak Suronggo untuk mengajaknya datang ke rumah. “Bagaimana saya nak pergi, tiada yang akan memberi makan ikan kecil saya?” kata Yusak Suronggo. Ketika Olintagu mendengar akan hal itu, ia terus berkata, “Kawan pergi sajalah, nanti kami tolong beri makanan kepada ikan kamu itu,” kata Olintagu. Berat hati Yusak Suronggo untuk pergi sebab dia bimbang Olintagu memakan ikannya, tapi dia telah dipaksa.</p> <p>Oleh kerana terpaksa, Yusak Suronggo pergi juga. Tapi sebelum bertolak, Yusak Suronggo berpesan kepada Olintagu, “Tolong beri makan ikan saya dengan sebaiknya, ya kawan,” pesan Yusak Suronggo.</p>	<p>mixed in an egg and fed the fish. As for the tiny fish, Yusak Suronggo put it into a brass box. It remained there until it had grown big, with her feeding it three times a day.</p> <p>When the fish had grown bigger, she let it go in the creek. Even though she released it she was still feeding it. Yusak Suronggo fed it, and this is how she called it: “Tiny fish, here is mashed sweet potatoes, I grated coconut, and I broke an egg.” So then the fish got quite big. Yusak Suronggo did not ever leave home for long because she remembered her little fish, because she was afraid Olintagu would eat it.</p> <p>There was one day when a person came to get Yusak Suronggo to bring her to their home. “How can I go when there is no one to feed my little fish?” asked Yusak Suronggo. When Olintagu heard about it, she said, “Just go friend, we will feed the little fish for you.” She didn’t want to go because she feared that Olintagu would eat the fish, but the person really insisted.</p> <p>So finally Yusak Suronggo decided to go. But she said to Olintagu, “Really feed it for me.” “Alright,” said Olintagu, “how could I not?” So Yusak Suronggo set off.</p>
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<p>Pamanaw no Yusak Suronggo ka.</p> <p>Nakapanaw Yusak Suronggo, magaago-i i Olintagu parakan dit poonumad di Yusak Suronggo. Kadung-ko naansak, okido no om owito no sid weeg om minongowit dot bayangit. Kalaga nopo sid weeg, tinongo no di Olintagu it dungkarow dit poninong di Yusak Suronggo, nga amu-i tinuminong tu odongot i Olintagu. Boboyo'o-i, angatay it tanak yo, dot poninongon dit dungkarow. Nga amu-i dara maya, nga rumosi dot patayon di Olintagu tu, ka di Olintagu, "Ika ot patayon ku ong amu koh no maya," ka.</p> <p>Minaya dñiri it tanak. Kadung nakalaga sid weeg, tinongo no. Kadung norongow dit dungkarow tinumoronong no, tu tantaman ong Yusak Suronggo no. Kadung nokito di Olintagu, sungakaday no dit bayangit nga nolopuson. Om owito no muli.</p> <p>Kadung nakalaga i Olintagu id walay, lalangkasy no mangansak tu mookoy-i dot okosupan di Yusak Suronggo dot kooli. Kadung-ko naansak, okido no om akano no. Tinimung-i it tulang. Nopongo mangakan, pootodo no it tulang id puun dot kayu.</p>	<p>"Baiklah, mana mungkin tidak," jawab Olintagu. Setelah itu, pergilah Yusak Suronggo.</p> <p>Sebaik saja Yusak Suronggo bertolak, dengan cepatnya Olintagu menjerang makanan yang selalu diberikan Yusak Suronggo kepada ikannya. Apabila sudah masak, dia pun mengangkatnya dan membawanya ke sungai. Olintagu juga membawa serampang. Setibanya di sungai, Olintagu pun memanggil ikan kecil itu seperti-mana/sebagaimana Yusak Suronggo memanggilnya, tapi ikan itu tidak datang sebab suara Olintagu sengau. Lalu, Olintagu membawa anaknya untuk memanggil ikan kecil itu. Tapi anaknya tidak mahu mengikutinya, tapi Olintagu berkata kepada anaknya, "Kamu yang akan saya bunuh kalau kamu tidak mahu ikut," kata Olintagu.</p> <p>Oleh itu, pergilah anak itu mengikutinya. Sebaik saja tiba di sungai, ia terus memanggil ikan kecil itu. Bila ikan itu terdengar panggilannya, ikan itu terus datang, sebab ikan itu menyangka bahawa Yusak Suronggo yang memanggilnya. Sebaik saja Olintagu melihat ikan itu, ia terus menikamnya dengan serampang sehingga tembus tubuh ikan yang kecil itu, kemudian membawanya pulang.</p> <p>Sesampainya di rumah, ia terus memasak ikan itu sebab dia takut kedatangan oleh Yusak Suronggo. Apabila ikan itu sudah masak, Olintagu pun mengangkatnya dan memakannya. Olintagu telah mengumpulkan tulang-tulang ikan itu. Selesai saja makan, Olintagu menghantar tulang-tulang itu di bawah pokok kayu.</p>	<p>When Yusak Suronggo had gone, Olintagu hurriedly cooked the food that Yusak Suronggo fed the fish with. When it was cooked, she took it off the fire and brought it to the creek, and brought along a fish spear. When she got to the creek, Olintagu called the fish with Yusak Suronggo's call, but it didn't come because Olintagu's voice was very nasal. So she brought along her child to call the fish. The child didn't want to come but she feared that Olintagu would kill her, because Olintagu said, "I'll kill you if you don't come with me."</p> <p>So then the girl came with her. When they got to the creek she called it. When the fish heard it, it came close because it thought it was Yusak Suronggo. When Olintagu saw it, she plunged the spear down and pierced it. So she brought it home.</p> <p>When Olintagu reached the house, she quickly cooked it because she feared she would be caught by Yusak Suronggo returning. When it was cooked, she took it off the fire and ate it. She gathered the bones together. When finished eating, she brought to bones to the base of a tree.</p>
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<p>Nokooli paatod dit tulang, nokooli no Yusak Suronggo. Pangansak no Yusak Suronggo dot ponumad tu tantaman ong siri-i it dungkarow yo. Kaansak nopo, owito yo no sid weeg. Om tinongo nôono, nga nobobos-i moninong ko waro tinumoronong. “Siongo it dungkarow ku diri?” ka di Yusak Suronggo.</p> <p>Boboyo'o nopo uli sid walay, om duato dîiri i Olintagu, “Okonko pinatay duyu it dungkarow ku oy?” ka di Yusak Suronggo. “Amu-i,” ka di Olintagu. “Koyoo-i olimo ong napatay duyu no, tu aaku-i rumasang. Nga potuduko nopo dogon it tulang ong siongo pinataaman nu,” ka di Yusak Suronggo.</p> <p>Boboyo'o nopo di Olintagu potuduko-i, “Silod dalid dot kayu,” ka di Olintagu. Kadung norongow di Yusak Suronggo, ongoy no mogiim. Korikot i Yusak Suronggo sid pinataaman, pomili no dit tulang dit otutulid no, om owito no muli. Kadung-ko nokooli, panganu no dot mantaya, om posuwango no siri, om tongkubay no dot botukul.</p> <p>Kadung notongkuban, keesaan, koduwaan, kotoluan, kaapatan, kolimaan, kaanaman, kabarasan Yusak Suronggo mongindad. Sumampot po dit koturu, waro no ot orongow di Yusak Suronggo dot</p>	<p>Sejurus selepas Olintagu pulang dari menghantar tulang-tulang ikan, pulanglah Yusak Suronggo. Sebaik saja Yusak Suronggo pulang, ia terus memasak makanan untuk ikannya sebab Yusak Suronggo menyangka bahawa ikannya masih hidup. Ketika Yusak Suronggo memanggil ikan kecil itu, walaupun sudah puas dia memanggilnya tapi tiada juga yang datang. “Mana ikan kecil saya itu?” tanya Yusak Suronggo.</p> <p>Oleh sebab itu, Yusak Suronggo pulang ke rumah dan bertanya kepada Olintagu, “Bukan kamu bunuhkah ikan kecil saya?” tanya Yusak Suronggo. “Tidaklah,” jawab Olintagu. “Kalau kamu sudah membunuhnya, janganlah nafikannya, saya tidak marah. Cuma tunjukkan saja di mana kamu membuang tulang-tulangannya,” kata Yusak Suronggo.</p> <p>Oleh sebab itu, maka Olintagu pun menunjukkan tempatnya membuang tulang-tulang itu. “Sana dekat banir kayu,” kata Olintagu. Setelah Yusak Suronggo mendengar pengakuan Olintagu, pergilah ia mencarinya. Sesampainya Yusak Suronggo di tempat Olintagu membuang tulang-tulang itu, ia terus memilih tulang yang paling lurus dan membawanya pulang ke rumah. Sekembalinya Yusak Suronggo di rumah, ia mengambil sebuah tajau, lalu memasukkan tulang itu ke dalamnya dan menutupnya dengan gong kecil.</p> <p>Selepas ditutupnya, hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, hari keenam kononnya Yusak Suronggo menunggu. Apabila tiba hari yang ketujuh, terdengarlah oleh Yusak</p>	<p>When she got back from bringing the bones Yusak Suronggo came home. Yusak Suronggo cooked her fish food because she thought the little fish was still in the stream. When cooked she took it to the creek. She called it till she grew tired but nothing showed up. “Where is my little fish?” she asked.</p> <p>So she decided to go back home, and then asked Olintagu, “Did you kill my little fish?” “No,” said Olintagu. “Don’t deny it if you killed it because I won’t be angry. Just show me where the bones have been thrown,” said Yusak Suronggo.</p> <p>So Olintagu decided to show her. “There by the buttress root of the tree,” said Olintagu. When Yusak Suronggo heard this, she went to look for them. When she got to where they had been thrown, she chose the straight bones, and brought them home. Having come home, she took a platter and put them on it, and covered them with a little gong.</p> <p>When it was covered, first, second, third, fourth, fifth, sixth Yusak Suronggo counted. When she arrived at the seventh day, Yusak Suronggo heard a pitter-patter in the platter. She</p>
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<p>mookorit sid mantaya ka. Om sukabay d̄iri di Yusak Suronggo, om intangay nga mirak-irak ot kusay, ka. “Ay, ikaw tō bala iti,” ka di Yusak Suronggo. “Ay ō, yoku,” ka dit kukusay. “Nga, kada no pogi miruk-iruk tu misasawo kito n̄ono diti,” ka dit kusay. “Ō, mongolumpatiw nogi gaam?” ka di Yusak Suronggo. Om minisasawo no d̄iri ka.</p> <p>Naa, nela'an d̄iri di Olintagu dot ki-sawo Yusak Suronggo. “Dii-i, montod siongo ino sawo nu oy ondig?” ka di Olintagu. “Iti no it tulang dit dungkarow,” ka di Yusak Suronggo. “Manganu oku po bala diti,” ka di Olintagu ka. “Ō nga kadung manganu koh, kada manganu dit otulid, manganu koh dit okilong n̄ono om posuwangon id mantaya, om koputan nogi, om ka'anaman koturu om sukaban nu nogi,” ka di Yusak Suronggo. “Ō,” ka di Olintagu. Naa, oongoy no i Olintagu sid pinataaman yo dit tulang dit dungkarow, om pangaanu no dit tulang dit adarakan ot kookilong. Kooli sid walay, posuwango no sid mantaya om kopuutay no.</p> <p>Kalaga n̄ono it koturu tadlaw, om sukabay di Olintagu kabarsan om maay intaay nga miwiliw ot tompoluluu. “Atuk, atuk, naa matay dino. Isay ma mokisawo dino?” ka di Olintagu ka.</p> <p>Kalaga d̄iri sodoy, nokoodop i</p>	<p>Suronggo suatu bunyi yang berdenting-denting di dalam tajau. Tatkala Yusak Suronggo membuka penutupnya dan melihat ke dalam, terdapat seorang lelaki sedang tersenyum di dalamnya. “Eeh, kamu rupanya ini,” kata Yusak Suronggo. “Ya, saya,” jawab si lelaki. “Jangan lagi kamu malu-malu, sebab kita akan berkahwin,” jawab si lelaki. “Baiklah, mahu menterbalikkankah?” kata Yusak Suronggo. Lalu berkahwinlah mereka.</p> <p>Selepas beberapa lama kemudian, Olintagu mengetahui bahawa Yusak Suronggo sudah mempunyai suami. “Eh'eh, dari mana kamu dapat suami kamu itu, kawan?” tanya Olintagu. “Inilah tulang ikan kecil itu,” jawab Yusak Suronggo. “Saya akan mengambilnya juga,” kata Olintagu. “Baiklah, tapi kamu jangan ambil tulang yang lurus, tapi kamu ambillah tulang yang paling bengkok, dan masukkan ke dalam tajau, kemudian kamu haruslah membebatnya, dan selepas enam hari barulah kamu membukanya,” kata Yusak Suronggo panjang lebar. “Baiklah,” jawab Olintagu. Setelah itu, pergilah Olintagu ke tempat dia membuang tulang ikan kecil itu dan mengambil tulang yang paling bengkok. Sepulangnya di rumah, ia terus memasukkan tulang itu ke dalam tajau lalu membebatnya.</p> <p>Setelah genap tujuh hari, Olintagu pun membuka tajau itu dan bila dilihatnya, seekor kalajengking berada di dalamnya. “Amboi, amboi, matilah. Siapa mahu bersuamikan itu?” kata Olintagu.</p> <p>Apabila tiba pada waktu malam,</p>	<p>lifted up the little gong and looked and there was a man smiling. “Oh, so it's you [making the noise],” said Yusak Suronggo. “Yes, it's me,” said the man. “But don't be shy, because we are getting married,” said the man. “Alright, do you want to do it backwards,” asked Yusak Suronggo. And so they got married.</p> <p>When Olintagu found out that Yusak Suronggo was married, she said, “Huh? Where did your husband come from, friend?” “From the bones of the little fish,” said Yusak Suronggo. “I'm also going to take them,” said Olintagu. “Sure, but when you take the bones, don't take the straight ones, take the curved ones and put them on a platter, and cover it with cloth, and then on the sixth and then seventh day open it up,” said Yusak Suronggo. “Alright,” said Olintagu. So Olintagu when to where the bones of the fish were discarded and took the very curved ones. Having returned to the house, she put them on a platter and put a cloth over them.</p> <p>When the seventh day arrived, Olintagu lifted the cover and looked and there was a scorpion. “Oh my, oh my, that can kill. Who wants to marry that?” said Olintagu.</p> <p>When night arrived,</p>
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<p>Olintagu, pamanaw no it tompoluluu tumoronong sid takod di Olintagu. Kadung nakalaga, takom no indakod sid koyuwan di Olintagu, om sisingoto i Olintagu, nga minatay i Olintagu.</p> <p>“Maay no ka, ika no ot ara'at no, pinatay nu it dungkarow ku,” ka di Yusak Suronggo ka. Tu ii-nopo tompoluluu diri, nga it tulang dit dungkarow ot sinumiliw, om minoningot dit keekuman di Olintagu. Iti-iti no, om nopongo no.</p>	<p>ketika Olintagu sudah tidur, berjalanlah kalajengking itu menuju ke kaki Olintagu. Sebaik sahaja kalajengking itu sampai kepada Olintagu, kalajengking itu terus naik ke badan Olintagu dan menyengat Olintagu, maka meninggallah Olintagu.</p> <p>“Nah, rasakanlah! kau sungguh jahat, kau telah bunuh ikan kecil saya,” kata Yusak Suronggo. Sebab, kalajengking itu adalah jelmaan daripada tulang ikan kecil milik Yusak Suronggo, dan ia telah menyengat alat sulit Olintagu. Sampai di sini saja. Habis.</p>	<p>Olintagu had gone to sleep, and the scorpion approached Olintagu's feet. When it got there, it got on her foot and climbed onto her body. There it stung her and she died.</p> <p>“Serves you right, you were evil, you killed the little fish,” said Yusak Suronggo. For that scorpion was the bones of the little fish that shape-shifted, and stung the private parts of Olintagu. That ends the story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain</p>		
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<p>Rujuk F070 / Refer to F070</p>		

F070-KQR

<p>Dudungkarow (2) Tinangon di Ruminting Jailin Kg. Sinogindai, 2019-09-06 Tinulis di Rosnah Nain, 2019</p>	<p>Si Ikan Sungai (2) Diceritakan oleh Ruminting Jailin Kg. Sinogindai, 2019-09-06 Terjemahan Melayu: Rosnah Nain 2020</p>	<p>Tiny Fish (2) Told by Ruminting Jailin Sinoginday Village 2019 English: James Johansson 2020</p>
<p>Waroo no kakeelo, poniyud no i Usak Suronggo ka. Om poniyud, poniyud insan-i nokosiyud di dudungkarow, potuntugo peeri, “Naa,” ka di Usak Suronggo, “okon-i-ko ikaw oh siyudon ku,” ka.</p> <p>Om posiyudo waagu i siyud nga iri-i ot osiyud. Sampay intolu posiyudo i siyud nga iri-i ot osiyud i dudungkarow. “Ay na, onuwo ku po keeti. Pagka tu impipiro oku-i posiyud nga osiyud ku-i, na onuwo ku po, tayaaya ku,” ka. Waree ot ugu dilo, ugu dot duwo tunturu. Adi, owiito no do muli.</p>	<p>Pada suatu hari, Usak Suronggo telah pergi menyuit. Apabila Usak Suronggo pergi menyuit, dan ketika dia menyuitkan siutnya pada kali pertama maka dia telah mendapat si ikan sungai. “Alah,” kata Usak Suronggo, “bukan kau yang saya mahu siut,” katanya.</p> <p>Lalu, Usak Suronggo menyuitkan lagi siutnya pada kali yang kedua, tapi ikan itu juga yang dia dapat. Bahkan sehingga tiga kali dia menyuitpun ikan sungai itu juga yang dia dapat. “Baiklah, saya ambil dululah ini. Oleh kerana berapa kali pun saya menyuit tapi ikan ini juga yang saya dapat, nah saya ambil</p>	<p>Once upon a time Yusak Suronggo went scooping. She scooped once and got a tiny fish. She dumped it back into the water saying, “Oh my, it’s not you that I’m scooping for.”</p> <p>So she scooped again and got the same fish. She scooped three times and each time got the tiny fish. “Alright then, I will take this one. Since no matter how many times I scoop I get you, I’ll take you as my pet.” It was about as long as the width of two fingers. So she</p>

<p>Koowit do muli, pagka ki-warot papaluw sid natad, maay polobuso di Usak Suronggo sid papaluw, liliwotung. Ay ninikid suwab nopo dot mangan sumado. Nga iri no ot ponumad di Usak Suronggo, takanon om tontolu.</p> <p>Adi, korikot nopo dit mooy monumad, maan no loowo, “Dungkarow, naa takanon, binabakan ku tontolu, kiningkinan ku do niyuw,” ka. Na, kodung-korongow di dudungkarow iri, miikiwos-i i tikuw dot tumoronong. Iri nopo ninikid suwab sampay oololomu no i dudungkarow tu ay pisumad bo di Usak Suronggo.</p> <p>Adi, waro ot tambaloy di Usak Suronggo, i Lintagu. Sombol siri, “O ondig, songo koh dino? Nu oh gamaon nu dino?” ka. “Mm, naar oy ondig, monumad oku ti sada ku,” ka di Usak Suronggo. Om kokito di Lintagu, “Mm do koolomu oy ondig tit sada nu. Anar olomu ong ino dungkarow nu,” ka. “Oo, iti noboy ondig oh tayaaya ku,” ka di Usak Suronggo. “O,” ka.</p> <p>Adi nakatalib iri, susuwab, waro ot minongambo di Usak Suronggo. Naan ongoyo tu boboliyan gima Yusak Suronggo. O, ombo'o nopo Yusak Suronggo,</p>	<p>dulu, mainan saya,” katanya. Ikan sungai itu sama besarnya dengan dua batang jari. Lalu, Usak Suronggo pun membawalah ikan itu pulang.</p> <p>Sebaik sahaja ikan itu dibawanya pulang, oleh kerana di perkarangan rumahnya ada sebuah anak sungai, maka Usak Suronggo telah melepaskan ikan itu di situ. Jadi setiap harilah Usak Suronggo memberi ikan itu makan. Makanan yang Usak Suronggo berikan ialah nasi dan telur.</p> <p>Jadi apabila tiba waktunya dia pergi memberi ikan itu makan, dia akan memanggil, “Ikan sungai, ambillah nasi ini, saya campurkan dengan telur dan santan kelapa,” panggilnya. Nah, apabila ikan sungai itu mendengar suara Usak Suronggo, datanglah dia sambil ekornya bergerak-gerak. Begitulah yang dilakukan Usak Suronggo setiap hari sehingga ikan itu menjadi gemuk sebab selalu diberi makan oleh Usak Suronggo.</p> <p>Jadi, Usak Suronggo mempunyai seorang jiran, iaitu Lintagu. Olintagu telah datang ke rumah Usak Suronggo. “Kawan! Kau di mana? Apa kau buat?” panggil Lintagu. “Hm, kawan, saya sedang memberi makan ikan saya,” jawab Usak Suronggo. Dan ketika Lintagu melihat ikan sungai Usak Suronggo, “Hm, gemuknya ikan kau ini, kawan. Gemuknya ikan sungai kau itu,” kata Lintagu. “Iya, inilah mainan saya, kawan,” jawab Usak Suronggo.</p> <p>Jadi, selepas itu, dan tiba pada keesokan hari, ada orang yang telah memanggil Usak Suronggo. Dia telah dipanggil sebab dia adalah bomoh. Apabila Usak Suronggo</p>	<p>brought it home.</p> <p>After bringing it home, since there was a tiny pond in her yard, she let it loose in there. Every day she would feed it rice and egg.</p> <p>When it was time to feed it she would call, “Tiny fish, here’s rice mixed with broken up egg and shredded coconut.” When the tiny fish heard that, it would wag it’s tail to approach. It was the same thing every day until the tiny fish became fat, because of being fed by Yusak Suronggo.</p> <p>Yusak Suronggo had a neighbor named Lintagu. She came over to visit, saying, “Friend, where are you? What are you doing?” “Friend, I’m feeding my fish,” said Yusak Suronggo. When Lintagu saw it she said, “Wow, your fish is really fat. Your tiny fish is truly fat.” Yusak Suronggo said, “Yes, friend, this is my pet. “Right,” said Lintagu.</p> <p>After that the next day, Yusak Suronggo was called away. The witchdoctor summoned her. So Yusak Suronggo went to Lintagu</p>
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<p>ongoy sid di Lintagu, “Dii poy ondig om, suwab kapayig oku, nga tulungan oku do monumad dat dudungkarow ku tu aaku-i kooli suwab,” ka di Usak Suronggo. “Nga ino ot poonumad, mangansak koh dot takanon, mangan nu kingkinay do niyuw ot takanon om tontolu,” ka.</p> <p>“Adi ong kalaga koh no silo, maan nu tinongo,” ka di Usak Suronggo. “Mm, okukuro oh pooninong oy ondig?” ka kabarasan di Lintagu. “Ino-no pooninong, ‘Dungkarow, naa takanon, kiningkinan ku do niyuw, binabakan ku tontolu,’ ka, o ino noy ondig o pooninong ku,” ka di Usak Suronggo. “O, o bo,” ka di Lintagu. Adi, susuwab peeri minabpanaw no dfinno i Usak Suronggo.</p> <p>O, nokokikibus, kikikipo no di Lintagu monorimo. Naansak-i, pongingkin no do niyuw, maay no peesopo sid tinorimo sid ongorinapa, om ongoy no, maay no tinongo. “Dhungkharow nah thakanon, khiningkhinan khu do nhiyuw, bhinabhakan ku thontolu,” ka.</p> <p>O, om korongow di dudungkarow nga okon-i-ko tinumoronong, tu, ka balaay di Usak Suronggo, “Ino nopo oy dudungkarow, ong kapayig oku om ki-warow o monginloow dikaw, kada no tumoronong ong okon-i-ko ugu-ko ah bongut ku ot orongow nu,” ka.</p> <p>Om korongow dfinno balaay di dudungkarow iri nga ong it aaporongow i bongut, sid soribaw</p>	<p>dipanggil, pergilah dia kepada Lintagu, “Wahai kawan, esok saya mahu berpergian, jadi tolong saya memberi makan ikan saya ya, sebab saya tidak dapat balik esok,” kata Usak Suronggo. “Tapi, cara memberi makan adalah, kau masak nasi, dan nasi haruslah kau campurkan dengan santan dan telur,” terang Usak Suronggo.</p> <p>“Jadi, kalau kau sudah sampai di sana, kau panggillah,” kata Usak Suronggo. “Mm, bagaimana cara memanggilnya, kawan?” tanya Lintagu. “Cara memanggilnya ialah, ‘Ikan sungai, ambil makanan ini, saya campurkan dengan santan dan telur,’ begitulah cara memanggilnya, kawan,” kata Usak Suronggo. “Baiklah,” kata Lintagu. Nah, apabila tiba pada keesokan harinya, pergilah Usak Suronggo.</p> <p>Akan tetapi, baru sahaja Usak Suronggo pergi, cepat-cepatlah Lintagu masak nasi. Apabila nasi sudah masak, Lintagu pun menyediakan santan kelapa lalu mencampurkan pada nasi dan lauk-pauk, kemudian pergi dan memanggil ikan itu. “Ikan sungai, nah ambil makanan ini, saya campurkan dengan santan kelapa dan telur,” katanya.</p> <p>Akan tetapi, ketika ikan sungai mendengar panggilan Lintagu, ikan sungai itu tidak datang, sebab kata Usak Suronggo pula, “Wahai ikan sungai, kalau saya berpergian nanti, dan ada yang memanggil kau, kau janganlah datang kalau bukan suara saya yang kau dengar,” pesan Usak Suronggo.</p> <p>Lalu, ketika si ikan sungai terdengar panggilan itu maka kalau sebelum dia terdengar suara itu, dia</p>	<p>saying, “Friend, tomorrow I will be out, so do a favor for me and feed my tiny fish, because I will not be back tomorrow. The feed that you give it is; cook rice, shred some coconut on the rice, and cook eggs.”</p> <p>“When you get there, call the fish,” said Yusak Suronggo. “Um, what is the call for the fish, friend?” said Lintagu. Yusak Suronggo said, “This is the call: ‘Tiny fish, rice, I have shredded coconut, and broken an egg.’ That is my call.” Lintagu said, “Oh, alright.” So then next day Yusak Suronggo set off.</p> <p>As soon as Yusak Suronggo had set off, Lintagu quickly cooked rice. When cooked, she shredded coconut, put it in the rice and went to call the fish. “Tiny fish, here is your rice, I shredded coconut and broke an egg.”</p> <p>When the fish heard it it did not come, because Yusak Suronggo had said to the fish, “Tiny fish, if I am out and someone calls you, don’t come to them if it doesn’t sound like my voice that you hear.”</p> <p>Before the tiny fish heard the call, it was near the surface, but when it heard the call, it</p>
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po, kororongow nga sinumalalom, miudsung-udsung sid pampang do lumosok. “Ng naa **osumbang** ino dudungkarow tu aa mimbulay oo,” ka di Lintagu kabiasaan. “O, ahkang, oh Ugow siti koh po ka, tinongo po at dudungkarow,” ka. Tu ki-tanak-i i Lintagu dino, duwo koyuwan ot kusay om songinan ot tongondu. Ngaran nopo dit tanak yo di kusay, i Tamus Totodsok om i Tiga Sasala’an. Ngaran dit tanak yo dit tongondu, i Konduruan. Loowo, “Ongoy kow ka siti oy akang, loowo duyu po dogon,” ka.

Ongoy i Tamus Totodsok, loowo, “Dhungkaarow naa takanon, khiningkinan ku do niyuw, bhinabakan ku thontolu,” ka. Irii no norongow no ot aaku no elaan do miudsung-udsung nopo tit dudungkarow kabiasaan do lumosok.

Adi, poomoros no i Tiga Sasala’an nga ugugu-i. “Anar **ongosumbang** kow diti oh, nunu meeno tongo dolow duyu,” ka do yino no nulion. “Ongoy kay Ugow, ikaw po.” “Ay dii poy idi om, nunu ka koguyangan dot tayaaya dot tulun,” ka di Konduruan. “Intangay, monumad oku too, okon-i-ko momatay oku. Minokitulung Yondig do monumad oo,” ka, dot indarama ‘monumad oku,’ ka, minongowit le’ed do bayangit/sangkap.

Adi, amu-i miniuboboyo nga kinam rumasang i Lintagu, nosugulan diino i Konduruan,

masih lagi berada di permukaan air, tapi apabila dia terdengar panggilan Lintagu, dia terus menyusup masuk ke celah-celah batu untuk bersembunyi. “Hm, **sumbang** betullah ikan sungai itu, tidak mahu muncul,” kata Lintagu. “Anak! Datang sini dulu, panggil dulu si ikan sungai itu!” kata Lintagu. Sebab Lintagu ini mempunyai dua orang anak lelaki dan seorang anak perempuan. Nama anak lelakinya ialah Jilat Alu dan Tiga Kesalaan. Nama anak perempuannya ialah Konduruan. Dipanggil lagi, “Kamu datang di sini, anak! Tolong panggilkan ikan itu!” seru Lintagu.

Lalu datanglah Tamus Totodsok, dan dipanggilnya ikan itu, “Ikan sungai, ikan sungai, nah makanan, saya campurkan dengan santan kelapa dan telur,” panggilnya. Semakin mendengar suara yang sengau itu semakin itullah ikan sungai itu menyusup masuk bersembunyi.

Lalu, berkatalah Tiga Sasala’an tapi sama juga halnya. “His, **sumbang** sangatlah kamu ini, apa punya suara itu,” kata Lintagu, padahal suaranya yang diikuti. “Datang sini, ‘nak, kau lagi yang memanggil!” panggil Lintagu kepada anak perempuannya. “Aduhai, ‘mak, kenapa dikacau mainan orang,” kata Konduruan. “Tengok, saya mahu memberi makanlah, bukannya saya mahu bunuh. Si kawan telah minta tolong beri ikan itu makan,” kata Lintagu, padahal ‘memberi makan,’ katanya, tapi siap pula dia membawa alat penangkap ikan.

Konduruan tidak mahu tapi Lintagu terus marah, jadi terpaksa Konduruan menurut dan

went down deep, hiding under a rock. “That accursed tiny fish will not come up,” said Lintagu. Then she said, “Oh dear, come here, call the tiny fish.” For Lintagu had a daughter, plus two sons, The sons were named Lick Pestle and Three Mistakes. The girl’s name was Konduruan. She called her children, “Come here dear, call the fish for me.”

Lick Pestle called, “Tiny fish here is rice, grated coconut and broken egg.” Upon hearing that nasal voice the fish hid even more.

So then Three Mistakes did the same. “Your voice is so nasal, what is that voice of yours,” said Yusak Suronggo, when in fact his voice was just like hers. Then she said to her daughter, “Dear, you try.” Konduruan said, “Oh my mother, why do you want to bother someone’s pet.” Yusak Suronggo said, “Look, I’m going to feed it, not kill it. My friend asked me to help her feed it.” Although she said she was going to feed it, she had in fact brought along a fish spear.

The daughter did not consent to doing it but Lintagu scolded her and pressured her.

<p>maay no tinongo, “Dungkarow, naa takanon, kiningkinan ku do niyuw, binabakan ku tontolu,” ka di Konduruan. O nga agaago-i tit dudungkarow do mimbulay, miikiwos-i. Om kembulay, om susungkaday di Lintagu di sangkap nga o noonong, minatay.</p> <p>Onuuwo no, maangay no rapa'o. Kaansak, mangakan dfino, “Ino nopo oy Oto, Ugow, ong mangakan kow, timungon duyu not tulang, kon-i-ko paada'on duyu,” ka di Lintagu. “O,” ka dit tongo tanak. Na, tinimung diinee tulang bo, minaan impugo.</p> <p>Nopongo nopo do mangakan, peempugo no di Lintagu sid puun do tuod, i tulang. (Awasi bo tu aa-i niada i tulang. Iri po kowowosian.) “Kon-i-ko mangan duyu pa'ada'o, okon-i-ko poromigon duyu tu okitanan di ondig ong kooli ong koramig.” “Maan ku-i paatago,” ka. “O,” ka dit tongo tanak.</p> <p>Na, moyo po di minsosodoy om nokooli no i Usak Suronggo. Asal-ko nokooli iri, aa no tinumongus, modtuuy tinumilombus sid ropuan, ponorimo, pongingkin do niyuw, om panganu do tontolu, ansako no. Naansak-i, oongoy no sid papaluw, sid pineeyanan yo, maay no tinongo, “Dungkarow, naa takanon, kiningkinan ku do niyuw, binabakan ku tontolu,” ka. O nga, nokuro ong noliatan i Usak Suronggo do moninong nga aso-i oh tinuminong di dudungkarow. “Ay na, songo dfineri</p>	<p>dipanggilnyalah ikan itu, “Ikan sungai, nah makanan, saya campurkan dengan santan kelapa dan telur,” panggil Konduruan. Maka, dengan cepat ikan sungai itu muncul sambil menggerak-gerakkan ekornya. Nah, sebaik sahaja ikan itu muncul, Lintagu terus menikamnya dengan alat penangkap ikan, maka matilah ikan itu.</p> <p>Sesudah itu, Lintagu pun mengambil ikan itu lalu memasaknya. Sebaik sahaja ikan itu masak, makanlah mereka, “Anak-anak semua, kalau kamu makan, kumpulkan tulang ikan itu, jangan kamu buang,” pesan Lintagu. “Baiklah,” balas anak-anak Lintagu. Maka tulang ikan itupun dikumpulkanlah oleh mereka.</p> <p>Selesai sahaja makan, Lintagu pun mengumpulkan tulang ikan itu dekat tunggul kayu. (Nasib baiklah tulang itu tidak dibuang. Itu saja kebbaikannya.) “Kamu jangan buang, jangan kamu selerakkan sebab nanti si kawan nampak bila dia pulang nanti kalau tulang itu berselerak,” kata Lintagu. “Nanti saya simpan,” kata Lintagu lagi. “Baiklah,” jawab anak-anaknya.</p> <p>Nah, pada petang harinya pulanglah Usak Suronggo. Sebaik sahaja sampai di rumah, dia tidak lagi berehat tapi terus pergi ke dapur dan memasak nasi sambil menyediakan santan kelapa, lalu pergi mengambil telur, dan memasaknya. Apabila semuanya sudah masak, pergilah dia di anak sungai, di tempat dia menyimpan ikan sungainya, lalu memanggilnya, “Ikan sungai, nah makanan, saya campurkan dengan santan kelapa dan telur,” panggil Usak Suronggo. Akan tetapi walaupun suaranya</p>	<p>So Konduruan called the fish, “Tiny fish, here is your rice, I shredded coconut and broke an egg.” The fish came out rapidly, wagging its tail. When it was visible Lintagu speared it with her fish spear, hit it and killed it.</p> <p>She took it and cooked it. When it was cooked, she ate it saying, “Just take care when eating the fish to gather the bones; don’t throw them away.” “Alright,” said the children. The bones were gathered.</p> <p>When they were done eating Lintagu put the bones at the base of a tree stump. (Fortunately she did not throw away the bones.)</p> <p>“Don’t throw them away, don’t scatter them, because my friend will see the bones scattered about. I will put them away,” said Lintagu. “Alright,” said the children.</p> <p>When afternoon came Yusak Suronggo came home. As soon as she got home, she didn’t take a breather, she straightaway went into the kitchen, cooked rice, grated coconut, and cooked an egg. When they were cooked she went to the pond where her fish was, and called it, saying, “Tiny fish, here is your rice, I grated coconut and broke an egg.” However, even tho she nearly went hoarse calling the fish nothing appeared. “Hey? Where is my</p>
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<p>dudungkarow ku?” ka di Usak Suronggo.</p> <p>Pagka tu nobobos no do moninong nga asee o tinuminong, ongoy sid do Lintagu. “Dii poy ondig om, nokoongoy kee silo oy, i minokitulung oku dikaw monumad?” ka di Usak Suronggo om. “O, nokoongoy ondig,” ka. “O, adi siri-i gaam i dudungkarow dit tiya dit minongoy koh?” ka di Usak Suronggo. Om, “Nunga naa siri-i oy ondig. Naa owiwiyaw no mariay di minaan ku sumado,” ka. “Adi om nokuro tu minangan ku beenoy tinongo nga asee tinuminong?” ka di Usak Suronggo. “Ngg ondig, owiyaw peeri, nowiya’an babanar, ogumu i nisumad ku,” ka. “Ay, o do,” ka di Usak Suronggo. Na, ababanaran no dīino. Na aso nobo, uuli no sid walay. Na sosodoy no dīino kabarasan.</p> <p>Orikot it susuwab, ososopung po di minsasarap ponorimo no, pongingkin do niyuw om panganu do tontolu. Maay babako sid takanon it tontolu, om oongoy no, loowo no. O nga ugu om irad diri tu nokuro ong linioton dot monginlo’ow dit dudungkarow nga asee tuminong. “Ay naa, songo i dudungkarow ku diri?” ka di Usak Suronggo.</p> <p>Guuli no sid do Lintagu, “Dii poy ondig om, des songo pinokaayan dit dudungkarow ku tu</p>	<p>hampir hilang tapi ikan itu tidak juga muncul-muncul. “Alamak, mana sudah perginya si ikan sungai itu?” kata Usak Suronggo.</p> <p>Oleh kerana walaupun sudah penat memanggil tapi ikan itu tidak juga muncul, maka pergilah Usak Suronggo kepada Lintagu. “Hai kawan, kau ada pergi juga di sanakah waktu saya minta tolong kau memberi ikan makan?” tanya Usak Suronggo. “Ya, ada juga saya pergi, kawan,” jawab Lintagu. “Oh ya, jadi di sana jugakah si ikan sungai saya waktu kau datang sana?” tanya Usak Suronggo. “Iya, ada juga, kawan. Ikan itu sangat kenyang ketika saya beri dia makan,” jawab Lintagu. “Jadi, kenapa juga dia tidak muncul semasa saya memanggilnya tadi?” tanya Usak Suronggo. “Oh, kawan, masih kenyang lagi itu, terlampau kenyang, banyak saya bagi dia makan,” jawab Lintagu. “Oh ya, baiklah,” kata Usak Suronggo. Nah, Usak Suronggo rasa percaya dengan kata-kata Lintagu. Oleh itu, pulanglah dia di rumahnya, dan hari pun malam.</p> <p>Keesokan harinya, ketika hari masih awal, Usak Suronggo telah masak nasi dan menyediakan santan kelapa dan mengambil telur. Dia pecahkan telur itu pada nasi, lalu pergi ke anak sungai dan memanggil si ikan sungai. Akan tetapi, sama halnya juga sebab walaupun suaranya sudah hilang ketika memanggil si ikan sungai tapi ikan itu tidak juga datang. “Alamak, mana sudah ikan sungai saya itu?” kata Usak Suronggo.</p> <p>Oleh kerana demikian maka Usak Suronggo pergi semula ke rumah Lintagu, “Hai kawan, di</p>	<p>tiny fish?” she said.</p> <p>When she exhausted that endeavor with nothing appearing, she went to Lintagu. “Friend, did you go over there, since I asked a favor of you to feed my fish?” ask Yusak Suronggo. “Yes, I went friend,” said Lintagu. “So was the tiny fish there when you went?” asked Yusak Suronggo. Lintagu said, “Oh yes, it was there friend. It was very sated when I fed it.” Yusak Suronggo asked, “Then why did nothing come when I went to feed it?” “Friend, it is full, really full – I gave it a lot to eat,” said Lintagu. “Oh I see,” said Yusak Suronggo. She believed her at that point. So then she went home, and it was nighttime.</p> <p>Early the next morning she cooked rice, shredded coconut, and took an egg. She broke the egg on the rice and went and called the fish. But the same thing happened because even if she made herself hoarse calling the tiny fish nothing appeared. “Hey, where is my tiny fish?” said Yusak Suronggo.</p> <p>So she went back to Lintagu. “Dear friend, where did my tiny fish go to, because yesterday it</p>
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<p>o nong i koniab owiyaw, nga i beenoy nokurong noliatan oku do monginloow nga asee tinuminong. Songo pinakaayan?” ka di Usak Suronggo. “Mm, taw oy ondig,” ka. “Ay o nga koyo-i olimo ong minangan nu no onuwo. Ong minaan nu onuwo om naakan duyu no, potuduko po dogon i tulang, songo pineeyanan nu dit tulang,” ka di Usak Suronggo.</p> <p>“Nunga, oy ondig, nokuro tu oluning not kabang nu? Nu oh nokoluning not kabang nu?” ka di Usak Suronggo. “Hmm, oluning po di ondig ko okon-po-ko tomboyungus,” ka di Lintagu. O tomboyungus kabarasan oh minaan akano do sampay oluning i kabang. “O nga aaku-i mimoyo dino dot tomboyungus oh nakan nu, i dudungkarow ku ino nga potuduko po dogon i tulang,” ka di Usak Suronggo.</p> <p>Pagka tu najajalan do mongoduat, na nituduk no bo. “Mm, uudiyo ad puun dat tuod. Intangay-i, niimpug ku-i ad puun dat tuod,” ka di Lintagu. O ongoy no i Usak Suronggo. Panganu no di tulang di dungkarow, pilio it otuutulid kabarasan. Om owito do muli sid walay, posuwango no dot mantaya om tutubay nogi do botukul.</p> <p>Adi, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman kabarasan o kinosuwangan sid mantaya, nasampot pee kumoturu om orongow no oh mookorit sid</p>	<p>mana perginya ikan sungai saya? Kalau kemarin mungkin kenyanglah tapi hari ini walaupun suara saya sudah hilang ketika memanggilnya tapi tiada juga yang datang. Di mana perginya?” kata Usak Suronggo. “Mm, entahlah kawan,” balas Lintagu. “Baiklah, janganlah kau menafikan kalau kau telah mengambilnya. Kalau kau sudah ambil dan kau sudah makan, tolong tunjukkan tulangnya, di mana kau meletakkan tulangnya?” kata Usak Suronggo.</p> <p>“Eh, kawan, kenapa mulut kau licin, apa yang menyebabkan mulut kau licin?” tanya Usak Suronggo. “Hmm, licin-licin ini pun disebabkan belalang daun, kawan,” kata Lintagu. Belalang daun konon yang dimakannya sehingga mulutnya licin. “Tapi saya tidak percaya bahawa belalang daun yang kau makan, itu mesti ikan sungai saya. Tapi tunjukkan dulu pada saya tulangnya,” kata Usak Suronggo.</p> <p>Oleh kerana telah ditanya berkali-kali maka Lintagu pun menunjukkan di mana dia meletakkan tulang ikan itu. “Mm, itu dia dekat tunggul kayu, tengok saja, saya kumpulkan saja dekat tunggul kayu,” kata Lintagu. Lalu, Usak Suronggo pun mengambil tulang si ikan sungai, dipilihnya tulang yang paling lurus. Sesudah itu, dibawanya pulang ke rumah lalu memasukkan ke dalam tempayan kemudian ditutupnya dengan gong kecil.</p> <p>Satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya selepas dimasukkan ke dalam tempayan, dan apabila genap ketujuh hari, terdengarlah oleh Usak Suronggo bunyi berkerit di dalam</p>	<p>was alive, but today even if I call my voice hoarse nothing appears. Where did it go to?” she said. “Uh, I don’t know, friend,” said Lintagu. “Yes but don’t deny it if you took it. If you took it and ate it, show me the bones, where you put them,” said Yusak Suronggo.</p> <p>“Friend, why is your mouth so oily? What made your mouth oily?” asked Yusak Suronggo. “Well, it comes from a grasshopper,” said Lintagu. Supposedly she had eaten making her mouth oily. Yusak Suronggo said, “I don’t believe that is was a grasshopper you ate. It was my tiny fish. Show me the bones.”</p> <p>Since she was so insistent at asking, she showed her the bones. “There they are at the base of the stump. Look, they are gathered at the base of the stump,” said Lintagu. So Yusak Suronggo went there. She took the tiny fish’s bones, and picked out the straight ones. She brought them back to her house, put them in a clay jar and covered it with a small gong.</p> <p>So then first day, second, third, fourth, fifth, sixth day from her putting them in the clay jar. When the seventh day came, she heard a scratching sound inside the clay jar. Yusak</p>
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<p>suwang di mantaya. “Ay,” ka di Usak Suronggo, “nu dīno mookorit dino? Tikus toomod inot mongugar dit tulang?” ka. “Nga, intaay ku po ka,” ka.</p> <p>O om intangay dīno di Usak Suronggo om sukabay nga nunu oh kinosukaban dot midodolumpak oh tirak do kusay dot toliligkango-i dīno. Sinumiliw do tulun it tulang di dungkarow.</p> <p>Adi, na nosukaban po di Usak Suronggo, “Ikaw to balaay iti oy aka,” ka di Usak Suronggo. “O, nga kada no ikum-ikum tu sawo ku neekaw,” ka di kusay. “Nunga ba ontod koh ka dino sombo tu miilom sino kod suwang, do yangko tulang oh nisuwang ku diri om miilom ikaw oh sinod suwang?” ka di Usak Suronggo. “Ay, isay po ka i tulang kanu diri oy adi nga yoku beeri,” ka di kusay. Na nokopisasawo dīneeri.</p> <p>Adi om kopisasawo, na mitataanud dīno kabaranan yotilo diri do sosongo pakaayan. Om kokikito di Lintagu, kempempa no do ki-warō koruang di Usak Suronggo dot kusay, warō maatanud dot kusay dot toliligkango, moyo po di minsosodoy om simbol no. “O ondig, otoron kee oy?” ka. “Ay otoron-i,” ka di Usak Suronggo. “Laaga-i,” ka. “O, na lumaga nogi iti, sumombol oku diti, lumangad oku dikaw.” “O, indakod-i,” ka di Usak Suronggo.</p> <p>Keendakod, kokito, “Mmmm, oy ondig, isay keeloy ondig oo?”</p>	<p>tempayan. “Aik,” kata Usak Suronggo, “apa yang berkerit itu? Tikus agaknya yang mahu mengorek tulang itu?” katanya. “Baik saya tengok dulu,” katanya lagi.</p> <p>Lalu, ketika Usak Suronggo membuka tempayan itu, alangkah terkejutnya dia kerana dalam tempayan itu ada seorang lelaki yang sangat tampan dengan senyuman yang tidak pernah lekang dari bibirnya. Tulang si ikan sungai telah menjadi manusia.</p> <p>Sesudah Usak Suronggo membuka tempayan itu, “Kau rupanya ini, abang,” kata Usak Suronggo. “Iya, tapi janganlah kau malu-malu, sebab kau adalah isteri saya,” balas si lelaki. “Eh, kau dari mana itu, tiba-tiba sahaja kau berada di dalam, sedangkan tulang yang saya masukkan tapi tiba-tiba kau pula yang ada di dalam sana?” tanya Usak Suronggo. “Hai, siapa lagikah yang kau katakan ‘tulang’ itu adalah saya,” balas si lelaki. Oleh itu, berkahwinlah mereka.</p> <p>Selepas mereka berkahwin maka ke mana pun mereka pergi akan pergi bersama. Lalu, apabila Lintagu melihat dari jauh bahawa Usak Suronggo ada kawan lelaki yang sangat tampan, maka apabila tiba pada sebelah petangnya pergilah dia ke rumah Usak Suronggo. “Oo, kawan! Kau ada di rumah jugakah?” panggil Lintagu. “Ya, saya di rumah juga,” jawab Usak Suronggo. “Datang saja,” kata Usak Suronggo lagi. “Iya, memang mahu datang juga ini, saya mahu melawat ini, saya rindu dengan kau,” balas Lintagu. “Iya, naik saja,” kata Usak Suronggo.</p> <p>Apabila sudah berada di rumah, “Mmmm, kawan, siapa orang itu,</p>	<p>Suronggo said, “Hey, what is that scratching sound? Probably a rat digging on the bones. I’ll take a look.”</p> <p>Yusak Suronggo looked, taking off the gong, she was most startled to see the smiling face of a handsome man. The bones of the tiny fish had become a man.</p> <p>Yusak Suronggo said to the man, “So it was you making the scratching sound.” “Yes, but don’t be shy because I am going to marry you,” said the man. “Wow, where did you come from given that you were suddenly in there, whereas I put fish bones in there, and suddenly it is you in there?” The man said, “Who was those bones dear? None other than me.” So then they got married.</p> <p>After having gotten married, wherever they went they walked together. Lintagu saw them, seeing that Yusak Suronggo had a male companion, a handsome man at that, she came over to visit in the afternoon. “Friend, are you in?” she asked. “Yes we are in,” said Yusak Suronggo. “Come in.” Lintagu said, “Yes, I’m coming in to visit, I miss you.” “Come in,” said Yusak Suronggo.</p> <p>When she got in, she said, “Oh my friend, who is that?”</p>
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ka. “Nunga, i wawayoy, sawo ku,” ka di Usak Suronggo. “Nunga, ontod songgo kinasambatan nu dinoy ondig? Tu na do kooligkang oy ondig do sawo nu. Osolon oku dino.” “Ay, iti nopoy ondig, it minanganu oku dit tulang di dudungkarow, minangan ku nogi posuwango do sukat. Na iti neeri i dudungkarow, i dudungkarow o sinumiliw diti,” ka.

“Adi, kukuro oy ondig oh minaan nu onuwo?” “Pinili ku it okiikilong, aa elalaan ong okukuro kookilong.” “Om adi, naanu nu po, kinukuro nu diino?” “Naanu ku po, posuwango ku do sukat, do nowuwusu no i sukat, om tongkubay ku nogi do roon dot togutuy,” ka di Usak Suronggo. “O, dapo balaay, yoku po. O eeduan koh oy ondig, muli oku no,” ka di Lintagu.

O kodung nokooli, minitilombus-i sid pineeyanan yo dit tulang. Om panganu dit tulang, pilio it okiikilong, minisusuli oh kookilangan di tulang, om uli no sid walay. Ki-warot ot sukat do maasawit do pineeyanan dot sinalaw, tuntugo-i-tuntugo it suwang.

“Nungay dii oy idi, kukuoyon nu dino?” ka dit tanak. “Kadada kow sino, kada kow koowas, kada kow koondang dot tongo momoleeng, kowusung. Aa kawasa ot moleeng do maan uwaso, kowusung,” ka di Lintagu. Om maay no owito sid toodopon

kawan?” tanya Lintagu. “Suami saya,” jawab Usak Suronggo. “Eh, dari mana kau menjumpai itu, kawan? Aduh tampannya suami kau, kawan. Saya iri hatilah,” kata Lintagu. “Inilah tulang ikan sungai yang saya ambil itu, saya telah masukkan ke dalam bakul, maka inilah dia si ikan sungai itu, si ikan sungai yang telah menjelma,” jawab Usak Suronggo.

“Jadi, tulang yang bagaimana yang kau telah ambil, kawan?” tanya Lintagu. “Saya telah memilih tulang yang paling bengkok, yang tiada tandingan bengkoknya,” jawab Usak Suronggo. “Jadi, selepas kau mengambilnya, kau telah buat apa?” tanya Lintagu lagi. “Selepas saya mengambilnya, saya telah masukkan ke dalam bakul yang sudah bocor, kemudian saya tutupkan dengan daun pisang hutan,” jawab Usak Suronggo. “Baiklah, nanti dulu kawan, saya lagi yang akan berbuat begitu. Baiklah kawan, saya pulang dulu,” kata Lintagu.

Sebaik sahaja Lintagu pulang, dia terus pergi ke tempatnya meletakkan tulang itu. Lalu dia mengambil tulang itu dan telah memilih tulang yang paling bengkok, yang entah berapa kali bengkoknya. Selepas itu pulanglah dia di rumah. Jadi kononnya ada sebuah bakul yang sedang tersangkut dan berisi dengan lauk yang telah disalai, dia terus menumpahkan isinya.

“Eh, ibu, ibu buat apa itu?” tanya anaknya. “Diam kamu di sana, jangan masuk campur, jangan masuk campur orang tua-tua, nanti ketulahan. Tidak boleh kalau orang tua yang dimasuk campur, ketulahan nanti,” jawab Lintagu. Selepas itu, dibawanya benda itu ke tempat

“That is warrior, my husband, said Yusak Suronggo. “Where did you meet him friend? Your husband is so handsome. I envy you,” said Lintagu. “Well you see friend, he is from me taking the fish bones, putting them in a bucket, So he is the tiny fish who transformed into a man,” said Yusak Suronggo.

“So how did you get him, friend?” asked Lintagu. “I chose the very curved and crooked bones, the most crooked ones.” Lintagu asked, “So you got the bones, then what?” “After getting the bones, I put them in a bucket, and covered it with wild banana leaves,” said Yusak Suronggo. “Hold on, I want to do that too. Good bye, friend, I’m going home,” said Lintagu.

When she got home, she continued on to where the bones were. She took the bones and picked the most curved and crooked ones, and went to her house. She had a bucket hanging up, filled with dried meat. She just dumped it out.

“Oh my goodness mother, why did you do that?” asked a child. “You just be quiet, don’t stick your nose into it, don’t get involved with your parents affairs, it will ruin it. You are not allowed to get involved with your parents affairs or it will

yo, sid tisan modop. Naan duduno i sukut. Posuwango i tulang, om tongkubay nogi dot roon dot panti, om korooto nogi dot tangaw. O, adi sonsodoy nogi, “Ngg songo po keeti, asee mookorit? Sera peeri?” ka.

Adi, keesaan, koduwaan, moyo po dit kotolu om waro no mookorit. “Naa, waro no mookorit,” ka. Om aagaago-i tumungag, nga aa-po sinukaban. Panganu dot ongo-ginaray dot nokuro ong osusuk-i dot tunturu oh miwong-iwong oh luwang sid tobon nga sinonsong kiawi. “Nunga oy idi,” ka dit tanak, “kuoyon nu ka dino oo?” ka dit tanak dit tongondu. “Nar ong ikaw diti, koowas kow. Kon-ko muwas-uwas do moleeng kangku, aa-kow korongow. Kadaada kow-i oo, tama kowusung kodtuwaaday,” ka di Lintagu.

Adi, nosompon nopo it tongo luluwang, sukabay no. Om sukabay nga tompolulu'u do miinong no do palad. Adi, lukano no, “Ngg, naar nunu iti? Okon-ko ugu di di ondig,” ka. Minomoros diino it tompolulu'u dot, “Nunga koyo oku-i rarama'o,” ka tu, maay nopo woyuto om popilayo no, nga nakalabok. “Ay dii poy Lintagu om, koyo oku-i rarama'o tu ugu no diti iri i di Usak Suronggo nga sinumiliw-i dot tulun,” ka dit totopolulu'u. “Ay do, bo dogima do koosian,” ka di Lintagu.

tidurnya dan diletakkan di samping tempat tidurnya. Dia telah membawa tidur bakul itu. Kemudian dimasukkannya tulang itu lalu menutupnya dengan daun pisang dan mengikatnya dengan sejenis tumbuhan yang menjalar. Jadi, baru sahaja satu malam, “Ngg, mana lagi ini, tiada pun bunyi berkerit ini? Bila lagi itu?” kata Lintagu.


Jadi, satu hari, dua hari, dan apabila tiba pada hari yang ketiga, kedengaranlah bunyi berkerit. “Nah, ada sudah bunyi berkerit,” kata Lintagu. Lalu, bangunlah dia dengan kelam-kabut tapi belum dibukanya lagi penutupnya. Dia mengambil kain buruk dan walaupun lubang yang hanya muat satu jari pun ditutupnya semua. “Eh, ibu, ibu buat apa itu?” tanya anak perempuannya. “His kau ini, suka menyibuk. Saya sudah cakap, ‘Jangan masuk-campur urusan orang-tua,’ kamu tidak mendengar. Kamu diam saja, nanti ketulahan, palis-palis,” jawab Lintagu.

Jadi, sesudah lubang-lubang itu ditutup semuanya, dia pun membuka bakul itu. Dan ketika dibukanya, terdapat seekor kalajengking yang sama besarnya dengan tapak tangan. Lalu dikeluarkannya kalajengking itu, “Alamak, apa ini? Tidak sama dengan yang si kawan punya,” katanya. Lalu, berkatalah sang kalajengking itu, “Eh, jangan perlikan saya,” katanya, sebab Lintagu terus memungutnya dan membuangnya sehingga kalajengking itu terjelepek. “Hai Lintagu, janganlah perlekehkan saya sebab beginilah yang Usak Suronggo punya tapi telah bertukar menjadi manusia,” kata sang kalajengking. “Baiklah, aduh

ruin it,” said Lintagu. Then she brought it into her bedroom, next to her bed. She slept with the bucket. She put the bones in and covered it with banana leaves, and tied it shut with vines. After waiting only one night she said, “Where is the scratching? When will it come?”

So then, first day, second. Come the third day something was scratching. “Alright, there is some scratching,” she said. She hurriedly got up, but did not yet open it. She took worn out piece of cloth, and stuffed it into all the holes in the wall. “Oh my mother,” said her daughter, “why are you doing that?” “Oh you keep sticking your nose in my business. I told you not to mess with your parents matters, and you don't listen. Just be quiet so you don't spoil things,” said Lintagu.

When all the holes in the wall had been plugged, she opened the bucket. When it was opened there was a scorpion as big as your hand. So she took it out. “What is this? It wasn't like this for my friend,” she said. Then the scorpion spoke and said, “Don't treat me disrespectfully,” because Lintagu grabbed him up and threw him, landing with a splat. “Oh my Lintagu, don't treat me disrespectfully, because Yusak Suronggo also got someone like me but he turned into a man later.” Lintagu said, “Alright, you are to be pitied.”

<p>Adi, odop-odop diinee Lintagu, potimpako no sid kangkab yo it tompolulu'u. Asal nokotimpak it totopolu'u sid kangkab di Lintagu om maamangay singoto i Lintagu nga nilikad-i i mato, minatay. "Kuoyon ku neeka, ikaw not ara'at no," ka dit totopolulu'u. "Monginumpadan koh dot tulun," ka. "Nunu o kinaakanan nu di dudungkarow?" ka.</p> <p>Naa, napatay pee Lintagu, aaku elaan do ki-ompus po ko nunu, ino no gisom do norongow ku. Nakaa, nopom nakaa, noompus.</p>	<p>kasihannya," kata Lintagu.</p> <p>Lalu, berbaringlah Lintagu dan meletakkan kalajengking di atas dadanya. Sebaik sahaja kalajengking itu berada di atas dada Lintagu, dia terus menyengat Lintagu sehingga mata Lintagu terbeliak, lalu meninggal. "Rasakanlah, kau sangat jahat," kata sang kalajengking. "Kau membuatkan orang kerugian. Kenapa juga kau makan si ikan sungai?" tambah sang kalajengking.</p> <p>Nah, selepas Lintagu mati, saya tidak tahu masih bersambung atau tidak, sampai di sini sahaja yang saya dengar. Begitulah ceritanya. Tamat.</p>	<p>So then Lintagu laid down and the scorpion got onto her chest. As soon as he had gotten on, he stung Lintagu, and her eyes got wide and she died. "Take that," said the scorpion, "you are evil. You bring loss to people. Why did you eat the tiny fish?"</p> <p>So Lintagu was dead, and that is as much as I know of the story. That is how it went. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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<p>Rujuk F069 / Refer to F069</p>		

F071-KQR

<p>Palanuk sid Burunsut Tinangon di Pangadap Intang Kg. Salimandut 1984</p> <p>Tinulis di Rosnah Nain</p>	<p>Sang Kancil dalam Perangkap Diceritakan oleh Pangadap Intang Kg. Salimandut 1984</p> <p>Terjemahan Melayu: Rosnah Nain 2014</p>	<p>Mousedeer in a Trap Told by Pangadap Intang Salimandut Village 1984</p> <p>English: James Johansson 2020</p>
<p>Waroo no ka ka iri ka, panaras no i Laki. Adi, rilik no yalo om tagaday no. Natagadan nopo om nolonot, tutuday no. Notutudan nopo it taras, tanamay no dot bayag om tanamay dot togilay, om tongo tampasuk. Masam-masam nobot tinanom; tongo tobu, tongo sayur-sayur.</p> <p>Na, nopongo nopo dialo mananom iri, galango no dialo pootutuk, nga naan iwangay dot duwo ot tiwang. Ii nopot tiwang</p>	<p>Pada suatu hari, berladanglah Encik Laki. Dia menebas dan menebang hutan untuk dijadikan ladang. Setelah selesai menebang dan tebasannya pun sudah kering, dia pun membakarnya. Sesudah ladang itu dibakar, ia pun menanamnya dengan ubi manis, jagung, dan ubi kayu. Berbagai-bagai jenis tanamannya; tebu dan sayur-sayuran.</p> <p>Setelah selesai menanamnya, Laki pun memagar di sekeliling ladangnya, tapi dia telah menyediakan dua laluan masuk. Laluan masuk yang pertama,</p>	<p>Once upon a time Laki made a field. He cut down the brush and then the trees. When it was all dried out he burned it. When it was all burned up he planted sweet potatoes, maize (corn) and cassava. He planted lots of things; sugarcane and various vegetables.</p> <p>When he was done planting he put a fence around the field with two entries. The one entry was for animals to</p>

<p>tiiso nga naan iwangay dot wawayaan dot dupot dot kumaa sid tongo titinanom yo, dot minaan yo ukaday it tana. Koduwo dit tiwang, ralan yo. Na, waro nopo dupot dot mangakan dit tinanom, aso wayaan wookon kumaa siri, iri not wayaan id nukadan dialo tu amu kawaya sid doo dot wawayaan. Adi, kodung mongoy mangakan it dupot siri, mimang kosuwang sid nukadan dialo it tana. Ino nopo not nukadan ka dino, burunsut ot ngaran. (Burunsut it ngaran dit tana dit naan ukaday.)</p> <p>Jadi, nokosûuni kiawi it tinanom dialoy Laki, waro dîiri ot dudupot dot minongoy siri. Nokopogulu po dot mongoy siri dot mangakan dara dit tinanom di Laki iino palanuk. Nga, aa-i nokorikot sid tinanom di Laki tu natabanan dit burunsut dit nukadan di Laki, om modtuuy nokosuwang siri. Adi, kosuwang it palanuk, aa-po na'as di Laki it burunsut yo dot ki-suwang om aso; aa-po neentangan.</p> <p>Jadi, aa-po leleed ot kinosuwangan dit palanuk sid burunsut, waro not nokorikot ot koriday siri dot mangakan dara dit tinanom di Laki, it tampasuk, tongo bayag, nga kotudlungay nogi dit koriday it palanuk sid suwang dit burunsut. "Ay, ambaya, minonguro koh sino dino?" ka dit Koriday om. "Ay-ee, kada koguriyok oy ambaya, tu iti nopo siti nga awasi ot siti diti," ka dit Palanuk, "tu ong it sisino oku pod soribaw, aaku nokito it taki om it todu ya. Bang sîiti, okitanan ku-i yaki om yodu," ka dit Palanuk,</p>	<p>dia sediakan untuk binatang pergi ke tanamannya, dengan membuat lubang pada tanah. Laluan yang kedua, dia sediakan untuk dirinya. Apabila ada binatang yang mahu makan tanamannya, tiada jalan lain untuk pergi ke sana selain daripada laluan yang dia sediakan iaitu, iaitu tanahnya dikorek, sebab laluan untuk dirinya tidak boleh dilalui. Jadi, jika binatang itu pergi memakan tanamannya, memang mereka akan masuk ke laluan yang telah dikorek tanahnya. Laluan yang tanahnya telah dikorek itu adalah perangkap.</p> <p>Sebaik sahaja semua tanaman encik Laki tumbuh, adalah kononnya binatang yang datang di situ. Binatang yang paling dahulu masuk ke tanaman encik Laki untuk memakan tanamannya, ialah pelanduk. Tapi pelanduk itu tidak dapat masuk ke kawasan tanaman encik Laki sebab dia telah terhalang oleh perangkap yang dikorek oleh encik Laki, dan terus terjatuh ke dalamnya. Namun, selepas sang pelanduk terjatuh dalam perangkap Laki, perangkap itu belum juga diperiksa oleh Laki sama-ada berisi atau tidak.</p> <p>Belum pun beberapa lama sang pelanduk terjatuh ke dalam perangkap itu, datanglah seekor kijang di situ untuk memakan tanaman Laki, iaitu ubi kayu dan ubi manis, tapi sang kijang terlihat pula sang pelanduk di dalam perangkap. "Eh, kawan, kamu buat apa di sana?" tanya sang Kijang. "Eh-eh, kamu jangan bising, kawan, sebab tempat ini sangat baik," jawab sang Pelanduk, "sebab ketika saya masih berada di luar sana, saya tidak melihat datuk dan nenek kami. Tapi, bila sudah berada di sini, saya dapat melihat mereka," kata sang Pelanduk lagi, "dan apabila saya berkata untuk</p>	<p>go to his plants which had dug a hole in the fence opening. The second entryway for himself. When animals wanted to eat his plants there was no other way in but to fall into the hole he had dug. So whenever animals went to eat his plants they would always go via that hole. That hole is what is called a hole trap. [It was covered by small branches and leaves to hide the hole.]</p> <p>When Laki's plants had grown then some animals came there. The Mousedeer was the first one to come there to eat his vegetables. But it didn't get to his plants because it had to go past the hole he dug and it fell into the hole. When it fell in Laki had not yet checked his trap to see if there was anything in it or not.</p> <p>Not long after the Mousedeer fell into the hole, a Barking Deer went to eat in Laki's field - the cassava, sweet potatoes – and it looked down at the Mousedeer in the hole. "Hey friend, what are you doing in there?" asked the Barking Deer. "Hey, keep it quiet friend," said the Mousedeer, "because it's really nice in here, because when I was up on the surface I couldn't see my grandfather and grandmother. In here I can see my grandfather and</p>
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“om asal boroson ku dot mokianu oku dot takanon, na sumodia-i sumodia ot takanon siti,” ka, “ilo-no kasanangan ku siti,” ka. “Ee’eh, engin oku dino,” ka dit Koriday, “maya oku dikaw sino,” ka. “O nga, awasi bo ong aa-koh oguriyok, ombo tukum ku dot pomoros kangku om momoros koh nogi. Ong kada no momoros kangku, aa-ko obuli momoros ong okon-po-ko pomoroson teekaw,” ka dit Palanuk. “O,” ka dit Koriday. Suwang no dñiri it koriday sid burunsut. “Nga, tandayay no ki-obo oy ambaya, otuungan oku,” ka dit Palanuk. “Ay, o-bo,” ka dit Koriday. Na sinumuwang no dñino it koriday dot tiniyuanan munsud sid luwang, nga aa-i bo nootungan it palanuk.

Adi, oleleed saabat ot kinosuwangan dit koriday, na wilton dñiri bo it koriday diri. Ka dit koriday, “Siongo bo yaki om yodu, tu aaku-i okito?” ka. “Ay, kada koguriyok, ombo boros ku kangku diri. Aso pot okito nu ong okon-po-ko boros ku,” ka dit Palanuk. “Kadaada po, okito nu-i ino ong, ‘Ba intangay pogi oodi no yaaki nu om yoodu nu’, kangku, na waro no,” ka dit Palanuk, “nga, ong aso po boros ku, aso po,” ka dit Palanuk. “Dikalau ong takanon nga, ong aaku po kopomoros dot mokianu takanon, aso pot takanon mimbulay. Kopomoros oku po dot mokianu, om waro nogi,” ka dit Palanuk, “subay-ko yoku ot momoros dot mokianu,” ka. “Jadi, kadaada po, yoku nga sera ka dot aaku wilton diti nga mokianu oku

minta nasi, maka dengan sendirinya nasi akan tersedia di sini. Itulah kebbaikannya saya di sini,” sambung sang Pelanduk. “Eh’eh, saya suka itu,” kata sang Kijang, “saya mahu ikut kamu di situ,” katanya. “Baiklah, tapi, bagus kalau kamu tidak bising, jika saya izinkan kamu bersuara, barulah kamu boleh bersuara. Jika saya kata, kamu jangan bercakap, maka kamu tak boleh bercakap jika bukan izin saya,” kata sang Pelanduk. “Baiklah,” jawab sang Kijang. Lalu, masuklah sang Kijang ke dalam perangkap itu. “Tapi, kamu harus hati-hati, ya kawan, nanti saya terhempap,” kata sang Pelanduk. “Baiklah,” jawab sang Kijang. Oleh itu sang kijang masuk ke dalam perangkap itu dengan perlahan, dan sang pelanduk tidak juga terhempap.

Beberapa lama selepas sang kijang masuk ke dalam lubang itu, terasalah perutnya kelaparan. Kata sang Kijang, “Mana dia datuk dan nenek, saya tak nampak pun?” tanyanya. “Eh, kan saya dah kata, kamu tak boleh bersuara jika bukan izin saya. Tiada apa-apa yang kau boleh nampak jika bukan izin saya,” jawab sang Pelanduk. “Kamu diam dulu, nanti kamu akan melihatnya juga jika saya mengatakan, ‘Kamu lihatlah, datuk dan nenek kamu sudah datang’, ia pasti sudah ada,” kata sang Pelanduk, “tapi, jika saya belum berkata, ia belum ada,” kata sang Pelanduk lagi. “Begitu juga dengan nasi; jika saya belum berkata untuk meminta nasi, belum ada nasi keluar. Kalau saya sudah berkata untuk meminta, barulah nasi akan keluar,” katanya, “saya yang harus meminta,” katanya lagi. “Jadi,

grandmother. And all I have to do is ask for rice and it is immediately given to me. That’s what makes it so nice here.” “Oh wow,” said the Barking Deer, “I would like that too. I’m coming in there with you.” “Okay,” said the Mousedeer, “but you must not speak. Only when I give the order are you allowed to speak. When I say, ‘Don’t speak,’ you are not allowed to speak until I give you permission. “Okay,” said the Barking Deer. So the Barking Deer jumped down into the hole. “Be careful so you don’t fall on me,” said the Mousedeer. “Right,” said the Barking Deer. So the Barking Deer jumped into the hole, but it didn’t land on the Mousedeer.

Sometime after the Barking Deer went into the hole he began to get hungry. He said, “Where are grandfather and grandmother because I can’t see them.” “Don’t be talking,” said the Mousedeer. “I told you you can only speak when I give you permission. Just remain silent. When you hear me say, ‘Look there; there is your grandfather and grandmother,’ then you will see them. But not until I speak will you see them. As for rice, if I have not yet asked for rice, no rice will appear. Only after I ask for it will it appear. It has to be me who requests it. So just keep your peace. I’m also hungry but I will

dot orikot po ginawo ku mokianu,” ka dit Palanuk, “aaku po mokianu tidino,” ka.

Na, nopupusan dit palanuk kaa dino, potutudlung po dit kanas dot mooy dara mangakan di tongo tinanom siri nga notudlungan nogi dit kanas it koriday om palanuk sid suwang dit luwang. “Ay ambaya,” ka, “monguro kow sino?” ka dit Kanas. “Ee ambaya,” ka dit Palanuk, “kada koguriyok, yokoy nopo diti mimang tumomod okoy no siti tu asanang okoy siti,” ka dit Palanuk. “Tu ong mokianu dot takanon, sumodia-i sumodia ot takanon siti,” ka. “Sino oku nogi’d tinal, osusa oku, kapapayaan ku mogiim dot takanon,” ka. “Momoros oku poma dot, ‘taakay oku takanon’, kangku nga, aso-i ong sinod tinal oku. Nga ong siti, asal kopomoros oku po dot taakay oku takanon ka, waro no sumodia takanon,” ka dit Palanuk. “Om yoodu om yaaki it minatay, aaku-i okito dit sino oku pod tinal, ong siti nogi, okitanan ku,” ka, “adi, babanar-ko awasi ot siti,” ka.

“Ay, maya oku dikaw,” ka dit Kanas. “Ay o nga, subay-ko aa-koh oguriyok ong korikot koh siti. Ombot pomoros kangku om, obbuli koh nogi momoros. Bang aaku po pomoroson ikoo, kada kow po momoros,” ka dit Palanuk. “Ong mangakun koh dino, sumuwang ko siti,” ka dit Palanuk. “Mangakun,” ka dit Kanas. Adi, suuwang nee kanas sid burunsut. “Ay, tandayay no dot munsud dot sumuwang koh siti tu otuungan okoy,” ka dit Palanuk. “O bo,” ka

kau diam dulu, sebab saya pun juga rasa kelaparan, tapi bila tiba masanya saya minta, barulah saya akan minta,” kata sang Pelanduk, “saya tak mahu minta sekarang,” katanya.

Selesai sahaja sang pelanduk berkata begitu, datanglah seekor babi hutan untuk memakan tanaman encik Laki, tapi dia terlihat pula sang pelanduk dan sang kijang di dalam lubang. “Eh, kawan,” tegur sang Babi hutan, “kamu buat apa di sana itu?” tanyanya. “Eh, kawan,” jawab sang Pelanduk, “kamu jangan bising sebab, kami memang sudah sengaja masuk di sini, sebab kami hidup senang di sini,” sambung sang Pelanduk. “Sebab, jika meminta nasi, ia akan terhidang sendiri di sini,” katanya. “Semasa saya berada di luar sana, hidup saya susah, sebab dengan bersusah payah saya mencari makanan,” sambungnya lagi. “Walaupun saya berkata, ‘Minta nasi’, tapi tiada juga yang tersedia jika di luar sana. Tapi di sini, asal saja saya berkata ‘Minta nasi’, ia akan tersedia,” kata sang Pelanduk, “dan lagi, berkenan dengan datuk dan nenek yang sudah meninggal dunia, saya tak pernah melihatnya ketika saya masih berada di sana, tapi di sini, saya dapat melihat mereka,” katanya.

“Eh, saya mahu ikut kamu,” kata sang Babi hutan. “Baiklah, tapi kau jangan bising bila sudah berada di sini. Jika saya suruh kau bercakap, barulah kau boleh bercakap. Jika saya tidak izinkan kau bercakap, kau jangan bercakap,” kata sang Pelanduk. “Kalau kau setuju dengan syarat itu, kau boleh masuk di sini,” kata sang Pelanduk. “Setuju,” jawab sang Babi hutan. Maka, sang babi hutan pun masuklah ke dalam perangkap itu. “Eh, hati-hati kau turun masuk di sini, nanti kami terhempap,” kata sang

only ask for food when I feel like it. I’m not going to asked for it yet.”

When the Mousedeer had finished speaking along came a Wild Boar wanting to go eat Laki’s plants. He looked down into the hole at the Mousedeer and the Barking Deer and said, “Hey friends, what are you doing down there?” “Hey friend,” said the Mousedeer, “don’t talk loud. As for us we intentionally got in here because it’s really nice in here. If we ask for rice it is served to us. When I was up on the ground it was difficult; I had to go looking for food. If I said up there, ‘Give us rice,’ there would be none. But down here as soon as I say, ‘Give us rice,’ we are immediately served rice. When I was on the surface, I couldn’t see my dead grandfather and grandmother. Down here I can see them. So it’s really nice down here.”

So the wild boar said, “Hey, I want to join you in there,” said the Wild Boar. “Okay,” said the Mousedeer, “but you have to keep quiet when you get down here. Only when I give you permission are you allowed to speak. If you agree to those terms, come on down.” “I agree,” said the Wild Boar. Then he prepared to jump down into the hole. “Be careful when you jump down

dit Kanas. Tuyuanay dit Kanas munsud, na nokosuwang no dfino it Kanas diri. Ba, ka dit Kanas, “Siongo yodu om yaki siti?” ka dit Kanas, “dot siti kanu om, asee tokito ku,” ka, “tu it todu ya om taki ya nga minatay no,” ka. “Ay, kada koguriyok,” ka dit Palanuk, “nu kangku dikaw diri, kada no koguriyok ong maya ko dogon, ombo dogo dot boros kangku om baru nogi om momoros koh,” ka. “Ay-oow,” ka dit Kanas. Madaada nee kanas.

Adi, nopupusan it palanuk mooboros diri om mילו pom waro not tambang nokorikot siri dot mokipangkalan dara dit tinanom di Laki, nga aa-i nakatalib tu notudlungan nogi it palanuk, koriday, kanas no siri. Dadi, “Ay, monguro kow sinoy ambaya?” ka dit Tambang. Om, “Ay, kada koguriyok. Yokoy nopo diti nga mimang keenginan ya no siti tu osusa ot sisinod sawat tu, ong siti rumikot-i rumikot ot kaakanan ya ong kodung-ko monginloow oku no om momoros oku dot mokianu dot takanon,” ka dit Palanuk. “Om it tongo taki, todu ya dit minatay no nga okitanan ya siti. Ong sino okud soribaw dino tana, amu ku okito,” ka, “ong siti, okito ku,” ka dit Palanuk.

“Ay, maya oku sino ong ino-no,” ka dit Tambang, “mongoy oku sino,” ka. “O nga, awasi do maya koh siti ong ombo dogo do boros ot woyoon nu. Amu koh obbuli dot sia-sia mooboros ong

Pelanduk. “Baiklah,” jawab sang Babi hutan. Oleh itu Sang Babi hutan turun ke dalam lubang itu dengan perlahan, sehingga dia berjaya masuk. Kata sang Babi hutan, “Mana dia datuk dan nenek di sini?” tanyanya, “padahal, kau kata ‘Mereka ada di sini’, tapi saya tak nampak pun,” katanya, “sebab datuk dan nenek kami juga sudah meninggal dunia,” kata sang Babi hutan. “Eh, kau jangan bising,” jawab sang Pelanduk, “kan saya sudah cakap dengan kau, ‘Kau jangan bising jika mahu ikut saya, tunggu izin saya barulah kau boleh bercakap’,” sambung sang Pelanduk. “Ooh, iyalah,” kata sang Babi hutan. Maka berdiamlah sang babi hutan.

Selesai sahaja sang pelanduk berkata-kata, tiba-tiba datang pula seekor rusa dengan tujuan mahu memakan tanaman encik Laki, tapi dia tidak dapat melintasinya sebab dia terlihat pula sang pelanduk, sang kijang dan sang babi hutan di situ. “Eh, kawan, kamu buat apa di sana itu?” tegur sang Rusa. “Eh, kau jangan bising. Kami ini, memang kami punya sukalah berada di sini, sebab kami rasa payah berada di luar sana, sebab jika kami berada di sini, makanan akan datang dengan sendirinya jika kami memanggil dan berkata meminta nasi,” jawab sang Pelanduk. “Datuk dan nenek kami yang sudah meninggal dunia juga kami dapat lihatnya di sini. Kalau saya berada di luar sana, saya tidak dapat melihatnya,” katanya, “tapi, di sini saya dapat melihatnya,” kata sang Pelanduk.

“Eh, kalau begitu, saya mahu ikut di sana,” kata sang Rusa, “saya mahu ke sana,” katanya lagi. “Baiklah, boleh juga kau ikut kami di sini, jika kau mahu ikut perintah saya. Kau tidak boleh sembarang saja berkata-kata jika

so you don’t land on us,” said the Mousedeer. “Okay,” said the Boar. So the Boar carefully jumped in. Then he said, “Where are grandfather and grandmother here? You said they were here and I don’t see them. For my grandpa and grandma have died.” The Mousedeer responded, “Keep quiet. I told you that you must keep quiet and you talk straightaway.” “Oh yeah,” said the Boar. So he said nothing further.

No sooner had the Mousedeer finished speaking than a full-sized Deer showed up also wanting to eat what Laki had planted. It couldn’t get in because it looked down and saw the Mousedeer, the Barking Deer and the Wild Boar in the hole. The Deer asked, “What are you doing in that hole?” “Hey, keep quiet,” said the Mousedeer. “We intentionally got in here because life is difficult on the surface. When you are here, when I asked for food it is just given to us. Our grandpas and grandmas who have died we can see here. When I was on the surface I couldn’t see them, but here I can see them.”

“Hey, if that’s the case, I’m want to join you in there,” said the Deer, “I’m coming in.” “Alright,” said the Mousedeer, “but you have to follow my instructions. You

<p>okon-po-ko tukum ku,” ka dit Palanuk. “Tongoh nopo pokionuwon, om mogintong dit todu om taki, nga subay yoku ot indadan duyu dot mooboros nōono,” ka dit Palanuk. “O,” ka dit Tambang, “miboboyo oku-i dino,” ka. “O nga, kodung-ko sumuwang ko no siti nga tandayay no tu aajangan okoy, ikaw dino agayo, apapis okoy,” ka dit Palanuk. “Amu-i ti oy ambaya, tuyuanan ku munsud iti,” ka dit Tambang ka. Tuyuanay dit tambang munsud, na amu-i noonong it palanuk om it ongo koriday, tongo kanas.</p> <p>Na, siri nobo it tambang sid suwang dit burunsut di Laki. “Ay,” ka dit Tambang, “ba iti tu nokorikot oku no siti, nokuro tu aso tokito ku di odu om yaki?” ka. “Ay, kangku dikaw diri dit silo kopod soliwana, ‘bang mangakun koh dot ombo boros ku om momoros koh nogi, sumuwang koh’, kangku diri,” ka dit Palanuk. “‘Aa-po kawasa momoros koh, ong okon-ko tukum ku’, kangku diri. Adi, okitanan nu-i dot tinoo, yoku ot momoros dot peentalangon ku yodu om yaki tokow,” ka dit Palanuk. “Dikalau ong takanon nga, sera ka yikoo no wilton, yoku nga wilton-i, nga ombo mokianu oku dot takanon om waro nogi. Ogumu ot jinis dot taakanon dot siti, asee taakanon dat silod soribaw dat tana, ogumu ot siti,” ka dit Palanuk ka. “Dikalau ong tuuwan nga sumodia-i sumodia ot jinis-jinis dot iinumon, om aakanon,” ka dit Palanuk.</p> <p>Adi, kakal po mooboros it</p>	<p>bukan izin saya,” kata sang Pelanduk. “Apa saja yang diminta, dan mahu melihat datuk dan nenek, haruslah tunggu saya yang bercakap,” kata sang Pelanduk. “Baiklah,” jawab sang Rusa, “saya akan ikut perintah,” sambungunya. “Baiklah, tapi kalau kau mahu masuk di sini, kau haruslah berhati-hati, sebab nanti kami terhempap pula, kau itu berbadan besar, nanti kami jadi leper,” kata sang Pelanduk. “Eh, tidaklah, saya akan turun dengan perlahan,” jawab sang Rusa. Maka masuklah sang rusa ke dalam perangkap itu dengan perlahan, sehingga sang pelanduk, sang kijang dan sang babi hutan, tidaklah terhempap.</p> <p>Kini, sang rusa sudahpun berada dalam perangkap encik Laki. “Eh,” kata sang Rusa, “kini saya sudah datang di sini, kenapa saya tidak melihat datuk dan nenek?” tanyanya. “Eh, kan saya sudah cakap ketika kau masih berada di luar, ‘Kalau kau setuju bahawa hanya izin saya saja, barulah kau boleh bercakap, kau boleh masuk di sini’,” kata sang Pelanduk. “Saya sudah cakap, ‘Kau tak boleh bercakap jika bukan izin saya’. Jadi, nanti kau akan melihatnya juga bila saya sudah bercakap untuk menyuruh datuk dan nenek kita memperlihatkan diri,” jawab sang Pelanduk. “Begitu juga dengan nasi, kamu sangka kamu sajakah yang kelaparan, saya pun kelaparan juga, tapi kalau saya mahu minta nasi, barulah nasi akan keluar. Banyak sekali jenis makanan di sini, bukannya seperti di luar sana. Di luar sana tiada nasi, tapi di sini, banyak,” kata sang Pelanduk. “Begitu juga jika kehausan, berbagai-bagai jenis minuman dan makanan yang akan keluar,” kata sang Pelanduk.</p> <p>Ketika sang pelanduk masih</p>	<p>can’t just speak whenever you want if I have not instructed you to. If you want to see your grandparents you have to wait for me to speak.”</p> <p>“Alright,” said the Deer, “I agree to those terms.” The Mousedeer responded, “Alright, but when you enter here, be careful that you don’t land on us. You are big and you’ll flatten us.” The Deer said, “No problem, I’ll jump in carefully.” He jumped in carefully and didn’t land on the Mousedeer or the Barking Deer or the Wild Boar.</p> <p>So the Deer was in Laki’s hole trap as well. “Hey,” he said, “now that I’m down here, how come I don’t see my grandparents?” The Mousedeer responded, “Hey, I already told you when you were up on the surface that if you agreed, only when I allowed you to speak would you speak. You aren’t allowed to speak if I have not given you permission. You will see them in a bit. I will speak and cause your grandparents to appear. As for food, it’s not just you who are hungry; I’m also hungry. But only when I ask for food will it appear. There are many varieties of food in here that are not available on the surface. If you are thirsty there are many types of drinks ready-prepared along with food.”</p> <p>While the Mousedeer was</p>
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<p>palanuk diri, nokorikot no it kalasiw. “Boy ambaya, monguro kow sino bo ambaya?” ka dit Kalasiw kam. “Ay, kada koguriyok oy ambaya, sagay kinumaa siti nga waro tomodon,” ka dit Palanuk ka, tu it palanuk ot mooboros. Tu aa-i poboroson dit palanuk it tongo koriday, kanas, tambang, subay-ko yino no ot mooboros. Aa mongoo dot mooboros it tambang, kanas, koriday.</p> <p>“Ay ambaya,” ka dit Palanuk, “subay aa mooboros dot okukuro ot siti tu, iti not dagay diti dot kinowowoyoon ot awasi babanar tu, kosuwang oku nopo siti, wilton nga aaku wilton tâantu. Kodung ong wilton oku, mokianu oku dot takanon, nga sumodia-i sumodia ot takanon dot ogumu ot jinis dot takanon dot mimbulay. Tongo weeg dot iinumon; oomis ot kenginan nga oomis no ot mimbulay, apalo ot kenginan nga apalo-i ot mimbulay, sumodia. Adi, dikalau ong it tongo taki, todut minatay nga okitanan-i dot siti. Bang it sisino oku pod soribaw not tana, aaku okito it taki ya om todut ya, ong siti oku nogi, okito ku,” ka dit Palanuk.</p> <p>“Ay, kadung ino-no,” ka dit Kalasiw, “maya oku sino,” ka. “O nga, awasi bong kawaya koh dot boros ku, tu ombo momoros oku dot ‘pomoros’ kangku om momoros koh nogi, subay miwawaya dot tukum ku,” ka, “duato pogi yoalo kiawi, nga kaa-i dinot boros ku,” ka. “O, banar, banar,” ka dit dupot wookon. It koriday nga, “Babanar neelot boros di ambaya palanuk dilo,” ka. It kanas nga, “Babanar-i at boros di ambaya palanuk dilo,” ka. It</p>	<p>berkata-kata, datanglah seekor seladang. “Hai kawan-kawan, kamu buat apa di sana?” tanya sang Seladang. “Eh, kau jangan bising, kawan, setiap yang datang di sini ada tujuan,” jawab sang Pelanduk, sebab sang Pelanduk yang bercakap. Dia tidak mengizinkan sang kijang, sang babi hutan dan sang rusa bercakap, mestilah dia yang bercakap. Dia tidak mahu jika sang rusa, sang babi hutan dan sang kijang bercakap.</p> <p>“Hai, kawan,” kata sang Pelanduk, “di sini, tak boleh cakap apa-apa, sebab hidup kami inilah yang paling baik sebab, sejak saya masuk di sini, saya tak berapa rasa lapar. Kalau saya lapar, saya akan minta nasi, dan nasinya akan tersedia dengan sendirinya dengan berbagai jenis makanan yang datang. Air minumannya pula, jika kau suka minuman manis, maka manislah yang akan datang; jika kau minta minuman yang tawar, air tawarlah juga yang akan datang, terhidang. Begitu juga dengan datuk dan nenek, ia akan terlihat di sini. Sewaktu saya masih berada di atas sana, saya tak pernah melihat datuk dan nenek kami, tapi di sini saya akan melihat mereka,” kata sang Pelanduk.</p> <p>“Aik, kalau demikian,” kata sang Seladang, “saya ikut di sana,” katanya. “Baiklah, tapi bagus kalau kau dapat ikut perintah saya, sebab jika saya izinkan kau bercakap, barulah kau boleh bercakap. Mesti ikut perintah saya,” kata sang Pelanduk. “Tanya saja mereka semua, begitulah peraturan saya kepada mereka,” katanya. “Ya, betul tu, betul tu,” kata binatang yang lain. Sang Kijang juga berkata, “Benarlah apa yang dikatakan sang Pelanduk itu,” katanya. Sang Babi hutan juga berkata, “Memang</p>	<p>still speaking a Wild Ox arrived there. “Oh friends, what are you doing there?” asked the Ox. “Keep quiet friend. We had a purpose in coming in here,” said the Mousedeer – only the Mousedeer spoke. For he wouldn’t allow the Barking Deer, the Wild Boar, and the Deer to speak; only he was allowed to speak.</p> <p>“Friend,” he said, “you have to keep quiet in here, because we have really got it good in here. When I got in here I was hungry, but just a bit. When I am hungry, I asked for rice and lots of types of food come forth. And lots of drinks. If you want a sweet drink that is what appears. If you want plain water that also comes forth. As for your grandparents who have died you can see them here. When I was there on the surface of the ground, I couldn’t see my grandparents, but here I see them.”</p> <p>“If that’s the case,” said the Wild Ox, “I’m going to join you.” “It would be good if you were willing to follow what I say,” said the Mousedeer, because only when I say ‘speak’ are you allowed to speak. Ask all of them and you’ll find that’s what I told them.” “True, true,” said the others, “what the Mousedeer says is true.” The Boar said, “What he says is true.” The Deer said, “What</p>
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<p>tambang nga, “Babanar-i at boros di ambaya palanuk dilo,” ka. “Tu inom-ino okoy dit wilton okoy, om mokianu okoy dot takanon nga kada-po, titino'o. ‘Sera ka yikoo not wilton obo, yoku nga wilton-i iti, nga mimbulay-i ot takanon tinoo, jinis-jinis ot taakanon, ka dat palanuk. Adi, mangakan-i dot tino'o’, ka dat palanuk,” ka dit tambang, kanas, koriday no. “Adi, ong kawaya koh dot tukum dat palanuk dilo, na kawaya kono mongoy siti,” ka dit tambang, koriday, om it kanas.</p> <p>Ka dit Palanuk, “Ong maya koh dot tukum ku, ong kaakun koh dino, sumuwang koh siti. Kodung aa-koh-i kaakun, kokoyon-i sumuwang,” ka. “Ay, sumuwang oku-i,” ka dit kalasiw, “tu engin oku mogintong di aki om yoku, om inot sumodia-i sumodia ot takanon dot momoros nōopo, aa kapapayaan dot mamanaw mogiim,” ka dit Kalasiw.</p> <p>Sūuwang neet kalasiw. “Tandayay no sumuwang tu aajangan okoy, ikaw agayo,” ka dit Palanuk. “Ay, yokoy kikiawi diti nga tandayan no taajangan tu otipuan okoy,” ka dit tambang, kanas om koriday. “Ay amu bo, tuyuanan ku-i,” ka dit Kalasiw. Tuyuanay dit kalasiw munsud sid luwang. Na, niwangan nōono bo dit palanuk om it tambang, koriday om it kanas iri. Siri no yalo.</p> <p>Ka dit Palanuk, “Mititimpak tokow kikiawi. Ikaw oy kalasiw tu agayo, ikaw ot sid saralom. Adi,</p>	<p>benar seperti yang dikatakan oleh sang Pelanduk itu,” katanya. Sang Rusa juga berkata, “Benar sekali apa yang dikatakan oleh sang Pelanduk itu,” katanya. “Sebab, ketika kami kelaparan dan kami meminta nasi, ‘Tunggu sebentar’, katanya, ‘Saya pun kelaparan juga, bukan kamu saja yang kelaparan, tapi nanti akan datang juga nasi. Jadi, nantilah kita makan sama-sama,’ kata sang Pelanduk,” kata sang Rusa, sang Babi hutan, dan sang Kijang. “Jadi, jika kau dapat bersetuju dengan syarat sang Pelanduk itu, maka dapatlah kau ikut kami di sini,” kata sang Rusa, sang Kijang dan sang Babi hutan.</p> <p>Sang Pelanduk pula berkata, “Jika kau mahu ikut perintah saya, dan kau bersetuju dengan syarat itu, kau masuklah di sini. Tapi jika kau tidak setuju, tak payahlah kau masuk di sini,” katanya. “Eh, saya mahu masuk juga,” kata sang Seladang, “sebab saya mahu melihat datuk dan nenek, dan juga makanan yang akan tersedia dengan sendirinya dengan hanya meminta sahaja, tidak bersusah payah untuk mencarinya,” kata sang Seladang.</p> <p>Lalu, masuklah sang Seladang. “Hati-hati ya kalau kau mahu masuk di sini, nanti kami terhempap, kau itu besar,” kata sang Pelanduk. “Eh, kami semua ini pun kau harus hati-hati, nanti kami terkena, patah nanti tulang-tulang kami,” kata sang Rusa, sang Babi hutan dan sang Kijang. “Eh, tidaklah, saya perlahan saja ini,” jawab sang Seladang. Sang Pelanduk, sang Rusa, sang Kijang dan sang Babi hutan memberi ruang kepada sang Seladang. Di situlah sang Seladang.</p> <p>Sesudah itu, berkatalah sang Pelanduk, “Kita bertindih-tindih. Kau sang Seladang, kau yang berada di</p>	<p>he says is true, because when we were hungry and asked for food he said, ‘Just wait, it a bit. It’s not just you who are hungry; I’m also hungry but the food will come forth in a bit; lots of types of food,’ said the Mousedeer. So if you are willing to follow the rules of the Mousedeer you can come down here.”</p> <p>“If you can’t agree to my rules, come down here. If not, don’t come in.” The Ox said, “I’m going to come in because I want to see my grandparents, and that prepared food that comes just by requesting it. You don’t have to walk around and look for it.”</p> <p>So the Ox came into the hole. “Be careful entering so you don’t land on us; you are huge,” said the Mousedeer. “We must all be careful not to have him land on us or he will break bones,” said the Deer, the Boar and the Barking Deer. So the Ox jumped down carefully. All the others got out of his way. So he was there with them all.</p> <p>Then the Mousedeer said, “We are all going to get on top of one another. You Wild</p>
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mo'ob kopo doyikaw oy kalasiw, tumimpak nogi at tambang, tumimpak at kanas, tuumimpak no at koriday silod solot dat kanas, om tumimpak oku nogi doyoku. Opongo ino, mingkakat tokow nogi nôono kikiawi dot tinoo, pawayaan ku dot mokianu oku dot takanon. Kaakan tokow kiawi om peembulayon ku nogi yaki om yodu,” ka di Palanuk.


Adi, minititimpak no dîiri iri. Kopititimpak nopo kaa dino, ingkakat no dot osusun-i, “Ba, ingkakat no,” ka dit Palanuk. Ingkakat dîino it kalasiw nga, oribaw no, osomok no it tindal. Tinumundak dîiri it palanuk dot sumoribaw id tana. Nokosoliwan yalo, “Ba, ikoo dino, osusa kow no dino,” ka, “tu ikoo, maan oku dikoo tudlungay kaa, minongukurit kow bo dogon diri,” ka dialo. “Aa-kow-i lowong momikir oy?” ka “Dot yang-ko nokosuwang oku dot burunsut di Laki om pongogulatan duyu dot monguro koh sino ka dot yang-ko nokosuwang oku dot burunsut,” ka. “Nga, irasaay dikoo no pogi ot kosuwang dot burunsut, nokeedu oku no yoku,” ka dialo. “Nga, ikoo bo dino, osusa nôono, maan kow nôono di Laki dino patayo, rinapa kow di Laki,” ka dialoy Palanuk. Na, iri no, mogiad po dîiri ot elaan dit kalasiw, kanas, tambang, om it koriday, keedu nga amu no keedu.

bawah, sebab badan kau itu besar. Kau meniarap dahulu, ya sang Seladang, kemudian sang Rusa naik di atas kau, kemudian menyusul pula sang Babi hutan, seterusnya sang Kijang menyusul naik di atas sang Babi hutan, dan yang terakhir adalah saya yang naik di atas belakang sang Kijang. Bila sudah selesai begitu, barulah semuanya berdiri, untuk saya meminta nasi. Bila kita sudah makan semua, barulah saya arahkan datuk dan nenek kita keluar,” kata sang Pelanduk.

Lalu, bertindih-tindihlah kesemua binatang itu antara satu dengan yang lain. Selepas mereka semua bertindih-tindih, berdirilah mereka, “Silalah berdiri semua,” kata sang Pelanduk. Apabila sang Seladang berdiri, maka permukaan tebing lubang itu sudah begitu hampir. Lalu, melompatlah sang Pelanduk untuk naik ke atas permukaan tanah. Setelah sang Pelanduk keluar, “Nah, kamu itu akan menghadapi kesulitan,” kata sang Pelanduk, “sebab kamu telah melihat saya dari atas, bermakna kamu mempermain-mainkan saya,” katanya. “Kamu tak bodohkah berfikir?” katanya lagi, “padahal saya terjermus di dalam perangkap encik Laki, dan kamu sengaja bertanya kepada saya apa yang saya buat di dalam, padahal saya telah terjermus masuk ke dalam perangkap encik Laki,” katanya. “Tapi sekarang, kamu rasakanlah bagaimana keadaan berada dalam perangkap, saya sudah keluar,” kata sang Pelanduk. “Kamu itu akan menghadapi masalah, sebab encik Laki akan membunuh kamu untuk dijadikannya lauk,” katanya lagi. Oleh itu, menangislah sang Seladang, sang Babi hutan, sang Rusa dan sang Kijang, sebab mereka tidak lagi dapat keluar.

Ox, since you are biggest, you can be on the bottom. Deer, get on top of him. Wild Boar, get on top of the Deer. Barking Deer, you get on top of him, and then I will get on top of you. When we are all stacked up we will all stand and I will asked for food. We will all eat and I will bring forth our grandparents,” said the Mousedeer.

So they all got on top of one another. Then they all stood up in order. “Now stand up,” said the Mousedeer. When the Wild Ox stood up the Mousedeer was close to the surface. So the Mousedeer jumped out onto the land. When he got out he said, “As for you guys, you are in big trouble, because you all looked down on me, and there for you trifled with me. Aren’t you all stupid the way you think? I fell into Laki’s hole trap, and you all asked why I was down there, when I had fallen into a trap. Now you see what it feels like to be trapped whereas I have escaped. You are in trouble because Laki will kill you and you will become his meat.” And so then they all cried because they knew they could not escape – the Ox, the Boar, the Deer and the Barking Deer.

<p>Na, korikot nôono i Laki mogintong dit tongo titinanom yo om magaas dit burunsut yo nga, nokopirurusod nopo it koriday, kanas, tambang om kalasiw. Na osukup dîino dot rinapa yalo dot tonsi. Jadi, pongongoy dîino yalo dot koruang yo. Tad-om sakampung ot koruang yo dot naan angatay dot minoongoy dit dudupot diri. Pinibabaagi, minaan pitatayado dîiri, nga i Laki nobo sanganu diri, i Laki not ogugumu, it dudupot diri.</p> <p>Adi, nakaa po dino, noongoy po it dudupot om natatayad dit songkoruangan om, na nopupusan nôono not tangon ku dino. Na, sino no gisom, dot aa elaan dot notolunung ko tongoh inot tuturan ku dino nga, ino-not norongow ku om nosomitan ku ot tuturan dot tulun. Na, nopupusan nôono ino.</p>	<p>Apabila encik Laki pergi melihat tanamannya dan juga memeriksa perangkapnya, ia mendapati bahawa kijang, babi hutan, rusa dan seladang yang ada di dalam perangkapnya. Kini, encik Laki sangat cukup dengan lauk daging. Oleh itu, encik Laki telah memanggil kawan-kawan sekampungnya untuk mengambil binatang-binatang itu. Setelah itu, mereka membahagi-bahagikan daging itu, namun oleh kerana encik Lakilah pemilik perangkap itu, maka dialah yang paling banyak bahagian.</p> <p>Setelah berlaku demikian, dan binatang-binatang itu telah diambil dan dibahagi-bahagikan antara mereka, maka berakhirlah sudah cerita Sang Pelanduk dalam Perangkap. Saya tidak tahu sama ada cerita ini betul atau tidak, tapi begitulah cerita yang saya dengar. Tamat.</p>	<p>Later Laki came to check on his field and check his hole trap, and he saw that a Barking Deer, a Boar, a Deer and a Ox were all in there together. So he had more than enough meat. So he went and got his friends. He brought along all the people of his village to get the game. They divvied up the meat. Laki as the owner got the most.</p> <p>So they went and got the animals and divvied up the meat. That ends my folktale. I don't know if I followed the tale faithfully or what, but that is how I heard it and I got it from others. The End.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain & Janama Lontubon</p>		
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F072-KQR

<p>I Turup om I Ruup Tinangon di Madaun Ukiyan Kg. Togudon, 2014 Tinulis di Rosnah Nain</p>	<p>Turup dan Ruup Diceritakan oleh Madaun Ukiyan Kg. Togudon, 2014 Terjemahan Melayu: Rosnah Nain 2014</p>	<p>Turup and Ruup Told by Madaun Ukiyan Togudon Village 2014-03-18 English: James Johansson 2020</p>
<p>Waro waro kaka. Pisasawo no i kusay om it tondu. (Tu sera ma dot sosompi kusay ot misasawo? Ino-i nga kusay om tondu.) Nokopisasawo ilo, naranjat nôono iri. Om binorusaa dîiri gisom do najadi do raja. Najadi do raja, najadi do dayang, om ogumu dîiri ot turipon doalo, tu kinumaya dîiri.</p>	<p>Pada zaman dahulu, seorang lelaki dan seorang perempuan telah berkahwin. (Sebab takkanlah lelaki dengan lelaki yang berkahwin, melainkan lelaki dengan perempuan.) Selepas mereka berkahwin, mereka telah memperolehi cahayamata. Sesudah itu, berusaha mereka sehingga menjadi raja. Si lelaki telah menjadi raja, dan si perempuan telah menjadi</p>	<p>Once upon a time, a man and a woman got married. (Because how could it be that two men got married? Rather, a man and a woman.) When they had gotten married, they had a child. Then [the man] worked so hard that he became king. They became king and queen, and they had lots of slaves, because they became wealthy.</p>

<p>Paganak nopo i raja, minisunu-i ot tanak. Paganak insan-i, pungaranay nopo dialo i Ruup. Paaganak no keembagu, kusay-i, pungaranay nopo dialo, i Turup. It tanak gulu i Ruup, tanak koduwo, i Turup.</p> <p>Kagayo nôono iri, minaganak po beeri nga, i Ruup no om i Turup ot nakatajuk. Kagagayo nôono yoalo dino, montod dit irad-ko tumur ti tanganak, pangatag no dot pana. Miduduwo miobpinee, minangatag do pana. Iri no, susu'on managow, moongoy do weeg, om totongoh it koporoluan dit ponuuan di raja, nga okon-i-ko managow, suway no ot mangan. Ii-no ot maya dit boros dit moleeng boros di raja, i Turup. Kadung i Ruup, amu taantu mangasip di boroson dit tama doo. Adi, ong i Turup, i tombolog ot doo dot koliyuon mamana. Kadung ong i Ruup, okon-i-ko it tombolog ot koliyuon; it tulun di managow, it manaan do tangga, i poring. Iri ot koliyuon dialo.</p> <p>Pupuan po, maan dialo pana'o it poring. Nga akapak no gisom tu okodok po yalo. Adi it pana nga olowuw po tu aa-po akarog yalo mangalayay.</p> <p>Adi, guumuriyok it tulun, mangaabar id raja. Raasangon di raja yaloy Ruup. I Turup aa-i rasangon tu okon-i-ko it tulun ot di Turup do mangan, it tongo tombolog ot koliyuon. Kaa nopo</p>	<p>permaisuri. Mereka mempunyai ramai hamba, sebab mereka sudah menjadi kaya.</p> <p>Apabila raja melahirkan cahayamata, kelahiran cahayamata mereka berperingkat-peringkat. Cahayamata yang pertama telah diberi nama Ruup. Cahayamata yang kedua telah diberi nama Turup.</p> <p>Ketika kedua-dua anak itu sudah masuk ke alam kanak-kanak, pasangan suami isteri itu memperolehi cayahamata yang lain, tapi hanya Ruup dan Turup yang menjadi watak utama dalam kisah ini. Apabila kedua-dua anak itu sudah masuk ke alam kanak-kanak, mulalah mereka membuat panah. Kedua-dua beradik itu membuat lastik bersama-sama. Mereka berdua seringkali disuruh oleh raja untuk mengambil air, tapi lain yang disuruh lain pula yang dibuat. Anak yang selalu menuruti perintah raja adalah Turup. Sedangkan Ruup pula, selalu tidak mahu menuruti perintah ayahnya. Turup selalu memamah burung, tapi Ruup pula memamah alat pengangkut air yang sedang dibawa oleh orang yang mengangkut air.</p> <p>Pada mulanya Ruup melastik perian (buluh pengangkut air), perian itu hanya berbunyi bedebap sebab ia masih kecil, lastiknya pun masih longgar sebab dia belum kuat menarik.</p> <p>Orang ramai akan membuat bising, dan melapor kepada raja. Ruup selalu dimarahi oleh ayahnya. Sedangkan Turup tidak dimarahi sebab Turup tidak melastik orang, dia hanya melastik burung.</p>	<p>The king had another child that followed. The first child they named Ruup. The second child was also a son and they named him Turup. Ruup was the eldest, and Turup the second child.</p> <p>Those children grew, and the couple had other children, but this is about Ruup and Turup. They got bigger, like children's ages, and they made slingshots. Both of them made slingshots. When ordered to fetch water, and whatever need of the king, they would not fetch water; they would do something else. The one who would obey the king was Turup. As for Ruup, he wasn't so good at obeying what his father commanded. As for Turup, it was birds that Turup learned to shoot with his slingshot. As for Ruup, it wasn't birds that he practiced shooting; people who were fetching water, carrying bamboo water containers. That is who he practiced on.</p> <p>At the beginning he would shoot the bamboo water containers. But it only made a clanking sound because he was small. The slingshot was weak because he wasn't yet strong enough to draw it all the way back.</p> <p>So people were loudly complaining, telling the king. The king scolded Ruup. He didn't scold Turup because he wasn't targeting people, he just practiced shooting birds. It went</p>
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<p>dino, sampay nagayo, sampay sumukod no yoalo, amu tiningkadan ino.</p> <p>Na, kadung ong it nosukod no i Ruup om i Turup, ka di Turup, “Ambaya,” ka, “tingkaday dikito neeti, amu awasi. Inot tulun nga oguriyok. Om awasi ong babanar-ko tombolog ot iimon kito nga inot tongo managow ot tulun om maan pana’o, amu awasi,” ka di Turup, it tobpinee dit toori. “Ayy,” ka di Ruup, “ombo koh no doyikaw,” ka dialo, “ong tumingkod, ombo no-ko ikaw. Kadung ong yoku diti, aaku tumingkod diti,” ka di Ruup, it tanak di gulu.</p> <p>Ka nogi nga kadung lostikon dialo, tu abasag d̄iri. It sasaanon dot tulun inot tangga dino nga nokuro tu kong-ko monompiyas o weeg, ababak it tangga. Mongoy neet tulun sid raja, mokiganti dit tangga, i poring. Suuon di raja it tongo turipon doo mangaganti. Saralom sangadlaw, kadang-kadang seed ongo-pipiro noopod ot tulun do managow dot ababakan kiawi dot tangga, tu maan dialo lositiko. Mokiganti kikiawi dit raja. Ka dit sorita, sampay naawi i poring ka. Naawi o poring dot tatason, paangaganti. Aa-i tumingkod i Ruup do mangaraag dit tangga dit tongo tulun.</p> <p>Naawi po it poring, posowoliyo it tongo mantaya, maan saano dot paangayan do weeg, tu aso po tongo gilana no namot dino. Iri not awasi no mongolositik, nu o komoyon nu. Kadung ong oonong dialo mongolositik ino, bang okon-ko apasul, tad muuyas nee runggow ka, tu abasag d̄iri yalo do mongolayat. Sampay noowian i</p>	<p>Begitulah kelakuan mereka sehingga mereka meningkat dewasa.</p> <p>Setelah Ruup dan Turup menjadi dewasa, berkatalah Turup, “Kanda,” katanya, “kita hentikanlah kegiatan ini, tidak baik. Orang ramai pun bising. Bagus juga jika betul-betul burung yang kita cari, tapi orang yang mengangkut air pula yang dipanah, tidak baik,” kata Turup, putera bongsu. “Ahh,” kata Ruup, “terserahlah pada adinda, kalau adinda mahu berhenti, terserah, kanda tidak akan berhenti,” jawab Ruup, putera sulung.</p> <p>Tambahan pula, apabila dia melastik, sebab kini dia sudah gagah, alat pengangkut air yang sedang berada di bahu orang pun, akan pecah sehingga airnya menempias keluar. Lalu pergilah orang ramai kepada raja untuk menuntut ganti perian. Kemudian baginda raja menyuruh hamba-hambanya menggantikan. Dalam satu hari, kadang-kadang berpuluh-puluh orang yang kehilangan perian akibat dilastik oleh Ruup. Semua pun menuntut ganti kepada raja. Menurut cerita, hal itu menyebabkan bekalan buluh telah habis dipotong sebagai pengganti. Begitu pun Ruup tidak juga berhenti merosakkan perian orang ramai.</p> <p>Setelah bekalan buluh habis, tajau pula yang digunakan untuk mengangkut air, sebab belum ada gilana pada zaman itu. Benda itulah yang paling senang dilastik. Apabila benda itu terkena oleh lastik Ruup, tajau itu bocor dan kadang-kadang ada juga yang terus pecah, sebab Ruup sudah kuat menarik lastiknya. Hal itu menyebabkan raja kehabisan</p>	<p>along like that till they were full grown that that practice was not stopped.</p> <p>So then, when Ruup and Turup were grown up, Turup said, “Friend, let’s stop doing this – it’s not good. The people are complaining. If we are going after birds it’s good, but shooting at people fetching water is not good.” Ruup the eldest child said, “Well, you do as you please. If you want to stop that’s up to you. As for me, I’m not stopping.”</p> <p>Moreover, when he would shoot, he was now strong. The water containers people were carrying would break and the water would spray out. People went to the king requesting that their bamboo water containers be replaced. The king commanded his slaves to replace them. In one day there would be tens of people who had all their water containers broken, because he shot them with a slingshot. Then the people asked the king to replace them all. It went on till all the bamboo was used up. Ruup still didn’t stop ruining people’s water containers.</p> <p>When the bamboo was finished off, people carried clay jars on their shoulders to fetch water, because there were no water cans in that era. Those were really nice to shoot with a slingshot. When he hit one of them, it would either get a leak or straightaway break apart, because he could shoot fast.</p>
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<p>raja do runggow paangaganti dit runggow dot tulun.</p> <p>Nokosukub po dino, waro insan masa, pongoro'on i raja dit kabun doo. Kooli nōono i raja dino, oluso no it toompa om kasut. I gibang, nitumbongon kaa, i wanan, nitinggoob. Nilinggata i gibang, nitinggoob i wanan, i kasut, sid tukad. Aa elaan ong jam nunu om nokooli i Ruup om i Turup. Nu ong i Turup diti, tongo tombolog ot towit. Kadung i Ruup asee ot towit dino tu it tulun ot kolyuon dialo, it managow ot kolyuon dialo mamana.</p> <p>Mindakod nogi yoalo, kokito no it kasut, iso nilinggata, iso nitinggoob. “Ay ambaya,” ka di Turup, “leleed diri aaku insan kokito dot irad dino ot gama di ama dot peeyon dot kasut,” ka. “Nokuro?” ka di Ruup. “Intaay ma,” ka. Intaay nōono di Ruup, na tad nelaan-i di Ruup. Ka di Ruup, “Aanu elaan ilo oy? Ong aanu elaan, yoku o keelo,” ka dialo, “iti gibang nilinggata, ikaw ilo,” ka, “iti wanan nitinggob, yoku,” ka. “Ikaw, aakoh peeduon di ama, yoku, peeduon oku,” ka dialo, “nga aso masaala, mogidu oku,” ka di Ruup.</p> <p>“Ay ambaya,” ka di Turup, “kadung mogidu koh, maya oku,” ka. “Kada maya, tu yoku diti, mimang amu oku no podulion di ama, siongo nopo korikoton ku,” ka di Ruup, it tobpinee di gulu. Pamanaw no. Tongoh it koginawaan do mongowit,</p>	<p>tajau untuk menggantikan tajau orang ramai.</p> <p>Setelah demikian, pada suatu masa, raja telah pergi melawat kebunnya. Apabila baginda pulang, baginda pun menanggalkan kasutnya. Sebelah kiri diletakkannya dengan betul, sebelah kanan pula ditelungkupkannya dekat tangga. Entah pada jam berapa Ruup dan Turup pulang. Turup telah membawa pulang beberapa ekor burung, sementara Ruup pula, tidak membawa apa-apa, sebab dia asyik memperhatikan orang yang pergi mengangkut air, dan memanahnya.</p> <p>Baru sahaja mereka hendak naik, tampaklah oleh mereka kasut yang diletakkan dengan cara yang berlainan, sebelah ditelentangkan, sebelah lagi ditelungkupkan. “Eh, kanda,” kata Turup, “selama ini, dinda tidak pernah melihat cara ayahanda meletakkan kasut yang sedemikian,” katanya. “Kenapa?” tanya Ruup. “Tengoklah,” jawab Turup. Apabila Ruup melihatnya, dia terus mengerti maksud kasut itu diletakkan sedemikian. “Adinda tak tahukah apa maksudnya itu? Kalau adinda tidak tahu, kanda yang tahu,” kata Ruup, “kasut sebelah kanan yang ditelentangkan itu ialah adinda. Adinda tidak akan diusir oleh ayahanda, tapi kanda akan diusirnya. Tapi, itu tiada masalah, kanda akan pergi,” sambung Ruup.</p> <p>“Ehh, kanda,” kata Turup, “kalau kanda mahu pergi, adinda akan ikut,” katanya. “Dinda jangan ikut, sebab kanda ini tidak lagi diperdulikan oleh ayahanda, ke mana pun kanda akan pergi,” kata Ruup, putera sulung, dan terus pergi. Apa pun jenis barangan yang hendak</p>	<p>The king had all his clay jars finished off replacing the people’s clay jars.</p> <p>After that, there was one time when the king went to look at his plantation. The king returned and took off his shoes. The left shoe was right side up on the steps, and the right one upside-down. Sometime later Ruup and Turup returned. As for Turup, he brought some birds [he had killed]. But as for Ruup he didn’t bring anything because he was targeting people with his slingshot.</p> <p>As they were coming in they saw the shoes, one upright, one upside-down. “Hey brother,” said Turup, “up till now I’ve never seen father put his shoes like this.” “What do you mean?” asked Ruup. “Just look.” Ruup look and understood. He said, “Don’t you know what that means? This left one that is upright is you, and this right one that is upside-down is me. Father isn’t going to put you out, but he is going to put me out. It won’t become a problem because I’m going to leave.”</p> <p>“Brother,” said Turup, “if you are leaving, I’m coming with you.” Ruup the older brother said, “Don’t come with me, because father doesn’t care about me, no matter where I go.” So off he went. Whatever he felt like bringing, even worn</p>
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<p>nokurong tongo giginaray-i do kumut, minangan-i owito. Pamanaw i Ruup, pamanaw i Turup. Sadang-i raja om i dayang, it tidi, nga amu. “Kadung mamanaw yaambaya, andang kukuro poma nga maya oku,” ka di Turup.</p> <p>Pitanud nôono ino, aso sodoy om adlaw maapanaw, aa elaan ong siongo do pomogunan ot noririkot. Titiodop dit sodoy atau tadlaw, ombo-i ot kododooon, sid tongo puun do kayu. Oopoposik, maamanaw.</p> <p>Nakabambor dot, aso kinoodopon doalo, id puun do kayu tagayo. Sodoy ino. Aa elaan ong it waro no ot tongo manuk sid somok, ong komuro iri. Moosomok no dot talib dot tanga sodoy ot kopurimanan di Ruup, tu asee tongo jaam doalo dino. Miiilom nokorongow yalo dot mamanaw ka, tu noposik i Ruup, i Turup moogoruk po. Orongow dialo mamanaw. Aa oleed iri, meed dot okurontod o paamanaw ka, olopug ot tana, om korikot siri nga unta. (Iri nga kiroo ong tangon, mimang ong tangon diti, milo om inot tongo jinis do dupot dino nga eelo momoros.)</p> <p>Ka dit unta, “Nunu ot maan duyu siti?” ka. “Aay iti no beeti, maapanaw iti. Ombo kotitiadapan om moodop,” ka di Ruup. “O na,” ka dit unta, “sako ad solot ku,” ka. “Nokuro?” ka di Ruup om. “Sako po. Asal korikot koh sid rikoton ku, tad alantik koh no do raja,” ka dit unta. “O nga, kada po, posikay</p>	<p>dibawanya, diangkatnya semua termasuklah kain yang sudah lapuk. Apabila Ruup melangkah, Turup mengikutinya. Sudah berbagai cara baginda dan permaisuri menahannya, tidak juga berhasil. “Kalau kekanda pergi, walau bagaimana pun anakanda tetap ikut sama,” kata Turup.</p> <p>Setelah itu, pergilah mereka bersama. Siang dan malam mereka mengharungi perjalanan, entah di kampung mana mereka sampai. Apabila mereka rasa mengantuk, mereka akan tidur di bawah pohon kayu. Apabila mereka terjaga, mereka akan meneruskan perjalanan semula.</p> <p>Pernah juga mereka tertidur di bawah pokok kayu yang besar, pada waktu malam. Entah kalau ada ayam yang ada di dekat mereka, entah jam berapa waktunya itu, sebab mereka tidak punya jam. Tapi Ruup merasakan bahawa masanya sudah melintasi tengah malam. Pada masa itu, Ruup tiba-tiba terdengar bunyi tapak kaki, sebab Ruup sudah terjaga, sedangkan Turup masih berdengkur. Dia terdengar bunyi berjalan. Tidak lama kemudian, dengan diikuti bunyi tapak kaki, tanah pun berdebab, dan apabila tiba di sana, rupanya ia adalah unta. (Itupun cuba bayangkan kalau cerita dongeng ini, tiba-tiba segala jenis binatang pandai bercakap.)</p> <p>Sang Unta bertanya, “Kamu hendak buat apa di sini?” tanyanya. “Ahh, beginilah ini, jalan-jalan. Jika rasa mengantuk, tidurlah,” jawab Ruup. “Baiklah, sila naik di belakang patik,” kata sang Unta. “Kenapa pula?” tanya Ruup. “Naik saja, sebaik saja tuan hamba tiba di tempat patik, tuan hamba terus</p>	<p>out clothes, he brought. Ruup set off. Turup also went. The king and queen tried to prevent Turup from going but he wouldn’t hear it. “If my brother goes, no matter what I am going along,” said Turup.</p> <p>They went together, not caring if it was day or night, not knowing where they would come to. When they were sleepy, day or night, they would sleep wherever they could find, maybe at the base of a tree. When they awoke, they would walk on.</p> <p>They happened to sleep at the base of a big tree. It was night. I don’t know if there were chickens nearby, and what time of night it was. Ruup felt like it had passed midnight, because they had no watch. Suddenly he heard something walking. Ruup was awake, but Turup was snoring yet. He heard footsteps. Not long thereafter, a stamping sound was heard, with heavy footsteps, and what arrived was a camel. (Remember this is a folktale and animals know how to speak.)</p> <p>The camel said, “What are you doing here?” “Oh, we are just journeying about. Whenever we are tired we just sleep,” said Ruup. “Okay,” said the camel, “get on my back.” “Why?” asked Ruup. “Just get on. When you get to my destination, you will be</p>
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<p>ku po at tobpinee ku,” ka di Ruup.</p> <p>Posikay no, kuoyon-i kuoyon, nokuro ong kakaton po om idumpaw nogi, aa-i oposik i Turup. Nunu-i nga moosomok no dot sumuwab, it unta amu mongindad, aa-i mongindad yalo do sampay osuwaban. “Sinoo-i ino; mogiim-i inot tobpinee nu dino. Ombo kopisasambatan duyu tu oruay no munawaw iti,” ka dit unta ka.</p> <p>Sako no i Ruup. Awasi-i it takal di Ruup tu it kumut doo minaan kiniso dot tongo-koodok. Kapapanaw it unta, monginis yalo, ilo'o. Moonginis, ilo'o. Naawi it kumut, oluso i baju. Kinison, kinison, ilo'o sid wayaan dit unta.</p> <p>Mingaam dot naawi i baju dialo, nokorikot sid tisan dot oluwas, nokorikot dot walay. Aso no nununu ot tukum. Kadung nokendoo yalo dino, mangay no dot tulun somungo, linantik turus do raja. Ka di Ruup, “Nunu kasabap tu irad diti, songo it raja siti? Aso gaam ot raja siti?” ka om. “Waro nga, mimang waro masaala dot raja siti,” ka dit tulun. “Nunu ot masaala?” “Waro ot maangkan siti dot raja,” ka. “Tongoh do bansa ino?” ka di Ruup om. “Jin,” ka, “waro kabarasan ot jin ad nunuk oodi. Ilo no jin silo dilo ot mindoo, moongoy do raja,” ka,</p>	<p>dilantik menjadi raja,” jawab sang Unta. “Baiklah, tapi tunggu sebentar, patik kejutkan dulu adinda patik,” kata Ruup.</p> <p>Kemudian Ruup pun mengejutkan Turup, tapi walau apapun caranya, walaupun diangkat kemudian dihempaskan, tapi Turup tidak juga terjaga. Sedangkan waktu itu sudah hampir pagi, dan sang unta pula tidak mahu menunggu sampai pagi. “Biarkanlah dia di sana, adinda tuan hamba akan mencari juga nanti. Terserah pada waktu untuk mempertemukan kamu, waktunya sudah hampir pagi,” kata sang Unta.</p> <p>Lalu, naiklah Ruup di belakang sang unta. Bagus juga buah fikiran Ruup sebab dia telah mengoyakkan selimutnya dan menjadikannya cebisan kecil. Seiring dengan langkah sang unta, Ruup mengoyakkan selimutnya dan menjatuhkannya. Dikoyaknya selimutnya, dan dijatuhkannya. Apabila selimutnya habis, dia menanggalkan bajunya dan mengoyakkannya, lalu menjatuhkan di jalan yang dilalui oleh sang unta.</p> <p>Sebaik sahaja bajunya habis, tibalah mereka di kawasan yang lapang, di perkarangan istana. Tiada lagi bicara apa-apa, sebaik sahaja Ruup turun, orang ramai menyambutnya, dan terus melantiknya menjadi raja. Ruup bertanya, “Apa sebabnya berlaku demikian? Mana perginya raja di sini? Tiadakah raja di sini?” tanyanya. “Ada juga, tapi memang raja di sini bermasalah,” jawab orang ramai. “Apa masalahnya?” tanya Ruup. “Di sini, ada sesuatu yang suka memakan raja,” jawab mereka. “Apa bendanya itu?” tanya Ruup. “Jin,” jawab mereka, “pada</p>	<p>appointed as king,” said the camel. “Yes but, hold on, I’ll just wake up my brother,” said Ruup.</p> <p>He tried to awaken Turup, but no matter what he did, even if he picked him up and threw him down, Turup didn’t awaken. It was nearing dawn, and the camel would not wait for the morning. “Just leave him there; your brother will search you out. You will meet when you meet. But it’s nearly daylight now,” said the camel.</p> <p>Ruup got on. Ruup had a good idea because he tore his clothes into small pieces. When the camel walked a ways, he would tear a scrap and drop it. Tear and drop. The blanket was done, he used his shirt. Tearing, and dropping scraps of cloth along the camel’s path.</p> <p>Just when his shirt was finished off, they arrived beside a large clearing and then at a house. There was no negotiation. When he got down, people met him and appointed him as king. Ruup said, “Why is it like this? Where is the king here? Is there no king here?” “There is, but there is a problem with the king here,” said the people. “What is the problem?” “There is something that likes to eat kings here,” they said. “What would that be?” asked Ruup. “Jinn,” they said, “there is supposedly a jinn in that</p>
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<p>“okon-no-ko pipiro po raja siti diti nga aakan nopo,” ka.</p> <p>Nakapapanaw yalo dino om nganga'am dot munawaw no, kikiro nokorikot dati yo-Ruup diri, munawaw, noposik nogi i Turup. Kuposik nga iri ot miikaakaa dino, aso-i sino it tobpinee doo. Totos yalo mogiad, tu mogiad dit moorosi dot napatay it tobpinee, om mogiad dot nunu ot kototolunung, siongo po koririkoton.</p> <p>Adi, ananawaw diiri, mogigintong diiri yalo kaa dino, nokokikito no do waya. Om intangay nga miiwiliw ot kininis ot kumut. Om maay intangay nga otutunan dialo dot i kumut dit tobpinee doo. “Na napatay no yambaya,” ka, “waro minatay di ambaya,” ka di Turup, “nga kukukuuro poma iti nga susuuton ku-i yaambaya,” ka.</p> <p>Kinam yalo dino sumusuut, lees kiilong dit winaya'an diri nga atatad-i dot waro kumut-kumut. Aa nong i baju dialo, otutunan diiri babanar di Turup. Nookorikot sid koluwasan, siri no ot gisom di kumut. “Aa elaan songo yambaya diri, pinatay ka yambaya diri ko kukuro?” ka.</p>	<p>pohon ara di sana itu kononnya ada jin yang akan turun mengambil raja. Bukan lagi beberapa orang raja di sini, tapi semuanya telah dimakan,” kata mereka.</p> <p>Berkenaan dengan Turup pula, sebaik sahaja Ruup dibawa pergi oleh sang unta, agaknya sesudah Ruup dan sang unta sampai, terjagalah Turup, semasa hari sudah menjelang pagi. Tatkala Turup terjaga, dia bagaikan hilang akal sebab kandanya tidak ada di situ. Maka dengan itu, Turup menangis semahu-mahunya, sebab dia bimbang kalau-kalau saudaranya itu telah meninggal dunia. Dia juga bimbang bagaimana dia mencari jalan, di mana tempat yang hendak dituju.</p> <p>Sebaik sahaja menjelang siang, pergilah dia melihat-lihat di sekelilingnya, dan telah terlihat tapak kaki. Apabila dia memperhatikannya, dia mendapati ada cebisan kain sedang terletak di situ. Apabila dia mengamati kain itu, dia sangat mengenali bahawa kain itu adalah milik kekandanya. “Aduh, memang kekanda sudah mangkat. Ada yang membunuh kekanda,” katanya, “tapi walau bagaimanapun, patik tetap akan menyusuli kekanda,” kata Turup.</p> <p>Lalu, pergilah dia menyusuli kekandanya dengan semahu-mahunya, dan lurus bengkoknya jalan itu, tetap terdapat cebisan kain. Apalagi kalau bajunya, memang Turup mengenali sangat. Sebaik sahaja dia tiba di tempat yang lapang, cebisan kain hanya sampai di situ sahaja. “Entah di mana agaknya kekanda itu, dia telah dibunuhkah atau bagaimana?” kata Turup.</p>	<p>banyan tree there. That jinn there comes down, and carries off kings. It has eaten more than a few kings.”</p> <p>They had set off and then it became light out just about when they arrived. When it became light Turup awakened. When awake he looked around and his brother wasn't there. He wept, crying because he feared his brother had been killed, and crying not knowing how to find where to go to.</p> <p>So then it got light out, and he looked around and saw a track. And he looked and saw a scrap of cloth. He examined it and recognized it as a piece of his brother's blanket. “So then, someone has killed my brother,” said Turup, “but no matter what, I am going to follow him.”</p> <p>He went on following, straight or crooked be the path, there were scraps of cloth. Even more so did Turup recognize his brother's shirt. He arrived at a clearing, and that was the end of the scraps of cloth. “I don't know where my brother is, whether he has been killed or what,” said Turup.</p>
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Adi, amu oleed kabarasan iri, waro dñiri ot orongow dot momoros dot minomoros dit tongo tulun dot, “Isay nōpo dikoo ot kadapat mamatay da jin, onuwon ku dot wakil ku do raja,” ka dit raja ka, “lontikon ku do raja muda siti ong isay ot kadapat mamatay da jin,” ka di Ruup. I Ruup nōono ino. Rongoo di Turup, mad-ko otutunan dot bongut dit tobpinee doo.

Aa-po nga yalo diri nga nooyan mamananaw, tu okon-i-ko ososomok bala iri, tad odop-odop-i yalo, nganga'am puun do nunuk ot kinoodopon dialo, id tisan dit oluwas ino. Nga aa dialo itatak it pana doo. Pampang nga ogumu ot nowit. Yalo nga akarog dñiri mamana tu bujang no. “Ayy,” ka di ginawo di Turup, “Songo not komoyon dino raja dino dot jin? Ay na, matay diti. Ong aajangan oku do jin, matay,” ka dit ginaawo di Turup. Oodop no yalo siri, aa yalo minintalang sampay sodoy. Sirid saaw, waro nunuk siri, nga aa dialo elaan ong siongo-siongot iyonon dit reetan do jin dino. Siongo kinorikoton dialo, otutunan dialo oh nunuk, na siri no kinoodopon, kinododopon.

Korikot nōono it sodoy kabarasan, ganta napatay ot tinuwong, om waro wulan, ngangaam dot wulan tagayo ka, orongow no di Turup ot mukurongkod. Orongow dialo ot mukurongkod ka dino, om mangay tingoo dialo tu osinaran di wulan, noku-tu kong-ko tad-pom agayo ot pututulun ka, dot mindoo. “Ay e-e-

Tidak lama kemudian, terdengarlah oleh Turup suara yang berkata kepada orang ramai, “Siapa pun di antara kamu yang dapat membunuh jin itu, beta akan menjadikannya timbalan beta!” titah raja, “beta akan melantiknya menjadi raja muda, siapa pun yang dapat membunuh jin itu!” titah raja Ruup. Itu adalah Ruup. Apabila Turup mengamati suara itu, ia seakan-akan mengenali bahawa suara itu milik kekandanya Ruup.

Oleh kerana Turup merasa lelah sebab dia telah berjalan begitu jauh, maka dia terus berbaring, dan kebetulan pula tempatnya berbaring itu adalah di bawah pohon ara, di tepi kawasan yang lapang. Tapi dia tidak tinggalkan panahnya. Batu pun banyak yang telah dibawanya, sebab kini dia sudah kuat menarik panah sebab dia sudah dewasa. “Ehh,” kata Turup dalam hatinya, “di mana agaknya jin yang baginda maksudkan itu? Nah, matilah patik jika terserempak dengan jin,” kata Turup dalam hati. Setelah itu, tidurlah dia di situ, dia tidak menampakkan diri sehingga ke malam. Dia tidur di bawah pohon ara, tapi dia tidak tahu pun di mana jin itu tinggal. Di mana dia sampai, dia tahu kalau pokok itu adalah pokok ara, dan di situlah dia tertidur.

Ketika tiba waktu malam, iaitu sebaik sahaja hari berganti malam, dengan bulan yang terang mengembang, terdengarlah oleh Turup bunyi berderap. Dia terdengar bunyi berderap, dan ketika dilihatnya sebab cahaya bulan menerangi, alangkah terkejutnya dia apabila dia melihat lembaga manusia yang begitu besar sedang turun.

Not long thereafter, he heard people speaking, and the king said, “Whoever of you can kill the jinn, I will appoint you as the king’s ambassador, you will be appointed as second-in-command here.” That was Ruup. Turup heard, and it seemed he recognized his brother’s voice.

Given that he was worn out from walking, because that was not a short distance, he straightaway slept precisely at the base of that banyan tree, at the edge of the clearing. He had not left his slingshot behind. He had brought lots of rocks too. He was fit for shooting because he was a young man. Turup thought in his heart, “Where are those jinn that the king is referring to? Oh boy, I’m a dead man. If those jinn come after me I’m a dead man.” He went to sleep there. He didn’t show himself before night fell. There was a banyan tree that he was under, but he didn’t know where the jinn they spoke about was. Where he was he knew to be a banyan tree, and there he slept.

When night arrived, right when the light died out, and there was a moon, just then a full moon, Turup heard steps. He heard the steps and looked up. It was illuminated by the moon, and he saw a huge apparition of a human coming down. “Oh my, oh my, that must be the jinn the king was

<p>e-e nar, ino-no toomod ot komoyon dit raja diri dot jin?" ka di ginaawo di Turup. Insodu no yalo siri tu oolakan no di jin ong keendoo, it niyonon diri. Insodu no seed sosodu. Maan dialo intangay ino nga, "Ades banar-ko iti no bala iti mangakan do raja siti," ka di ginaawo di Turup. Panganu no yalo mâantad do pampang, onuwo it pana doo. Aa elaan ong komuro kalaab inot pana dialo dino.</p> <p>Amu po nokosoondot sid tana kabarasan, lobi kurang tatalib po nokeentanga mindoo om mogigintong kaa dino, om layatay dialo kaa do pana, om wawakasay di pana id wuros, asal nokorikot i pampang kabarasan kaa dino turus noliwan. Pololopug po sid tana, noliwan. Okon-no-ko i pana po pinakay dialo, waro ot kokondungan, (kondungan ka dit poongoreetan dot Kimaragang, kokondungan dit paanarip tongo bayag, kondungan ka. Iri not totoriyap dialo di minamanaw. Kokondungan no nowit.) kinamay dialo mongogkor it tatalanan, amu tiningkadan ong okon-no-ko noputut it liow dit jin. Onuwo no dialo it tulu, om pogidu no montod siri, odop-odop no, tad ulunanay-i dialo it tulu di jin. Minodop tu nooyan bababanar. Witilon nogi tu aa-i nakaakan. Oodop no yalo.</p> <p>Sera do noposik dit minsusuwab no nga aso no sino it tulu. Naa, om kinamay dialo mogiim, siongo ka, asee ot nasambat dialo. Madaada nōono yalo diri tu amu no elaan ong songo po pogiiman yo. Ki-warō no ot orongow di Turup ot</p>	<p>"Alamak, dialah agaknya jin yang dimaksudkan oleh baginda," kata Turup dalam hatinya. Oleh itu, Turup pergi menjauhkan diri dari tempat itu sebab jika jin itu turun dia akan terpijak. Maka dengan itu, dia telah menjauhkan diri. Apabila dilihatnya lembaga itu, "Aduh, memang inilah dia jin yang memakan raja di sini," kata Turup dalam hatinya. Maka dengan itu, dia telah menyediakan batu dan mengambil panahnya. Panahnya pula tidak tahu berapa saiz lebarnya.</p> <p>Sebelum jin itu sempat mencecah ke tanah, agaknya baru setengah perjalanannya turun sambil memandang di sekeliling, Turup menarik panahnya, dan ketika dilepaskannya panah itu pada muka jin itu, dan batu itu sampai, jin itu terus terjatuh. Bunyi berdebap kedengaran di tanah. Apabila jin itu terjatuh, Turup tidak lagi menggunakan panahnya. Oleh kerana dia ada membawa pisau pengupas kulit ubi manis sebagai senjata dalam perjalanannya, maka sebaik sahaja jin itu terjatuh, Turup terus mengelar lehernya sehingga terputus. Setelah itu, dia mengambil kepala jin itu, lalu pergi dari situ, kemudian berbaring, dan kepala jin itulah yang dijadikannya sebagai alas kepalanya. Dia tidur kerana terlalu letih. Tambahan pula, dia merasa lapar, sebab bukannya dia tiada makan. Setelah itu tidurlah dia.</p> <p>Apabila dia terjaga pada keesokan harinya, kepala jin itu sudah hilang. Lalu, pergilah dia mencarinya, tapi tidak menemuinya. Maka berdiam dirilah Turup, sebab dia tidak tahu di mana lagi hendak dicarinya. Tidak lama selepas itu, terdengarlah raja membuat</p>	<p>talking about," Turup said in his heart. He moved away from there, because he would have been stepped on by the jinn when it came down to where he had been. He moved away a bit. He looked on, and he said in his heart, "Oh my, this is definitely the thing that eats kings here." He got a rock ready beforehand, and picked up his slingshot. I don't know how broad his slingshot was.</p> <p>When the jinn had not yet reached the ground, when it was about halfway down, he watched and pulled back his slingshot, and let loose into the jinn's face. As soon as the rock struck its target he fell down. He landed on the ground with a thud. What he used then was not his slingshot. He had peeling knife with him. He went at slicing the throat of the jinn, and did not quite until its head was cut clean off. He picked up the head, and left. He laid down and used the jinn's head as a pillow. He slept because he was so worn out. He was also hungry because of not having eaten. So he went to sleep.</p> <p>When he awakened the next morning, the jinn's head was not there. He went on looking around but it was nowhere to be found. He stopped and pondered because he didn't know where to look. He heard the announcement of the king,</p>
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pongumuman di raja, “Bianoy, kiawi dikoo aso nakadapat mamatay di jin!” ka dit raja, “iso no nakadapat, ilo no pongiran!” ka. Waro iso pongiran siri. Iri ot minamanaw dit sodoy siri dot mangakalu-i dot maya di boros di raja dot mamatay di jin. Nga okon-i-ko yalo minamatay. Kokito nopo dialo it tulu dit nulunanan di Turup, tad onuwo-i dialo, owito muli, owito tumungkap di raja. Na, tad lontiko-i di Ruup do raja muda it pongiran siri.

Korongow nôono di Turup iri dot nalantik no it pongiran do raja muda, tu nakaanu dot gaam ki-bongit it tulu, “Des-es-es,” ka di Turup, “ino pongiran bala minanakaw dit tulu,” ka. Om ino nogi, osusa babanar it ginawo dialo, mipapanaw-mipapanaw, miilom waro nokokito dialo. Dot intipon-i nôono bala yalo dit pongiran diri tu, moorosi dot elaan it takal doo dot minanakaw di tulu.

Eeran dîiri it tongo tulun, “Isay ilo, isay ilo?” ka di wookon. Tad ukumay-i di pongiran, “Tabpaay dikoo, potuopo ad talaga,” ka. Tad nukuman-i dit pongiran. Tabpaay nee Turup. Aso pinotuapan, id talaga dot tukang poriuk, ii maangatag do lonjong, tongo kawali. Nokotuop yalo siri, tad mangay-i tutubay, tu waro tutub. Notutuban po, moyog-oyog nôono i Turup sid suwang dit talaga.

pongumuman, “Hari ini, kamu semua tidak dapat membunuh jin!” titah Raja, “Hanya pengiran sahaja yang dapat membunuhnya!” titahnya. Di sana ada seorang pengiran, dan dialah yang telah pergi di situ pada waktu malam, sebab dia mahu mencari nasib untuk membunuh jin menurut perintah baginda. Tapi bukan dia yang berjaya membunuhnya. Sebaik sahaja dia melihat kepala jin yang menjadi alas kepala Turup, pengiran itu terus mengambilnya dan membawa kepada baginda. Maka dengan itu, pengiranlah yang telah dilantik oleh baginda untuk menjadi raja muda.

Apabila Turup mendengar akan hal itu, iaitu bahawa pengiran telah dilantik menjadi raja muda, malahan kepala itu siap berjanggut lagi, “Aduh-aduh-aduh,” kata Turup, “rupanya pengiran itu yang telah mencuri kepala jin itu,” katanya. Berkenaan dengan hal itu, Turup merasa sangat susah hati sambil berjalan terhuyung-hayang, dan tiba-tiba ada yang melihatnya. Rupa-rupanya dia sedang diintip oleh pengiran sebab pengiran itu takut kalau-kalau perbuatannya mencuri kepala jin akan diketahui.

Orang ramai merasa hairan dan bertanya, “Siapa itu, siapa itu?” tanya mereka. Apabila mengetahui akan hal itu, pengiran terus memutuskan, “Tangkap dia, masukkan ke dalam perigi,” perintah Pengiran. Lalu ditangkaplah Turup, dan dimasukkan ke dalam perigi milik Tukang periuk. Selepas Turup dimasukkan ke dalam perigi itu, perigi itu pun ditutup sebab perigi itu mempunyai tutup. Selepas perigi itu ditutup, berenang-renanglah

“Today, none other has succeeded in killing the jinn! Only one succeeded, this Duke. There was one Duke there. It was he who went out at night there in case he might succeed in killing the jinn according to the king’s orders. But it was not him who killed it. He saw the head Turup was sleeping on, and he took it, and brought it home – brought it to present to the king. So Ruup straightaway appointed him as the second-in-command.

When Turup heard that the Duke had been appointed as second-in-command, because he had gotten the bearded head, he said, “Oh my, oh my, that Duke stole the head.” After that his heart was greatly troubled, just walking around and around. Then something spotted him. He was being spied upon by the Duke, worried that he knew his trick of stealing the head.

The people were amazed. “Who is that? Who is that?” people asked. The Duke immediately pronounced sentence. “Catch him, throw him into the well.” He immediately pronounced judgment. They caught Turup. They threw him in the well of the potter, who made pots and woks. When he was inside, they put the lid on. With it closed Turup was treading water in the

<p>Korikot it gantaan dit sanganu dit talaga mongoy siri, it tukang poriuk ka, maangay no sukabo nôono iri, tu manganu do weeg. Kosukab it tutub om pogigintong sid suwang dit talaga nga moyog-oyog ot tatanak, tu mad-ko tanak po kokitanan dîiri. “Aay eh-eh,” ka dit kusay, panangkus muli id walay, pineelo dit sawo. Tu ino dino sompi otutuo no nga asee ot tanak. “Kayo po, intangay kito po ilo, waro ot tanak ad suwang dat talaga kito,” ka. Om korongow di sawo di tukang poriuk nga amu-amu noloo id tana dot kaalankas do mindoo. Om intangay nôono iri nga, nu ka maan dot moyog-oyog it tanak. Tuopo-i bâanar iri dit kusay om saango no it tanak diri, potindalo no, piniupuan dit sawo. Kotindal iri, aso po miniduat dot totongoh, owito po muli.</p> <p>Noowit po muli, maay nogi dîino podsuo. Pinodsu po dîiri it tanak diri, om mangay nogi sulungay do sosookot. Om duato-duato dîino iri, noku-tu miilom siri nga, “Kaa om kaa dino,” ka di Turup. Sinorusul nôono it minitanud dit tobpinee doo, om it nakaanu dit tulu di jin nga miilom aso sino. “Nga iri bala tinakaw dit pongiran, nitungkap ad raja,” ka. Aa-po nelaan di Turup iri dot it tobpinee doo ko nunu. “It tobpinee</p>	<p>Turup di dalam perigi itu.</p> <p>Apabila tiba masanya tuan punya perigi itu datang di situ, dibukanyalah perigi itu untuk mengambil air. Akan tetapi, sebaik sahaja dia membuka penutup perigi itu dan melihat ke dalam, maka dia mendapati ada seorang anak kecil sedang berenang-renang di dalamnya, sebab dia kelihatan seperti kanak-kanak. “Eh, alamak,” kata si Tukang periuk dan terus berlari pulang ke rumah untuk memberitahu isterinya. Sebab pasangan suami isteri ini walaupun sudah tua tapi mereka tidak mempunyai anak. “Mari ikut abang, kita lihat dulu, ada anak di dalam perigi kita,” katanya. Apabila isteri tukang periuk mendengar hal itu, dia hampir-hampir terjatuh ke tanah akibat pantasnya dia turun. Dan ketika dilihatnya di dalam perigi memang benarlah bahawa anak kecil itu sedang berenang-renang. Tanpa membuang masa tukang periuk masuk ke dalam perigi dan mengangkat anak itu, kemudian mengeluarkannya dari perigi dengan dibantu oleh isterinya. Selepas anak itu berjaya dikeluarkan dari perigi, tiada lagi bertanya apa-apa, mereka terus membawa anak itu pulang.</p> <p>Sesampainya di rumah, anak itu pun dimandikan. Anak itu dimandikan terlebih dahulu, kemudian dipakaikan dengan pakaian. Sesudah itu, mereka menanyakan anak itu kenapa tiba-tiba dia berada di situ. “Ceritanya demikian,” jawab Turup. Kemudian diceritakanyalah dari mulanya, iaitu dia dan kekandanya telah pergi bersama-sama, kemudian dia telah berjaya mendapatkan kepala jin, tetapi kepala itu tiba-tiba hilang.</p>	<p>well.</p> <p>When the owner of the well arrived, the potter, he took off the lid to draw water. With the lid off he looked inside the well and a child was treading water. He looked like a child at that point. “Oh my,” said the man, and he ran to his house and told his wife. They were both old and had no child. “Come, let’s look in there, there is a child in our well,” he said. When his wife heard, she nearly fell to the ground because of descending the stairs so quickly. So they looked, and thought what was to be done with the child treading water. The potter just jumped into the well and brought the child out to the ground, with the help of his wife. When they got on dry land, they asked no questions and brought him home.</p> <p>When they got him home they bathed him. They bathed the child, and put clothes on him. Then they began asking questions why he was there, and Turup told them the story. He told how he had followed his brother, and cut off the head of the jinn, and suddenly it was gone. “But it was the Duke who stole the head and brought it to the king,” he said. Turup still did not know that his brother</p>
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<p>ku diri nga minatay no dati iri,” ka di Turup.</p> <p>Om kinamay momiara, noku-tu kong-ko bujang no dot kong-ko salang-salang ot kooligkang, tu it nopiara om tongo soosokot nga kopingaam dit koyuwan. Tad-om aa koyuu, ong ongo-babarang no, isuwang dialo id pati, tu amu diiri koyuu, tu aso tanak obo dit tukang poriuk ka dino, it maangatag do tongo lonjong, tongo kawali.</p> <p>Miilo pom aa elaan ong piro wulan iri om miilom norongow dit pongiran dot waro ot tanak dit tukang poriuk. Pura-pura diiri it pongiran dot monu’u mogintong; monu’u-monu’u. Nga nu ka ot intangan dot mimang waro tanak siri. It pongiran nga pura-pura milimpanaw. Aa-i tinumingkod ong kono-ko neempurasan it tanak. Impurasay nga mimang otutunan dot it minatay di jin. Notutunan dot irad dino ino, mad-ko susuway diiri i ginawo dit pongiran tu moorosi dot orongow dit raja om intangan. Nga orongow poma di raja nga aa-i rumosi tu, nisuu no dot ipapatay it jin. Nga iri not ikorosi dialo it tinakaw doo. Tatap dot yalot oontok ong elaan di raja.</p>	<p>“Rupanya kepala itu telah dicuri oleh pengiran, lalu dibawa kepada baginda,” kata Turup. Turup belum tahu siapa sebenarnya raja itu. “Kekanda patik itu, mungkin sudah mangkat,” kata Turup.</p> <p>Sesudah itu, Turup pun dipelihara oleh tukang periuk sehingga dewasa, dan bukan main lagi tampannya dia, sebab dia telah dijaga dengan baik dan pakaiannya pun sesuai dengan potongan badannya. Tukang periuk begitu mengasihinya sebab kiranya Turup ibarat barang yang berharga, tukang periuk akan memasukkannya ke dalam peti, kerana tukang periuk ini tidak mempunyai anak.</p> <p>Tiba-tiba entah berapa bulan selepas kejadian itu, tiba-tiba pengiran mendengar bahawa tukang periuk itu mempunyai anak. Maka dengan itu pengiran itu telah berpura-pura menyuruh orang pergi melihatnya; dia selalu menyuruh. Tapi apa yang hendak dilihat, memang benarlah bahawa di situ ada seorang anak. Pengiran itu pun telah berpura-pura berjalan-jalan. Dia tidak berhenti sebelum dia dapat memastikan anak itu siapa. Apabila dia berjaya memastikan maka dia mendapati bahawa orang itu adalah orang yang telah berjaya membunuh jin. Selepas pengiran mengenali siapa dia sebenarnya, hatinya menjadi tidak tenteram, sebab dia merasa bimbang kalau-kalau baginda akan tahu dan akan pergi melihatnya. Tapi, sebenarnya walaupun baginda mengetahuinya, dia tidak juga merasa bimbang sebab baginda sendiri yang memerintahkan supaya jin itu dibunuh. Tapi apa yang dibimbangkannya ialah, tentang kepala jin yang dicurinya.</p>	<p>was the king. “My brother may have died,” said Turup.</p> <p>The potter took care of Turup till full grown. He was very handsome, and his size was the same as the one caring for him. The potter could not bear to lose Turup. If he were an object, he would have been stored in a special box, because they had no child.</p> <p>Sometime thereafter, who knows how many months, the Duke heard that the potter had a child. So the Duke sent people to see him, pretending to be interested. What would he want to see, given that there was certainly a young man there. The Duke pretended to be out taking a walk. He would not stop walking till he had seen the child. When he saw him he knew it was the man who had killed the jinn. So then the Duke felt uneasy because he worried that the king would hear about him and come see him. On the other hand he wasn’t worried about the king hearing because he had been ordered by the king to kill the jinn. But what did worry him was that he had stolen the head. Certainly he would be in for it if the king knew.</p>
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<p>Adi, suway-ko wuulan, aa elaan ong piro wulan yalo dot pipiara'on dit duwo koyuwan it maangatag do lonjong, miilom waro nokorikot do reetan do Sarip tagayo ka. Korikot peeno, dot ino dino nga moomoli dot tongo barang-barang ino Sarip tagayo dino, sambat it pongiran. Sambat it pongiran, duato dit pongiran, momoli ko nunu ong tulun. "Momoli," ka dit Sarip. "Waro silo ot idagang ku ot tulun," ka dit pongiran. "Isay ot sanganu?" kam. "Yoku," ka dit pongiran ka. "O, obbuli-i beeno," ka.</p> <p>Piupakat no. Ong tidino, aa elaan ong piro noopod siin. It tontok diri inot sosiin-i nga agayo nilai. Adi, aa elaan ong songkuro piniupakatan daalo. Tinggal minonuu it pongiran dit Sarip dot moongoy sid tukang poriuik tu, "Silo it idagang ku," ka dit pongiran. Tinggal minagarawat dit tanak it Sarip, minoongoy. Nga kuoyon-i kuoyon dit duwo koyuwan momusus it tanak dino dot nongguran ot mipatay nga pun nga amu-i, naanu-i it tanak, it kusay dino, naanu-i tu, "Nakadagang no dat pongiran," ka. Sarip tagayo ot minomoli, ilo pongiran ot pinadagang.</p> <p>Om kinam mogiad not duwo koyuwan misasawo dino dot orubatan dit tanak, iad dit duwo koyuwan, iad dit tanak. Koorikot</p>	<p>Memang dia yang menerima hukuman kalau baginda tahu.</p> <p>Suatu hari pada bulan yang lainnya, yaitu entah sudah berapa bulan lamanya Turup diasuh oleh pasangan tukang periuk itu, tiba-tiba datang pula seorang yang berpangkat Sharif Besar. Sesampainya Sharif itu di situ, dengan tujuan mahu membeli barang-barang, dengan semena-mena pengiran itu datang menemuinya. Pengiran pergi menemui Sharif itu dan bertanya sama-ada Sharif mahu membeli orang atau tidak. "Ya, mahu," jawab Sharif. "Ada orang di sana yang patik nak jual," kata Pengiran. "Siapa pemiliknya?" tanya Sharif. "Patik," jawab Pengiran. "Ya, boleh juga," kata Sharif.</p> <p>Lalu berbincanglah mereka. Kalau masa sekarang ini, entah berapa puluh sen, sebab pada masa itu syiling satu sen pun besar nilainya. Jadi, tidak tahu berapa harga yang mereka bincangkan. Pengiran itu hanya menyuruh Sharif pergi ke rumah tukang periuk sebab, "Orang yang patik jual berada di sana," kata Pengiran. Kedatangan Sharif di sana hanya untuk mengambil anak itu. Walau macamanapun pasangan suami isteri itu menahan anak itu, bahkan sehingga mereka sanggup berbunuhan, tapi akhirnya anak itu terlepas juga dari tangan mereka sebab, "Pengiran sudah menjualnya," kata Sharif. Sharif Besar yang membeli, pengiran yang menjual.</p> <p>Lalu, menangislah pasangan suami isteri itu semahu-mahunya kerana sayang dengan si anak. Anak itu pun menangis, sambil berjalan.</p>	<p>So in a different month – who knows how many months the potter had taken care of the young man, suddenly a Sharif of high rank arrived. When he arrived, he met the Duke. He was there to trade in goods. The Duke met him and asked if he bought people. "Yes, I buy them," said the Sharif. "There is a person over there that I want to sell," said the Duke. "Who owns him," he asked. "I do," said the Duke. "All right, we can do that," he said.</p> <p>So they worked out the details. If it were now, I don't know how much money it would be. At that time money had a high value. So I don't know how much they agreed upon. All that remained was for the Duke to tell the Sharif to go get him at the potter's house, because the Duke said, "That is where the one I'm selling is." All that was left was for the Sharif to get the young man. Even tho the old couple clung to the young man, willing to die, the young man was still taken, because the Sharif said, "The Duke sold him to me." The Sharif bought him, the Duke sold him.</p> <p>The old couple cried and cried, feeling the loss, and the young man cried. When they got to the ship, he was put in,</p>
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po id talud, nokosuwang id talud, na papana'o no it talud. Maapanaw yoalo, ka di Sarip, "Waro ot talob tagayo silo'o. Waro ot piimbabasan dot sumako do kuda om bulugu'on ot soputangan, mitalib sosompi mipilay," ka. "Ong asambut dit tongondu, asambut di kusay, mangan pisolowo'o. Aso tukum do nununu, tad misasawo no," ka dit Sarip. "Adi, mongoy koh," ka dit Sarip dot i Turup.

Korikot siri, ajang. Tinumindal dīno iri. Om intangay di Turup nga babanar-i-ko waro dino, sompi maasako do kuda. It tongondu dino nga tanak-i do raja. Ino dino, okon-no-ko impipiro po, ninikid talob, iino nopo ino nga amu kopisambut, aa-i kopisasawo.

Sako no do kuda i Turup om it tongondu. Pototoso po it kuda patangkus miduduwo, om pogulio nogi misamung, om piyaa nogi paada dit minaan bulugu'o it soputangan, sompi kukuyutan; it niada di Turup nga kukuutan dit tongondu, it niada dit tongondu nga kukuutan di Turup. Naa, tad ukumo no di raja, peendo'on, misasawo, aso not nununu.

Kopisasawo peeno, om nopongo dīno ot raramay siri dit misasawo, "Naa yokoy diti oy raja,

Sesampainya mereka di kapal dan masuk dalam kapal, bertolaklah mereka. Sambil belayar, berkatalah Sharif, "Di sana ada sebuah tamu besar, dan ada pertandingan menunggang kuda dan membulatkan sapu tangan, lari berpapasan sambil sama-sama melemparkan," katanya, "jika kedua-duanya dapat saling menyambut sapu tangan yang dibulatkan itu, mereka akan dikahwinkan tanpa apa-apa persyaratan," sambungnya. "Jadi kamu mesti pergi," tambahnya lagi kepada Turup.

Apabila tiba di sana, singgahlah mereka di situ, lalu naik ke darat. Apabila Turup melihatnya, memang benarlah seperti yang dikatakan oleh Sharif, iaitu sama-sama menunggang kuda. Anak gadis itu adalah puteri raja. Hal itu sudah beberapa kali diadakan, bahkan setiap tamu, itulah perkara yang dilakukan tapi tidak juga dapat saling menyambut, dan tidak dapat berkahwin.

Lalu, naiklah Turup dan Tuan Puteri di atas kuda. Kuda itu dipecutkan terlebih dahulu bersama-sama, kemudian dibawa kembali di situ untuk bertemu, lalu saling membalikkan sapu tangan yang dibulatkan itu, maka kedua-dua mereka masing-masing telah menyambutnya; sapu tangan yang dibalingkan oleh Turup dapat disambut oleh Tuan Puteri, begitu juga dengan sapu tangan Tuan Puteri yang dapat disambut oleh Turup. Oleh yang demikian maka tiada lagi persyaratan apa-apa, mereka berdua terus diminta turun, lalu dikahwinkan.

Selepas mereka berkahwin, dan setelah majlis itu selesai, "Ampun tuanku, izinkanlah kami meneruskan

and the ship set sail. As they were traveling, the Sharif said, "There is a big market over there. There is a contest of horse riding, and making handkerchiefs into a ball, and throwing them at each other as you pass. If the girl and the boy catch each others' [handkerchief], they are married to each other. There are no negotiations of any kind, they just get married," said the Sharif. "So, you go," said the Sharif to Turup.

So they stopped there. They got off the ship. Turup looked and it was true that that was occurring; men and women were riding horses. The girl was the daughter of a king. That contest had been done many times at every market, but they never both caught the handkerchiefs and got married.

Turup mounted the horse and so did the girl. They made their horses run away from each other, and then turn around and come back towards each other to meet. They simultaneously threw the balled-up handkerchiefs. The one thrown by Turup was caught by the girl. The one thrown by the girl was caught by Turup. Straightaway the king order that they dismount and get married with no further ado.

They got married, and when the party finished, the Sharif said, "We are going home now

muli po d̄iino iti,” ka dit Sarip. “O,” ka di raja. Pitaanud no muli. Nga iri po kowowosian, insan iri no tu waro no kokikiro ot sawo di Turup, pun nga keead-i yalo, keead-i, aandaman it minomiara doo. Duato dit tongondu nga, “Asee, koyon-i tumangkangaw, asee diti,” ka di Turup. Silod tanga dot raat.

Jadi, nokolintanga not raat, maay no boroso dit Sarip tagayo it tindog doo, it pangaarapan doo siri, “Pura-pura, angkatay i Turup dot mongoro'on silo,” ka. Nitaak turus dit Sarip tagayo ot kuasa sid di Turup, “Ong-ko boroson ti talud, barang, insan ong yoku nga ikaw ot sanganu,” ka dit Sarip, “ino nogi roonon nu silo,” ka, “roonon nu, manataw dot waro mangasow,” ka. Boroso no it pangarapan doo it tindog doo.

Naa, maangay no, nangatan i Turup mongoroon siri. Noko'ulok- ulok i Turup ponong sid tisan, tad potuuro-i dit tindog di Sarip, nga nu-o komoyon nu dot kadung nokotuur, minitilombus-i sid raat, sid laut. Gaam nokito po dit wookon dot aa-po nokotodlong babanar yalo, i Turup, waro no minanambar, minaan sambaro do sada. Liyot mantad diri sampay nokorikot sid pomogunan dit Sarip, aa-no nokito i Turup ong songo.

Tiinumotos no it tongondu mogiad. Kinam ino, gaam nogi tumuop dara sid laut it tongondu nga minangan pususo. Ka dit Sarip, “Kada no tumangkangaw,” ka, “kuoyon poma d̄iino ong naratu

perjalanan pulang,” kata Sharif. “Silakan,” jawab Baginda. Lalu pulanglah mereka. Apa yang baiknya, walaupun Turup sudah beristeri tapi dia masih menangis mengenangkan pasangan suami isteri yang telah membelanya. Apabila Tuan Puteri bertanya, dia menjawab, “Tidak apa-apa, adinda tidak usah risau, kekanda tidak apa-apa,” jawabnya. Kini, mereka sudah di tengah lautan.

Sebaik sahaja mereka berada di tengah laut, berkatalah Sharif kepada timbalannya, “Kamu harus berpura-pura, ajak Turup meronda di sana,” katanya. Sharif telah memberikan kuasa kepada Turup, “Jangankan perahu ini dan juga harta, sedangkan patik sekalipun, kamulah yang berkuasa,” kata Sharif. “Oleh itu, kamu haruslah meronda di sana, mana tahu ada yang mengganggu,” katanya. Selepas itu, dia memberitahu pula timbalannya.

Selepas diberitahu maka timbalan Sharif pun mengajak Turup untuk meronda di situ. Asal sahaja Turup berpijak di tepi, timbalan Sharif terus menolaknya, dan menyebabkan Turup terjatuh ke dalam laut. Bahkan sempat lagi dilihat oleh yang lain bahawa sebelum Turup masuk ke dasar laut, ia telah disambar ikan. Sejak itu, Turup tidak lagi dilihat sehinggalah mereka tiba di negeri Sharif.

Menangislah Tuan Puteri semahu-mahunya. Bahkan, dia hampir-hampir terjun ke laut, tapi telah dihalang. Kata Sharif, “Janganlah tuan puteri sugul, apa boleh buat kalau sudah terjatuh.

king.” “Alright,” said the king. They went home together. But the good thing was that, even though he was married, he was crying and crying, remembering the couple who had taken him in. His wife asked about it and Turup said, “It’s nothing, don’t worry, it’s nothing really.” They were in the midst of the sea.

When in the midst of the sea, the Sharif said to his underling, his right-hand man, “Pretend to bring Turup along to patrol over there.” The Sharif straightaway gave power to Turup, saying, “Not just as far as this ship, the goods, even me, you are the owner. Patrol over there in case someone is messing with things.” He also said the same to his right-hand man.

So Turup was brought along to patrol there. When Turup had stepped to the side, the Sharif’s right-hand man pushed him. When pushed he went straight into the sea. But other people saw that before he was fully into the water, a fish swallowed him. From that time until they arrived at the Sharif’s home country, they did not see where Turup was.

The king’s daughter cried and cried. Beyond that, she wanted to jump into the sea but they held her back. The Sharif said, “Don’t worry, what’s to be done if he fell into the sea. Your

no. Iri mimang napatay no it sawo nu nga aa-i kukuoyon, ada no mogiad. Biar no minatay it sawo nu, yoku ot manansawo dikaw,” ka dit Sarip. Iri bala iri ot tujuan dit Sarip diri; ipapatay i Turup tu tad yino no manansawo dit tongondu.

Miilom angatan nōono sid bilik doo, nga amu it tongondu, tad-pom amu. Gaam nogi ong garatan, maan toboko dot pisow it Sarip. “Mimang,” ka dit tongondu, “aso no wookon ot sawo ku diti, ikaw no. Tu it sawo ku nga okon-ko apasi po,” ka, “nga ilo no gisom, kada po,” ka. “Mokiindad oku po dikaw,” ka, “indaday oku po, ombot ijin ku dikaw,” ka dit tongondu. “Mimang aa-no mogidu iti dot ikaw not sawo ku nga ilo no om, ombot ijin ku dikaw,” ka.

Om korikot sid walay, iiri-i, angatan sid bilik nga aamu it tongondu. Kadang-kadang maan toboko ong osusugul no. “Yoku siiti, ikaw sino,” ka dit tongondu. “Pototonguso ku po at ginawo ku om mituturan kito nogi,” ka dit tongondu.

Aa elaan ong piro tadlaw iri, angatay no dit tongondu mituturan it Sarip. Ka dit tongondu, “Aso not indadan ku dit sawo ku, mimang aa-no mogidu dot ikaw no sawo ku diti, nga ilo gisom, tumimpun do bianoy tulungay oku po, ongko boroson ot nununu, ilot koyuwan ku, iti tunturu ku aaku mangakun dot kuutan nu,” ka, “tu dogo nopo dot keenginan diti, adung kuutan, turus it misasawo no,” ka. “Aa-po kopisasawo, aaku po mangakun

Memang suami tuan puteri sudah mangkat, jangan lagi Tuan Puteri menangis. Biarlah suami Tuan Puteri mangkat, patik yang akan menggantikannya,” kata Sharif. Rupanya tujuan Sharif berbuat demikian adalah untuk membunuh Turup supaya dia dapat memiliki Tuan Puteri.

Tiba-tiba dia mengajak tuan puteri masuk ke biliknya, tapi tuan puteri menolak, tuan puteri langsung tidak mahu. Bahkan, kalau dipaksa, tuan puteri sanggup menikam Sharif dengan pisau. “Memang,” kata Tuan Puteri, “tiada lagi yang dapat memiliki patik selain dari tuan hamba. Sebab suami patik bukannya hidup lagi. Cuma berikan patik tempoh, ikut keizinan patik. Sebab memang tidak lari lagi bahawa tuan hambalah yang akan menjadi suami patik, tapi ikut keizinan patik,” kata Tuan Puteri.

Setelah mereka tiba di istana Sharif, tuan puteri masih diajaknya masuk ke bilik tapi tuan puteri tidak mahu. Kadang-kadang tuan puteri akan menikamnya dengan pisau jika dipaksa. “Patik di sini, tuan hamba di sana,” kata Tuan puteri, “biarlah patik menenangkan hati dulu barulah kita bersembang,” katanya.

Entah beberapa hari selepas itu, tuan puteri mengajak Sharif bersembang. Kata Tuan Puteri, “Tiada lagi yang patik tunggu berkenaan dengan suami patik, memang tidak lari lagi bahawa tuan hambalah yang akan menjadi suami patik. Tapi ada satu syarat, mulai dari sekarang, patik minta tolong sangat dengan tuanku, jangan katakan apa-apa, tubuh patik bahkan jari patik pun, patik tidak mahu dipegang,” katanya, “sebab, patik

husband is certainly dead, but there’s nothing to be done, so don’t cry anymore. Since your husband has died, I will marry you.” So that was the intent of the Sharif; he had Turup killed so he could marry the girl.

Suddenly he tries to bring the girl to his room, but the girl wouldn’t go, she refused. If she were forced, she was going to stab the Sharif with a knife. The girl said, “Certainly I have no husband other than you, because my husband is no longer alive, but the restriction I’m making is this; not yet. I’m asking you to wait till I give you permission. I certainly can’t avoid that you are my husband, but it has to be only when I give permission.”

When they got to the Sharif’s house, it was the same story. He tried to bring her into his bedroom, but she wouldn’t go. She might stab him if forced her. “I’ll stay here, you stay there,” said the girl. “Let my heart settle down, and then we can talk.”

We don’t know how many days that was, and then the Sharif wanted to talk with the girl. She said, “There is nothing to wait for with my husband. I can’t avoid that you will be my husband, but here is the condition; starting today, please do this for me, don’t say anything, and as for my body, I don’t agree to you touching me, because my desire is, when you want to touch me we must

<p>dot kuutan nu ti koyuwan ku,” ka dit tongondu. “Ino nogi, yoku kondiiri o mongookum ong seera timpu dot pisasawaan kito. Om nununu, inot tongo sapi tongo karabaw dino nga aaku monorima dino dot borian nu,” ka, “totongoh-i song-pangayam aaku torima’on dot borian,” ka dit tongondu.</p> <p>“Nunu-i ot torima’on nu?” ka dit Sarip. “Poboroso, tu aaso kurang id dogo dino,” ka. Ka dit tongondu, “Onom wulan koh mogiim dot tambang,” ka dit tongondu, “ka’anu-anu koh dot tambang, sala’o,” ka, “sala’on ot tambang,” ka. “Orikot pot onom wulan, sosongkuro-i not tambang dino naanu nu dino, ino-no balanja kito dot ipaakan dot tulun dino pisasawaan kito,” ka. Nookunan-i di Sarip nga, ka di Sarip, “Ookunan ku-i ino nga ilo no, keenginan ku dara dot torima’on ku inot tukum nu dino, nga migumpul kito no bo modop,” ka dit Sarip. “Amu obuli,” ka dit tongondu, “amu obuli,” ka, “kada no tumangkangaw, aso no pogiduon ku diti. Ikaw no sawo ku diti nga orikot po timpu,” ka dit tongondu.</p> <p>Pialatan diri, warot norongow ot tabar sid tambaloy, dot it tambaloy dino, okon-no-ko sid somok dit walay diri, masam keeti dot iseeso o pomogunan, nga inot kososodu, waro dati ot ugu siti om ad tupak (2 kilometer). Waro ot tuturan dot, warot iso ot tukang ikan, ino not ngaran ‘Tukang ikan’</p>	<p>mahu supaya apabila ianya dipegang, haruslah terus melangsungkan perkahwinan,” kata Tuan Puteri. “Maka dengan itu, patik sendiri yang memberi perintah, iaitu bila kita akan melangsungkan perkahwinan, dan apa sahaja, samada lembu, kerbau, patik tidak mahu menerimanya sebagai berian. Apa sahaja jenis binatang peliharaan, patik tidak mahu menerimanya sebagai berian,” kata Tuan Puteri.</p> <p>“Apa yang tuan puteri mahu?” tanya Sharif, “Katakanlah, sebab semua itu tiada yang kurang pada patik,” kata Sharif. Tuan Puteri menjawab, “Tuan hamba harus mencari rusa selama enam bulan. Setiap kali tuan hamba mendapat rusa, tuan hamba haruslah menyalainya. Selepas enam bulan berlalu, berapa pun banyaknya rusa yang tuan hamba dapat, itulah yang akan menjadi santapan majlis perkahwinan kita,” kata Tuan Puteri. “Patik bersetuju dengan syarat-syarat itu, tapi patik mahu supaya tuan puteri beradu bersama patik,” kata Sharif. “Tidak boleh,” jawab Tuan Puteri, “itu tidak boleh,” katanya, “janganlah tuan hamba bimbang, patik tidak akan lari ke mana, memang tuan hambalah suami patik, tapi sampai masanya dulu,” kata Tuan Puteri.</p> <p>Di antara masa enam bulan yang ditentukan itu, ada satu khabar dari jiran sebelah yang sampai di pengetahuan mereka. Jiran itu bukanlah berdekatan rumah tapi jiran satu kampung, jaraknya lebih kurang 2 kilometer. Ada sebuah cerita yang mengatakan kononnya ada seorang Tukang ikan, yang telah</p>	<p>immediately get married. If we are not yet married, I don’t permit myself to be touched. I myself will decide when is the time that we marry. As for brideprice, I will not accept, cows or buffalo. I won’t accept any domestic animal as a brideprice.”</p> <p>The Sharif asked, “Then what will you take as brideprice? Just tell me, because I am not lacking in wealth.” The girl said, “You hunt deer for six months, when you have gotten some deer, dry the meat. When six months is up, however many deer you have gotten, that will be what we feed the people at our wedding.” The Sharif agreed, but he said, “I agree with your conditions. However, I would like to receive your conditions, but we will sleep together.” “No, we cannot,” said the girl. “Don’t worry, I have nowhere to go to. You will be my husband, but the right time must come.”</p> <p>During that six month duration, there was news from a distant neighbor, not a close one, maybe two miles away. It was said there was a fisherman whose name was “Fisherman”, who caught a huge fish, a shark. It was the first time he had gotten such a large fish. The</p>
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<p>ka, ot nakaapon, nakaanu do sada tagayo, tiyu. Dot aa insan kaanu dot ugu diri ot kaagayo. Minangan-i gayato dit talud tu a noowit posuwang, amu oowit dit talud ong isuwang.</p> <p>Korikot id pangkalan, tobukay nōono. Om kotobukay ino, okito migugura it tinee. Eeranan, “Nunu ino?” ka. Iri no tuyuanan dfino tu moorosi dot oonong dit tarom, tu eeranan ong nunu it muugura. Om iduo nōono kabarasan ino om keembulay nga tanak. Naar-i, taad nopo ino om tinabpaan dit tukang ikan ka dot minongidu sid tinee dit sada. Tulun nga mad-ko ragang po ka it tanak.</p> <p>Naa, tad-pom kinanday ino, aa-i pinoduli it koosomu kikiro. Kadung nakanday, owito no muli dot monong-“Oy! Oy!” ka, monginloow dit sawo. Ino dino nga lumeeng neeno nga asee ot tanak. “Awasi ot poongimpoori ku bianoy, tinaakan oku do Kinoringan do nasip, tinaakan kito do Kinoringan dot tanak sid tinee di sada,” ka dit Tukang ikan ka. Nga naar-i, tad-om pinisolod dot manganday ti tanak. Owito mindakod om kinamay momodsu, sampay ka dot tuturan, sampay turu mitopong kabarasan ot sabun dot naawus tu alamow it koyuwan dit tanak daagan dit tinee dit sada. Sampay turu batang ka ot sabun dot naawus dot pinanabun, baru</p>	<p>mendapat seekor ikan besar, iaitu ikan yu. Padahal selama itu, tidak pernah ada orang yang pernah mendapat ikan yang sebesar itu. Ikan itu terpaksa ditarik oleh perahu sebab jika ia dimasukkan ke dalam perahu ikan itu tidak muat dan tidak dapat diangkat oleh perahu.</p> <p>Sesampainya di pengkalan, perut ikan itu pun dibelah. Apabila perut ikan itu dibelah, kelihatanlah perut ikan itu bergerak-gerak. Orang itu merasa hairan, “Apa itu?” tanyanya. Maka dengan itu, dia memperlahankan tangannya kerana ia takut benda yang bergerak itu terkena pisau, sebab dia merasa hairan dengan apa yang bergerak-gerak itu. Apabila benda itu dikeluarkan, orang itu mendapati bahawa apa yang bergerak-gerak itu adalah seorang bayi. Apalagi, tukang ikan itu terus menerpa bayi itu untuk mengeluarkannya dari perut ikan. Orang yang didapati berada dalam perut ikan itu kelihatan seperti bayi.</p> <p>Tukang ikan itu terus mendukung bayi itu tanpa mempedulikan kotorannya. Sebaik sahaja dia mendukung bayi itu, dia terus membawanya pulang sambil, “Hoi! Hoi!” panggilnya kepada isterinya. Pasangan suami isteri itu sudah tua tapi tidak mempunyai anak. “Baik sungguh nasib abang menangkap ikan hari ini, Tuhan telah beri abang rezeki, Tuhan telah memberi kita anak dalam perut ikan,” kata si Tukang ikan. Mereka berdua berebut mendukung anak itu. Selepas itu mereka membawa anak itu naik lalu memandikannya, dan menurut cerita, mereka telah menghabiskan tujuh batang sabun akibat licinnya badan anak itu disebabkan perut ikan. Sesudah mereka menghabiskan</p>	<p>boat pulled the fish behind because they couldn’t lift it into the boat, and the boat couldn’t handle it if it were brought inside.</p> <p>When they got to the landing, they cut it open. When it was cut open, they saw movement in its stomach. They were amazed. “What is that?” they said. He then cut very carefully, fearing to stab it, because they were amazed that something was moving. When they got it out it was a baby. Wow, the fisherman had caught it, and took him out of the belly of the shark. The person was like an infant.</p> <p>So he just cradled the baby, not caring that it was dirty. When he held it, he brought it home, saying, “Come, come,” calling his wife. They were old and had no child. “My fishing went well today, God gave me good luck, we were given a child in the stomach of the fish,” said the fisherman. But how they competed to hold the child! They brought him in, and bathed him, and as the story goes, they used up seven bars of soap washing him because the child’s body was slippery from being in the fish’s stomach. Seven bars of soap washed him, and only then was his body clean.</p>
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<p>nogi om awasi it koyuwan.</p> <p>Nga katalib iri, mad-ko kikiyapan-i ka sumurut it tanak. Mad-ko oruay nga miilom gumayo it tanak; gumayo, gumayo, gumayo, sampay miilom nagayo banar. Nagayo peeno, mamanaw d̄fino it tanak siti silo. Om duaton-duaton nga aso po panarangan dit tanak. Sera dot nagayo iri dot kukuro poma it boros nga eelo no di boros, minonuturan neet tanak. “Yoku nopo diti,” ka dit tanak, “kaa om kaa dino,” ka. Sinorusul dit tanak montod dit minikoruang nogi dit mamana, sampay it minogidu, sampay it nakaanu dit tulu di jin, sampay it nituop id talaga, tinuturan dialo, piniara dit Tukang Poriuk. Nga it pondulung dialo dino kakal-i sid tunturu. It pondulung dino, miniganti di Ruup om i Turup dit tantad mamanaw. Miniganti yoalo do pondulung. It sid saralom no dit tinee dit sada i Turup nga kakal-i it pondulung, aa needu tu maya dit tunturu dot sumolot ka. Agayo it tunturu nga gumayo-i it pondulung.</p> <p>Adi, sampay noompus n̄ono ino. Iri no it minipilay dit soputangan, om sompi minisambut nga tad pinisasawo no dit tongondu. Nga i minamanaw n̄ono iri, linumombus muli sid pomogunan dit Sarip tagayo, “Nga opurimanan ku do minangan oku potuuro nga noliwan oku id weeg,”</p>	<p>tujuh batang sabun barulah badan anak itu bersih.</p> <p>Selepas beberapa lama berlalu, anak itu membesar seperti dikipas-kipas sahaja. Bagaikan sekejap sahaja maka anak itu semakin membesar; membesar, membesar sehingga tiba-tiba sudah menjadi dewasa. Apabila anak itu sudah dewasa, maka berjalan-jalanlah anak itu ke sana ke mari. Ketika mereka bertanya kepada anak itu, anak itu belum ada penjelasan. Setelah anak itu sudah dewasa, dan apapun bahasa yang digunakan dia sudah pandai bertutur, maka berceritalah anak itu. “Berkenaan dengan saya ini, ceritanya begini,” katanya. Dia telah menceritakan semenjak dia dan kekandanya pergi melastik bersama-sama, sehinggalah dia berjaya mendapat kepala jin, dan dimasukkan pula ke dalam perigi, dan dibela oleh pasangan suami isteri iaitu tukang periuk. Semuanya telah diceritakannya. Berkenaan dengan cincinnya pula, masih tetap tersarung di jarinya. Ruup dan Turup telah bertukar cincin sebelum mereka memulakan perjalanan. Ketika Turup berada dalam perut ikan pun cincin itu masih tersarung di jarinya sebab kononnya cincin itu boleh membesar bersama-sama dengan jarinya. Kalau jarinya membesar, cincin itu juga akan membesar.</p> <p>Sehingga selesai dia menceritakan kisahnya. Kemudian diceritakannya pula hal membalingkan sapu tangan, dan sama-sama menyambutnya, maka mereka terus dikahwinkan dengan tuan puteri. Tapi, ketika mereka meneruskan perjalanan untuk pulang ke negeri Sharif besar, “Saya merasa</p>	<p>But after that the child grew like a fanned [fire]. It seems a very short time and suddenly the child got big. He grew and grew and grew until he was full grown. When full grown, the child went here and there. They asked him questions but he did not clarify anything. When grown, he knew how to say anything, and he began to speak. “As for me,” said the child, “like thus and so”. He laid out the whole story, from the time they would go shooting with a slingshot, to getting the head of the jinn, to being thrown in a well, and being raised by the potter. His ring was still on his finger. He and his brother had exchanged rings on the day they set off. Inside the shark he still retained the ring. It didn’t come off because the ring shrunk and grew with his body. When his finger grew the ring also grew.</p> <p>So he told the whole story. The throwing of the balled-up handkerchiefs, and both catching them, and straightaway getting married. They travelled going on to the home of the Sharif. “I feel like I was pushed into the sea,” he said. “That is the last that I remember, I</p>
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<p>ka. “Iri no gisom do naandaman ku, aso no naandaman ku,” ka di Turup. “Adi, tadi do waro taandaman ku iti no maakaa dino iti. Dadi inee ot kotututuran ku dino,” ka di Turup. Om naan nôono dialo reeto i ngaran doo.</p> <p>Na nelaan no dit tukang ikan siri. It tama dialo nga nitulis-i, it tobpinee nitulis, i Ruup, tobpinee do gulu. Kikawi nga minangan tuliso dit tukang ikan. “Nga yalo diri, nga aaku elaan ong songo, samada pinatay do tulun ko kukukuro, aakoy no nokopisambat,” ka di Turup. Nitulis kiawi dit tukang ikan it boros dialo diri.</p> <p>Adi, it tukang ikan dino, notutuk it walay do bunga. Aa elaan komuro koosodu ot oluwas do tinanaman do bunga. Kokito di Turup nga, “Aay asanong ti tongo bunga diti oy ama,” ka. “Asanong. Iidagang duyu gaam iti?” kam. “Amu,” ka, “periasan nôopo ino,” ka dit Tukang ikan. “O nga aso gaam o momoli dino ong padagang do bunga?” ka di Turup.</p> <p>Naa, miilom miniupakat diiri dit tidi doo dit sid tukang ikan om i Turup dot, “Manganu kito da bunga, padagango kito,” ka. Na woyo'o no bo i boros diri. Manganu-manganu di bunga, onkoson. O nga aa elaan ong komuro kogugumu, oowiton. Korikot sid tongo walay di tongo tambaloy nga waro-i momoli, alaku-i. Sosongkuro-i it maan doo</p>	<p>seperti saya ditolak, dan saya terjatuh ke dalam air,” katanya. “Setakat itu sahaja ingatan saya, dan saya tidak ingat apa-apa lagi,” cerita Turup. “Sekarang ini barulah saya dapat mengingat apa-apa, jadi itulah sebabnya saya menceritakan hal itu,” tambahnya. Setelah itu, Turup pun memberitahu siapa namanya.</p> <p>Jadi, dari situlah tukang ikan mengetahuinya. Tukang ikan telah menuliskan semuanya. Berkenaan dengan ayahanda Turup pun dituliskannya, juga kekanda Turup yang bernama Ruup. Semua cerita Turup telah ditulis oleh Tukang ikan. “Tapi, berkenaan dengan kekanda patik itu, patik tidak tahu pula samada dia sudah dibunuh orang atau macamana, kami tidak lagi berjumpa,” tambah Turup. Semua yang diceritakan oleh Turup telah ditulis oleh si Tukang ikan.</p> <p>Adapun rumah Tukang ikan itu dikelilingi dengan pokok bunga. Entah berapa jauh keluasan yang mereka tanami dengan pokok bunga. Ketika Turup melihatnya, “Eh, indahnya bunga ini, ayahanda,” katanya. “Indah sekali. Kamu jualkah bunga ini?” tanyanya. “Tidak, ia hanya perhiasan,” jawab si Tukang ikan. “Tapi, tiadakah yang mahu membeli sekiranya kita menjual bunga itu?” tanya Turup.</p> <p>Dengan tiba-tiba Turup berbincang dengan ibunya, iaitu isteri kepada Tukang ikan, “Mari kita mengambil bunga itu dan menjualnya,” kata Turup. Lalu, ibunya pun mengikuti cadangan Turup. Mereka mengambil bunga dan mengikatnya. Entah berapa banyak yang mereka ambil, kemudian dibawa untuk dijual. Apabila sampai di rumah jiran-jiran,</p>	<p>remember nothing after that,” said Turup. “The first I remember after that is right now. So that’s my story.” And he told his name.</p> <p>The fisherman knew his story. He wrote the whole thing down, his father’s name, his brother Ruup – his elder brother. He wrote the whole story down. “But regarding my brother, I don’t know where he is, whether he was murdered, or what. We didn’t meet,” said Turup. The fisherman took the whole story down.</p> <p>The fisherman’s house was encircled with flowers. We don’t know how far away, and how much was cleared around the house for flower planting. Turup saw it and said, “Wow, these flowers are beautiful, sir. Do you sell them?” “No,” said the fisherman, “they are just decorative.” “Yes but don’t people buy them if you were to sell them?” asked Turup.</p> <p>Then Turup and his adoptive mother held a discussion. “Let’s take the flowers and sell them,” he said. They followed his suggestion. They picked the flowers, and bundled them. We don’t know how many, and they brought them. They went from house to house of neighbors and there were people who bought them. They sold well. No matter</p>
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<p>padagango, aawi. Ka'a nopo dino ino.</p> <p>Adi, miilom nababambaran no do nokorikot sid walay di Sarip dot pinadagang di bunga. Korikot siri, eeranan it Sarip tu indama om iri om pinadagang, nunu ot sabap tu miilom padagang. Nga ka dit sawo dit tukang ikan, “Aki daru yoku diti padagang nga ilot tanak ku ot mangangat dogo dot padagang,” ka. “Ontod songo ot tanak duyu? Dot nelaan ku, aso tanak duyu?” ka dit Sarip. “Mimang no, piniara ya sid tulun,” ka dit sawo dit tukang ikan. Aa-i mongoo it tanak do maan boroso dot i montod sid sada i kondiri doo. “O,” ka dit Sarip tagayo.</p> <p>Na, leed nopo, mongowit-mongowit do bunga siri, nga ka di Turup, “Okukuro ilot sawo nu oy raja, ilo dayang, aa-i gaam ilo momoli?” ka. Tu i momoli nopo diri nga it sid tongo somok-somok. “Ay aa elaan bo do momoli ko nunu, nga obbuli tōo dot maan dikoo duato,” ka dit Sarip. “Om obbuli-i gaam dot mindakod oy raja?” ka di Turup. “Obbuli, nunu ma pantang,” ka.</p> <p>Indakod nōono iri, tu i Turup diri nga waro no nanging-angin doo dot orongow o tongo tuturan dot waro towit dit Sarip tagayo dot tongondu. Nunu-i, it pangaandaman di Turup, i sawo doo it Sarip tagayo ot minongurus dit kopisasawo dit tongondu. Adi iri ot mangan di Turup solidiko.</p>	<p>bunga itu telah dibeli sampai habis. Berapa pun banyaknya yang dijualnya, semuanya habis dibeli. Begitulah seterusnya.</p> <p>Jadi, tiba-tiba wanita itu telah sampai di istana Sharif, kerana menjual bunga. Ketika wanita itu sampai di istana Sharif, Sharif merasa hairan sebab baru kali itu dia menjual bunga, apa sebabnya tiba-tiba dia menjual bunga. Tapi isteri tukang ikan itu berkata, “Saya sebenarnya tidak mahu menjual bunga, tapi anak saya yang mengajak saya menjual,” katanya. “Dari mana pula kamu mendapat anak? Setahu patik, kamu tidak mempunyai anak?” tanya Sharif. “Memanglah, kami telah belanya dari orang,” jawab isteri Tukang ikan. Anak itu tidak mahu ibunya menceritakan kalau dirinya itu didapati dari perut ikan. “Baiklah,” kata Sharif.</p> <p>Nah, lama-kelamaan ketika mereka membawa bunga di situ, berkatalah Turup, “Bagaimana dengan permaisuri tuanku, dia tidak mahu membelikah?” tanyanya. Sebab orang yang mahu membeli itu adalah jiran-jiran terdekat. “Tidak tahulah pula sama-ada dia mahu membeli atau tidak, tapi boleh juga kamu tanyakan dia,” jawab Sharif. “Tapi tuanku, bolehkah kami naik?” tanya Turup. “Boleh, apa pula pantangnya,” jawab Sharif.</p> <p>Lalu, naiklah Turup, sebab Turup telah mendapat khabar melalui cerita-cerita orang bahawa Sharif besar ada membawa pulang seorang puteri. Padahal, kalau mengikut ingatan Turup, Sharif-lah yang mengurus perkahwinannya dengan isterinya. Jadi, hal itulah yang mahu diselidiki oleh Turup. Apabila Turup</p>	<p>how many they had for sale, they all were bought. That’s how it went.</p> <p>So then, suddenly they happened to arrive at the Sharif’s house selling flowers. When they got there, the Sharif was amazed because only then had they sold flowers. Why did they suddenly sell flowers? The wife of the fisherman said, “I wouldn’t sell flowers, but my child is dragging me into it.” “Where is your child from? To my knowledge, you have no child,” said the Sharif. “True enough, we adopted him from people,” said the fisherman’s wife. The child did not allow them to say he had come out of a fish. “I see,” said the Sharif.</p> <p>Eventually they repeatedly brought flowers there, and Turup said, “What about the princess, oh Sharif, doesn’t she want to buy?” Because the ones buying were those living nearby. “Well, I don’t know if she wants to buy, but you can ask her if she wants to buy,” said the Sharif. “And can we come in, Sharif?” asked Turup. “You can,” he said, “there is no restriction against it.”</p> <p>Turup went up inside, because he heard rumors spoken about the Sharif bringing a girl home. Whereas from what Turup remembered, it was the Sharif who arranged for his marriage to the girl. So that was what he wanted to investigate. He pursued the</p>
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<p>Kinam-kinam ino nga, nokuro tu kongko aa tinumingkod yalo ong aa-no nokorikot sid tongondu. Nga aa-po nokopiilo ino tu it tongondu diri nga sadang mongimpatong, mongintutun ong isay, tu aa-i nelaan dot sid tongo sada po kinoonuwan dit tanak.</p> <p>Naa, dadi, kouli-uli duaton dit tanak it tidi doo, it sawo dit tukang ikan. Nga ka dit tidi doo siri, “Waro norongow ku diti ot tuturan dot ki-towit ilot Sarip dilo dat tongondu, nga ilo nobo kikiroon manansawo dilo. Nga, orongow ku dot aa-po mokisawo at tongondu, ong aa-po osukup i kenginan doo do pokionuwon,” ka dit tidi. “Nunu o pokionuwon?” ka di Turup om. “Inot tongo karabaw, tongo sapi dino nga aa-i mangakun, aa-i monorima dot borian,” ka, “subay tambang,” ka. “Onom wulan at Sarip tagayo dot mongoliyuw do tambang, manalaw do tambang. Osukup ot onom wulan om misasawo nogi tu it tambang o balanja,” ka. “Aay, oo nga bo, kalalambatan ino tongo tambang ot rinapa dot misasawo. Songo pogiiman dino?” ka di Turup.</p> <p>Nunu ong ino Sarip tagayo dino, sampay agagas no ka, daagan dot amu-i it tongondu mangakun ong kono-ko yalo o kumondiri mogiim. Ong monuu dit tongo tulun, amu. Subay-ko it Sarip ot kumondiri mogiim. Na, tinggal mangangat iri do koruang doo. Sampay agagas no ka it Sarip, tu alang-alang ot sampay tolu wulan no yalo mogiim do tambang. Tu yalo nga okosog-i mogiim tu ba, okon-ko alang-alang it tongondu</p>	<p>berusaha semahu-mahunya, dia tidak berhenti selagi dia tidak sampai kepada tuan puteri. Akan tetapi, mereka belum dapat mengecam antara satu dengan yang lain sebab tuan puteri masih mahu memastikan dan mengenali siapa Turup, sebab dia tidak tahu kalau anak itu didapati daripada ikan.</p> <p>Selepas pulang, anak itu bertanya kepada ibunya, isteri si tukang ikan. Tapi ibunya berkata, “Ibu telah mendengar cerita yang mengatakan bahawa Sharif telah membawa puteri itu, dan puteri itulah yang menjadi calon isterinya. Tapi ibu mendengar pula bahawa puteri itu belum terbuka hati untuk berkahwin jika permintaannya belum cukup,” jawab ibunya. “Apa permintaannya?” tanya Turup. “Kerbau, sapi dia tidak mahu menerima sebagai beriannya,” katanya, “mesti rusa. Enam bulan lamanya Sharif besar itu menangkap rusa, menyalai rusa. Cukup enam bulan barulah mereka akan berkahwin, sebab rusa itulah belanja perkahwinan mereka,” katanya. “Ehh, tapi jarang berlaku kalau rusa yang dijadikan belanja perkahwinan. Di mana tempat mencarinya itu?” kata Turup.</p> <p>Berkenaan dengan Sharif besar itu, dia sudah agak kurus sebab tuan puteri tidak mahu jika bukan Sharif sendiri yang mencari rusa. Jika Sharif menyuruh orang lain, tuan puteri tidak mahu. Mestilah Sharif sendiri yang pergi mencarinya. Jadi, Sharif hanya perlu mengajak kawan. Sharif sudah begitu kurus sebab bayangkan kalau sudah tiga bulan lamanya dia berusaha mencari rusa. Tapi dia pun keras hati juga mahu mencari, sebab tuan puteri yang</p>	<p>matter and wouldn’t let it drop until he had met the girl. But they had not yet recognized one another because the girl was looking to know who he was, because she didn’t know that the young man had come from the fish.</p> <p>So, when he got home to his mother, wife of the fisherman, he asked her. “I have heard stories that the Sharif brought the girl, and is planning to marry her. But I heard she is not yet ready to marry him if her desires are not yet fulfilled,” said the mother. “What does she request?” asked Turup. “She won’t agree to buffalo or cows as a brideprice, it has to be deer. The Sharif has six months to get deer, and to smoke the meat. After six months they will marry, with the deer as brideprice.” “Wow, deer is very seldom the meat for a wedding. Where does he look for them?” asked Turup.</p> <p>As for the Sharif, he had become skinny because the girl didn’t allow that it would be someone other than he himself who would go to find deer. He couldn’t order people to do it for him. He could only bring others along as companions. So he had gotten skinny, having pursued deer for three months. He was also fixed on finding deer because the girl he wanted to marry was something very</p>
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<p>dit koginawaan dialo manansawo.</p> <p>Ponulis no i Turup. Potuliso di Turup montod dit sid tama po ot nitulis dialo, om it tobpinee. I kondiri doo momana dot tombolog no, it tobpinee di gulu, i Ruup, aso pana'on, tangga, runggow dot tulun, it panagow, poongoy do weeg. Nitulis kiawi dialo ino, sampay it minogidu no tu, "Kaa om kaa dino," ka, "minogidu i tobpinee ku dino, minaya oku. Adi, pogidu okoy nopo dino. Waro iso kineeyonon dot kinorikoton dagay do minodop okoy siri do sodoy. Koposik oku po di minsasarap nga aso no sino i tobpinee ku," ka. Nitulis kiawi. "Susuuto ku nopo nga warot kumut-kumut do iloo- iloo, om i waya di sinaka'an nga kon-i-ko karabaw, unta," ka. "Sampay nokorikot oku sid gisom dit oluwas sid kaawalayan no," ka. Nitulis kikiawi di Turup. Om it minindoo i jin di sodoy, om minaan dialo panaa, om koloo i jin, pinudung dialo i liow, nulunanan no modop. Nitulis dialo kiawi.</p> <p>Korikot i minsasarap om koposik nga aso no sino i tulu. Okon-ko isay o minanakaw, i pongiran. Aji, ii-not pongiran diri ot minangan lontiko di raja siri dot raja muda. "Dadi, na sampay waro dñiri ot tulun nokokito dogon, nipokoliyuw oku dñino, om minonuu dñino it pongiran dot tulun do manabpo dogon, om</p>	<p>menjadi idamannya bukan calang- calang.</p> <p>Lalu menulislah Turup. Dia telah menuliskan kisahnya sejak berada bersama ibu dan ayahnya, dan juga kekandanya. Dia adalah seorang pelastik burung, sedangkan kekandanya suka melastik perian, juga tajau milik orang lain. Semuanya itu telah dituliskan oleh Turup, sehingga mereka melarikan diri. "Ceritanya demikian, kekanda patik telah melarikan diri, dan patik mengikutinya. Jadi, apabila kami melarikan diri, ada satu tempat yang telah kami datangi, dan kami telah beradu di situ. Apabila patik terjaga pada keesokan harinya, kekanda patik sudah tidak ada di situ," ceritanya. Semuanya dituliskannya. "Apabila patik pergi menyusulnya, patik menjumpai cebisan kain yang telah dijatuhkan, dan tapak kaki yang ditunggangnya bukanlah kerbau, tapi ia adalah unta. Patik telah menyusulnya sehingga patik tiba di kawasan yang lapang, di kawasan perumahan," katanya. Semuanya itu telah dituliskannya. Tentang jin yang telah turun dan kemudian dilastiknya, dan jin itu telah jatuh, kemudian dipotongnya leher jin itu dan kepala jin itu telah dibuatnya sebagai alas kepalanya beradu. Semuanya itu telah dituliskannya.</p> <p>Apabila dia terjaga pada keesokan harinya, kepala itu sudah tidak ada di situ. Orang yang mencurinya tidak lain dan tidak bukan adalah pengiran. Maka dengan itu, pengiran itulah yang telah dilantik oleh raja untuk menjadi raja muda. "Sehingga ada orang yang telah ternampak patik, dan orang itu telah disuruh untuk</p>	<p>special.</p> <p>Turup wrote. He wrote his life story from the time with his father, and his brother. He would shoot birds, his older brother Ruup would shoot people's bamboo water containers and clay jars when they were fetching water. He wrote all that down, up till when he left home. He wrote, "My brother left, and I went with him. So we both left home. There was a location where we slept one night. When I awakened in the morning my brother was no longer there." He wrote everything. "I followed behind and there were scraps of cloth dropped, and camel tracks, not buffalo. I arrived at a clearing where there were houses." Turup wrote it all down. About the jinn descending the tree at night, and he shot it, and the jinn fell, and he cut off its head, and slept on it. He wrote everything.</p> <p>When morning arrived he woke up and the head was not there. It was none other than the Duke who stole it. So the Duke was appointed as the second-in-command by the king. "So, then there was someone who saw me, because they then were spying on me, and the Duke ordered people to catch me, and</p>
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<p>nituop oku d̄ino sid talaga dit tukang poriuk. Nokito oku dit tukang poriuk, om piniara oku d̄ino dit tukang poriuk gisom dot nawasi ot koyuwan ku. Kelaay ku po om waro no minoongoy dogon do nidagang oku da pongiran sid Sarip tagayo. Naa, nakaa dino ino, nakawaya oku no tu aso jalan ku dot aa maya.”</p> <p>“Naa, korikot it nakapanaw okoy, waro o boros di Sarip dot ‘Kaa om kaa dino,’ ka, om waya oku d̄ino tumindal nga babanar-i-ko waro ot portondingan diri. It portondingan diri, kadung kopisambut dit buluguon i soputangan, aso no tukum do nununu, misasawo.” Nitulis kiawi dialo.</p> <p>Sampay i minuli no, i nituur. “Iri no gisom do naandaman ku i nituur oku, aso no nelaan ku,” ka. “Ino minaan oku tolonno dino do sada nga aso no nelaan ku,” ka. “Tadi waro nelaan ku, iti no tidino iti tu ngangaam dot awasi o nasip ku tu aaku-i napatay sid tinee di sada, sampay ngangaam do naanu do tukang ikan, ilo tama ku nakaanu sampay nokosoliwan oku, om piniara oku d̄iri sampay nagayo oku dot irad diti. Naa iti neeti ot kinowowoyoon ku. Adi montok di sawo ku, aaku d̄ino elaan ong siongo i sawo ku.”</p>	<p>memperhatikan patik. Kemudian pengiran menyuruh pula orang untuk menangkap patik, dan memasukkan patik ke dalam perigi milik tukang periuk. Apabila tukang periuk menjumpai patik, dia telah membela patik sehingga patik sihat. Apabila patik menyedari, sudah ada orang yang mengambil patik, kerana pengiran telah menjual patik kepada Sharif Besar. Selepas semuanya itu, patik terpaksa mengikuti mereka sebab sudah tiada cara untuk patik menolak.”</p> <p>“Nah, selepas kami bertolak, berkatalah Sharif Besar itu, ‘Ceritanya demikian,’ katanya. Apabila patik mengikutinya naik ke darat, maka memang benarlah bahawa di situ ada pertandingan. Pertandingan itu adalah, apabila kedua-duanya dapat menyambut sapu tangan yang telah dibulatkan itu, tiada lagi persyaratan apa-apa, akan dikahwinkan terus.” Semua itu telah dituliskannya.</p> <p>Dia juga menuliskan bahawa ketika mereka meneruskan perjalanan untuk pulang, dia telah ditolak. “Setakat itu sahaja yang patik dapat ingat, iaitu patik telah ditolak dan patik tidak mengetahui apa-apa lagi. Hal tentang patik telah ditelan ikan pun patik tidak tahu.” “Sekarang ini baru patik menyedari semula, sebab patik bernasib baik kerana patik tidak juga mati dalam perut ikan, sehingga kebetulan ayahanda patik telah tertangkap ikan itu dan patik telah dikeluarkan dari perut ikan itu, dan patik dibela oleh mereka sehingga patik sudah besar begini. Inilah riwayat hidup patik. Berkenaan dengan isteri patik pula, patik tidak tahu dia telah pergi ke mana.”</p>	<p>put me in a well. The potter saw me, and then cared for me till my body was fine. Without warning someone came and got me. I was sold by the Duke to the Sharif. So I went with him because I had no way to get out of it.”</p> <p>“When it came time to set sail, the Sharif gave certain orders, and I went ashore with him, and indeed there was a contest there. In that contest, if you caught a balled-up handkerchief, without further ado you would get married.” All of that was written.</p> <p>Including that he was pushed [off the ship]. That is all I remember, I was pushed [off the ship] and knew nothing further. I got swallowed by a fish, and knew nothing after that. I first knew something again now that I had good luck because I didn’t die in the fish’s stomach, I was taken by a fisherman, my father got me and took me out, and took care of me until I was full-grown like now. As for my wife, I do not now know where she is.</p>
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<p>Notulis dialo iri, angatay no dialo it tidi doo dit sid tukang ikan. Naan dialo posuwango sid piradsangan di bunga it surat yo, om paataday nogi dialo dit tidi doo sid tongondu dit minangan kurungo dit Sarip. Kopongo nôono it tongondu diri moningud di bunga om mad aangod ka kopurimanan, om intangan kaa dino, nokikito no surat. Maay wutuso kaa i surat. Om intangay ino, minangan lulupio ino, om wungkayaa (ungkalado) om intangay nga i boros di Turup ot siri. Ngg, aa-po naawi dit tongondu mambasa, minogiad neet tongondu. Tu it sawo doo bala iri, i i Turup. Tinumotos po mogiad, om suuo nogi it tidi di Turup, nipoongoy i Turup, nowit siri. Nga, ades amu dara i Turup, nga napajal. Boboyo-i ôongoy-i, sinumambat.</p> <p>Korikot i Turup siri, tad gopuso-i dit tongondu ino, om pomoros no it tongondu, “Mimang pujion ku o Kiningan dot keelo mongkaji. Irad diri poma tu nokopitongkiyad kito nga buli jadi dot nokopirumpung kito waagu. Nga irad dino poma nga kada mimbulay, sisiilo koh-i, om kada no mongowit do bunga, kada no padagang,” ka dit tongondu, “ombo not dogon dot elaan,” ka dit tongondu. Om niboros nogi dit tongondu dot, “Ongko boroson o koyuwan ku diti, ilo tunturu ku dilo nga aaku mongoo do kuyutan da Sarip,” ka. “Ong aa-po osukup ot onom wulan yalo do mogiim dot tambang,” ka.</p>	<p>Sesudah dia menuliskan demikian, dia pun mengajak ibunya, isteri si tukang ikan. Dia telah memasukkan surat itu di celah-celah bunga itu, kemudian disuruhnya ibunya menghantarnya kepada tuan puteri yang telah dikurung oleh Sharif. Setelah tuan puteri selesai menghidu bunga yang dirasanya sangat harum, dia pun mengamatinya, dan telah terlihat sepucuk surat. Ditariknya surat itu, dan apabila dilihatnya surat itu, surat itu telah dilipat. Apabila dibukanya surat itu dia mendapati bahawa ia adalah kata-kata Turup. Belumpun tuan puteri habis membaca kandungan surat itu, menangislah dia. Sebab, rupanya lelaki itu adalah Turup, suaminya. Tuan puteri menangis semahu-mahunya, kemudian disuruhnya ibu Turup untuk memanggil Turup datang di situ. Namun, Turup tidak mahu datang tapi dia telah dipaksa. Mahu tidak mahu dia pergi juga untuk berjumpa.</p> <p>Apabila Turup sampai di situ, tuan puteri terus memeluknya, kemudian berkata, “Adinda memuji Allah bahawa Dia pandai mengkaji. Walau pun begitu, iaitu kita telah terpisah, tapi boleh jadi kita dapat bertemu semula. Tapi walau pun begitu, janganlah kanda menampakkan diri, kanda tetaplah di sana, dan jangan lagi kanda membawa bunga, jangan lagi menjual bunga,” kata Tuan Puteri, “terserah pada adinda, apa cara adinda,” katanya. Tuan Puteri berkata lagi, “Jagankan tubuh adinda ini, jari adinda pun sekalipun, adinda tidak rela disentuh oleh Sharif,” katanya, “kalau belum cukup enam bulan dia mencari</p>	<p>When he had written that, his mother brought him to the fisherman. He put what he had written in between the flowers, and his mother brought it to the girl who the Sharif had confined. The girl finished smelling the flowers that seemed fragrant, and she looked and saw the document. She pulled out the document. The document had been folded, so she opened it up and looked and saw that it was Turup’s story. The girl had not yet finished reading the document, and she began crying. She realized that it was her husband Turup. She cried and cried. She told Turup’s mother to go get him and bring him there. But Turup didn’t want to go, but felt forced. He finally went and met her.</p> <p>Turup got there and hugged the girl. The girl said, “I praise God who knows how to research. Even with things as they went, having been separated, yet it was possible for us to meet again. Even so, don’t show yourself, stay at your home, and don’t bring any flowers – don’t sell them. Let me work it out.” Then the girl said, “Not to speak of my body, even so much as my fingers I won’t allow the Sharif to hold if it hasn’t reached six months.”</p>
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<p>Moyo po dit sombulan po, tu limo wulan no, pangatag nee tongondu do surat. Woyoo no it surat di Turup, om jumputo no it tidi om tama di Turup. It tukang poriuk, jinumput. It tidi om it tama doo, jinumput. I pongiran, minangan-i jumputo. It raja siri, jinumput-i. Tu misasawo i kondiri doo dot, “Ino om ino,” ka, “lobi kurang sombulan po,” ka. Tu limo wulan no it Sarip do mogiim do tambang.</p> <p>Sera do notulis it surat, minaan nôono pootodo, sinuu dit tongondu it tongo turipon dot pinotikid di surat diri. It surat di Turup, amu minangan pataamo dit tongondu, niatag iri.</p> <p>Sera norikot ot onom wulan, mad-po-ko laalalawo ka i Sarip do kaagagas, tu mangakan nga aa-i atantu do kaakan. Tu uma-i o mogiim babanar do tambang tu moorosi dot aa osukup dot balanja di pisasawaan doo. “Na, misasawo nôono,” ka dit Sarip. Ka dit tongondu, “Sabar,” ka dit tongondu, “aa-no mogidu, ikaw no sawo ku diti, nga yang ponting mingkakat oku do momoros dot popeelo oku do baawa kito nga misasawo,” ka.</p> <p>Nopumpung neeri nôono, it tama om tidi di Turup nga siri no. I pongiran om i raja nga siri no. I tukang poriuk sompusasawo nga siri no. It tama om tidi doo nga siri no.</p> <p>Ingkakat nee tongondu, ugu-ko it mosuarat kokikiro, pineelo di</p>	<p>rusa,” sambungny.</p> <p>Ketika tinggal satu bulan lagi, sebab lima bulan sudah berlalu, mulalah tuan puteri menulis surat. Dalam suratnya itu dia mengikuti perisian surat Turup. Kemudian dia menjemput bonda dan ayahanda Turup, si Tukang periuk, bonda dan ayahandanya dan Pengiran. Raja di negeri itu juga dijemputnya. Sebab kononnya dirinya akan berkahwin, “Pada masa dan tarikh ini,” katanya, “kira-kira satu bulan lagi.” Sebab sudah lima bulan lamanya Sharif mencari rusa.</p> <p>Selesai menulis surat itu, dia pun menghantarnya dengan menyuruh para hamba untuk mengedarkan surat itu . Berkenaan dengan surat Turup pula, dia tidak membuangnya; dia telah menyimpannya.</p> <p>Apabila genap enam bulan, keadaan Sharif lagi tambah kurus kerana makan pun tidak tentu. Sebab masanya tertumpu pada mencari rusa, kerana dia bimbang nanti belanja perkahwinan mereka tidak mencukupi. “Masanya untuk berkahwin,” kata Sharif. “Sabar,” balas Tuan Puteri, “tidak akan lari lagi, kamulah suami patik. Tapi yang penting, patik mahu berdiri untuk mengistiharkan bahawa kita akan berkahwin,” katanya.</p> <p>Semua jemputan sudah ada di situ, iaitu ayahanda dan bonda Turup pun sudah ada di situ. Pengiran dan baginda raja pun sudah ada di situ. Tukang periuk suami isteri pun sudah ada di situ. Ayahanda dan bonda tuan puteri juga sudah ada di situ.</p> <p>Oleh itu, maka berdirilah tuan puteri dengan gaya seperti orang</p>	<p>When there was one month remaining, since five months had passed, the girl wrote a letter. In her letter she wrote what was in Turup’s document. Then she invited Turup’s mother and father. She also invited the Duke. The local king was also invited. The ostensible reason was that she was getting married “in about one month.” The Sharif had been searching for deer for five months.</p> <p>When she wrote the letter, she sent it. She ordered her female slaves to give it to everyone. She did not discard Turup’s document; she saved it.</p> <p>When it reached six months, the Sharif was as skinny as a stick insect, because he didn’t eat regularly. He focused on finding deer, being afraid that he wouldn’t have enough to cover the brideprice of his marriage. “Okay, now let’s get married,” said the Sharif. The girl said, “Be patient, I won’t run away, you will be my husband, but what is important is that I stand up and speak to inform that we are getting married.”</p> <p>Everyone was gathered there. Turup’s mother and father were there. The Duke and the king were there. The potter and wife were there. Her parents were there.</p> <p>The girl stood up, as if in a meeting, and told the course of</p>
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<p>kinowowoyo'on. "Mimang borsukur oku id Kinoringan tu walaupun aso not ingatan ku dot waro po masa do kopisambat, nga pagka tu kotolongan do Kinoringan, nga miilom tiba-tiba nokopisambat." Nga aa-po rineet ino. "Om sukur oku tu walaupun dot onom wulan ot timpu ku dino Sarip tagayo dino, dot sinuu ku do mogiim do tambang tu balanja do pisasawaan dagay nga nokosanggap, sampay noganap i janji ku diti, om iti misasawo okonoy. Nga dalam misasawo okoy, owion ku po boroson ku," ka dit tongondu.</p> <p>Sorusulo nôono iri, montod di nimpunon di Turup om i Ruup. "I Turup, it okodok po mamana do tombolog. I Ruup, okon-ko tombolog o pana'on, it tongo tangga dit tulun i managow, tongo runggow. Sampay naawi o poring do paangaganti dit tangga. Runggow po saanon dit tulun nga ooyas do maan pana'o di Ruup. Aji goontian di raja, sampay noowian i raja do runggow, paangaganti."</p> <p>"Om i nitinggoob i kasut; isot nilinggata, iso nitinggoob. Kokito nopo iri di Turup om i Ruup, om pisotoko dîiri nga, ii nopo nilinggata i Turup, aa mongoo do mogidu. Ii nopo nitinggoob nga i Ruup o peeduon. Nga kadung minogidu i Ruup, minaya i Turup. Om sid panaan nga iti om iti, sampay nokorikot dot iso puun do kayu. Nokoodop yoalo miduduwo nga i Ruup ot noposik mogulu. Miilom warot unta do rinumikot</p>	<p>yang bermesyuarat, untuk memberitahu kisah. "Memang saya bersyukur kepada Allah sebab walau pun patik sudah tidak menjangkakan dapat bertemu semula, tapi oleh kerana pertolongan Tuhan, tiba-tiba dapat bertemu semula." Dia belum menyebut siapa. "Patik juga mengucap syukur sebab walau pun tempoh yang patik beri kepada Sharif untuk mencari belanja perkahwinan kami begitu lama iaitu enam bulan, tapi Sharif sanggup juga sehingga janji patik sudah tertunai dan kini kami akan berkahwin. Tapi dalam pada kami mahu berkahwin, patik mahu habiskan dulu kata-kata patik," kata Tuan Puteri.</p> <p>Dia menceritakan dari permulaan Turup dan Ruup. "Turup, ketika kecilnya suka melastik burung. Ruup pula, bukannya burung yang dilastiknya, tapi perian dan tajau orang ramai. Sehingga habis bekalan buluh betung untuk menggantikan perian mereka. Seterusnya orang membawa pula tajau, tapi tajau itu pecah kerana dilastik oleh Ruup. Lalu, baginda raja menggantikan tajau mereka sehingga baginda kehabisan tajau untuk dijadikan sebagai pengganti."</p> <p>"Kemudian, berkenaan dengan kasut yang telah ditelungkupkan; kasut sebelah ditelentangkan dan yang sebaliknya ditelungkupkan. Apabila Turup dan Ruup melihatnya, mereka pun saling meneka, dan kasut yang ditelentangkan adalah Turup, baginda tidak mahu dia melarikan diri. Dan kasut yang ditelungkupkan pula adalah Ruup, baginda mahu supaya dia melarikan diri. Tapi, apabila Ruup pergi, Turup telah</p>	<p>events. "I give thanks to God because even though I didn't expect to meet again, since God showed me the path, out of nowhere we met." She had not yet said who she was referring to. "And thanks to God, because even though I gave the Sharif six months timespan, where I told him to get deer for a brideprice for our wedding, he was willing, until my promise was fulfilled, and now we get married. But within our wedding, I will finish what I want to say," said the girl</p> <p>Then she told all the details, from the beginning of Turup and Ruup. "Turup would shoot birds when he was small. Ruup would not shoot birds, but bamboo water containers and clay jars. Clay jars carried by people would shatter when Ruup shot them. So the king would replace them, until the king was out of clay jars, replacements."</p> <p>She told of the shoes, one upright and one upside-down. When Turup and Ruup saw them they guessed that the upright one was Turup and the upside down one was Ruup who was being driven out. But when Ruup left Turup went along. In their journey various things happened, until they got to one tree. They both slept there, but Ruup awoke first. There was a camel that came there and got</p>
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<p>siri do minoongoy di Ruup. I Turup, nokoogol siri.”</p> <p>“Om kopoulosik nōono i Turup di minsasarap nga aso no siri i Ruup. Dadi, sinusuut nōono di Turup. Korikot yalo sid oluluwas, waro no norongow dialo ot boros do raja dot isay nopo kadapat mamatay do jin, mangan dialo lontiko do raja muda. Adi i Turup diri, pagka nooyan yalo, minodop dīri yalo sid puun do nunuk. Nokodop-odop i Turup, waro no minindoo o jin do mangakan di raja sid pomogunan diri. Ngangaam minindoo i jin, noposik i Turup. Maay no panaa di Turup ino, noloo i jin. Kadung noloo it jin, pudungo no di Turup i liow di jin sampay nopudung, ulunanay nogi modop it tulu.”</p> <p>“Noolunanan dialo modop, ro'on no it pongiran siri dot mamatay o kikiro do jin nga, kukuro poma nga nokuro i lelead diri nga aa-i napatay dit pongiran,” ka. “Kokitanay it tulu dit nulunan di Turup, taka'o dit pongiran, owito sid raja,” ka, “sadikan i tulu diri, i Turup o nakaanu. Nga i pongiran o naan lontiko do raja muda, tu i pongiran o minangakun do yalo o nakapatay di jin,” ka.</p>	<p>mengikutinya. Ketika mereka dalam perjalanan, berbagai cabaran yang mereka hadapi sehingga mereka tiba pada seponon pokok. Di situ mereka berdua telah tertidur dan Ruup yang telah terjaga dulu. Tiba-tiba ada seekor unta yang telah datang di situ untuk mengambil Ruup. Sedangkan Turup tertinggal di situ.”</p> <p>“Apabila Turup terjaga pada keesokannya, dia mendapati bahawa Ruup sudah tidak ada di situ. Lalu Turup pun pergi menyusulnya. Ketika dia tiba di kawasan yang lapang, dia telah terdengar raja bertitah bahawa, sesiapa yang dapat membunuh jin, baginda akan melantiknya menjadi raja muda. Jadi berkenaan dengan Turup pula, oleh kerana dia kepenatan, dia telah tidur di bawah pohon pokok ara. Sebaik sahaja Turup terlelap, turunlah satu lembaga jin untuk memakan raja di negeri itu. Sewaktu jin itu hendak turun, terjagalah Turup. Turup pun melastik jin itu sehingga jin itu terjatuh. Apabila jin itu terjatuh, Turup pun mengelar lehernya sehingga terputus, kemudian Turup menjadikan kepala jin itu sebagai alas kepalanya.”</p> <p>“Sebaik sahaja Turup menjadikan kepala jin itu sebagai alas kepalanya, datangnya pengiran di situ untuk meronda keadaan dan untuk membunuh jin itu, tapi walau bagaimanapun kenapa selama ini pengiran itu tidak juga dapat membunuh jin itu,” katanya. “Apabila pengiran ternampak kepala jin yang menjadi alas kepala Turup, pengiran itu mencurinya kemudian membawanya kepada baginda, sedangkan Turup yang berjaya mendapat kepala jin tetapi pengiran yang telah dilantik oleh baginda</p>	<p>Ruup. Turup was left behind.</p> <p>When Turup woke up in the morning Ruup was gone. So, he followed behind. He arrived at a clearing and heard the king speaking, saying that whoever succeeded in killing the jinn would be appointed the second-in-command. So Turup, being tired slept at the base of a banyan tree. He laid down, and a jinn started coming down the tree to eat the king in that land. Just when it was coming down Turup awakened. He shot it and the jinn fell. When it had fallen Turup cut its head off, and used it for a pillow.</p> <p>He slept on it, and the Duke patrolled to kill the jinn, but even though he was there a long time he didn't kill the jinn. He saw the head that Turup was sleeping on, and stole it, and brought it to the king, even tho Turup had actually gotten the head. So the Duke got appointed as second-in-command, because he claimed to have killed the jinn.</p>
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<p>“Adi, katalib dino, kokitanay nopo di pongiran i Turup, patabpaay di pongiran dit tongo turipon yo, nituop id talaga dit tukang poriuk,” ka. “Panagow nopo it tukang poriuk, nokitanan dialo ot tanak sid suwang dit talaga dot mootoyog,” ka, “mootoyog i Turup,” ka. “Mangay diiri di tukang poriuk tindalo i Turup, om owito no muli sid walay. I tukang poriuk diri nga sampay tumuo no nga aso tanak. Jadi osukup oh kootomon, tu turus ki-tanak. Minangan diiri doalo piarao i Turup. Manod dot nopiara no sampay nagayo no, miilom nokorikot oh moongoy, sinuu di pongiran, tu nidagang di pongiran sid Sarip tagayo,” ka. It surat di Turup siri ot naan dit tongondu.</p> <p>“Adi, katalib ino, ki-tuturan no it Sarip tagayo do majang sid iso pomogunan do raja, it waro ot milumba do kuda; mitalib, mitaam do soputangan. Ong sompi asambut, aso tukum do nununu, misasawo. Na minajang nobo,” ka. “Om korikot nôono masa do mitanding diri, nga i tongondu nga patankus no di kuda, it kusay nga pinatankus no, minisulak,” ka, “nokoguli keembagu sompi pinaada do soputangan do sompi kukuutan,” ka, “nga aso no tukum do nununu dit tama di tongondu om it Sarip tagayo, tad pinisasawo no, iri no janji,” ka. “Sera do</p>	<p>untuk menjadi raja muda, sebab pengiran mengaku bahawa dia yang berjaya membunuh jin itu.”</p> <p>“Jadi, selepas itu, apabila pengiran melihat Turup, dia telah menyuruh hamba-hambanya menangkap Turup dan memasukkan ke dalam perigi milik tukang periuk. Sewaktu tukang periuk datang ke perigi itu untuk mengambil air, tukang periuk menjumpai seorang anak sedang berenang di dalam perigi itu; Turup sedang berenang. Oleh itu, tukang periuk segera mengeluarkan Turup dari dalam perigi itu dan membawanya pulang ke rumah. Tukang periuk itu tidak mempunyai anak walaupun sudah tua. Jadi, mereka sangat gembira kerana mereka terus mempunyai anak. Mereka telah membela Turup. Sebaik sahaja Turup dibela dan sudah besar, tiba-tiba pula ada orang datang mengambilnya, sebab mereka telah disuruh oleh pengiran, kerana pengiran telah menjualnya kepada Sharif besar.” Perisian surat Turup yang diceritakan oleh tuan puteri.</p> <p>“Jadi, selepas itu, Sharif besar mengatakan bahawa ia akan singgah di satu negeri raja, tempat yang ada diadakan perlumbaan menunggang kuda; berpapasan, dan saling melempar sapu tangan. Jika saling menyambut, tiada apa-apa persyaratan, ia akan dikahwinkan. Jadi, singgahlah mereka. Apabila tiba masa pertandingan itu, si gadis memecut kudanya, si lelaki pun memecut kudanya, mereka berpapasan. Apabila mereka bertemu semula, mereka saling membalik sapu tangan dan saling menyambutnya. Oleh itu, ayahanda tuan puteri dan Sharif besar tidak lagi berkata apa-apa, mereka terus</p>	<p>So after than the Duke saw Turup, had him caught by his slaves and thrown in a well of the potter. When the potter went to fetch water he saw him in the well treading water. So the potter got him out, and brought him home. The potter was old but had no children. So he was happy, because he straightaway had a child. So this was their big opportunity, and they took care of Turup. When he had been cared for and was full grown, someone came to take him away, sent by the Duke, because he has sold him to the Sharif. The document of Turup was what the girl was using.</p> <p>So after that, the Sharif talked of stopping in a place of a king, where horses raced, passing one another, throwing a handkerchief. If both parties caught it, without further ado they would be married. So they stopped. When the time for the contest arrived, the girl made her horse run, the man made his run, and they ran past each other. They returned and both threw handkerchiefs they were holding and caught them. There was nothing else to negotiate with the father of the girl and the Sharif; they straightaway were married; that was the</p>
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<p>nokopisasawo, minuli no it Sarip tagayo om nanggap no di Sarip tagayo dot i Turup no ot kuasa montod di talud, arta sampay yino nga i Turup o kuasa. Ino nogi suuon mongoroon di sid talud. Adi, waro ot iso o tindog dit Sarip tagayo dot tinumanud di Turup dot mongoroon siri, miilom nituur o nopurimanan di Turup,” ka, “nokosondot po sid weeg, aso no nelaan.”</p> <p>“Adi, pipiro nowulan mantad diri, miilom nakaanu do tiyu dot agaayo it tukang ikan, sampay aa nokosuwang sid talud. Minaan-i gayato do talud pakaa ad pangkalan,” ka, “om tobukay nga, miilom ki-tanak siri do tulun,” ka, “ragang po,” ka. “Piaraa nôono iri di tukang ikan, om piara no nga mad-ko kikiyapan-i do sumurut, sampay nagayo iri. Sera do nagayo, kokitanay i tongo bunga, minangangat dîiri it tanak dit tidi doo siri dot padagang di bunga. Sampay nolongkop sid tongo tambaloy siri do pinadagangan do bunga, sampay nokorikot sid dogon do pinadagang do bunga. Ong it impipiro padagang, aso po pongilaan ku. Kadung ong it kopupupuson no diri, waro nôono pongilaan ku, tu ki-surat sid bunga, sid suwang. Ii nopo surat sid bunga nga irad diti o sorita, om iti no it surat dit nisisip id bunga,” ka, meed dot manganu dit surat, “surat di Turup,” ka. Madaada it tongo raja siri. Songkadaada.</p>	<p>mengahwinkan pasangan itu, sebab itulah perjanjiannya. Selepas mereka berkahwin, pulanglah Sharif besar dan dia telah menganggap bahawa Turuplah yang berkuasa atas kapalnya, hartanya, termasuklah dirinya sendiri. Maka dengan itu, Turup disuruh meronda keadaan dalam kapal itu. Jadi, di situ ada seorang timbalan Sharif besar yang telah ikut meronda bersama Turup, dengan tiba-tiba Turup merasa dia ditolak. Setelah mencecah di dalam air, Turup tidak mengingati apa-apa lagi.”</p> <p>“Jadi, beberapa bulan selepas itu, tiba-tiba tukang ikan telah mendapat seekor ikan yang sangat besar, sehingga tidak boleh dimuatkan di dalam perahu. Ikan itu terpaksa ditarik menggunakan perahu menuju ke pengkalan. Apabila perut ikan itu dibuka, tiba-tiba dia mendapati seorang anak manusia di dalamnya. Anak itu masih bayi lagi. Lalu si tukang ikan pun terus membela bayi itu dan bayi itu membesar bagai dikipas-kipas, dan kini dia sudah besar. Apabila anak itu sudah besar, dan dia ternampak bunga-bunga di halaman rumah si tukang ikan itu, dia telah mengajak ibunya untuk menjual bunga itu. Mereka telah menjual bunga itu di seluruh rumah jiran-jiran di sekeliling, dan akhirnya mereka sampai kepada patik. Beberapa kali mereka menjual, patik belum mengetahui apa-apa. Tapi, pada akhir-akhir ini, patik sudah mengetahui apa-apa, sebab patik telah mendapat sepucuk surat yang diselitkan di celah-celah bunga itu. Surat itu berbunyi begini. Inilah surat yang diselitkan di celah-celah bunga itu,” katanya, sambil</p>	<p>agreement. When they had gotten married, the Sharif headed home. He decided that Turup had authority over his ship, goods, and himself. Only he told Turup to patrol the ship. So there was one underling of the Sharif who went with Turup on patrol, and suddenly pushed Turup [into the sea]. When he hit the water, he had no further memory.</p> <p>So then, some months from that, a fisherman caught a huge shark, so big it wouldn't fit in the boat. He pulled it behind the boat to the shore, and when he cut open the belly there was a child inside – an infant. The fisherman took care of him and he grew like a fanned [fire] till he was full grown. When full grown, he saw the flowers. He persuaded his mother to sell flowers. They went everywhere to the neighbors selling flowers and arrived at my place selling flowers. A number of times they sold to me and I didn't know anything. At the last I found out, because there was a document in the flowers. The document told just what I am telling you now, she said as she picked up the document. The document of Turup. The kings there sat in stunned silence.</p>
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<p>“Adi, it Sarip tagayo,” ka dit tongondu, “kadung napatay no i Turup, yoku dñiri o mangan kolyuo dot mongowit sid bilik doo,” ka, “nga yoku, aaku sinumanggup,” ka. “Na iti neeti, nokorikot no sitid walay diti om ukumay ku nogi dot onom wulan at Sarip tagayo do sinuu ku mogiim do tambang. Ka'an-u-anu do tambang, sala'on, sampay osukup ot onom wulan. ‘Sosongkuro-i koogumu, ino-no balanja do pisasawaan kito,’ kangku,” ka dit tongondu. “Adi, iti, norikot no masa diti. Ilo sinalaw, aa elaan ong songkuro no koogumu dot sinalaw dot tambang, nga akanon nopo ilo,” ka dit tongondu. “Adi yoku diti, sabanar no turus tarang oku, aaku mokisawo dat Sarip tagayo tu i Turup o sawo ku diti,” ka, “iti no sawo ku diti, i Turup,” ka.</p> <p>Om korongow dñino iri dit raja dit sid pomogunan di pongiran, dot i Ruup balaay it naanu do raja siri, kadung nopupusan it tongondu momoros, aso no nununu o tukum dino, pod-ingkakat di Ruup, tad maangay-i dialo sandango it pongiran, ipapatay. “Aso tukum do nununu, patayon!” ka, “tu amu asansara not tobpinee ku ong kon-i-ko i pongiran!” ka.</p> <p>Nookum i pongiran do patayon, uukum no it Sarip tagayo do patayon. Nga mangakat do longon i tongo raja di wookon dit duaton di Ruup dot sotuju ko amu. Laba-</p>	<p>mengambil surat itu, “surat daripada Turup,” katanya lagi. Semua raja-raja yang ada di situ terdiam. Mereka semua berdiam diri.</p> <p>“Jadi, berkenaan dengan Sharif besar itu pula,” kata Tuan Puteri, “apabila Turup sudah mangkat, patiklah yang diperhatikannya untuk dibawanya masuk ke dalam bilik. Tapi patik tidak mahu. Maka dengan itu, setelah sampai di istana ini barulah patik memberi perintah bahawa, enam bulan lamanya Sharif besar itu mencari rusa. Setiap kali dia mendapat rusa, dia haruslah menyalainya, sehingga genap enam bulan. ‘Berapa pun banyaknya, itulah belanja perkahwinan kita,’ kata patik kepadanya. Jadi sekarang ini sudah tiba masanya. Entah berapa banyak pun daging rusa salai, itulah yang menjadi hidangan,” titah Tuan Puteri. “Jadi, berkenaan dengan patik, terus terang patik katakan, patik tidak rela berkahwin dengan Sharif besar itu, sebab Turuplah suami patik. Inilah suami patik, Turup,” titah Tuan Puteri.</p> <p>Apabila raja dari negeri pengiran mendengar akan hal itu, padahal Ruuplah yang telah menjadi raja di situ, sebaik sahaja tuan puteri habis bertitah, baginda terus berdiri dan tanpa bicara apa-apa, baginda terus menjinjing pengiran untuk dibunuh. “Tiada hukuman apa-apa selain daripada dibunuh!” titah Baginda, “sebab adinda beta tidak akan sengsara sedemikian kalau bukan kerana pengiran ini!” titah Baginda.</p> <p>Selepas pengiran dijatuhkan hukuman bunuh, tibalah giliran Sharif besar untuk dijatuhkan hukum bunuh. Semua raja-raja yang lain mengangkat tangan tanda bersetuju ketika ditanya sama-ada setuju atau</p>	<p>So then when Turup was dead, the Sharif turned his attention to me, wanting to bring me into his bedroom, but I was unwilling. Instead, I arrived at this house, and told the Sharif to look for deer for six months. When he got deer, smoke the meat for six months. However much, that would be the brideprice for our wedding. So, the time has now arrived. That dried venison, I don't know how much there is, but just eat it. As for me, I'll be frank, I will not marry the Sharif because Turup is my husband, this is my husband – Turup.</p> <p>The king of the land of the Duke heard that, and that was in fact Ruup. When the girl had finished her speech, there was no court case. Ruup stood up straightaway, kicked the Duke, directed he be killed. “There will be no trial; kill him!” he said, because my brother would not have suffered if not for the Duke.</p> <p>So the Duke was sentenced to death, and the Sharif was sentenced to death. But other kings raised their hands when Ruup asked if they agreed or not. They more than agreed</p>
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<p>ko sotuju, tu i Ruup o rongoon, aa lumawan dit tukum di Ruup. Patayo pee pongiran, patayo nogi it Sarip; tukum. Maay nogi ukumo dot okon-ko i Sarip ot posowoon dit tongondu dit tadlaw diri, ino-i nga i Turup. “Tinorima ku i tulu di jin tu nitungkap dit pongiran,” ka di Ruup, i raja siri. “Ondos ku nopo ong babanar-ko i pongiran o nakaanu. Bang nelaan ku no di tiya diri dot ino tobpinee ku ot nakaanu, patayon ku i pongiran dit tontok diri,” ka. “Ondos ku nopo ino tobpinee ku dino ong aa nokotolunung dogon,” ka di Ruup.</p> <p>Naa, ukumo d̄ino iri dot yoalo o minisasawo no babanar, i Turup om it nuwung diri, tu it kodori nuwung. Na ii nopo dayang diri it ki-sawo no. Na, iti nopo nuwung diti, bujang po komoyon.</p> <p>Dadi, turu tadlaw om turu sodoy mitogunggu, miagung. Montok dit duwo koyuwan d̄ino diri, suuway no d̄ino pinongooturan doalo, okon-no-ko siri po. It Sarip nga ugu-ko tanak koodok ot maan gayato do peedu. It pongiran nga aa-nong i pongiran.</p> <p>Nasasalasay nopo d̄ino iri, nasalasay no kikiawi, aso no masaala. Nga i Ruup diri, aso gisom dot gumapus dit tobpinee doo, om i Turup nga ugu-gu,</p>	<p>tidak. Mereka sangat setuju, sebab titah Ruup yang akan mereka dengar. Mereka tidak melawan perintah Ruup. Sesudah pengiran dijatuhkan hukuman bunuh, Sharif besar pun juga dijatuhkan hukuman bunuh. Kemudian baginda memerintahkan pula bahawa bukan Sharif besar yang akan mengahwini tuan puteri, tetapi Turup. “Beta menerima kepala jin itu sebab kepala itu telah dibawa oleh pengiran. Beta sangka bahawa pengiranlah yang berjaya mendapatkan kepala jin itu. Kalaulah beta tahu pada waktu itu bahawa adinda betalah yang telah mendapat kepala jin itu, pada masa itu juga beta akan bunuh pengiran itu!” titahnya. “Beta sangka adinda beta ini tidak berjaya menyusuli beta!” titah Baginda.</p> <p>Selepas itu, baginda memerintahkan bahawa Turuplah yang dikahwinkan dengan tuan puteri (yang dikurung), sebab pada zaman dahulu istilahnya adalah ‘dikurung’. Kalau dayang pula, ia adalah istilah untuk puteri yang sudah bersuami. Istilah ‘dikurung’ adalah puteri yang belum bersuami.</p> <p>Tujuh hari dan tujuh malam lamanya majlis itu dijalankan. Berkenaan dengan dua orang itu, mereka telah diasingkan, mereka tidak lagi diizinkan bersama-sama dalam majlis itu. Sharif tidak ubahnya seperti anak kecil yang diheret keluar. Lebih-lebih lagi dengan pengiran.</p> <p>Setelah semuanya selesai, tiada lagi masalah apa-apa. Berkenaan dengan Ruup, dia tidak habis-habis memeluk adindanya, begitu juga dengan Turup. Mereka berdua saling berpelukan kerana mereka begitu</p>	<p>because Ruup was who they listened to, they would not oppose his judgment. Execute that Duke, execute that Sharif was the judgment. They decided that it would not be the Sharif who married the girl that day but Turup. “I received the head of the jinn because I thought the Duke killed it. I thought it was the Duke who had killed it. If I had known at that time that my brother killed it, I would have executed the Duke at that point. “I thought my brother had not found his way to me,” said Ruup.</p> <p>So they decided that Turup and the one in confinement would marry. (The term in the past was “in confinement”.) The princess was his wife. (The meaning of “in confinement” is a single girl.)</p> <p>The ceremony went on seven days and seven nights. As for the two convicted men, they were taken elsewhere. The Sharif was like a small child being dragged out. The same with the Duke.</p> <p>When that was all finished, there was nothing further that needed doing, no problems. As for Ruup, he couldn’t stop hugging his brother, and Turup was the same, because they felt</p>
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gumapus tu mimang turus asanang i ginawo di nokopisambat tu irad keeri. “Om uli karena dot kotulangan do Kinoringan,” ka di Turup, “walau ugu diri o kaasansara ku nga obbuli jadi dot needup oku-i masam keeti diti. Om ah sawo ku nga borsukur oku tu songkuro koleed iri, sapatutnya it Sarip tagayo, okon-ko salang-salang ko-tulun,” ka di Turup, “patut-patut minokisawo no beeri,” ka. “Nga aa-i minokisawo, tu kakal-i mongoondom dogon,” ka di Turup.

Nolintamos nopo iri kikiawi, naa i tama om i tidi no banar di Turup nga tama om tidi doo. I tukang poriuk nga tama-i om tidi. I tukang ikan nga tama-i om tidi. Natur di Ruup dot irad diri.

“Tama nu om tidi nu aa obbuli do aanu totontuon momiara, kikiawi dino tidi om tama nu ino,” ka di Ruup. Aa-nong i Turup, sera nu dot aa maan podulio dialo iri dot iri no nakasalamat doo obo.

Om aa-nong iri tu, “I Turup,” ka bo dit tongondu, nga mongimpuros babanar i Ruup, tu aa dñiri dialo otutunan dot it tobpinee doo. Nga, mikaakaa dino, miilom nokaambay-ambay no i mato sid pondulung, nokito dialoy Ruup. Om impurasay nga, tad notutunan-i dot i pondulung doo. Om intangay i doo do pondulung, i pondulung di Turup. Piniganti doalo dit tantad mamanaw, i muula. Iri no pinintutunan doalo. I Turup nga turus notutunan doo dot

bahagia apabila dapat bertemu semula. “Oleh kerana semua ini adalah atas pertolongan Tuhan,” kata Turup, “maka walaupun patik mengalami kesengsaraan seperti itu, tapi patik masih boleh hidup lagi seperti sekarang ini. Isteri patik pun, patik amat bersyukur sebab begitu lamanya, sepatutnya Sharif besar itu bukanlah calang-calang orang, dan sepatutnya isteri patik itu sudah berkahwin dengan Sharif. Tapi dia tidak juga menerimanya sebab dia masih mengingati patik,” kata Turup.

Sesudah semuanya berakhir, maka kedua orang tua kandung Turup juga adalah ibunda dan ayahandanya. Tukang periuk dan isterinya juga adalah ibunda dan ayahandanya. Begitu juga dengan si tukang ikan dan isterinya juga adalah ayahanda dan ibunda Turup. Ruup telah mengatur demikian.

“Ayahanda dan ibunda mu tidak boleh adinda persendakan, sebab semuanya itu adalah ayahanda dan ibunda mu,” kata Ruup. Mana mungkin Turup mempersendakan mereka, sedangkan merekalah yang telah menyelamatkannya.

Tambahan pula, walaupun tuan puteri menyebut nama Turup, tapi Ruup masih mahu memastikannya sebab Ruup tidak lagi mengenali adindanya itu. Tapi ketika mereka saling berpandangan, tiba-tiba Ruup terpandang cincin di jari Turup. Apabila Ruup mengamati cincin itu, dengan cepat dia dapat mengenali Turup melalui cincin itu, sebab cincin yang ada di jari Turup adalah milik Ruup, begitu juga dengan cincin di jari Ruup, ia adalah milik Turup, sebab sebelum mereka bertolak pada masa dahulu, mereka

so good meeting each other again. Turup said, “Because of God’s help, even though I suffered like that, it was possible for me to live like this now. As for my wife I give thanks to God, because no matter how long it was, it should have been that the Sharif could marry her, given his high status. But they did not get married because she still remembered me.”

When that was all over, the real parents of Turup were again his parents. The potter and wife were also parents. The fisherman and wife were also his parents. Ruup arranged it.


“You can’t not care for all of your parents,” said Ruup. Turup would not have done such a thing, not caring for those who saved him.

When the girl called “Turup”, Ruup would stare because he no longer recognized his brother. But when they looked at each other, Ruup suddenly noticed the ring. And when he studied it, he knew the ring well. And he looked at his own ring, the ring of Turup. They exchanged rings before setting off, at the start. That’s what they spoke about. Turup recognized him as the king in the place he came to. That’s why Ruup had stood up

<p>it raja dit kinorikoton diri, i Ruup, i tobpinee doo. Na, iri no-ko tad miningkakat-i i Ruup dot nipapatay it Sarip om it pongiran.</p> <p>Adi nopongo no peeno, tad lontiko no dialo i Turup do raja muda sid pomogunan diri, i sid kineeyonon diri. Aa dialo nitongkiyad. Pinitanud di sawo siri. Om niwaliw po it tukang poriuk om it tukang ikan. Aa-no yalo minangakun do mangatag do tongo lonjong, tongo monginsada. Tad numpug no siri, sid pomogunan di raja, tu tad raja muda no i Turup doyino. I Ruup diti nga raja, it tobpinee dialo di gulu.</p> <p>Dadi, ino tangon dino, aa elaan do waro po-ko nunu o pongoompusan diri, nga gisom dit minanangon dogon, ino no gisom do nelaan ku. Kadung nokopi'ilo no dot irad diri, om nalantik nee Turup dot raja muda, nirunggum di Ruup sid doo, na siti no gisom ditit tangon diti.</p>	<p>telah bertukar cincin. Cincin itulah yang menyebabkan mereka dapat saling mengenali. Turup pun terus dapat mengenali bahawa raja di negeri yang didatanginya itu adalah Ruup, kekandanya. Jadi, itulah sebabnya Ruup terus berdiri dan menitahkan bahawa Sharif dan pengiran harus dihukum bunuh.</p> <p>Jadi, apabila semuanya sudah selesai, Raja Ruup terus melantik Turup sebagai raja muda di negeri itu, di tempat itu. Dia tidak memisahkan mereka darinya. Ruup mengajak mereka suami isteri. Kemudian Ruup juga menempatkan Tukang periuk dan Tukang ikan di situ. Ruup tidak lagi mengizinkan mereka membuat periuk mahu pun menjadi nelayan. Baginda terus sahaja mengumpulkan mereka di negeri itu, sebab Turup kini sudah menjadi raja muda. Begitu juga dengan Ruup yang telah menjadi raja, kekanda Turup.</p> <p>Jadi, begitulah cerita dongeng itu. Tidak tahu pula sama-ada masih ada sambungannya atau macamana, tapi sampai di sini saja yang diceritakan oleh orang yang bercerita kepada saya, hanya itu saja yang saya tahu. Apabila Ruup dan Turup sudah saling mengenal dan Turup sudah dilantik menjadi raja muda, dan Ruup sudah bawa mereka tinggal bersama-sama dengannya, maka sampai di sini sajalah cerita dongeng ini.</p>	<p>and directed that the Sharif and Duke be executed.</p> <p>So, when that was over, he appointed Turup as second-in-command in his country. They did not separate. His wife came with him to there. And the potter and the fisherman were moved to there. He was not allowed to make pots anymore. They were gathered there, in the king's land, because Turup had suddenly become the second-in-command. Ruup (the older brother) was the king.</p> <p>So, as for that folktale, I don't know if there is a proper ending, but this much is what I know. When they recognized one another, and Turup was made second-in-command, he stayed with Ruup in his place.</p> <p>So this ends the folktale.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimragang Editor / <i>Penyunting Bahasa Kimragang</i>: Rosnah Nain</p>		
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<p style="text-align: center;">I Runggini Tinangon di Madaun Ukiyan Kg. Togudon, 2013 Tinulis di Rosnah Nain</p>	<p style="text-align: center;">Runggini Diceritakan oleh Madaun Ukiyan Kg. Togudon, 2013 Terjemahan Melayu: Rosnah Nain 2014</p>	<p style="text-align: center;">Runggini Told by Madaun Ukiyan Togudon Village, 2013 English: James Johansson 2020</p>
<p>Waro kaka iso tongondu, dot iri no linggas-linggasan dot aparu. (Aparu kang Kimaragang, alawa kang Malayu.) Iri no pirarayaan sid pomogunan diri, i Runggini no.</p> <p>Dadi, sera do norikot ot ginawo dit kusay dot migit, rinumikot no siri migit, reetan di Bambangang. I Bambangang dino nga oligkang. Nokeegit no i Bambangang, om apakay-i babanar, nga waro po kusay do kapakay di Runggini, labpayay nee Bambangang do migit.</p> <p>Igitay no i Runggini, i reetan di Ginsulunan. Na, miduduwo nga minigit dialoy Runggini, nga amu nokopiilo. Bang it kopisowoli po yalo, aso po ot guriyok. Korikot i Bambangang siri, kooli ino, korikot i Ginsulunan. I Bambangang diti oligkang nga waro kokurangan tu, ka di sid tangon, musikin ka. I Ginsulunan diti amu dara oligkang banar nga akaya. Adi, i Runggini apalid dot mongutama dit akaya, kadang-kadang i Bambangang olingan. I Ginsulunan ot aandaman tu akaya, tapi okurang oligkang.</p> <p>Miilom waro masa dot nokopiia yoalo siri, nokopinamot rumikot i Ginsulunan om i Bambangang. Iri diri, korikot dîiri sodoy, tu miduduwo nga aso</p>	<p>Kononnya pada suatu masa dahulu, ada seorang gadis yang paling cantik. Dialah gadis yang dipuji-puji di kampung itu, iaitu Runggini.</p> <p>Apabila tiba masanya lelaki itu mahu meminang, datanglah dia di situ untuk meminang. Namanya ialah Bambangang. Bambangang ini juga lelaki yang paling kacak. Ketika Bambangang sudah mengikat tali pertunangan dengan Runggini, masih ada lelaki lain yang terpicat dengan Runggini, lalu menindih pinangan Bambangang.</p> <p>Runggini dipinang lagi oleh seorang lelaki yang bernama Ginsulunan. Mereka berdua telah meminang Runggini, tapi tidak saling mengetahui. Jika pada waktu mereka berselisih, belum timbul masalah. Ketika Bambangang datang di situ dan pulang, datang pula si Ginsulunan. Bambangang ini kacak tapi, kata cerita dongeng, dia miskin. Ginsulunan pula, dia tidaklah sekacak Bambangang, tapi dia kaya. Jadi, Runggini terpesong pada kekayaan Ginsulunan dan kadang-kadang terlupa kepada Bambangang. Ginsulunan yang selalu dirindunya sebab dia kaya, tapi kacaknya kurang.</p> <p>Tiba-tiba pada suatu hari mereka telah datang di sana dalam masa yang sama. Ginsulunan datang, Bambangang juga datang. Apabila tiba pada waktu malam, sebab</p>	<p>Once upon a time, there was a girl who was extremely pretty. Her name was Runggini, and she was praised by everyone.</p> <p>When a man named Bambangang felt like getting engaged, he came there to attempt to get engaged. Bambangang was handsome. He proposed to the girl and she liked him, but there was another man who wanted Runggini who was the second to attempt engagement to her.</p> <p>Another man came to propose named Ginsulunan. Both of them proposed to Runggini, but neither of them knew about the other. If they would come at different times there would not be a problem. When Bambangang had gone home only then Ginsulunan would come. Bambangang was handsome but he had a drawback; he was poor. Ginsulunan wasn't really handsome but he was rich. So Runggini was lost by prioritizing riches, and would forget Bambangang. She remembered Ginsulunan because he was rich, but not so handsome.</p> <p>One day the men both arrived there at once – Ginsulunan and Bambangang came at the same time. When night arrived (since neither of</p>

<p>minogidu, na, minangaatur nōono iri dot ugu-ko raramay. Nobobos nopo i wookon mingkakat do mirunsay, ingkakat no yoalo duwo koyuwan. Minikawit i Bambangom i Ginsulunan. Pomoros nopo i Bambang, “Gin-su-lu-nan,” ka, “Gin-su-lu-nan, suuwab nopo minsuwab,” ka, “lumuyung amas-amas so natad ni Runggini,” ka. Simbar i Ginsulunan, “Bam-bayang, suwab nopom minsuwab, lumuyung amas-amas so natad ni Runggini,” ka. Na, aa-po elaan ong nunu. Dadi, ino dino, okikibak ino.</p> <p>Adi nopongo nopo iri, na minikawit no yoalo dino minintutuk om sompi minogom nōono. Ino dino, osomok no do sumuwab ino. Bala diri, asal-ko munawaw, tabpaay no doalo i Runggini. I Bambang sid wanan di Runggini, i Ginsulunan sid gibang, kinuyutan di longon. Owito no sid natad. Wurusu no it badung, lapako montod id tulu. Pinintanga nopo mamapas i Runggini. Pama-i nga aa adapat moniag tu yoalo no porinta dino, it kodori. Kodung ugu dino ino, yoalo ot porinta. It moleeng di Runggini ino nga amu yoalo kadapat managur, tu ii-no duwo koyuwan o porinta dino. Om pik uutay nogi i longon di Runggini, pitibas nogi yoalo. Nanu do kolid i Runggini.</p> <p>Om pikinam mitibas ino,</p>	<p>kedua-duanya tiada yang pergi, mereka telah merancang untuk mengadakan keramaian. Apabila yang lainnya jemu berdiri dan berlagu, berdirilah kedua-dua mereka. Bambang dan Ginsulunan saling berpaut tangan. Apabila Bambang berkata, ia berbunyi begini, “Gin..su..lu..nan..” katanya, “Gin..su..lu..nan, pada hari esok, akan mengalir emas di perkarangan rumah Runggini,” katanya. Kemudian menjawablah Ginsulunan, “Bamba...a..yang... pada hari esok, akan mengalir emas di perkarangan rumah Runggini,” jawab Ginsulunan. Tidak diketahui apakah maksud mereka. Ayatnya ringkas sahaja.</p> <p>Selepas itu, mereka berdua saling berpaut tangan mengelilingi tempat itu, kemudian sama-sama duduk. Pada waktu itu, hari sudah hampir pagi. Oleh itu, apabila hari sudah pagi, mereka terus menangkap Runggini. Bambang di sebelah kanan Runggini, Ginsulunan di sebelah kiri Runggini, dengan memegang tangan. Kemudian membawa ke perkarangan rumah. Mereka menarik pedang, kemudian membelah Runggini dari kepala. Mereka membelah Runggini dalam dua bahagian. Tambahan pula, mereka tidak dapat ditegah sebab merekalah yang berkuasa pada zaman dahulu. Kalau hal seperti itu, merekalah yang berkuasa. Orang-tua Runggini pun tidak dapat menegah mereka sebab mereka berdualah yang berkuasa. Setelah itu, mereka memegang tangan Runggini lalu berlawan pedang. Mereka menjadikan Runggini sebagai perisai.</p> <p>Apabila mereka berlawan pedang</p>	<p>them left), they arranged a party. When other people had had enough of singing, the two of them stood up. Bambang and Ginsulunan stood. Bambang and Ginsulunan hooked arms. Bambang said, “Gin-su-lu-nan, Gin-su-lu-nan, tomorrow gold will run in Runggini’s yard.” Ginsulunan responded, “Bam-bayang, tomorrow gold will flow in the yard of Runggini.” It was unknown what they meant. It was a short song.</p> <p>When that was done, they hooked elbows and sat down. It was nearly dawn at that point. As soon as it got light out, they grabbed Runggini, with Bambang on her right and Ginsulunan on the left, holding her arms. They brought her to the yard. They pulled out their swords, and split her from the head down. They split her right down the middle. No one could stop them because they were among the rulers in that era. When doing things like that they were in charge. The parents of Runggini couldn’t forbid them, because those two were the rulers. Each holding her hand, they began sword fighting. Runggini was used as a shield.</p> <p>As they went on sword-</p>
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<p>noopuput pee Runggini, sompi minatay yoalo, i Bambang om i Ginsulunan. Ino no ot kisah-kisah di Runggini. I Runggini no dino ot apparu sid pomogunan. Dadi iri no minaan doalo diri, nongguran o minaan doalo papaso i Runggini, nanu do kolid mitibas.</p>	<p>dengan semahu-mahunya, dan sebaik sahaja Runggini putus, matilah mereka berdua, Bambang dan Ginsulunan. Itulah riwayat hidup Runggini. Runggini adalah gadis yang paling cantik di dunia. Jadi, itulah sebabnya mereka sanggup membelah Runggini, dan dijadikan perisai semasa berlawan pedang.</p>	<p>fighting, Runggini was cut apart, and they both died, Bambang and Ginsulunan. That's the story of Runggini. She was the most beautiful woman in the world. So that's what they did, they were willing to split her in two, and used her body as a shield.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain</p>		
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<p style="text-align: center;">I Toro</p> <p style="text-align: center;">Tinangon di Madaun Ukiyan Kg. Togudon, 2013</p> <p style="text-align: center;">Tinulis di Rosnah Nain</p>	<p style="text-align: center;">Toro</p> <p style="text-align: center;">Diceritakan oleh Madaun Ukiyan Kg. Togudon, 2013</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2014</p>	<p style="text-align: center;">Toro</p> <p style="text-align: center;">Told by Madaun Ukiyan Togudon Village, 2013</p> <p style="text-align: center;">English: James Johansson 2020</p>
<p>Waro po iso tangon. Tajuk nopo nga ngaran no tulun dino reetan di Toro, i Toro ngaran.</p> <p>Dadi, waro iso masa dot minongongoy i Toro do weeg, minanaan dot tangga, ino poring-i ino. Maapanaw i Toro sumondot do bawang, miilo pom norongow dialo o boros dot runsay. Ka nopo dit komoyoon, “Molu-kolu si Toro,” ka, “dumudun so tu’unon,” ka dit norongow. Norongow di Toro. Mikokowili i Toro, intangay nga tad notutunan-i di Toro. I minirunsay, reetan di Lianas. I Lianas dino raja do rogon. I minongorunsay dot, “Molu-kolu si Toro, dumudun so tuunon,” ka, om pakakapak po dit tangga dit sasaan di Toro. Nalapak i tangga, naan sopuko di Lianas. “Aay,” ka di Toro, “singga po ka Lianas,” ka dialo, “potoyuno si Toro,” ka. Na, aa-i elaan nunu o komoyon dialo diri, “Singga po ka</p>	<p>Ada lagi satu cerita dongeng. Tajuknya ialah nama orang dalam cerita ini, iaitu Toro.</p> <p>Suatu masa Toro telah pergi mengambil air, dengan membawa perian di atas bahunya, alat ini juga diperbuat daripada bambu. Sedang Toro berjalan menuju ke sungai, tiba-tiba dia terdengar kata yang berlagu. Maksud lagu itu ialah, “Mungkin itulah dia si Toro, menginap di tamu,” bunyi lagu yang didengarnya. Apabila Toro menoleh ke kiri dan ke kanan, dan ternampak lembaga itu maka Toro terus dapat mengecamnya. Lembaga yang berlagu itu bernama Lianas. Lianas itu ialah raja setan. Lembaga itu yang berlagu, “Mungkin itulah dia si Toro, menginap di tamu,” bunyi lagunya, dan terdengarlah bunyi depak pada perian si Toro. Perian Toro telah terbelah dua kerana disumpit oleh Lianas. “Ehh,” kata Toro, “singga dulu kau Lianas, ajak</p>	<p>There is a folktale, and the name of the folktale and the man was Toro.</p> <p>Once upon a time, Toro went to fetch water, bringing a bamboo water container. He walked to the stream, and suddenly he heard singing. The meaning of the song was this: “Toro will sleep at the market.” That’s what Toro heard. Toro looked around, and he straightaway knew the being. The thing singing was called Lianas, the king of the demons. It was he who was singing, “Toro will sleep at the market.” Then he heard a cracking from the bamboo water container he was carrying on his back. Lianas had split the water container in two by shooting it with a blowgun dart. “Hey,” said Toro, “stop by for a while Lianas, join me,” but Lianas</p>

<p>Lianas, potoyuno si Toro,” ka, nga nelaan di rogon, di Lianas. Ajang, minajang sid walay di Toro, dot gumoo dot talud do sid tana. Nga weeg-i, weeg it okito di Toro nga sid tana.</p> <p>Korikot nōono ino, songlogu sid natad dialo, it tulun nga insan-insan dot mooy siri dot mogintong, asee tokito tulun, nga songlogu sid tongo torigi. Nga ka di Toro, “Kada kow sino, pogidu kow sino,” ka. Tu i Toro no om i Lianas o kopikito om it tongo koruang di Lianas. Turu ot talud noponu do tulun. Gumoo tu weeg, tapi tana. Iri not eeran it tongo tulun, sunduy sonlogu o talud sunduy itit tana, aso weeg.</p> <p>Adi, ka di Toro, “Ikoo, kada kow-i tumangkangaw, sisiti kow-i,” ka, dot it tongo sawo doo, tongo tanak. “Yoku maya oku po dilo,” ka. “Maya oku diti ong maan oku angatay,” ka di Toro. “Na, sisiti kow-i, kada kow rumosi, asee masaala dilo,” ka. Dadi, waaya nee Toro. Songlogu-i, tinumanop-i orongow dit tongo tulun do songlogu, gumo'o. Dot tana, insan guyu nga asee tokito dit tulun.</p> <p>Om kinam mamanaw, korikot di koduwo pomogunan, montod di pomogunan di Toro, ka di Lianas, “Songo tokow mintoron?” ka. Om “Kada po mintoron siti,” ka di</p>	<p>Toro bersama,” kata Toro, maka raja setan itu telah memahami. Lalu, singgahlah raja setan itu di rumah Toro, dengan mendayung perahu di atas tanah, tapi itu merupakan lautan air bagi mereka, Toro pun demikian, sebab Toro melihat air, padahal ia adalah di atas tanah.</p> <p>Apabila raja setan itu sampai di sana, kedengaranlah bunyi berdepak di tiang, dan orang ramai pun segera datang melihat, tapi mereka tidak melihat apa-apa, sedangkan ada bunyi berdepak di tiang-tiang. Toro berkata, “Jangan kamu datang ke sana, pergi kamu dari sana,” katanya. Sebab hanya Toro dan Lianas yang saling dapat melihat, dan juga rakan-rakan Lianas. Tujuh buah perahu yang telah dipenuhi oleh rakan-rakan Lianas. Mereka semua mendayung perahu sebab itu adalah lautan air, padahal ia adalah tanah. Orang ramai merasa hairan, sebab walaupun mereka terdengar bunyi depak perahu, tapi ia adalah tanah, tidak berair.</p> <p>Lalu, kata Toro, “Kamu jangan bimbang, kamu di sini saja,” katanya kepada isteri dan anak-anaknya. “Saya mahu mengikuti mereka,” katanya, “saya mahu ikut mereka jika mereka mengajak saya,” kata Toro. “Jadi, kamu tinggal saja di sini, jangan kamu takut, tiada apa-apa masalah,” tambahnya. Lalu, pergilah Toro mengikuti mereka. Bunyi berdepak yang kedengaran itu telah pergi menjauh. Padahal ia adalah tanah, pokok bergoyang pun tidak dilihat oleh orang ramai.</p> <p>Lalu berjalanlah mereka semahumahnya, dan ketika tiba pada negeri yang kedua selepas negeri Toro, bertanyalah Lianas, “Di mana kita berhenti?” tanyanya. “Jangan</p>	<p>understood his intent. He stopped by Toro’s house, paddling the boat on the land. But it was if he was in the water. Toro also saw the land as water.</p> <p>When Lianas got there, there was a pounding sound in his yard, and people from around there all came to look, but they saw no one, but the house posts made a banging. Toro said, “Don’t go there, get out of there,” Only Lianas and Toro could see one another, as well as the companions of Lianas. There were seven boats full of beings. They paddled because it was water, but actually it was dry land. That’s what amazed the people, the boats were making a banging noise, but it was dry land, not water.</p> <p>Toro said to his wives and children, “Don’t you all worry, just stay here. I’m going with them. I’ll go with them if they invite me. You stay here, don’t worry, there won’t be a problem.” So then Toro went with them. The sound of oars clanking slowly grew quieter. Whereas they were on land, which didn’t even shake once, and the people saw nothing.</p> <p>They traveled on, and arrived in a second village from that of Toro. Lianas said, “Where will we get off?” “Don’t get off here,” said Toro,</p>
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<p>Toro, “lumombus po, tu dogon po do tulun iti,” ka dialo. Sampay tolu o pomogunan, aa-po mongoo i Toro do mintoron. Sampay apat, limo, onom, aa-po mangakun mintoron tu, “Tulun ku peeti,” ka di Toro. Seed koturu o pomogunan, aa elaan ong songkuro koosodu, turu nopo pomogunan norikot. “Ba, mintoron tokow no siti tu okon-no-ko dogon po do tulun,” ka di Toro. “Adi, i notoliban tokow diri, montod sid dogo do pomogunan sampay it onom po diri o notoliban tokow, koyo no dikoo koso'o tu tulun ku iri,” ka di Toro, “koruang ku,” ka.</p> <p>Om korikot nôono i Toro dino nga, aso sosopukon dialo, it tongo karabaw. Nunu nôopo it tongo pangayam siri, dialo do sopukon. Nga asal osopuk, dumumpaw-i tongo karabaw. Nununu-i do dupot. It tongo manuk-i nga sopukon-i dialo, di Toro. Moyo po dit di Lianas do koruang, naari baanan di tulun. O, baanan do tulun o minaan koliyuo dino. Aso boyobo, asal otongusan tad dumumpaw no. Kiroo-i bo turu o talud om noponu do tulun.</p> <p>Om kinam ino, waro ong monopuk, waro ot monguyas, waro manalaw, gisom-i dot naawi it iso it pomogunan ka. I Toro diti, it tongo karabaw, nunu song-pangayam no iri ot sala'on dialo, isuwang id talud, sala'on, isuwang id talud. Nunu ong it koruang dialo i Lianas diri, i tulun o mangan.</p>	<p>dulu kita berhenti di sini,” jawab Toro, “kita teruskan dulu perjalanan kita, sebab di sini masih orang-orang saya,” katanya. Sudah tiga buah negeri yang dilalui tapi Toro masih tidak mengizinkan mereka berhenti. Sehingga empat, lima dan enam buah negeri, Toro masih tidak mengizinkan mereka berhenti, sebab, “Di sini masih orang-orang saya,” kata Toro. Pada negeri yang ketujuh barulah Toro mengizinkan mereka berhenti, yang tidak tahu berapa jauhnya, tapi tujuh buah negeri yang mereka sudah datangi. “Jumlah kita berhenti di sini, sebab di sini bukan lagi orang saya,” kata Toro. “Jadi, negeri-negeri yang telah kita lalui itu janganlah kamu kacau, sebab itu adalah orang saya, kawan-kawan saya,” kata Toro.</p> <p>Apabila Toro sampai, tiada lain yang disumpitnya adalah kerbau. Apa saja jenis ternakan yang ada di situ, itulah yang disumpit oleh Toro. Maka dengan itu, apabila kerbau itu terkena sumpitan, binatang itu terus rebah. Apa saja jenis binatang ternak, walaupun hanya ayam, akan disumpit oleh Toro. Manakala kawan-kawan Lianas pula, apa yang disumpit oleh mereka adalah manusia. Apabila manusia itu terkena sumpitan, ia terus sahaja terjatuh. Bayangkanlah kalau tujuh buah perahu dan telah dipenuhi oleh manusia.</p> <p>Apabila hal itu berterusan, maka ada yang menyumpit, ada yang memotong, dan ada pula yang menyalai, sehingga habis penduduk satu negeri. Berkenaan dengan Toro pula, dia telah menyumpit kerbau-kerbau dan apa saja jenis ternakan. Binatang itu akan disalainya kemudian dimasukkan ke dalam</p>	<p>“go on, because this is still my people here.” They reached three villages, and Toro still would not agree to get off. Then four, five, six, and he still wouldn't agree. “These are still my people,” said Toro. At the seventh village, we don't know how far away it was, but they reached seven villages. “Alright, we'll get off here because this is no longer my people,” said Toro. “So then, the villages that we passed by, from my village to the six we passed by, don't you mess with them because they are my people,” said Toro, “my companions.”</p> <p>So then when Toro had arrived there, he shot with his blowgun none other than the buffalo. Any type of domestic animals he shot. As soon as they were hit the buffalo would fall to the ground. The same with all animals. He shot the chickens. As for Lianas and his companions, they would shoot herds of people. Yes, they would pursue herds of people. When hit by a blowgun dart, people would straightaway drop. Just think of seven boatloads of these beings.</p> <p>As they continued on, there were those who shot blowguns, those who butchered, those who dried meat, up to the point where one village of people was finished off. As for Toro, he was shooting water buffalo, whatever type of domestic animal to smoke, and put it in</p>
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<p>Na, ino dino nga tontok do kokotuan ino. Tu yalo diri asal kokotuan do paray, mongimpoori. Dadi, sampay noponu kaka it turu ot talud do binongkiyad-i binongkiyad o tulun, sinalaw. Om ogon-ong amu nokooma it tulun sid talud tu daagan dit koogumu dit tongo sinalaw. Kadung it tantad no muli, tongo aata ka, aa-no minaan sala'o it tulun.</p> <p>Na, i Toro diti nga, kadung it tantad no muli, aa-no minaan dialo sala'o it tongo pangayam, karabaw ka, sapi ka waro siri. Iri no maan dialo, tongo wogok ka, nununu. Na, miniupakat no muli tu naawi iso pomogunan, it pomogunan di koturu. Piupapakat no nôono ino, minuli no dîino.</p> <p>Dadi, korikot nôono ino sid natad, iri no minongupag no i Toro dot, “Montod ditit pomogunan ku, sampay it onom ot pomogunan diri dit notoliban tokow, kadaay dikoo kosoo,” ka di Toro. “Koyo dikoo maay rikoto do mamatay tu dogon do pomogunan, dogon peeri dot koruang,” ka. Na, ka di Lianas, “Ba rongo'o duyu no,” ka di Lianas, it tongo koruang doo. “Kalu ong mongimpoori kow seseera nga rongo'o duyu no boros di Toro, kadaay dikoo kosoo it onom ot pomogunan tu dialo po do tulun,” ka di Lianas.</p>	<p>perahu, disalai dan dimasukkan ke dalam perahu. Manakala kawan-kawan Lianas pula, manusia yang menjadi buruan mereka.</p> <p>Musim mereka memburu itu adalah pada musim menuai. Sebab mereka ini apabila tiba musim menuai padi, mereka akan pergi memburu. Perahu-perahu mereka telah dipenuhi dengan manusia buruan, yang telah disalai satu demi satu. Manusia buruan mereka hampir-hampir tidak muat dalam perahu mereka, akibat terlalu banyak. Apabila masa untuk mereka pulang sudah tiba, maka mereka tidak lagi menyalainya, tapi mereka menjadikannya sebagai daging segar.</p> <p>Begitu juga dengan Toro, apabila tiba masanya untuk mereka pulang, dia tidak lagi menyalai binatang-binatang itu tapi dia membiarkan binatang itu sebagai daging segar, iaitu apa sahaja jenis binatang yang dia dapat; kerbau, lembu dan babi. Setelah itu berbincanglah mereka untuk pulang sebab sudah habis satu buah negeri, iaitu negeri yang ketujuh. Lalu pulanglah mereka.</p> <p>Sesampainya mereka di halaman rumah, berpesanlah Toro, “Dari negeri saya ini, sehinggalah pada negeri yang keenam yang telah kita lalui itu, janganlah kamu kacau,” kata Toro, “jangan kamu datang untuk membunuh sebab negeri itu adalah negeri saya, kawan-kawan saya,” katanya. Lalu, berkatalah Lianas, “Hah, kamu dengarlah,” kawan-kawannya, “seandainya kamu pergi memburu pada bila-bila masa pun juga, kamu dengarlah pesanan si Toro itu, janganlah kamu kacau enam buah negeri itu sebab negeri itu masih orang-orang Toro,”</p>	<p>the boat, one by one. His companion Lianas was doing the same to humans.</p> <p>That occurred during the harvest season. Since the demons had no rice harvesting season, they went after meat. To the point that the seven boats were filled bodies of humans smoked. It was nearly to the point that no other beings could fit in the boats because of so much smoked meat being in there. When they were about to leave, there was fresh meat; they no longer smoked the human [flesh].</p> <p>As for Toro, before he headed home, he didn't smoke the meat of domestic animals, buffalo, cows, pigs, or whatever. They discussed going home because a whole village was finished off, the seventh village. They discussed it and went back toward home.</p> <p>When they got to the yard, Toro gave the message, “From my village up to six villages which we passed by, don't mess with them. Don't you come to kill people because those are my villages, my companions. Lianas said to his companions, “Okay, you all listen to what he said. Whenever you go hunting meat, listen to what Toro said, don't mess with those six villages, because they are his people.”</p>
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	terang Lianas.	
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<p>It Kogiw Minonginipi dot Mangakan do Tambang Tinangon di Madaun Ukiyan Kg. Togudon, 2013 Tinulis di Rosnah Nain 2014</p>	<p>Orang Utan Bermimpi Memakan Rusa Diceritakan oleh Madaun Ukiyan Kg. Togudon, 2013 Terjemahan Melayu: Rosnah Nain 2014</p>	<p>Orangutan Dreams of Eating a Deer Told by Ruminting Jailin Sinoginday Village 2013 English: James Johansson 2020</p>
<p>Waroo waro kaka, odop no kaka i kogiw. Koodop i kogiw, aa elaan ong komuro kooleed modop di tadlaw diri om miilom noposik. Kuposik nopo i kogiw, mikokowili i kogiw kaa dino, asee ot okito dit miilom ugu-ko mogiim. Na, “Ess,” ka di Kogiw, “neeman-iman oku dino,” ka, “dot yang-ko mangakan oku do Tambang om, mogiim oku nga asee ot Tambang siti,” ka. “Neeman-iman oku dot tiakan oku no do Tambang,” ka di Kogiw. “Nga bang bianoy, mogiim oku do Tambang,” ka. Pamanaw nee kogiw.</p> <p>Om kinam mamanaw nod gowuton do mogiim do Tambang, sid tongo kayu tongo papanggor ko sid tongo araapa mamanaw, aso-i ot okito do Tambang. Ongoy sid koolidusan, nga nu o komoyon nu dot nodugalan no dit kogiw dot muugupu oh Tambang. “Ess oy Tambang,” ka di Kogiw, “bianoy kaakan oku. Kadung not neepi ku ikaw dit didiiri dot maakan ot tatod ku do Tambang, om koposik oku nga aso-i o Tambang, ino banar-ko tiakan oku,” ka dit</p>	<p>Pada suatu hari, sang Orang Utan telah tidur. Apabila sang Orang Utan tertidur, entah berapa lama dia tidur pada hari itu, terjagalah dia. Apabila sang Orang Utan terjaga, dia menoleh ke kiri dan ke kanan, tapi dia tidak melihat apa-apa, sebab dengan tiba-tiba dia bagaikan mencari. “His!” kata sang Orang Utan, “alangkah kecewanya aku ini, padahal aku telah bermimpi memakan Rusa, tapi apabila aku mencarinya, tiada pun rusa di sini,” katanya. “Aku sungguh kecewa, padahal teringin sangat aku makan Rusa. Tapi hari ini aku mesti mencari Rusa,” katanya.</p> <p>Lalu berjalanlah sang Orang Utan di hutan semahu-mahunya untuk mencari Rusa. Dia mendatangi pokok kayu yang besar dan kecil tapi dia tidak menjumpai Rusa. Oleh itu, dia pergi ke tempat yang ditumbuhi sejenis tumbuhan dan alangkah gembiranya dia apabila melihat sang Rusa sedang berbaring di situ. “Hai sang Rusa,” kata sang Orang utan, “hari ini aku dapat makan. Sebentar tadi aku telah bermimpi memakan kau, tapi ketika aku bangun, aku tidak melihat kau,</p>	<p>Once upon a time, the Orangutan went to sleep. When asleep – who knows how long he slept – he suddenly awakened. When awakened, he looked around, but didn’t see anything like he was searching for. “Oh my,” said the Orangutan, “I’m really disappointed. I was eating a deer, but I look around and there is no deer here. I’m really disappointed, wanting to eat a deer. So now I’m going to look for a deer.” And with that he set off.</p> <p>He went on walking in the woods searching for a deer. He looked near big trees and small, but did not see a deer. He went to a place with low growth and came across a deer laying down. “Hey deer,” said the Orangutan, “today I will eat you. Today I eat. When I dreamed of you just now that I was eating a deer, and woke up and there was no deer, then I really wanted to eat.”</p>

<p>Kogiw.</p> <p>“Aay, nokuro nôono oy ambaya?” ka dit Tambang. “Ay akanon teekaw,” ka dit Kogiw. Nga ka dit Tambang, “O boyobo oy ambaya nga ong ino tinipi, obbuli gaam obo do koyuwanon ot tinipi?” ka dit Tambang. “Aay, asot aa obbuli,” ka di Kogiw. “Kadung tiakan oku no,” ka di Kogiw, “mimang akanon ku,” ka. “Nga dalam akanon ku ikaw, kayo mitanud kito ad Raja nôono, tu duwo okoy di Raja ot minangkalan dikaw,” ka di Kogiw, “ot tinipi ku,” ka. “Aay ba, awasi-i beeno,” ka dit Tambang. Nokuro ong maalan mingkakat, ingkakat-i i Tambang, meed momoros dot, “Pogulu no ad Raja, om piupakat kow mâantad ong inot kikiro nu om akanon oku dikoo, piupakat kow mâantad,” ka di Tambang. “O nga mogidu koh dino,” ka dit Kogiw, om, “Amu,” ka dit Tambang, “ong mogidu oku nga iimon oku-i dikaw, nu ot aa-nu kokikito dogon,” ka dit Tambang.</p> <p>Poguulu no it kogiw, minooy id Raja. Korikot siri i kogiw, osodu po mooloow no monong-“Raraja! Kaakan kito biano do Tambang, oy Raja,” ka. “Nokuro?” ka di Raja om. “Aaku eengin do minodop oku om nokeepi oku do mangakan do Tambang, om kopolik oku nga aso-i sino i Tambang,” ka di Kogiw. “Nunu-i nga tiakan oku no, duwo kito mari o minangkalan,” ka. “Ess,” ka di Raja, “inot awasi,” ka. “Adi, nunu o kaanu-anu do Tambang?” ka om. “Waro,” ka di Kogiw, “gisom aa po nokorikot nga waro,” ka. Ka di Raja, “Pamangatag kow mâantad do</p>	<p>padahal aku ingin sangat nak makan kau,” kata sang Orang Utan.</p> <p>“Jadi, kawan, kenapa pula?” balas sang Rusa. “Aku akan makan kau,” kata sang Orang Utan. Sang Rusa berkata, “Tapi, kawan, kalau ia adalah mimpi, bolehkah dijadikan kenyataan?” kata sang Rusa. “Ahh, tiada yang tidak boleh,” balas sang Orang Utan. “Kalau aku hendak makan, memang aku akan makan,” katanya. “Tapi, dalam pada aku hendak makan kau, mari kita pergi kepada raja, sebab dalam mimpi aku tu, kami dengan baginda yang makan kau,” tambahnya. “Baiklah,” kata sang Rusa. Walaupun dia agak malas untuk berdiri, dia berdiri juga sambil berkata, “Kau pergilah duluan, dan bincanglah sedia dengan baginda, jika itulah niat mu iaitu kamu mahu makan aku, kamu berbincanglah terlebih dahulu,” katanya. “Tapi, kau lari pula nanti,” kata sang Orang Utan. “Tidak,” jawab sang Rusa, “kalau aku lari pun nanti kau cari aku semula, bukan susah pun kau mencari aku,” jawab sang Rusa.</p> <p>Lalu pergilah sang Orang Utan mendahului sang rusa pergi kepada raja. Apabila sang Orang Utan sampai di sana, masih jauh lagi dia sudah memanggil, “Ampun tuanku! Hari ini kita dapat makan Rusa,” serunya. “Kenapa?” tanya Baginda. “Aku tak suka kalau aku tidurpun dapat mimpi memakan Rusa, dan apabila aku terjaga Rusa tidak ada pun di situ,” kata sang Orang Utan. “Padahal aku teringin sangat nak makan Rusa, dan kononnya kita berdua yang memakannya,” kata sang Orang Utan lagi. “Haa,” kata Baginda, “baguslah itu,” katanya. “Tapi bagaimana nak mendapatkan</p>	<p>“Hey friend, what are you talking about?” asked the deer. “I’m going to eat you,” said the Orangutan. But the deer said, “All right friend, but as for that deer, can you really live out a dream?” “There’s no reason why not,” said the Orangutan. “When I want to eat, then I eat. But considering the matter of eating you, let’s go together to the king, because the king and I ate you in my dream.” “All right then, that sounds good,” said the deer. Even if he was too lazy to get up, the deer still got up while saying, “You go to the king first, and you discuss it beforehand if that is your plan, and you two are going to eat me, discuss it beforehand,” said the Deer. “Yes but you will run away,” said the Orangutan. “No; if I should run away you would search for me, and no way would you not find me,” said the Deer.</p> <p>The Orangutan went ahead to the king. When he got there, from far away he called, saying, “King, we two can eat deer today, oh king.” “How is that?” asked the king. “I don’t like it that I slept and dreamed that I was eating a deer, and when I awakened there was no deer there,” said the Orangutan. “Whereas I want to eat; the two of us ate [in my dream].” “Wow, that’s good,” said the king. “So how can we get a deer?” “There is one,” said the Orangutan, “he just hasn’t arrived yet, but there is one.”</p>
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<p>tongo rampa-rampa,” ka di Raja. Miminsosodoy neeno.</p> <p>Na it Tambang diri nga minamanaw no sumusuut dit kogiw. Maapanaw, mikiiwos i tikuw di taTambang mamanaw. Mikaakaa i totolingo. Nokorikot it Tambang sid tanga do ralan, miilom orongow di Tambang o molo'ow, “Siongo koh oy ambaya?” ka. “Aay seelo beeti oy ambaya,” ka dit Tambang. “Siongo?” kam. “Ad Raja.” “Nu o mangan nu?” “Aay aso jalan ku diti do mogidu tu minaan oku iimo dit kogiw tu nokeepi do mangakan do Tambang. Na minaan oku nōono koyuwano, minogiim dogo do nangatan oku ad Raja tu ilo Raja koruang di kogiw mangakan dogon. Adi, koyuwanon oku nōono,” ka dit Tambang. “Ess, inot awasi,” ka dit Mandaatan, “nga obbuli ong maawaya oku dikaw oy?” ka. “Ngg, nu o masaala boy ambaya?” ka di Tambang.</p> <p>Adi, pagka osianan ti Tambang do miikaakaa i Mandaatan mamanaw id tana, “Sako ka ad solot ku oy ambaya,” ka dit Tambang. Tad takom no kaa it Mamandaatan, sinumingkakod nga maalabpay id solot dit Tambang. Pamaanaw ne Tambang.</p> <p>Adi, mosoomok di walay, ka dit Mandaatan, “Kada no mamanaw ad koluwasan, sosial no</p>	<p>Rusa?” tanya Baginda, “Ada,” balas sang Orang Utan, “cuma belum sampai lagi, tapi memang ada,” katanya. Oleh itu, bertitahlah Baginda, “Kamu sedralah siapkan rempah-rempah,” titah Baginda. Waktu itu hari sudah petang.</p> <p>Setelah itu, sang Rusa pun pergilah menyusul sang Orang Utan. Sambil dia berjalan, ekornya bergerak-gerak. Telinganya juga digerak-gerakannya. Ketika sang Rusa sampai di tengah jalan, tiba-tiba dia terdengar suara memanggil, “Kau mahu ke mana, kawan?” bunyi suara itu. “Ehh, mahu ke sanalah ini, kawan,” jawab sang Rusa. “Di mana?” tanya suara itu. “Di istana raja,” jawab sang Rusa. “Kau nak buat apa?” tanya suara itu. “Aku tiada cara lagi untuk melarikan diri, sebab sang Orang Utan telah mencari aku. Dia telah bermimpi memakan rusa dan dia hendak menjadikannya kenyataan, dia telah mencari aku dan mengajak aku ke istana raja, sebab kononnya, dalam mimpinya itu, dia dan baginda yang memakan aku. Jadi, dia mahu makan aku secara nyata,” terang sang Rusa dengan panjang lebar. “Haa, itu yang baik,” kata sang Biawak, “tapi bolehkah jika aku ikut kau?” tanya sang Biawak. “Apa masalahnya, kawan?” jawab sang Rusa.</p> <p>Oleh kerana sang Rusa merasa kasihan melihat sang biawak berjalan tersenget-senget, “Kawan, naiklah di belakang aku,” kata sang Rusa. Oleh itu, naiklah sang biawak di belakang sang Rusa, dan sang Rusa pun segeralah meneruskan perjalanannya.</p> <p>Apabila mereka sudah hampir di istana raja, berkatalah sang Biawak, “Janganlah kawan berjalan di tempat</p>	<p>The king said, “Make the spices beforehand.” That was afternoon time.</p> <p>The deer walked following behind the Orangutan. Walking, and his tail wagged. His ears were also moving. When the deer was part way there, suddenly he heard a voice calling. “Where are you going, friend?” it said. “Over there friend,” said the Deer. “Where,” said the voice. “Well, I have no way to escape because an Orangutan sought me out because he had a dream of eating a deer. So then he lived out his dream and searched me out, and is bringing me along to the king because the king is the companion of the Orangutan to eat me. So I am also living out his dream,” said the Deer. “Wow, that’s good,” said Monitor Lizard, “but can I come with you?” “Well, what’s the problem with that, friend?” said the Deer.</p> <p>So, since the Deer pitied the Monitor Lizard walking swaying from side to side, he said, “Get on my back, friend.” He straightaway jumped up and latched onto his back, riding on the Deer’s back. The Deer walked on.</p> <p>When they got near the house, the Monitor Lizard said, “Don’t walk in the clearing,</p>
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ad torigi da Raja, ad papasaanon,” ka. “O,” ka di Tambang. Siri no winayaan ka, siti kaa it torigi di sid walay di Raja, sinumogial no kaa it Tambang siiti mamanaw. Aa po nokito dit tongo tulun, tad singkakod no i Mandaatan, minindakod di torigi. Aa elaan ong songo niy nonon di sid sawat. Aso nobo diri, iri po Tambang nôono.

Intalang nee Tambang sid tukad, om kokitanay di kogiw. Naar do kootomon. “Raja,” ka di Kogiw, “haay iti o kaakan do Tambang; oodiyo no at Tambang,” ka. Naa, ka di Raja, “Aay kukuro ong kokoyon po ti tidino tu osibuk iti dot tumuwong no, amu awasi. Kukuro ong garason tokow-i do tongo minsusuwab,” ka di Raja. Ay amu-amu nee kogiw tu andang tiakan babanar. Nga, “Maan tokow-i do minsusuwab, awasi ot anawaw, awasi kumaraja,” ka dit Raja. “Ba ombo nobo dikaw do tukum,” ka dit Kogiw. Adi montok dit Tambang, aa-i apaya it tongo kogiw do minangaatur, tad guupu-i id puun di tukad di Raja. Muguupu, miingila siri. Tu aso not ulat-ulat di Tambang, mimang garason.

Na ino aa minodop ino, amu minodop ino tongo raja dino, kogiw om it tongo tulun. Tu misorita, tantang di Tambang o sosoritaon tu na miintong no do sumuwab tu tiakan babanar. Boyo

yang lapang, tapi bergeserlah pada tiang istana raja, di bawah hujung atap,” katanya. “Baiklah,” jawab sang Rusa. Oleh itu berjalanlah sang Rusa di situ, iaitu di antara tiang istana baginda dengan menggeserkan badannya. Sebelum orang ramai melihat mereka, sang biawak terus naik melalui tiang. Entah di mana dia tinggal di atas. Jadi, tinggallah sang Rusa di situ.

Setelah itu, pergilah sang Rusa menampakkan diri di tangga, dan ketika sang Orang Utan melihatnya, alangkah gembiranya sang Orang Utan. “Tuanku,” kata sang Orang Utan, “kali ini, dapatlah kita makan Rusa, Rusa sudah datang itu,” katanya. “Eh, bagaimana kalau jangan dulu pada masa sekarang ini, sibuk ini, lagipun hari sudah petang, tidak baik. Bagaimana kalau subuh-subuh nanti barulah kita sembelihnya?” kata Raja. Sang Orang Utan tidak berapa setuju sebab dia teringin sangat nak makan. Tapi, “Esok pagilah kita sembelihnya, ada baik sikit dibuat pada siang hari, senang melakukan kerja,” kata Baginda. “Baiklah, ikut perintah tuanku,” jawab sang Orang Utan. Jadi, berkenaan dengan sang Rusa, sang Orang Utan tidak susah payah mengaturnya sebab sang Rusa berbaring dengan sendirinya di kaki tangga istana raja. Sang Rusa berbaring sambil mulutnya mengunyah di situ. Sebab sang Rusa sudah habis fikir bahawa dia akan disembelih.

Jadi, berkenaan dengan raja, sang Orang Utan dan orang ramai, mereka tidak tidur. Sebab mereka asyik bercerita mengenai sang Rusa, dan mereka tidak sabar-sabar lagi menanti siang menjelang. Sewaktu

stick near the pillars of the king’s house, under the roof.” “Alright,” said the Deer. So that’s where he walked – along the pillars. He had not yet been seen by the people, and the Monitor Lizard jumped and climbed one of the pillars. We don’t know where he positioned himself up above. So he wasn’t visible, just the Deer.

The deer looked at the steps and saw the Orangutan. How happy the Orangutan was to see him. “King,” said the Orangutan, “now we can eat a Deer; there is the Deer.” So then the King said, “How about if we don’t do it now because I’m busy as it’s getting dark; it’s not good. How about if we slay him just before dawn?” The Orangutan really didn’t like that because he was really hungry. Nevertheless the King said, “We’ll do it early in the morning, it’s good to work in the daylight.” “Whatever you say,” said the Orangutan. So, as for the Deer, the Orangutan had no problem managing him because he just curled up at the base of a pillar. He curled up and chewed, because there is no question that he was going to be slain.

The king, the people and the Orangutan did not sleep. They were telling stories about the Deer, thinking about tomorrow, because they really wanted to eat it. When it began getting

<p>po dit munaawaw, “Ba, oturo duyu no it tongo rampa-rampa,” ka di Raja, “tongo nopo it kosusukupan sino,” ka, “tu garason neelot Tambang,” ka. Waro no mangasa do gampa, sinuu.</p> <p>Om amu po nokeendoo siri sid mangagaras di Tambang, tu siri i Tambang muugupu sid puun dit tukad, miilo pom akaras sid sawat. Om kinam dot akaras sori ino nga aso po diino ot mangasa do gampa it tulun, uma-i ot eeran ong nunu iri, akaras sori. I Raja dino, iino kabang o monuu, siri pod kulambu, modop po tu ong tidino tu ki-jaam barangkali ongo-jam lima nogi.</p> <p>Om maakaras po sid sawat dino nga mad-ko palalabok po dot noloo. Palalabok peeno nga miigiyak no sid suwang. Bala diino iti om tongkuso dot tulun mogintong, tu i Raja dino nga oguriyok diiri i Raja, om intangay dit tongo tulun nga kon-i-ko nunu bala iri i Mandaatan. Minogud po sed sawat om loo nogi sid lamin di Raja. Om udsung nogi di kulambu di Raja. Asot totoronongon it tapi dit dayang. Sumuwang it Mandaatan di tapi di dayang. Nga mingkakat i Raja, tandangon ti Mandaatan, kabala id tongo tobon nga kumuyamat-i i Mandaatan dot iri-i sawo di Raja o mangan toronongo.</p>	<p>hari sudah menjelang subuh, “Kamu aturlah rempah-rempah itu,” titah Raja, “apapun bahan-bahan di sana. Sebab sudah tiba masanya untuk menyembelih Rusa,” tambah Baginda. Jadi mulalah para hamba menyediakan keperluan menyembelih. Ada yang mengasah parang, kerana disuruh.</p> <p>Akan tetapi, belumpun mereka turun untuk menyembelih sang Rusa, sebab sang Rusa masih berbaring di sana, tiba-tiba mereka terdengar bunyi berkerisik di atas. Apabila bunyi itu berterusan, maka orang-orang yang mengasah parang berhenti dengan serta-merta, sebab mereka semua kehairanan dengan bunyi itu. Berkenaan dengan baginda raja pula, hanya mulutnya sahaja yang mengeluarkan perintah tapi dia masih dalam kelambu, baginda masih beradu sebab kalau zaman sekarang sudah ada jam maka masa itu mungkin baru jam lima pagi.</p> <p>Apabila bunyi kerisikan itu berterusan di atas, terdengarlah bunyi seperti benda terjatuh. Sejurus terdengarnya bunyi benda terjatuh, kedengaranlah suara menjerit di dalam. Apabila orang ramai pergi melihatnya, sebab baginda pun sudah riuh di dalam, rupanya ia adalah sang biawak. Biawak itu meronta dulu di atas, baru dia menjatuhkan diri di bilik peraduan baginda. Setelah itu dia menyusup masuk ke dalam kelambu baginda. Tiada lain yang ditujuinya adalah kain sarung permaisuri. Sang biawak menyusup ke dalam kain sarung permaisuri. Tapi, baginda berdiri lalu menendang sang biawak sehingga sang biawak terpelanting di dinding, namun sang biawak tetap</p>	<p>light out, “Okay, get the spices prepared,” said the King, “whatever is needed, because we are going to slay that Deer.” There were people who sharpened the machetes because they were ordered to do so.</p> <p>They had not yet gone down to slay the Deer which was curled up that the base of the stairs, and suddenly there was crunching of dry leaves sound from above. And the crunching continued on and the people stopped sharpening the machetes, because it amazed them, wondering what could be creating the sound. As for the King, his mouth was giving orders, but he was still inside his mosquito net, sleeping yet because the time was maybe 5:00AM.</p> <p>As the crunching went on above, there was the sound of something haven fallen. As that sound was heard there was a scream from inside. The people came running to look, because now the King was making a fuss, and the people looked, and it was none other than the Monitor Lizard. It was making a ruckus up above, and then fell into the King’s bedroom. Then it penetrated into the King’s mosquito net. It stopped at none other place than in the queen’s sarong. It went into the queen’s sarong. The King stood up and kicked the Monitor Lizard, it flew into the wall, but it was crawling towards the wife of the</p>
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<p>Leed nopo, amu no nokokodos i Raja mongoduat, nokuro tu irad diri, tu song-raraa nopo it tongo bulud dit sawo di Raja, tu it sondulu di Mandaatan. “Oy Mandaatan,” ka, “nootu irad koh dino?” ka. Tu ongko nununu o maan di Mandaatan, sumuwang di tapi di dayang. Bobogon di Raja ino nga nokuro ong orukung no nga kumuyamat-i dot iiri-i sawo di Raja o toronongon.</p> <p>Kopipitay nopo di Raja mongoduat, nokuro tu irad diri, pomoros no i Mandaatan dot, “Bianoy oy Raja,” ka di Mandaatan, “kukukuro poma iti nga aaku diti tumingkod ong okon-no-ko eeyut ku ah sawo nu,” ka. “Ay amu,” ka di Raja, “sadi-ong ino sodudupot nu om sawo do Raja om iyuton nu, songo mangakun oku,” ka di Raja. “Amu!” ka di Mandaatan, “kukukuro poma nga iyuuton ku-i ah sawo nu,” ka. Om maanangkus no i Mandaatan ka do mudsung id tapi di dayang. Nokuro ong mingkat i dayang dino nga susuuton-i dot sumuwang dit tapi.</p> <p>Leed nopo ino, nopipitan nee Raja, “Tingkod po oy Mandaatan!” ka di Raja, “Miukum kito!” ka. “Kadung irad dino, miukum kito!” ka di Raja. “Na, bang miukum bo, obbuli-i beeno,” ka dit Mandaatan.</p>	<p>juga merangkak menuju kepada permaisuri.</p> <p>Lama kelamaan baginda tidak tahan lagi bertanya kenapa sang Biawak berkelakuan seperti itu, sebab kaki permaisuri sudah berdarah-darah akibat terkena cakaran kuku sang biawak. “Sang biawak!” kata baginda, “kenapa kamu berkelakuan sedemikian?” tanya baginda. Sebab tiada lain yang dilakukan oleh sang biawak adalah menyusup ke dalam kain sarung permaisuri. Walaupun dipukul oleh baginda dan keadaannya sudah agak lemah, tapi sang biawak tetap juga bangun dan pergi kepada permaisuri.</p> <p>Apabila baginda bertanya dengan tegasnya kenapa dia berkelakuan seperti itu maka berkatalah sang biawak, “Tuanku, hari ini,” kata sang Biawak, “walau bagaimanapun juga, aku tidak akan berhenti sebelum aku dapat menyetubuhi permaisuri tuanku,” katanya. “Ahh, tidak!” balas baginda, “kau hanya seekor binatang, mana mungkin beta setuju kalau kau menyetubuhi permaisuri beta,” kata Baginda. “Tidak!” balas sang Biawak, “walau bagaimanapun aku tetap akan menyetubuhi permaisuri tuanku,” katanya. Kemudian berlari menuju kepada permaisuri baginda dan menyusup masuk ke dalam kain sarung permaisuri. Walaupun permaisuri berdiri tapi sang biawak tetap juga mengikuti permaisuri untuk menyusup masuk ke dalam kain sarungnya.</p> <p>Lama kelamaan baginda tidak tahu lagi apa yang harus dilakukannya kerana baginda sudah hilang akal, “Berhenti dulu kau biawak!” seru Baginda, “Kita berbincang dulu!” katanya. “Jika</p>	<p>King again.</p> <p>Eventually the King couldn’t resist asking why he had done such a thing, because the queen’s legs were bleeding from the Monitor Lizard scratching her. “Oh Lizard, why have you done this?” asked the King. Because the Monitor Lizard was going into the queen’s sarong. The King would beat it but even when weak it just kept crawling towards the queen.</p> <p>The King insisted on asking why it was behaving that way, and the Lizard said, “Today, oh King, no matter what, I will not stop until I have copulated with your wife.” “No,” said the King, you are just an animal, and you want to copulate with the wife of a king? How could I ever consent to that? “Yes,” said the Lizard, “no matter what I will copulate with your wife.” Then the Lizard ran to go into the queen’s sarong. Even tho the queen was standing it still climbed up her sarong.</p> <p>Eventually the King demanded, “Stop it Lizard! We are going to legally solve this matter. If you behave like this, we need to legally negotiate it.” The Monitor Lizard responded,</p>
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<p>Tingkod nee Mandaatan tu miukum. Ponginloow no i Raja dot turu ot raja. It tongo raja tumpuk no o minaan loowo, miniukum.</p> <p>Miukum nôono ino, tu tuturan nopo di Raja, i sawo di dayang, “Intaay ti tongo wotis ku diti,” ka di Raja, “notogu dat sondulu dat Mandaatan,” ka. Tu tandangon nopo beeno gumiroit it Mandaatan sid tongo bulud. Adi nunu-i ,kadung ong sondulu do Mandaatan, atarom.</p> <p>Adi soritao nôono di Raja iri, waro diiri ot tongo raja tumpuk mangaratu do tukum. “Aso wookon ot tukum dino Mandaatan, patayon,” ka. O, iri po bala, dinuat it Mandaatan, “Nokuro tu ugu koh dino?” ka di Raja, “nokuro tu asot mangan nu, poki'iyutay nga ino sawo ku?” ka.</p> <p>“Aa kukuoyon taa-ku iyuton oy Raja not sawo nu dot nokeepi oku dot mongiyut do sawo nu, nga koposik oku nopo asee sino i sawo nu,” ka. “Jadi, nokuro tu sookat-ko tinipi nu om koyuwanon nu?” ka. “Na, rongoo ku po ot nunu ot tukum,” ka dit Mandaatan, “rongoo ku po om maan ku nogi dikoo boroso ot sabap-sabap dot iyuton ku a sawo nu,” ka di</p>	<p>demikian, kita harus berbincang!” seru baginda. “Kalau mahu berbincang, boleh jugalah,” jawab sang Biawak. Oleh itu, berhentilah sang biawak sebab mereka mahu berbincang. Lalu baginda pun memanggil tujuh orang raja. Baginda telah memanggil raja-raja untuk menghakimi perbincangan mereka.</p> <p>Setelah itu, baginda pun menceritakan perkara itu, dan adalah kononnya raja yang mahu menjatuhkan hukuman. “Tiada lain hukuman kepada sang biawak adalah hukuman bunuh,” titah raja itu. Tapi sebelum itu, sang biawak telah ditanya, “Mengapa kau berkelakuan sedemikian?” tanya Baginda, “kenapa kau mau menyetubuhi permaisuri beta?” tanya Baginda.</p> <p>Setelah itu, baginda pun menceritakan perkara itu, dan adalah kononnya raja yang bersedia untuk menjatuhkan hukuman. “Tiada lain hukuman yang akan dikenakan kepada sang biawak adalah hukuman bunuh,” titah raja itu. Tapi sebelum itu, mereka telah bertanya kepada sang biawak, “Mengapa kau berkelakuan sedemikian?” tanya Baginda, “kenapa kau mau menyetubuhi permaisuri baginda?” tanya mereka.</p> <p>“Bagaimana aku tidak menyetubuhi permaisuri baginda, padahal aku telah bermimpi bahawa aku menyetubuhi permaisuri baginda, tapi selepas aku terjaga, aku dapati permaisuri tuanku tidak ada di sisi aku,” terang sang Biawak. “Tapi kenapa mimpi mu itu kau hendak jadikan kenyataan?” tanya mereka. “Aku mahu dengar dulu apakah hukumannya,” jawab sang</p>	<p>“If you want to legally negotiate it, we can.” The Monitor Lizard stopped because they were going to negotiate it. The King called seven minor kings for the court case.</p> <p>So they held a legal dispute. The King, the husband of the queen, said, “Look at my calves. They were pierced by the claws of the Monitor Lizard,” because when he would kick it, the Lizard would grab onto his calves. And of course Monitor Lizard claws are sharp.</p> <p>When the King told his story, there were minor kings who were pronouncing judgment. “There is no other verdict for that Lizard but a death sentence.” Oh yes, before that the King asked the Lizard, “Why did you do such a thing? Why were you trying to copulate with my wife?”</p> <p>“There was no other choice than to copulate with you wife, because I had a dream of copulating with your wife, and when I awakened, your wife wasn’t there. The King asked, “So, that was just a dream; why did you try to live it out in real life?” Then the Lizard said, “I want to hear what the judgment is and then I will tell you the</p>
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<p>Mandaatan.</p> <p>Maay nōono iri, piduduat no it tongo raja. I raja Timpu minongukum, patayon i Mandaatan. Aa po napatay i Mandaatan, pomoros no yalo, i Mandaatan waagu no dot, “Mimang okunon ku do patayon oku dikoo, tapi waro po saabat oh boroson ku,” ka. “Nokuro tu aaku yoku pabanaron dot mongiyut do sawo do Raja dot neepi ku do nokeeyut oku do sawo do Raja om koyuwanon ku nga amu mangakun. Nokuro obo at Tambang tu neepi da kogiw dot minaan akano sid tinipi? Om nokuro tu koposik nopo ah kogiw nga koyuwanon ah Tambang mangakan? Sapatutnya ong akanon dikoo ah Tambang, yoku nga iyuton ku ah sawo da Raja, tu neepi ku,” ka dit Mandaatan.</p> <p>“Na, kadung irad dino,” ka di tongo raja-raja di wookon, “tu ino bala ino ot punsa-punsa dino. Ino Mandaatan nga kada patayo, ilo Tambang nga kadaay dikoo patayo,” ka. “Gaam nogi ino kogiw, ajaron,” ka dit tongo raja. “Keembagu, kadung nununu ot tinipi, kada koyuwano. Tinipi nopo, suway ot tinipi suway ot koyuwanon,” ka dit tongo raja. “Intaay ino Mandaatan dino. Ong ukumon dot patayon at Tambang, nga aa-i mangakun a Mandaatan ong okon-no-ko eeyut o sawo do Raja,” ka.</p> <p>Om piduduat it tongo raja nga</p>	<p>Biawak, “aku mahu dengar dulu, barulah aku terangkan apa sebabnya aku mahu menyetubuhi permaisuri tuanku,” katanya.</p> <p>Oleh itu, berbincanglah para raja-raja, sebab raja Timpu telah menjatuhkan hukuman bunuh kepada sang biawak. Sebelum sang biawak dihukum bunuh, berkatalah semula sang biawak, “Memang aku bersetuju menerima hukuman bunuh itu, tapi ada sedikit hal yang aku mahu katakan,” katanya. “Kenapa aku tidak dibenarkan menyetubuhi permaisuri baginda, sedangkan aku telah bermimpi bahawa aku telah menyetubuhi permaisuri, dan apabila aku hendak jadikannya kenyataan, baginda tidak setuju. Kenapa dengan sang Orang Utan yang telah bermimpi memakan sang Rusa, dan apabila sang Orang Utan terjaga dia hendak menjadikan mimpinya sebagai kenyataan? Sepatutnya jika kamu mahu memakan sang Rusa, aku pun bolehlah menyetubuhi permaisuri baginda, sebab aku telah bermimpi sedemikian,” kata sang Biawak.</p> <p>“Jika demikian,” kata Raja-raja yang lain, “sebab itu pula punca-puncanya, maka sang Biawak janganlah dibunuh, sang Rusa pun janganlah dibunuh,” kata mereka. “Malahan, sang Orang Utan haruslah diberi tunjuk ajar,” kata mereka. “Lain kali, apa-apa pun jenis mimpi, janganlah dijadikan sebagai kenyataan. Sebab, mimpi lain daripada kenyataan,” kata Raja-raja. “Cuba lihat sang Biawak itu, jika sang Rusa dihukum bunuh, sang Biawak tidak setuju jika dia tidak menyetubuhi permaisuri baginda,” katanya.</p> <p>Apabila kesemua raja</p>	<p>reasons why I was trying to copulate with your wife.”</p> <p>So then the minor kings asked questions. The king of Timpu cast his vote to execute the Lizard. When the Lizard had not yet been executed, he spoke again, “I consent that you put me to death, but there is a bit that I will say. Why was I not allowed to copulate with the wife of the king, whereas I dreamed that I copulated with her, and yet you don’t allow me to live it out in real life. What about that Deer because the Orangutan had a dream of eating him. Why did the Orangutan wake up and live out eating the Deer in real life? It should be that if you eat that Deer, I should be able to copulate with the king’s wife, since I dreamed it.”</p> <p>“So, if that’s the case,” said the kings, “if that is where his action comes from ... Don’t put the Lizard to death, and as for that Deer, don’t kill it either. Instead, that Orangutan should be taught a lesson. So then, whatever dream someone has, don’t try to live it out in real life. Dreams are a different thing from real life. Just look at the Lizard. If the Deer is killed, the Lizard won’t agree to not copulate with the wife of the King.”</p> <p>So then the minor kings</p>
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kiawi nga minonukung dit tukum dit raja Timpu ka dot ii Mandaatan aa-i patayon, it Tambang nga amu patayon. Adi, buang bisara. “Tu yoku diti,” ka dit Mandaatan, “sosongkuro koleed diti nga aaku po mogidu tu mongindad oku dot patayon a Tambang,” ka. “Kadung patayon dikoo at Tambang, iiyuton ku-i a sawo da Raja,” ka. Nga, songo minangakun i Raja, “Polobuso dikoo not Tambang,” ka di Raja. “Kadung not bansa do dupot om mongiyut no sawo ku, amu apatut,” ka. “Adi polobuso dikoo not Tambang, kadaay dikoo patayon ino,” ka.

Adi, it Mandaatan nga minaan no sunsubo peedu. “Bang aso nobo, ino no ot tukum dikoo, ba mogidu oku nobo,” ka di Mandaatan. “Kayo ambaya,” ka. Ingkakat neet Tambang, saako nee Mandaatan id solot. Kaa no dino.

Korikot di sid kinopisambatan doalo di guulu, “Na siti oku nobo, mindoo oku no siti,” ka dit Mandaatan. “Sukur po oy ambaya,” ka di Mandaatan. “Ades,” ka dit Tambang, “ong kono-ko ikaw oy ambaya, mimang apatay oku no. Awasi po nasip tu ikaw,” ka. “Na iri nobo,” ka di Mandaatan, “songot apatut dot tinipi om koyuwanon. Tidak apa ong patayon koh diri, subay-ko peeyuton oku po di sawo di Raja,” ka di Mandaatan. “Kadung amu peeyut, songo mangakun oku do patayon koh,” ka. Nasalasy gisom sino.

berbincang, maka semua pun menyokong keputusan Raja Timpu, iaitu bahawa sang Biawak tidak akan dibunuh, begitu juga dengan sang Rusa. Maknanya buang kes. “Sebab aku ini,” kata sang Biawak, “walau berapa lama pun aku tidak akan pergi sebab aku mahu menunggu sang Rusa dijatuhkan hukuman bunuh,” katanya. “Kalau tuanku semua mahu membunuh sang Rusa, aku akan menyetubuhi permaisuri baginda,” katanya lagi. Tapi manalah baginda bersetuju, “Kamu lepaskan Rusa itu,” titah Baginda. “Mana mungkin sejenis binatang mahu menyetubuhi permaisuri beta, tidak patut. Jadi, kamu lepaskanlah Rusa itu, kamu jangan bunuh,” katanya.


Maka dengan itu, sang biawak pun dilepaskan pergi. “Jika tiada apa-apa lagi, dan itulah keputusan tuanku semua maka aku pergilah ini,” kata sang Biawak. “Jom kawan,” ajaknya kepada sang Rusa. Oleh itu, berdirilah sang Rusa, dan sang biawak pun naiklah di belakang sang Rusa. Begitulah ceritanya.

Apabila mereka tiba di tempat mereka bertemu dahulu, “Aku di sini sajalah, aku turun di sini,” kata sang Biawak, “ala kadar sahaja itu, kawan,” sambungnya. “Alamak,” kata sang Rusa, “kalau bukan kerana kau, kawan, pastinya aku sudah dibunuh. Nasib baiklah, kau ada,” katanya. “Itulah,” balas sang Biawak, “mana mungkin mimpi hendak dijadikan kenyataan. Tapi, tak apalah, kalau mereka mahu membunuh kau, mereka mesti izinkan aku menyetubuhi permaisuri baginda,” katanya. “Jika mereka tidak mengizinkan, mana mungkin aku bersetuju kalau mereka mahu

discussed it among them, and all of them supported the judgment of the king of Timpu that the Lizard not be put to death. Then the court case was adjourned. “As for me,” said the Lizard, “no matter how long it takes I’m not leaving because I’m going to wait for the Deer to be killed. If the Deer is killed, I will copulate with the King’s wife. But of course the King would not consent. “Let that Deer go free,” said the King. “For an animal to copulate with my wife is not fitting. So release the Deer, don’t kill it.”

So then the Lizard was chased off. He said, “If there is nothing further, and that is your judgment, alright, I will leave. Let’s go friend.” The Deer got up, and the Lizard got on his back. That’s how it ended up.

When they arrived at where they had met at first the Lizard said, “Alright, we will part ways here, I’ll get down here. Thanks to God, friend.” The Deer replied, “Oh my, if it had not been for you, I would have been killed. I had a good outcome because of you.” The Lizard said, “That’s just the thing. It’s not fitting that a dream be lived out in real life. It would have been no problem if you had been killed. I would have had to copulate with the king’s wife. Since they did not want that, I would not consent

<p>Adi, it kogiw nga naar tad-om rinumumpit no it kabang di kogiw do kaarasang dot aa naakan it Tambang. Nga bo kuoyon ot irad diri oy, aso jalan dit kogiw do mangakan dit Tambang, tu i Mandaatan nga mongiyut-i banar dit sawo dit Raja.</p> <p>Jadi, nakaa po dino iri, i Tambang nga minaan poolio, i Mandaatan nga minaan poolio, i kogiw nga minaan-i di Raja poolio. Adi, buang bisara. Adi ino tangon dino okikibak ino, ino-no gisom.</p>	<p>membunuh kau,” katanya lagi. Selesailah masalahnya sampai di situ.</p> <p>Berkenaan dengan sang Orang Utan pula mulutnya menjadi kecut kerana terlalu marah apabila dia tidak jadi memakan sang Rusa. Tapi nak buat macamana jika sudah demikian, sang Orang Utan tiada jalan untuk memakan sang Rusa sebab sang Biawak akan menyetubuhi permaisuri baginda.</p> <p>Jadi, apabila sudah demikian, maka sang Rusa telah disuruh pulang, sang biawak pun disuruh pulang, sang Orang Utan juga telah disuruh pulang oleh raja. Buang kes. Jadi, cerita itu pendek sahaja, dan sampai di sini sahaja.</p>	<p>to you being killed.” So with that they ended their conversation.</p> <p>So, as for the Orangutan, his mouth pursed up straightaway because of being angry that he couldn’t eat the Deer. But there was nothing to be done; the Orangutan couldn’t eat the Deer or the Lizard would copulate with the wife of the king.</p> <p>So then with the situation like that, the Deer was sent home, the Lizard was sent home, and the King sent the Orangutan home. So then that ends the folktale; it was short. That’s the end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i>: Rosnah Nain</p>		
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<p>I Kungkuwut do Kulubung</p> <p>Tinangon di Jupilin Mositun Kg. Batition, 2014</p> <p>Tinulis di Rosnah Nain</p>	<p>Si Kungkuwut Kulubung</p> <p>Diceritakan oleh Jupilin Mositun Kg. Batition, 2014</p> <p>Terjemahan Melayu: Rosnah Nain 2014</p>	<p>Kungkuwut Kulubung</p> <p>Told by Jupilin Mositun Batition Village 2014</p> <p>English: James Johansson 2020</p>
<p>Waroo no kaka iri. Waro ot tongondu reetan di Kungkuwut do Kulubung, ki-anak dot iso tongondu. Ngaran nopo di tanak yo, i Yusak Suronggo. Na, yoalo diri duduwo koyuwan kaka miyon-iyon sid walay nga sid tanga do gowuton. Adat-adat di kodori dot okon-i-ko it masam-ko tidino tongo kaadaan tulun.</p> <p>Jadi, nakaa po dino do duduwo om waro po ka kabarasian peeri ot kusay do reetan di Leeng Sinundu dot eengin dot mamanaw. Dot ino nopo ino nga suway-ko</p>	<p>Pada suatu masa dahulu, ada seorang wanita yang bernama Kungkuwut Kulubung. Wanita ini mempunyai seorang anak gadis yang bernama Yusak Suronggo. Mereka dua beranak ini tinggal berdua di sebuah rumah di tengah hutan. Keadaan mereka tidak sama dengan keadaan orang-orang pada zaman sekarang.</p> <p>Sesudah itu, ada pula kononnya seorang pemuda yang bernama Leeng Ajaib yang suka mengembara. Tapi Leeng Ajaib ini tinggal di negeri yang lain. Suatu</p>	<p>Once upon a time, there was a woman named Kungkuwut Kulubung. She had one daughter. Her daughter was named Yusak Suronggo. Those two lived in a house, but in the middle of the woods. The customs of that time were not like those now.</p> <p>So that was the situation of those two, plus there was a man named Magic Leeng who liked to roam. He lived in another village. Magic Leeng said to his</p>

pomogunan. Ka di Leeng Sinundu dot it tidi oh binoros, “Ay, ong suuwab oy idi, mangan oku po bintanakay, mamamanaw oku po, mogugurab po,” ka. “Songo pamanaan nu oy akang?” ka dit tidi. Om, “Ay, sisiongo pamanaan ku,” ka.

Naa, ososopung po beeri dit susuwab, minangan no ansakay di tidi do lutu nga, na iri no tu i reetan do binintanok di kodori. Adi, pamaanaw no. Kinam mamanaw, aa elaan ong piro burul do nalapay. Aa-po lelead om nokorikot no dot burul dot kokowuton no. Korikot siri nga ki-walay dot songinan no wawalay. “Kutakok,” ka di manuk. “Ay, koondi w aakon,” ka dit orongow. ““Ay koondi w aakon,’ ka duyu dogima, yoku iti,” ka di Leeng Sinundu. “Ay, indakod,” ka. Na, indaakod no diiri i Leeng Sinundu.

Kadung nokeendakod i Leeng, toronong no ka bo dogima i Kungkuwut do Kulubung dot tinumoronong sid tukad. Muusuaw nopo ka bo dogima i Kungkuwut do Kulubung. “Ay, minan,” ka di Leeng Sinundu, “isay koruang nu siti?” ka, tu monginggat monigup no bogima kaka i Leeng Sinundu.

Jadi, nokeenggat nokosigup, rawatay no do kaakanan. Na, minangakan no bogima. Jadi, narawatan-i om nakaakan, “Isay koruang nu siti?” kam. “Ki-koruang oku bo nga, araraat,” kaaka. “Araat do kukuro oy minan?” ka di Leeng Sinundu. Om, “Intangay ka, uudi, yakang,”

hari berkatalah Leeng Ajaib kepada ibunya, “Ibu, esok, ibu tolong sediakan pais untuk bekalan saya ya. Saya pergi mengembara dulu, saya memburu dulu,” katanya. “Kamu mahu mengembara di mana, ‘nak?’” tanya ibu Leeng. “Di mana-mana sahajalah, ibu,” jawab Leeng Ajaib.

Keesokan harinya, ketika hari masih subuh, ibu Leeng pun menyediakan bekalan untuk anaknya Leeng Ajaib, bekalan itu adalah pais. Sesudah itu, bertolaklah Leeng Ajaib. Apabila Leeng Ajaib berjalan dengan semahu-mahunya, maka entah berapa buah bukit yang telah dilaluinya. Beberapa lama kemudian, tibalah dia pada sebuah bukit yang diselubungi kabus. Tatkala Leeng Ajaib sampai di situ, dia mendapati ada sebuah rumah. “Kok...kok,” bunyi ayam yang kedengaran. “Eh, burung helang,” bunyi suara orang. “Eh, ‘Burung helang,’ kamu kata, padahal saya ini,” kata Leeng Ajaib. “Eh, persilakan naik,” kata suara itu. Lalu, naiklah Leeng Ajaib.

Sebaik sahaja Leeng Ajaib naik, datanglah Kungkuwut Kulubung di situ untuk menemuinya. Kungkuwut Kulubung menyambut Leeng Ajaib dengan ramah. “Eh, makcik,” kata Leeng Ajaib, “siapa kawan makcik di sini?” tanyanya. Sebab Leeng Ajaib kononnya makan pinang dan menghisap tembakau.

Sesudah makan pinang dan menghisap tembakau, Leeng Ajaib pun dihidangkan dengan makanan. Lalu makanlah Leeng Ajaib. Selepas makan, “Siapa kawan makcik di sini?” tanya Leeng Ajaib. “Ada juga kawan makcik, tapi hodoh,” jawab Kungkuwut Kulubung. “Hodoh macamana itu, makcik?” tanya

mother, “Mother, tomorrow, make cakes for me, I’m going travelling, I will hunt.” “Where are you going to?” asked his Mother. “Wherever I end up going,” he answered.

So, early the next morning, his mother cooked food for him to take along, which was called “binintanok” [= sweet sticky rice wrapped in banana leaf] in the past. So he set off. As he continued his journey, we don’t know how many hills he crossed. After not too long he arrived at a hill enshrouded in fog. When he got there there was one little house. “Squawk,” said the chicken. “Go away hawk,” said a voice. “Go away hawk, you said, whereas it is me,” said Magic Leeng. “Oh, come in,” they said. So Magic Leeng came in.

When he was in, Kungkuwut Kulubung approached by the stairs. Kungkuwut Kulubung was welcoming. “Oh auntie,” said Magic Leeng, “who is your companion here?” because Magic Leeng was chewing betelnut and smoking already.

So when he had chewed betelnut and smoked, he was served food. So he ate. So he was served and ate. “Who is your companion here?” he said. “I have a companion, but she is ugly,” she said. “Ugly in what way, auntie?” asked Magic Leeng. “Look, there is my

<p>ka.</p> <p>Om intangay nôono nga, nunu ka mangan nu do kon-ko sasala do tongondu, dot tololonjio. “Oo, ‘Araraat,’ kanu gima oy minan, tongondu-i bo yaadi dilo,” ka. “Jadi obbuli gaam oy minan ong sowoon ku i adi?” kam. “Ay obbuli-i bo,” ka bogima. Olosu-i monorima. “Obbuli-i oy?” kam. “Ay obbuli-i bo,” ka. “Nga, iti-ti po beeti oy minan, ong asawo ku no yadi nga angatan ku muli id dogo do pomogunan,” ka. “Ay, obbuli-i,” ka di Kungkuwut do Kulubung. (Aaku nôono elaan ong songkuro tinipu tu asal noboros iri nga minisasawo no, dot bububulun id gowuton.)</p> <p>Asal warot eengin nga naan nopo bo dogima, aa-i dot kinumotot po taa nipasawo i tanak, nipasawo-i. Nga tumoning nopo i Leeng Sinundu dit tanak yo, i Yusak Suronggo, sumalapad. I Kungkuwut do Kulubung. “Ay, songot obbuli ino oy iwan,” ka di Leeng Sinundu, tu i’iwan no d’iri tu ba nasah no do misasawo.</p> <p>Na nokipisasawo peeri kaka dogima, ongo-duwo tolu tadlaw nôono beeri siri. Nga, orikot nopo</p>	<p>Leeng Ajaib. “Kamu tengoklah di sana, anak mackik,” jawab Kungkuwut Kulubung.</p> <p>Ketika Leeng Ajaib melihat orang yang dimaksudkan itu, alangkah terpegunnya Leeng Ajaib sebab gadis itu bukan main cantiknya. “Oh, mackik kata, ‘Hodoh’, padahal gadis cantiklah si adik itu,” kata Leeng Ajaib. “Jadi mackik, bolehkah jika saya mengahwininya?” tanya Leeng Ajaib. “Eh, boleh,” jawab Kungkuwut Kulubung. Begitu mudahnya Kungkuwut Kulubung menerima lamaran Leeng Ajaib. “Boleh jugakah?” ulang Leeng Ajaib. “Boleh,” jawab Kungkuwut Kulubung. “Tapi mackik, kalau saya sudah mengahwini cik adik nanti, saya akan mengajaknya pulang di kampung saya,” kata Leeng Ajaib. “Boleh juga,” jawab Kungkuwut Kulubung. (Saya tidak tahu pula berapa berian yang diminta, sebab selepas mengatakan demikian maka berkahwinlah Leeng Ajaib dan Yusak Suronggo, padahal mereka bertiga sahaja di dalam hutan.)</p> <p>Apabila ada orang yang menyukai anaknya, Kungkuwut Kulubung tidak juga menahan anaknya berkahwin, dia kahwinkan saja. Akan tetapi, apabila Leeng Ajaib mendekati anaknya, Yusak Suronggo, Kungkuwut Kulubung akan pergi di tengah-tengah mereka. “Eh, mana boleh ibu mentua berbuat demikian,” kata Leeng Ajaib, sebab kini dia memanggil Kungkuwut Kulubung ibu mentua sebab dia dan Yusak Suronggo sudah sah menjadi suami isteri.</p> <p>Sesudah mereka sah menjadi suami isteri, maka tinggallah Leeng Ajaib di situ selama dua tiga hari.</p>	<p>daughter,” she said.</p> <p>So he looked and she was truly beautiful. “Auntie, you said ‘ugly’, when she’s beautiful. So then auntie, may I ask for her hand in marriage?” he said. “Yes, you may,” she said. She received his marriage proposal readily. “Can I?” he asked, and she said, “Yes, you may.” “But there is a condition, auntie, if I marry her, I will bring her along home to my village.” “Oh, no problem,” said Kungkuwut Kulubung. (I don’t know what brideprice was paid because as soon as he had spoken they got married, isolated there in the woods.)</p> <p>As soon as there was someone who was attracted to her, they went ahead, she didn’t stand in the way, she let her get married. But when Magic Leeng went beside Yusak Suronggo, Kungkuwut Kulubung would go between them. “Hey, that is not permissible, mother-in-law,” said Magic Leeng. He called her mother-in-law because they were officially married.</p> <p>So they had gotten married, and they stayed there two or three days. When it came time</p>
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<p>it modop di sodoy, miyon i Kungkuwut do Kulubung sid pialatan. Ba, aa-i apakay bogima di Leeng Sinundu ot irad diri, tu yang-ko nasawo yo no i Yusak Suronggo om ugu po diri it tiwanon, i Kungkuwut do Kulubung. “Na, iti diti oy iwan,” ka di Leeng Sinundu, “magagandaa okoy po di adi sid moleeng ku,” ka. “Ay, maya oku,” ka di Kungkuwut do Kulubung. “Ay, gulion tee ika tooy iwan,” ka di Leeng Sinundu. “Ay, amu,” ka, “maya oku-i. Siongo patut dot yogol oku yoku? Yoku no bo sowoon nu no diri babanar nga nokito nu nogi yaakang,” ka di Kungkuwut do Kulubung. “Ay aami bo dino,” ka di Leeng Sinundu. “Ombo i nasawo ku, ba ino nobo sawo ku,” ka bogima. “Ong aso nogi ot nokito ku di adi, ba kuoyon poma d̄ino dot aaku asawo ikaw,” ka. Ay amu asanang o ginawo di Kungkuwut do Kulubung.</p> <p>Na, kakawi di Leeng Sinundu om onuwo no it sigar yo, maay no poongkuriyabo id natad kaka, nga nunu ka maan dot posorondok do kuda dot mad rugading o wulu di kuda di Leeng Sinundu. Om, “Kayo oy adi, magandaa kito po di idi,” ka. “Gulion ya-i ikaw oy iwan,” ka. “Ay amu, maya oku,” ka di Kungkuwut do Kulubung. “Ay gulion ya-i ika t̄ooy iwan, magagandaa okoy po no,” ka di Leeng Sinundu. Nga, amu-i kaakun i Kungkuwut do Kulubung, subay-ko kawaya-i. Amu po kasasako i Yusak Suronggo, mogugulu no, dot, “Ino-no kangku</p>	<p>Tapi apabila tiba masa untuk tidur, Kungkuwut Kulubung akan tidur di antara Leeng Ajaib dan Yusak Suronggo. Leeng Ajaib tidak menyenangi perilaku itu, sebab dia dan Yusak Suronggo sudah sah menjadi suami isteri, tapi mentuanya Kungkuwut Kulubung masih berkelakuan seperti itu. “Ibu mentua,” kata Leeng Ajaib, “kami mahu pergi melawat orang-tua saya dulu,” kata Leeng Ajaib. “Eh, saya mahu ikut,” kata Kungkuwut Kulubung. “Nantilah saya ambil ibu kemudian,” pujuk Leeng Ajaib. “Tidak, saya mesti ikut. Mana patut saya ditinggalkan. Padahal sayalah sebenarnya yang kamu lamar tapi kamu ternampak anak saya,” kata Kungkuwut Kulubung. “Tidaklah seperti itu,” jawab Leeng Ajaib, “siapa yang saya kahwini, maka dialah isteri saya,” kata Leeng Ajaib. “Kalau saya tidak melihat cik adik ini, bagaimana lagi saya tidak mengahwini kamu,” tambah Leeng Ajaib. Hal itu menyebabkan Kungkuwut Kulubung merasa tidak senang hati.</p> <p>Lalu, dengan semena-mena, Leeng Ajaib mengambil sigarnya kemudian mengibaskan ke tanah, maka dengan serta-merta seekor kuda berbulu warna-warni tiba-tiba tercegat di halaman rumah. Kemudian, “Mari ‘sayang, kita melawat ibu abang dulu,” ajak Leeng Ajaib. “Nanti kami ambil kamu kemudian ya, ibu mentua,” kata Leeng Ajaib kepada Kungkuwut Kulubung. “Ah, tidak. Saya mesti ikut,” jawab Kungkuwut Kulubung. “Nanti kami ambil ibu kemudian, kami pergi melawat dulu,” kata Leeng Ajaib. Tetapi, Kungkuwut Kulubung tidak setuju,</p>	<p>to sleep at night, Kungkuwut Kulubung would lay between them. Magic Leeng was not pleased with that situation, since he had married Yusak Suronggo and his mother-in-law was behaving like that. “Alright, now, oh mother-in-law,” said Magic Leeng, my wife and I are going to visit my parents.” “I’ll come along,” said Kungkuwut Kulubung. “We will come back to you, mother-in-law,” said Magic Leeng. “Oh no, I’ll come along. It’s not fitting that I be left behind. It was actually me that you were going to marry, but then you saw my daughter,” said Kungkuwut Kulubung. “No, I wasn’t,” said Magic Leeng. “Whoever I married, that is my wife. If I had not seen your daughter, oh well, but I wasn’t going to marry you.” Kungkuwut Kulubung was unsettled about the situation.</p> <p>Without delay Magic Leeng took his headdress, threw it into the yard, and it became a horse with a coat of hair that had a decorative pattern in it. He said, “Come dear, we will visit my mother.” “We will come back to see you, mother-in-law,” he said. “Oh no, I’m coming along,” said Kungkuwut Kulubung. “We will come back to you, mother-in-law,” said Magic Leeng. Kungkuwut Kulubung did not consent, she insisted on coming along. Yusak Suronggo had not yet mounted the horse, the mother-</p>
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bo dikaw, 'Yoku ot sowoo,' kangku dikaw nga yaakang nogi ot sinawo nu," ka. "Ay aa-i bo awasi ino iwan, siti koh po, gulion ku-i ikaw, tu sera ma dot maan ku olingay do yang-ko tidi koh-i di adi," ka di Leeng Sinundu. "Ay, amu-i."

Om posokoo nôono di Leeng Sinundu i Yusak Suronggo sid kuda nga i Kungkuwut do Kulubung nogi ot mogugulu no tumakom sid solot dit kuda. Naa, amu dîri asanang o ginawo di Leeng Sinundu. "Ba, adi," ka di Leeng Sinundu, "sako no ti kuda," ka. Om sako i Yusak Suronggo, turus somito di Leeng Sinundu, tu araat dîri babanar i Kungkuwut do Kulubung, ara'at dit tanak. Rumasang di tanak dit maya, subay-ko yino ot kensomok banar di kusay. Modop nga yino ot miyon id pialatan. Iri not aa kapakayan di Leeng Sinundu.

Jadi, nakasako i Leeng Sinundu, sako no i Yusak Suronggo sid solot. Oput nogi i Kungkuwut do Kulubung, pulidon daraay di Kungkuwut do Kulubung i Yusak Suronggo nga amu-i nopulid tu ginumirod di tawak di sawo, di Leeng Sinundu. "Ba girot

dia mahu juga ikut bersama. Sebelum Yusak Suronggo sempat naik di atas kuda, Kungkuwut Kulubunglah yang mendahuluinya, sambil berkata, "Kan saya sudah kata dengan kamu, 'Sayalah yang kamu kahwini,' tapi anak saya pula yang kamu kahwini," kata Kungkuwut Kulubung. "Tidak baiklah ibu mentua berlaku demikian. Biarlah ibu tinggal di sini dahulu, nanti saya ambil ibu kemudian, sebab takkanlah saya lupakan ibu mentua, padahal ibu mentua adalah ibu kepada isteri saya," kata Leeng Ajaib. Tapi, Kungkuwut Kulubung berkeras juga.

Lalu, ketika Leeng Ajaib menaikkan Yusak Suronggo di atas kuda, Kungkuwut Kulubung sudah lebih dahulu berada di atas kuda. Hal itu membuatkan Leeng Ajaib merasa tidak senang hati. "Sayang," kata Leeng Ajaib, "silalah naik di atas kuda ini," katanya. Apabila Yusak Suronggo naik di atas kuda, dengan pantas Leeng Ajaib menariknya sebab Kungkuwut Kulubung semakin berkelakuan jahat kepada anaknya. Kungkuwut Kulubung marah apabila anaknya mengikuti Leeng Ajaib, sebab dia mahu bahawa dirinya yang duduk dekat dengan Leeng Ajaib. Ketika tidurpun dia akan tidur di tengah-tengah mereka. Hal itulah yang membuatkan Leeng Ajaib tidak senang hati.


Jadi, sebaik sahaja Leeng Ajaib berada di atas kuda, segeralah Yusak Suronggo naik. Kemudian menyusul pula Kungkuwut Kulubung, sambil berusaha menjatuhkan Yusak Suronggo, tapi Yusak Suronggo tidak juga jatuh sebab dia berpaut erat di pinggang suaminya, Leeng

in-law got on first and said, "That's what I told you, it was me that you were to marry, but you married my daughter." "Mother-in-law, that's not good, you stay here, we will come back to you. I can't forget about you when you are my wife's mother, said Magic Leeng. "No, no, no," she said.

Magic Leeng put Yusak Suronggo on the horse, but Kungkuwut Kulubung preceded her hugging to the back of the horse. Magic Leeng no longer felt at ease. "Alright darling, get on this horse," he said. When Yusak Suronggo got on, Magic Leeng straightaway grabbed [the reigns] because Kungkuwut Kulubung was behaving badly towards her daughter. She was angry that her daughter went with him, she insisted that it be her who was close to the man. When sleeping she would sleep between them. That was what Magic Leeng could not tolerate.

So Leeng mounted the horse and Yusak Suronggo mounted. Kungkuwut Kulubung followed behind, trying to make Yusak Suronggo fall, but she held onto Magic Leeng's waist. "Hang on tight dear, I'm going to make this horse fly," said Magic

<p>oy adi,” ka, “potuludon ku iti kuda,” ka di Leeng Sinundu. Om maay pototoso potulud tu monotos-i momulid i Kungkuwut do Kulubung di tanak; subay yino tumakom, monolod. “Giro,” ka po di Leeng Sinundu om girot nôono i Yusak Suronggo dit solot, na maatakoom-i nôono bo i Kungkuwut do Kulubung diri.</p> <p>Timpuun po, maatakoom po i Kungkuwut do Kulubung, om pototoso di Leeng Sinundu potulud iti kuda sitid pomogunan, leed po dîiri om maasawit po dîiri i Kungkuwut do Kulubung, leed po ka dîiri nga noloo. Aso no kinoonunuwan, sampay nokorikot i Leeng Sinundu sid pomogunan yo dot okon-i-ko raraat balaay do pomogunan diri di Leeng Sinundu. Na ontok nopo di Kungkuwut do Kulubung diri om aso no tu noloo. Aso no kinoonunuwan.</p> <p>Na, kadung nokorikot po yo Leeng Sinundu duwo dit sawo yo i Yusak Suronggo sid pomogunan di Leeng Sinundu, minisasawo no keembagu, dot aramay nogi dîino babanar. It tidi di Leeng Sinundu nga ototomon no tu kikiawi dit tongondu dit naajangan di Leeng Sinundu nga okon-ko ugu diri o kaalanji. Na, i Yusak Suronggo ot nasambat di Leeng Sinundu om baru om nokopipadan.</p> <p>Na ontok nopo di Kungkuwut do Kulubung diri om na, aso no kinoonunuwan tu noloo tiya do</p>	<p>Ajaib. “Sayang, berpautlah erat-erat ya, abang akan terbangkan kuda ini,” kata Leeng Ajaib. Lalu, Leeng Ajaib pun menerbangkan kudanya dengan seberapa laju yang mungkin, sebab Kungkuwut Kulubung berusaha menjatuhkan anaknya, Yusak Suronggo, sebab dia mahu supaya dirinya yang berpaut pada pinggang Leeng Ajaib, untuk merebut Leeng Ajaib. “Berpaut erat!” kata Leeng Ajaib, dan Yusak Suronggo pun terus berpaut erat di belakang Leeng Ajaib, sedangkan Kungkuwut Kulubung juga masih berpaut.</p> <p>Pada mulanya, Kungkuwut Kulubung masih berpaut erat, tapi apabila Leeng Ajaib memecut kudanya, Kungkuwut Kulubung hanya sedikit sahaja terpaut di bahagian belakang, dan akhirnya dia terjatuh. Tiada makna apa-apa, sehingga Leeng Ajaib dan Yusak Suronggo selamat sampai di negeri Leeng Ajaib; negeri yang bukan calang-calang indahnyanya. Nah berkenaan dengan Kungkuwut Kulubung pula, dia sudah hilang di dunia kerana terjatuh. Tidak bermakna lagi.</p> <p>Sesudah Leeng Ajaib dan isterinya Yusak Suronggo sampai di negeri Leeng Ajaib, bersandinglah mereka semula dengan meriah sekali. Ibu Leeng Ajaib sangat gembira sebab kesemua gadis-gadis yang pernah ditemui oleh Leeng Ajaib tiada seorang pun yang setanding dengan kecantikan Yusak Suronggo. Sesudah Leeng Ajaib bertemu dengan Yusak Suronggo barulah sepadan.</p> <p>Nah, berkenaan dengan Kungkuwut Kulubung pula, dia tidak bermakna lagi sebab dia telah</p>	<p>Leeng. And he made it fly as fast as possible because Kungkuwut Kulubung was going all out to make her daughter fall off. It had to be her who clung to him and took him away from her daughter. “Hang on tight,” said Magic Leeng, and Yusak Suronggo hung on tight, while Kungkuwut Kulubung still clung on.</p> <p>At first Kungkuwut Kulubung clung on, but Magic Leeng made the horse fly above the earth. After a while Kungkuwut Kulubung was clinging on a bit, and eventually she fell. Nothing was accomplished until Magic Leeng reach his realm, which was anything but a bad place. As for Kungkuwut Kulubung she was no more because she fell. She was beyond rescue.</p> <p>When Magic Leeng and his wife Yusak Suronggo arrived at his village, they got married once again, this time with a very big wedding. Magic Leeng’s mother was very happy. She was really happy because his wife was prettier than any others. When those two met each other they were finally a fitting pair.</p> <p>Regarding Kungkuwut Kulubung she could not be rescued because she fell when</p>
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<p>muutulud i kuda. Napatay i Kungkuwut do Kulubung tu amu awasi sid tanak, yino nogi o sumolod. Songot ongangaam dogima. Jadi, ino no gisom, naawi.</p>	<p>terjatuh sewaktu kuda sedang terbang. Kungkuwut Kulubung meninggal dunia dengan serta-merta, sebab kelakuannya terhadap anaknya tidak baik, dia mahu merebut Leeng Ajaib dari anaknya. Mana sesuai berkalakuan sedemikian. Jadi, cerita dongeng ini sampai di sini saja. Tamat.</p>	<p>the horse was flying. She died because she did not behave well towards her daughter; she wanted to take away her husband. Certainly they were not a match. So then, that ends the tale. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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F077-KQR

<p>I Mondow om Landang Tinangon di Jupilin Mositun Kg. Batition 2014 Tinulis di Rosnah Nain</p>	<p>Kura-Kura dan Dabat Diceritakan oleh Jupilin Mositun Kg. Batition 2014 Terjemahan Melayu: Rosnah Nain 2014</p>	<p>Turtle and Beast Told by Jupilin Mositun Sinoginday Village 2014 English: James Johansson 2020</p>
<p>Waroo no keeri. Warot iso Landang, minamanaw dot mogiim dot kaakakanan. Kumukuro-i kumukuro i Landang mogiim dot kaakakanan nga asee tasasambat.</p> <p>Jadi, kasasambat no dit Mondow, “Ay ambaya, siongo koh?” ka dit Mondow, om, “Ay siti no beeti oy ambaya, mogiim oku dot tongo kaakakanan nga aso po tokito ku,” ka di Landang. “Ay oo, kon-i-ko mogiim oy ambaya dot aakanon, yoku o mangakan dikaw,” ka di Mondow. “Mm, aa-i beeno oy ambaya apatut dot akanon oku dikaw. Sagay mogiim oku do kaakanan nga mogiim oku dot kopoposiyon om akanon oku nogi dikaw,” ka di Landang. “Ay akaanon ku-i ikaw,” ka dit Mondow. “Ay kuoyon po ka diino ambaya ong akanon oku no dikaw nga mitaan kito po, mitaru kito</p>	<p>Pada suatu hari, seekor Kura-Kura telah pergi mengembara untuk mencari makanan. Akan tetapi, walau bagaimana pun dia berusaha mencari makanan, dia tidak menjumpai.</p> <p>Lalu, pada suatu hari bertemulah sang Kura-Kura dengan sang Dabat yang dirasuki roh jahat.¹ “Hai kawan, kau mahu ke mana?” tanya sang Dabat. “Di sinilah ini, kawan, mahu mencari makanan, tapi saya belum bertemu,” jawab sang Kura-Kura. “Oh ya, bukan kau yang mencari makanan untuk dimakan, sebab saya yang akan memakan kau,” kata sang Dabat. “Ehh, kawan, tidak patutlah kau makan saya. Saya mahu mencari makanan sebab saya mahu mencari kehidupan, tapi kau mahu makan saya pula,” kata sang Kura-Kura. “Saya mesti makan kau,” kata sang Dabat. “Nak buat macamana lagi kalau kau mahu</p>	<p>Once upon a time there was a Turtle that went to find food. No matter how he tried he could not find any food.</p> <p>Then he met a demon-possessed Beast.² “Hey friend, where are you going?” asked the Beast. “Here; I’m looking for food but haven’t seen any yet,” said the Turtle. “I see. I’m not looking for food; I’m going to eat you,” said the Beast. “Um, you actually shouldn’t eat me today friend. I’m looking for food to find life, and then you can eat me,” said the Turtle. “No, I’m going to eat you,” said the Beast. “Well then there’s nothing to be done if you are going to eat me, but let’s have a contest first,” said the Turtle. “What contest?”</p>

¹ Perkataan ini merujuk kepada binatang yang dirasuki, dan tidak ditentukan apa jenis binatang.

² This word refers to a demon-possessed animal, and can encompass various animals.

po,” ka dit Landang. “Nunu o pituruan?” ka dit Mondow, om, “Ay,” ka dit Landang, “ombo no, mogiim po dot sara dot suuway, akanon oku nogi dikaw,” ka. “O, nunu o sara?” ka dit Mondow, om, “Mingweweeg kito,” ka dit Landang. “Nu obeeno mingweweeg?” ka dit Mondow, om, “Ba mingweweeg nobo. Ombo noboros ku, ino-no suuton nu,” ka di Landang. “Oo,” ka di Mondow ka. “Mogiim kito po do liwotung do paaling aralom,” ka di Landang. “Oo,” ka di Mondow.

Ba, pogiim do weeg do paaling aralom. “Isay dito gulu dot rumolok?” ka dit Landang. Om, “Ay ikaw no,” ka dit Mondow. Tu poki'aakanan no di Mondow i Landang.

Ba, poroloko dit Mondow i Landang, nu ka maan di Landang dot andang-andang nga makanan oh weeg. Om maay nga, onom tadlaw kaka, seed koturu om peembulayo, nga nunu ka mangan dot mingiila iti Landang.

Jadi, “Ba, kukuro ambaya, sumuli oku ko amu?” ka dit Landang. “Ba, sumuli. Suli-i,” ka di Mondow. Om suli nôono nga, duduwo tadlaw seed kotolu om mangay nga, ogon-ong oputut itit pinuobo diti Mondow tu kon-ko noobas dot tumolop do weeg. Nga, tiakan-i iti Mondow diti Landang. “Akanon to-i ikaw,” ka di Mondow.

makan saya, kawan, tapi kita bertaruh dulu,” kata sang Kura-Kura. “Apa pertaruhannya?” tanya sang Dabat. “Ehh, apa sahaja. Kita cari dulu cara yang lain, barulah kau makan saya,” jawab sang Kura-Kura. “Baiklah, apa caranya?” tanya sang Dabat. “Bermain dalam air,” jawab sang Kura-Kura. “Apa itu bermain dalam air?” tanya sang Dabat. “Bermain dalam air lah. Apa yang saya cakup, itulah kau ikuti,” kata sang Kura-Kura. “Baiklah,” balas sang Dabat. “Kita cari dulu air yang paling dalam,” kata sang Kura-Kura. “Baiklah,” jawab sang Dabat.

Lalu, pergilah mereka mencari air yang paling dalam. “Siapa di antara kita yang duluan masuk?” tanya sang Kura-Kura. “Kamulah,” jawab sang Dabat. Sebab sang Dabat teringin sangat memakan sang Kura-Kura.

Lalu, sang Dabat pun memasukkan sang Kura-Kura ke dalam sungai, tapi hal itu tidaklah menyusahkan bagi sang Kura-Kura, sebab dia memang biasa dalam air. Kononnya setelah enam hari berlalu dan apabila genap hari yang ketujuh maka sang Kura-Kura pun dikeluarkan, tapi apa yang mahu dikata, senang sahaja sang Kura-Kura mengunyah.

Lalu, “Bagaimana kawan, saya membalas atau tidak?” tanya sang Kura-Kura. “Balaslah. Balas sahaja,” jawab sang Dabat yang dirasuki. Apabila sang Kura-Kura membalas, maka walaupun hanya dua hari sahaja sang Harimau dalam air, tapi apabila sang Kura-Kura mengeluarkannya pada hari yang ketiga, maka sang Dabat hampir-hampir putus nafas sebab bukannya terbiasa masuk dalam air. Namun,


asked the Beast. “Whatever,” said the Turtle, let’s find different competitions, then you eat me.” “Okay, what competition?” asked the Beast. “Let’s play ‘go in water’,” said the Turtle. “What is that ‘go in water’?” asked the Beast. “We play ‘go in water’. Whatever I say, that is what you do,” said the Turtle. “Alright,” said the Beast. “First, we search for the deepest hole in the stream,” said the Turtle. “Okay,” said the Beast.

So they went and searched out the deepest hole. “Who dives in first?” asked the Turtle. “You of course,” said the Beast. Because the Beast wanted to eat the Turtle.

So the Beast let the Turtle dive in. That wasn’t a problem because of course he got food in water. As he went on, there were six days, and then on the seventh he surfaced.

Then the Turtle said, “All right friend, do you want to take your turn?” “Yes, I’ll go ahead,” said the Beast. So the Beast took his turn, but two days, and then on the third, he almost died from lack of breathing because a Beast is not used to going under water. But the Beast wanted to eat the Turtle. “I’m going to eat you,” said the Beast.

<p>“Ay, kuoyon oku dika mangakan? Waro po diti ambaya ot isot sara, iso po,” ka dit Landang., “Mintatawun kito,” ka. “Ba, obbuli,” ka di Mondow. “Ong mintatawun, mimang aansak koh nobo tu akanon ku neekaw,” ka di Mondow. “Oo,” ka dit Landang. “Isay o gulu?” ka di Landang om. “Ay, ikaw no ambaya,” ka di Mondow. “Oo,” ka dit Landang.</p> <p>Om kinam iti Mondow dot mogiim dot kayu, muntun-untun tu ba kuoyon nu ka dot poki'akanan no di Mondow i Landang. Sinumaralom nobo i Landang sid saralom. Om tutuday kabarasan nōono iti nga tad-om okon-ko kokodok diti tapuy dot koosilooy.</p> <p>Tumimpun nogi i tapuy sumibarak, om totos nee Landang do mung kud sid tana, soriid saralom i Landang. Na'awusan i tapuy kabarasan dot iri nga onom tadlaw kabarasan miisilooy, seed koturu kabarasan om kowungkiyasay nga aso no nokito dit Landang. “Namanang oku no. Mimang naansak nobo yaambaya,” ka di Mondow, “mimang aakan ku no ikaw oy ambaya tu naansak koh no,” ka.</p> <p>Leleed balaay diri, imbulay kamamarong iti Landang, “Ba, kuoyon oku dika oy ambaya mangakan dot ati oku-i?” ka di</p>	<p>walaupun demikian, sang Dabat tetap juga mahu memakan sang Kura-Kura. “Saya mahu makan kau juga,” kata sang Dabat yang dirasuki.</p> <p>“Eh, bagaimana kau mahu makan saya, kawan? Ada satu lagi cara, kawan, satu lagi,” kata sang Kura-Kura, “kita bertimbun-timbun,” katanya. “Boleh juga,” jawab sang Dabat, “kalau kita bertimbun-timbun, memang masalah kau sebab saya akan makan kau,” kata sang Harimau. “Baiklah,” jawab sang Kura-Kura, “siapa yang duluan?” tanyanya. “Kaulah yang duluan,” jawab sang Dabat. “Baiklah,” kata sang Kura-Kura.</p> <p>Lalu, apabila sang Dabat pergi mencari kayu semahu-mahunya, maka kayu yang diambalnya bertimbun-timbun banyaknya sebab dia hendak sangat memakan sang Kura-Kura. Setelah itu, masuklah sang Kura-Kura ke dalam timbunan kayu. Apabila timbunan itu dibakar, maka api terus marak dengan nyala yang besar.</p> <p>Oleh itu, sebaik sahaja api itu mula menyala, berhabislah sang Kura-Kura mengorek tanah, lalu masuk ke dalam. Dan apabila kayu sudah hangus dijilat api, iaitu enam hari lamanya api itu menyala, maka apabila tiba pada hari yang ketujuh dan bakaran itu disingkapkan maka sang Kura-Kura tidak sudah kelihatan. “Saya sudah menang. Memang si kawan sudah masak,” kata sang Dabat, “memang saya dapat makanlah kau kawan, sebab kau sudah masak,” katanya.</p> <p>Beberapa lama kemudian keluarlah sang Kura-Kura, “Hai kawan, sekarang bagaimana kau memakan saya, saya masih di sini</p>	<p>“How can you eat me? There is still a competition, one more,” said the Turtle. “We pile up.” “Alright,” said the Beast. “If we pile up, you will get cooked because I’m going to eat you.” “Alright,” said the Turtle. “Who goes first?” “You go first, friend” said the Beast. “Alright,” said the Turtle.</p> <p>The Beast went on looking for branches, all piled up, because he really wanted to eat the Turtle. The Turtle went under the pile. Then the pile was set on fire, and there was a large fire.</p> <p>When the fire began to flare up the Turtle dug into the ground – way underground. When the fire had burned out on the seventh day, he dug into the ashes but the Turtle was not there to be seen. “I won. Certainly friend is now cooked,” said the Beast. “I’m going to eat you now friend because you are cooked.”</p> <p>Eventually the Turtle dug out. “Alright then, how can you eat me friend when I’m still here?” said the Turtle. “Alright,</p>
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<p>Landang. “Ba, ambaya kumukuro, sumuli oku ko amu?” ka di Landang om. “Ba, sumuli-i bo, sullivan oku-i bo,” ka di Mondow.</p> <p>Na, panganu no it Lalandang dot aa elaan ong songkuro no doo do naanu-anu tu ba kon-ko koowit. Om posorolomo nōono iti Mondow seed saralom, om sikit nōono balaay iti tapuy diti nga nunu ka maan do aa elaan ong pipiro tadlaw, naawus neeti Mondow sid saralom. Ba, na’awus poom, “Ba, ambaya,” ka di Landang, “akano oku nōono,” ka. Kododori-i dot naawus. Na aso nobo tu minatay nee Mondow.</p> <p>Na, ino-no no gisom tu oninibak ino.</p>	<p>juga?” kata sang Kura-Kura. “Sekarang bagaimana, saya membalas atau tidak?” tanya sang Kura-Kura lagi. “Ya, membalaslah, kau balaslah saya,” jawab sang Dabat.</p> <p>Setelah itu, sang Kura-Kura pun mengambil kayu yang entah berapa banyak sahaja, sebab dia bukannya dapat mengangkat. Sesudah itu, dimasukkannya sang Dabat di dalam timbunan kayu itu, dan apabila api mula menyala yang hanya beberapa hari sahaja, maka hanguslah sang Dabat di dalamnya. Apabila kayu-kayu itu sudah hangus terbakar, “Hai kawan, sekarang makanlah saya,” kata sang Kura-Kura. Padahal, sang Dabat sudah lama hangus dalam nyalaan api.</p> <p>Nah, sampai di sini sahaja cerita dongeng ini. Pendek sahaja.</p>	<p>I’ll take my turn, said the Beast.</p> <p>Now the Turtle gathered so much firewood it couldn’t be lifted. And the Beast went down under the wood pile, and the fire was lighted. We don’t know how many days, but the Beast was burned up underneath. So then having been burned up, the Turtle said, “There you go, friend. Eat me now.” The Beast had long since been burned up.</p> <p>That’s the end. Just a short folktale.</p>
<p>General Editor / Penyunting Umum: James Johansson</p>		
<p>Kimarangang Editor / Penyunting Bahasa Kimarangang: Rosnah Nain</p>		
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F078-KQR

<p>I Gigituko</p> <p>Tinangon di Ruminting Jailin Kg. Sinogindai Pitas, 2014</p> <p>Tinulis di Rosnah Nain 2014</p>	<p>Si Perut</p> <p>Diceritakan oleh Ruminting Jailin Kg. Sinogindai Pitas, 2014</p> <p>Terjemahan Melayu: Rosnah Nain 2014</p>	<p>Mr. Stomach</p> <p>Told by Ruminting Jailin Sinogindai Village 2014</p> <p>English: James Johansson 2020</p>
<p>Waro no kaka ilo. Pisasawo no di Oduw om i Laki. Jadi kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kanamaan kaka ot kinopisasawaaan, nasampot po dat kumoturu, om, “Ay naar, oy Laki, ara’at ti rasa ku,” ka di Oduw. “Oo, simoyoon-i tōo oy Oduw, kalu ong keeyoyoon kito dot tulun,” ka di Laki.</p> <p>O, amu-i owudut tu na noliyot nobo diino iri. Nga ino po kasasalaan di Oduw; ontod di</p>	<p>Pada suatu hari, berkahwinlah Oduw dan Laki. Satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari selepas mereka berkahwin, dan apabila tiba pada hari yang ketujuh, “Aduhai, Laki,” kata Oduw, “saya tidak sedap badanlah,” katanya. “Oh ya, biarlah Oduw, agaknya kita akan sama dengan orang lain,” jawab Laki.</p> <p>Hal itu tidak dapat disangkal lagi sebab, tidak lama selepas itu hamillah Oduw. Tapi masalahnya,</p>	<p>Once upon a time Laki and Oduw got married. So then, first, second, third, fourth, fifth and sixth day of marriage, and coming to the seventh. “Oh my, Laki, I don’t feel good,” said Oduw. “Never mind, maybe another person has moved in with us,” said Laki.</p> <p>What he said was not mistaken because she had conceived. But here was the</p>

<p>noliiyot om mabpanaw om kosadu nga asee wookon ot boborosan, “Deey gituko di Irug,” ka. Iino nopo boroson di kasadu.</p> <p>Na, nosukup no dīino i wulan, siyam nowulan, monongkoruol dīino do tiyan. “Yoku oh monongkoruol do tiyan,” ka, nosusu. Om kosusu kabarasan nga luluja do gituko o tanak. Kon-i-ko tulun, gituko. Ay om kokito di Laki it tanak, “Ay ay ess, oy Oduw, nunu dot tanak nu ino tu tongo gigituko? Dess, aaku-i yoku dino mongopud tu kamamalu,” ka di Laki, “yang-ko tulun kito om tongo gigituko ot tanak tōo. Aaku-i yoku dino mongopud,” ka. “Posimoyoon-i tōo oy Laki, piara'on-i bāanar, sagay ino no beeno tanak ino-no nitaak do Kinoringan,” ka di Oduw. “Oo nga aaku-i,” ka di Laki. “Nga, koyon-i patayo,” ka di Oduw. “Aa-i mangakun Yoduw do patayon.”</p> <p>Naa i gigituko diri, aa-i koyuu di Oduw, maan duduno. Adi sumi'il kabarasan it susu om potoningon it gigituko nga miilo po om aso not gagatas, naawi sumusu di gituko. Nga amu-i okito bo do sumusu.</p> <p>Adi, makin leed makin do gugumayo kabarasan i gituko do maalantayak, miiwiliw sid somok di Oduw. Maadampayak, gituko kam gituko. Pagka tu kotitian di Laki, kikiwa nopo om akalay no di Laki Yoduw. “Ino nopo oy Oduw,” ka di Laki, “suuwab susumopung do monorimo, tu kapayig oku soori, mokikituntul</p>	<p>sejak mula Oduw hamil, apabila dia berjalan dan tersandung, tiada lain yang disebutnya adalah, “Hey, perut si Irug,” katanya. Itu sahaja hal yang disebutnya apabila dia tersandung.</p> <p>Nah, setelah cukup sembilan bulan, maka terasalah perut Oduw sakit. Apabila, “Saya sakit perut,” kata Oduw, maka bersalinlah dia. Akan tetapi, ketika anak Oduw lahir, ia bukanlah manusia tapi ‘perut’. Nah, ketika Laki melihat bayi itu, “Aduh, aduh, aduh, Oduw, bayi apa yang kau lahirkan itu, perut sahaja? Aduh, saya tidak mahu membelanya itu, memalukan,” kata Laki, “padahal kita ini manusia, tapi kita telah mendapat bayi perut. Saya tidak mahu membelanya,” sambungnya. “Biarlah Laki, kita bela sahaja. Kita telah mendapat bayi begitu, sebab itulah yang Tuhan beri,” jawab Oduw. “Iyalah, tapi saya tidak mahu,” kata Laki. “Tapi, janganlah dibunuh,” kata Oduw. Dia tidak mahu bayi itu dibunuh.</p> <p>Nah, berkenaan dengan bayi perut itu, Oduw sangat menyayanginya, dan dibawanya bayi itu tidur bersamanya. Jadi, ketika buah dada Oduw penuh dengan air susu dan bayi perut itu didekatkan maka air susunya habis dihisap dengan tiba-tiba oleh si Perut. Tapi tidak juga kelihatan ketika menyusui.</p> <p>Jadi, semakin lama perut itu semakin bertambah besar, dan terletak di samping Oduw. Ia terletak di situ dengan sepenuhnya berbentuk perut. Oleh kerana Laki membencinya, maka dengan semena-mena Laki menipu Oduw. “Oduw, esok pagi,” kata Laki, “masalah nasi seawal pagi, sebab saya mahu berpergian, saya mahu</p>	<p>problem with Oduw; after conceiving, she walked and stubbed her toe, and she said none other than, “Stomach of God.” That’s what she said when she stubbed her toe.</p> <p>When she was nine months along, she began having birth pangs. “I’m having birth pangs,” she said, and gave birth. The child was born, but it was nothing but a stomach. Not a person but a stomach. When Laki saw it, he said, “Oh my my my Oduw, what is that child of yours, because it’s just a stomach. I’m not going to raise it because it’s embarrassing. We are people and our child is a stomach. I’m not raising it.” “Just let it be Laki, we’ll just take care of it, that is our child because God gave it,” said Oduw. “I don’t care, I’m not raising it,” said Laki. “But don’t kill it,” said Oduw, “I won’t consent to killing it.”</p> <p>Oduw couldn’t bear to part with Stomach; she slept with it. Her breasts were engorged, and she put Stomach next to them and the next thing you knew there was no more milk, Stomach has drunk it. But you couldn’t see it drinking.</p> <p>So then, Stomach grew more and more, sitting next to Oduw. It sat there fully shaped as a stomach. Since Laki hated it, he quickly tricked Oduw. “Here’s the thing,” said Laki, “tomorrow morning early I’m going to cook rice, because I’ll be out over there looking for snails.” “Alright Laki,” said</p>
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<p>po,” ka di Laki. “O bo, oy Laki,” ka di Oduw.</p> <p>Adi, otuwong po minonorimo no Yoduw. Kodung ong naansak, pangakan no i Laki. Na, nopongo nopo mangakan, pomipirot nee Laki, “Na ino nopo oy Oduw, mamanaw oku diti nga owiton ku tit gigituko tu mangan ku podsuo,” ka di Laki. “Nga taaw pogi oy Laki dikaw, ong aa koh maalan do mongoriwot, owito nobo,” ka di Oduw. Onuwo no di Laki i gituko, posuwango no dot barayit, bobo’o no.</p> <p>Pamanaw kabarasan i Laki, sondot sid sungoy dot amu elaan ong songkuro kaaralom, dot aa kosondot o roon do togop do koogumu do buayo. Asal nakalaga i Laki siri, onuwo no ti gigituko om potobiriko no sid liwotung, naan paada’o. O bo nga asawat po, mamangan no singkarawado di buayo dot mangakan. “Na, jajara, kalu ong miminatay koh nogi dino,” ka di Laki. Uuli no kabarasan.</p> <p>Om kooli i Laki nga oleleed-i i gigituko maalantayak sid toning di Oduw, dot it tongo buayo om naawi do minatay. “Nunga oy Oduw, dess nokuro obo tu miilom nokooli not gigituko?” ka di Laki. “Na songo ka oy Laki oh pinongowitan nu di Oto? Ino-i balaay oh minangan nu, ‘Momodsu oku,’ kanu, minangan nu-i balaay patayo Yooto,” ka di Oduw. “Oo, isay mat eengin dot ongo gigituko, kamamalu,” ka di Laki.</p> <p>Adi, iiri-i, aa-i momuas i Laki, aa-i eengin babanar. Orikot it</p>	<p>mencari siput sungai,” kata Laki. “Baiklah, Laki,” jawab Oduw.</p> <p>Keesokan harinya, ketika hari masih subuh, bangunlah Oduw untuk menanak nasi. Sebaik sahaja nasi itu masak, makanlah Laki. Sesudah makan, bersiaplah Laki, “Oduw, saya hendak bertolak sudah ini, tapi saya mahu bawa ‘perut’ ini, saya mahu mandikannya,” kata Laki. “Entahlah, Laki, kalau kau tidak malas untuk membawanya, bawa sajalah,” jawab Oduw. Lalu, Laki pun mengambil perut itu, dan memasukkan ke dalam bakul sekutan, kemudian menyekutnya.</p> <p>Setelah itu, bertolaklah Laki, lalu masuk ke sebuah sungai yang entah berapa dalam, dan daun tarap hutan tidak dapat mencecah pada sungai akibat banyaknya buaya. Sebaik sahaja Laki sampai di situ, dia mengambil si perut lalu melemparkan ke sungai; dia telah membuangnya. Akan tetapi, belumpun si perut mencecah ke sungai, buaya sudah menggapainya untuk memakan. “Nah, jeralah kau, agaknya matilah kau itu,” kata Laki. Sesudah itu, pulanglah Laki.</p> <p>Tapi ketika Laki sampai di rumah, si Perut sudah lama duduk di samping Oduw, manakala buaya-buaya itu pula habis terbunuh. “Aduhai Oduw, aduh, kenapa perut itu tiba-tiba dapat pulang juga?” kata Laki. “Eh Laki, di mana juga kau membawa si Oto? Begitu rupanya ya, kau kata, ‘Saya mahu mandikan dia,’ tapi rupanya kau bunuh dia,” kata Oduw. “Yalah, siapa yang suka dengan perut sahaja, memalukan,” jawab Laki.</p> <p>Jadi, begitulah juga halnya, Laki masih tidak puas hati, sebab dia</p>	<p>Oduw.</p> <p>So when it was still dark out Oduw cooked rice. When it was cooked, Laki ate. When finished eating, he put his basket in order and said, “Here’s the thing Oduw, I’m heading out but I’m bringing Stomach because I’m going to bathe him.” “Well, up to you Laki, if you feel like carrying the burden, bring Stomach along,” said Oduw. Laki took Stomach, put him in his basket, and put it on his back.</p> <p>Laki set off, stopped next to the river, we aren’t sure how deep it was. Not even a leaf could fall into the river [without being snatched] because of how many crocodiles there were. When Laki got there, he took Stomach and threw him into the wide spot in the river. Stomach was still far above the water when a crocodile broke the surface to eat it. “There, take that, maybe now you are dead,” said Laki. Then he went home.</p> <p>When Laki got back home Stomach had long been sitting next to Oduw, whereas all the crocodiles were dead. “My heavens Oduw, how come Stomach has come back home?” asked Laki. “Laki, where did you bring our son to? So that’s what you did, ‘I’ll bathe him’ you said, whereas you attempted to kill our son,” said Oduw. “Yes, who wants a Stomach; it’s embarrassing,” said Laki.</p> <p>So that’s how it was. Laki was not satisfied; he really</p>
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susuwab keembagu, miinabpanaw no, oowito no di Laki. Pabpanaw sid timbaan kabarasan, kaajang dot ralit do boluot. Kodung nakalaga i Laki, podtotolo no sid luwang di boluot ti gituko. Om kosuwang kabarasan nga soromoon-i dot kooguriyok di boluot sid saralom ka dot mongogogol di gituko. “Na, kalu mminatay koh nogi dino, ikaw no ot mangamamalu no,” ka di Laki. Uuli no kabarasan.

Om kooli sid walay nga ugu diri no tu korikot i Laki sid natad, i boluot nogi oh nodugalan dot miiwiliw sid natad. Adi i gigituko om maadampayak sid somok di Oduw. “Ay dess,” ka di Laki, “kukuoyon ku ikaw diti mamatay?” ka di ginaawo yo, nga amu-i boroson bo tu i rumasang Yoduw. “Nunu peeti oh pamatay ku?” ka. Adi, miipikir i Laki dot nunu po ot pamatay yo. Iri, waro po ot nopikiran di Laki, iso po pamatay yo.

Orikot i susuwab, noowit ne gigituko mabpanaw. Adi pamanaw sid timba’an, waro kabarasan kayu dot agagayo, do monggis ka. Kikiwa nopo di Laki om tagado neeri. Moyo dit tumimpun no maba om potobiriko ne gigituko sid kaaba’on, sid saaw. Om kaaba ti kayu nga ay aso nobo nokito, noruta do noontunan. “Na, jajara dika, kalu ong mminatay koh nogi dino,” ka di Laki. Ugu diri no tu minuli no d’ino.

benar-benar tidak suka dengan kewujudan si Perut. Maka dengan itu, keesokan harinya, Laki membawa semula si Perut. Apabila Laki masuk ke hutan, dia menjumpai sarang beruang. Sesampainya Laki di situ, dia terus memasukkan si Perut ke dalam sarang beruang itu. Nah, sebaik sahaja si Perut dimasukkan di situ, bukan main lagi riuhnya beruang-beruang itu menggumuli si Perut. “Hah, agaknya kau sudah mati itu, kau sangat memalukan,” kata Laki. Kemudian pulanglah Laki.

Akan tetapi, ketika Laki sampai di rumah, hal yang sama terjadi kerana dia terserempak pula dengan beruang-beruang yang bergelimpangan di halaman rumah. Manakala si Perut pula duduk diam di samping Oduw. “Alamak,” kata Laki, “bagaimana lagi caranya saya membunuh kau ini?” kata Laki dalam hatinya, tapi dia tidak suarakan sebab Oduw akan marah. “Apa lagi caranya saya membunuh kau?” kata Laki. Lalu berfikirilah Laki mengenai cara untuk membunuhnya, dan tiba-tiba dia mendapat satu buah fikiran mengenai cara untuk membunuh si Perut.

Keesokan harinya, Laki membawa semula si Perut. Lalu masuklah Laki ke dalam hutan, dan di situ Laki menemui sepohon pokok kayu yang sangat besar, iaitu pokok manggis. Dengan semena-mena, Laki menebang pokok manggis itu, dan pada waktu pokok itu mula tumbang, Laki melemparkan si Perut di tempat pokok kayu itu akan rebah. Lalu, apabila pokok itu rebah maka Laki tidak melihatnya lagi, kerana sudah

disliked the situation. When the next day arrived, he went walking again, bringing along Stomach. He went into the woods and came across a bear’s den. Having arrived there, he put Stomach into the bear’s den. When it went in you could hear the loud battle of Stomach and the bears. “Maybe it has died now; you embarrass me,” said Laki. So he went home.

When he got home it was like before because he got to the yard, the bear was knocked on the head laying in the yard. Stomach was sitting near Oduw. “Oh my,” said Laki in his heart, “how can I kill you?” He didn’t say it aloud because Oduw would be angry. “What can I do to kill you?” he thought. So the dwelt upon it. He thought of one more way to kill it.

On the next day, he brought Stomach walking. He went into the forest, and there was a big golden rain tree. He straightaway chopped it down. When it began tipping over, he put Stomach where it would fall. The tree fell and you could see nothing left; what it fell on was smashed. “There, that’s what you get, maybe now you have died,” said Laki. And once again he headed home.

<p>Om kooli nga nokotigog nogi dot intangay tu sangkayu-i kayu do miiwiliw sid natad yo. Keendakod nga i'iri nobo tu sisiri-i maalantayak i gigituko sid toning di Oduw.</p> <p>Adi, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman kabaranan iri. Moyo po di koturu om miilom minomoros i gigituko dot, "Dii po oy amo om, ong mamatay koh po dogo, pogium no babanar do paamatay, tu elaan ku dot andang-andang nga aa-koh eengin dogon dat okon-ko nasaring-ulun oku. Nga sabanar no, kukukuuro koh-i do mamatay dogon nga akii matay," ka di Gigituko. "Pagka tu aa-koh-i eengin babanar dogon diti, patayon oku dikaw nga aakii matay, na ontok-ko yoku diti, momiansaw oku," ka di Gigituko.</p> <p>"Aay dii-po oy Oto," ka di Goduw, "aa nogi ma beenoy ko mangangakun oku po do momiansaw koh. Kodung ong mabpanaw koh oy Oto nga maya oku," ka. "Ay kukuoyon nu ka oy idi do mangaawud dogon dot aa-i yaamo eengin dogon? Adi, gaam po momiansaw oku tu osian yaamo dot asansara dot siti-silo no mabpanaw do mamatay dogon," ka di Gigituko. "Na iti diti, oy idi, oy amo, wowosio dikowu tu ontok-ko yoku diti mabpanaw oku d'ino," ka</p>	<p>dihempap pokok. "Nah, jeralah kau, agaknya matilah kau sekarang," kata Laki. Sesudah itu, pulanglah dia.</p> <p>Ketika Laki sampai di rumah, alangkah terkejutnya dia apabila mendapati bahawa pokok kayu yang ditebangnya terletak di halaman rumahnya tanpa terpotong-potong. Apabila dia naik, hal yang sama juga berlaku sebab si Perut tetap berada di samping Oduw.</p> <p>Jadi, satu hari, dua hari, tiga hari, empat hari, lima hari, dan enam hari sudah berlalu. Apabila tiba pada hari yang ketujuh, si Perut tiba-tiba berkata, "Wahai ayah, jika ayah masih mahu membunuh saya, ayah carilah bagaimana caranya supaya saya terbunuh, sebab saya tahu bahawa sememangnya ayah tidak menyukai kewujudan saya yang tidak sempurna menjadi manusia. Tapi sebenarnya, walau macamanapun cara ayah membunuh saya, saya tidak akan terbunuh juga," kata si Perut. "Jadi, oleh kerana ayah sangat membenci saya, dan ayah mahu membunuh saya pun saya tidak terbunuh juga, maka berkenaan dengan saya ini, saya mahu merantau," sambung si Perut.</p> <p>"Aduhai anak ku Oto," sampuk Oduw, "ibu tidak sekali-kali mengizinkan kau pergi merantau. Kalau kau mahu pergi juga, ibu akan ikut," katanya. "Wahai ibu, bagaimana ibu mahu menahan saya, sedangkan ayah tidak menyukai saya? Jadi, lebih baik saya pergi kerana kasihan dengan ayah yang begitu sengsara berjalan ke sini-sana untuk membunuh saya," jawab si Perut. "Beginilah, ibu, ayah, kamu baik-baiklah di sini, sebab berkenaan dengan saya ini, saya</p>	<p>He got home and was shocked because he saw a tree laying in his yard. When he went inside it was the same story because Stomach was sitting beside Oduw.</p> <p>So then, first, second, third, fourth, fifth, sixth. When the seventh day came, suddenly Stomach spoke, "Oh my father, if you kill me, look for a method that really kills, because I know that from the start you didn't like me since I'm not a full human. But actually, whatever you do to kill me I won't die. Since you really don't like me, you try to kill me but I don't die. So then as for me, I'm going out roaming."</p> <p>"Oh my son," said Oduw, "I don't consent to you going roaming. If you go roaming I am coming along." "Mother, how can you delay me when father doesn't like me? I may as well go roaming because father is to be pitied how he suffers going here and there trying to kill me," said Stomach. "So then, mother and father, I wish you well, because as for me I'm headed off now." With that he rolled away. As he continued</p>
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<p>di Gigituko, om luuwid no kabarasan. Nunu po om kinam moginluluwid nga notowunan dot tana.</p> <p>Adi, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka dot lumuwid i gigituko, moyo po di koturu om nokosondot sid sungoy ka. Korikot sid sungoy, na minodsu po bo d̄fino iri. Kopongo do modsu kabarasan, warot orongow dit gigituko do songguriyok ot tulun. Aapo leeled nakalaga nee songguriyok. Om intangay nga turu koyuwan kabarasan ot kotongonduan do mamanagow. I gigituko maadampayak. Kabantalay di katanganakan nga neeraranan. Iso keeso nga, “Nunga, gituko, gituko,” ka. “Ay,” ka dit wookon, “koyo duyu-i kukuroyo tu pagka tu oleled neeti sosogoon tokow diti nga aso-i ot ugu dino, baru tidino om waro, na koyo duyu-i kukuroyo tu kalu ong amu-i ara'at ot tomodon dino, om okon-i-ko gituko soopiyo ino,” ka dit ongo-gagayo. Aapo nakapanagow kabarasan, minuli po dot pokeelo dit Woyoon.</p> <p>Korikot sid walay, “Maman, maman, dess intangay po ad sosogo'on nga ki-warō gituko do miiwiliw. Nunu meelo do gituko?” ka di katanganakan. “Gituko? Kada kow ka moomudut, minongunguro miilom gituko dot asew ot koyuwan dot tongo dudupot om miilom gituko?” ka.</p>	<p>mahu pergi sudah,” kata si Perut, dan terus berguling. Apabila si Perut terus berguling semahu-mahunya maka badannya telah diselaputi dengan tanah.</p> <p>Jadi, satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari lamanya si Perut berguling, dan apabila tiba pada hari yang ketujuh sampailah dia pada sebuah sungai. Sesampainya dia di sungai itu, mandilah dia. Setelah selesai mandi, terdengarlah olehnya suara orang yang begitu riuh. Tidak lama kemudian, sampailah orang-orang yang riuh itu. Ketika si Perut melihatnya, maka dia mendapati bahawa mereka adalah tujuh orang gadis yang mahu mengambil air. Si Perut pula terletak begitu sahaja. Apabila kanak-kanak melihat si Perut, mereka merasa kehairanan. Satu demi satu berkata, “Alamak, perut, perut,” kata mereka. “Eh,” kata yang lain, “janganlah kamu mengapa-apakannya sebab sudah begitu lamanya tempat ini menjadi tempat kita mengambil air tapi belum pernah ada kejadian seperti itu, baru sekarang ia ada, jadi janganlah kamu mengapa-apakannya sebab agaknya dia tidak bertujuan jahat, dan dia bukanlah perut biasa,” kata orang yang sudah dewasa. Oleh itu, mereka tidak lagi mengambil air, tapi mereka pulang dahulu ke rumah untuk memberitahu ketua.</p> <p>Apabila mereka sampai di rumah, “Pakcik, pakcik, cuba pakcik lihat dulu di tempat kita mengambil air, ada perutlah terampai di situ. Perut apa agaknya itu?” kata para kanak-kanak. “Perut? Jangan bohonglah, kenapa pula tiba-tiba ada perut di sana, padahal tiada pun tubuh binatang dan tiba-tiba ada perut,”</p>	<p>rolling he got covered with dirt.</p> <p>So then, first, second, third, fourth, fifth, sixth day the Stomach rolled, when it came to the seventh day he came to the edge of a stream. Having arrived at the stream, he bathed. When finished bathing, Stomach heard people’s loud voices. In a little while the loudness arrived. He looked and there were seven girls fetching water. Stomach just sat there. The girls came across Stomach and were amazed. One by one they said “Wow, stomach, stomach.” Other big ones said, “Don’t harm it, because this water fetching spot has been around a long time, and never has there been something like this, only now, so don’t harm it because maybe it has no evil intent, and it isn’t just any old stomach.” Without drawing any water they all went home to tell others.</p> <p>When they got home the children said, “Uncle, uncle, go look at the water fetching spot; there is a stomach lying there. What is that stomach?” The answer they got was, “Stomach? Don’t be lying, how can there be a stomach with no body of some animal, with</p>
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“Ay waro,” ka, “intangay po kotima,” ka. “Ong babanar-ko ki-warowito dikowu muli,” ka di Woyoon. Na guli no d̄ino i katanganakan, om maay no d̄ino onuwo, owito do muli. “Intangay kotima, uutidiyo, babanar-i-ko gituko,” ka dit katanganakan. “Oo, owito dikowu mindakod,” ka di Woyoon.

Adi, nowit no d̄ino mindakod, powilio d̄ino sid toning, “Dii poy aman om,” ka di Woyoon, “imbarat-ong osikap om, nunu ma tomodon no panaw nu dino?” ka. I gituko minaan duato. “Ay dii poy maman om, olimon po sumangadlaw ko oolim po misingkoleed, ay ki-tomodon oku-i bo diti, aa gaam-ko mokisupu oku dikaw,” ka di Gigituko. “Ay oo, tinomod ku-i bo b̄anar mongoduat oy aman, elaan ku-i o tomodon nu dino, tu aa koh eengin dot aa eengin i amo nu dikaw, maan koh patayo tu omomoluan. Adi iri no-ko minongoy koh siti. Adi elaan ku-i ot tomodon nu,” ka di Woyoon.

Adi, waro kabarsan ot tanak dit Woyoon siri do kusay, suoo d̄ino mokigangot. “Dii-po oy Oto om, ino nopo orikot o suuwab mokigangot,” ka. “O,” ka dit tanak. Om pokigangot kabarsan, kaanaman mokigangot i tanak, sid koturu om nopongo nogi. Om keempug kabarsan ti gangot nga soromoon-i do koogumu, kogogow do towunon ka i gangot mumpug-umpug.

kata Ketua. “Eh, adalah, pakcik tengok dulu,” kata mereka. “Kalau betul ada perut di sana, kamu bawalah pulang,” balas Ketua. Oleh itu, kanak-kanak itu pun segera kembali ke tempat mengambil air dan mengambil perut itu, lalu membawa pulang. “Pakcik lihatlah ini, betullah ada perut,” kata para kanak-kanak. “Baiklah, kamu bawalah naik,” jawab Ketua.

Mereka pun membawa perut itu naik dan meletakkannya di samping ketua. “Wahai anak buah,” kata Ketua, “maaf kalau terlalu cepat. Apakah tujuan perjalanan mu itu?” tanyanya. Dia bertanya kepada si Perut. “Wahai pakcik, mahu dinafikan untuk sehari, tapi tidak dapat dinafikan untuk selamanya. Memang saya mempunyai tujuan, saya minta pakcik menyepuh saya semula,” jawab si Perut. “Oh ya, pakcik sengaja bertanya padamu anak buah, sebab pakcik sudah tahu tujuan mu itu. Kau tidak suka dengan tindakan ayah mu yang tidak menyukai mu, kau mahu dibunuhnya kerana dia merasa malu. Jadi, itulah sebabnya kau datang di sini. Jadi, pakcik tahu juga maksud kedatangan mu,” balas Ketua.

Jadi, kononnya ketua mempunyai seorang anak lelaki, dan ketua telah menyuruh anaknya itu mengambil kayu api. “Wahai anakku, esok pagi kamu ambillah kayu api ya,” kata Ketua. “Baiklah,” jawab si anak. Lalu, apabila anak lelaki itu pergi mengambil kayu api, enam hari lamanya dia mengumpulkan kayu api dan pada hari yang ketujuh barulah dia selesai. Apabila kayu api itu dikumpulkan, bukan main banyaknya lagi sebab setengah daripada dunia ini dipenuhi dengan

suddenly just a stomach?” “It was there!” they said. “Go and look!” “If there really is a stomach, bring it home,” said the leader. So the children went back, picked it up and brought it home. “Just look, it really is a stomach.” “Bring it up inside,” said the leader.

So then they brought it inside, and set it beside him. “Oh my uncle,” said the leader, “forgive us if we go too fast. What is your intent in journeying?” He was asking Stomach. “Oh well uncle, whether denying for a day or forever, I do have an intent, I want you to recreate me,” said Stomach. “Yes, I intentionally asked you, but I knew your intent, because you don’t like it that your father doesn’t like you. He tries to kill you because he is embarrassed. So that is why you came here. So then I know your intent,” said the leader.

The leader there had a son whom he ordered to go get wood. “Son, when tomorrow comes, go get wood.” “Alright,” said the son. So the son went six days to get wood, and on the seventh day he was done. So the firewood was gathered, imagine how much it was, it was a huge pile.

Kikiwa nopo dit woyoon om maay no purokitay i gangot. Moyo po do nokosikit kiawi om maay nogi posuboo i gigituko. Om posuboo, kaanaman kabarasan moongondob it tapuy om naawus nogi. Om kaawus kabarasan om intangay nga ugu po dot totonggom i gigituko taa naawus. Aa-i bo nosorob, aa-i naawus babanar, kinumorop no gisom.

Adi onuuwo no dit Woyoon iri om maay no sosobo. Nga kukukuoyon-i monosob kabarasan aa-i kumodow. Kikiwa nopo dit Woyoon om loowo no it tanak yo. “Dii po oy Oto om, siti koh po,” ka. “Ay nokuro iri oy amo?” ka dit tanak. “Ay, siti koh po,” ka. Om kalaga it tanak, “Nu keeri oy amo?” ka. “Kadaada, ongoy siti, odop-odop,” ka dit momoleeng. Koodop-odop it tanak yo, pomundus dit tikagang dit tanak yo songinan, om maay nogi po'opido diri minangan no sosobo waagu, om supu'o nogi nga na labaan-ko kinumodow. Amu no minunang keembagu; okokodow no, naan sosobo.

Om kososob d̄ino bala iri nga oligkang no ma it tanak yo nga oliligkang peeri, sinumiliw do kusay dot toliligkango dot aa maakaso. O it gituko.

Adi, iri nokosiliw no d̄ino iri dot tulun. “Oo,” ka dit momoleeng. “Ino nopo pogi oy Oto, uli no d̄ino. Nga ino po ot ikadaw ku sid dikaw, boroson iidi nu. Ong insan po d̄ino do monontiyān, okon-i-ko kasasadu nga ah gituko ku o

kayu api yang bertimbun-timbun.

Setelah itu, ketua pun menyalakan kayu api itu. Sebaik sahaja semua kayu api itu sudah menyala, dia pun memasukkan si Perut ke dalamnya. Enam hari lamanya api itu menyala membakari si Perut barulah hangus. Apabila kayu api itu sudah habis terbakar, maka dia mendapati bahawa si Perut hanya sebesar genggam yang tidak hangus. Dia tidak juga hangus terbakar, cuma mengecut sahaja.

Lalu, ketua pun mengambilnya lalu mencelupkannya ke dalam air. Akan tetapi, walau bagaimana pun ia dicelupkan tapi tidak juga pandai mengeras. Oleh itu, ketua pun memanggil anaknya. “Wahai anaku, Oto, datanglah dulu di sini,” panggilnya. “Eh, kenapa itu, ayah?” tanya si anak. “Datanglah dulu di sini,” kata Ketua. “Ada apa itu, ayah?” tanya si anak. “Diam, datang ke mari, berbaring,” kata si orang tua. Apabila anaknya sudah berbaring, orang tua itu menarik sebatang tulang rusuk anaknya kemudian mencampurkan pada si perut lalu mencelupkan semula, maka sepuhannya terus mengeras. Ia tidak lagi mencair semula ketika dicelupkan.

Sesesudah si Perut dicelupkan maka walaupun anak lelakinya sudah begitu tampan tapi lebih tampan lagi si Perut, kerana dia telah menjadi seorang lelaki yang sangat tampan.

Jadi, kini dia sudah menjadi manusia. “Baiklah Oto,” kata si orang tua, “pulanglah kau. Tapi, ada satu hal yang pakcik mahu pesankan padamu dan tolong sampaikan kepada ibumu. Lain kali kalau dia mengandung lagi, jangan pula setiap

The leader then set the wood on fire. Having been all ignited he put Stomach into the fire. Having been put in, he was there six days and finally it burned up. When it was all burned up, they looked and Stomach looked like nothing but a fistful which was not yet burned up. He wasn't consumed by the fire, he just shrunk.

The leader took him and quenched him in water. No matter how you quenched him, he didn't solidify. Then the Leader called his son. “Come here son.” “What is it father?” asked the child. “Just come here,” he said. The child arrived and said, “What is it father?” “Be quiet, come here, lay down,” said the father. The child laid down. The father pulled out a rib from his son, laid it across Stomach, and dunked them into the water again, formed it, and then it more than solidified. It didn't liquefy again. It was very hard and he formed it.

Having formed it, while his own child was handsome, Stomach was more handsome still, he became a boy who was super handsome.

So he had turned into a person. “Alright, son,” said the old man, “now go home. But this is the message I will send with you for your mother. If she is pregnant again, if she stubs her toe, she must not utter

pigugulian tu aaku eengin,” ka. “Iri neeri-ko gituko ot tanak yo, pagka tu niniikid do kasadu iidi nu nga monong-‘Gigituko di Irug, gituko di Irug,’ ka. Na iri no, tinumboyo ku, nga bo aa-i babanar-ko eengin. Ong waro po boroson do wookon, pitotoliban no momoros a gituko ku tu aaku eengin,” ka. “Oo,” ka di Leeng, tu i Leeng no bo diino iri o ngaran. Nga aapo minuli i Leeng. Sisiri po.

Adi, i ketua dino duwo koyuwan ot tanak; iso tongondu om iso kusay. Adi, i gigituko dino waro ot ponoko-titindi yo, i Kinandaway o ngaran, na siri no ot niyonon di gigituko.

Nosiliw nopo iri dot tulun, pomoros no sid di Kinandaway dot, “Dii po oy minan om, sumombol ka ad do maman dot sosodoy, duaton ong nunu ka do maman, mokirakop oku daraay dot tongo pipiyak sid do maman,” ka. “Naar oy Oto, oh ong, ‘O,’ ka di ondig Kinombura. Bang amu-i mangakun?” “Ba, kuoyon po, oboros po.” “O, o, bo, mooy oku-i suuwab.”

Orikot i susuwab, ososopung po siri no. Osodu po, moolo'ow no, “Oh Ondig! Eendakadan koh-i oy?” ka kabaran. “Ay, indakod-i,” ka di Kinombura. Keendakod, “Dii poy ondig om, imbarat-ong osikap, nu-ka tomodon nu dino?” ka di Kinombura. “Hmm oy ondig,” ka, “ki-tomodon oku-i bo diti, olimon po sumangadlaw ko

kali tersandung, perut saya yang disebut-sebut, sebab saya tidak suka.” katanya. “Itulah sebabnya dia telah mendapat anak yang berbentuk perut sebab setiap kali ibu mu tersandung dia selalu menyebut, ‘Perut si Irug, perut si Irug.’ Jadi itulah sebabnya saya mengabulkannya, tapi dia tidak suka pun. Kalau masih ada perkataan lain yang boleh disebut, elakkanlah menyebut perut saya, sebab saya tidak suka,” katanya lagi. “Baiklah,” jawab Leeng, sebab sekarang namanya adalah Leeng. Tapi, Leeng tidak terus pulang. Dia masih berada di situ.

Ketua itu mempunyai dua orang anak; seorang perempuan dan seorang lelaki. Si perut pula mempunyai mama angkat yang bernama Kinandaway, jadi di situlah dia tinggal.

Sesudah menjadi manusia, berkatalah si Perut kepada Kinandaway, “Makcik, malam nanti makcik pergilah kepada pakcik itu, tanyakan kepadanya, ‘Bagaimana kalau saya minta anak ayam daripada mereka?’ kata si Perut. “‘Aah, Oto, bagus kalau, ‘Ya,’ jawab si kawan Kinombura. Seandainya mereka tidak mahu?” “‘Apa boleh buat, tanya sahaja.’” “Ya, baiklah, besoklah makcik pergi,” kata Kinandaway.

Keesokan harinya, ketika hari masih pagi, pergilah Kinandaway. Dari jauh dia sudah mula memanggil, “Oh kawan! Boleh naik jugakah?” serunya. “Eh, naik sajalah,” jawab Kinombura. Sesudah naik, “Hai kawan, maaf jika agak cepat, apakah tujuan kedatangan mu itu?” tanya Kinombura. “Hmm, kawan,” jawab Kinandaway,

something about my stomach, because I don’t like it. That’s why her child was a Stomach, because every time she stubs her toe she says “God’s stomach, God’s stomach.” So then I granted her request, but she didn’t really like it. If something else can be said, she should avoid speaking of my stomach, because I don’t like it. Alright, said Leeng, because Leeng was now his name. But Leeng did not yet go home. He stayed there.

That leader had two children, one girl and one boy. So Stomach had an adoptive mother by the name of Kinandaway, and Stomach lived there with her.

When he had become a human, he said to Kinandaway, “Auntie, go visit uncle tonight and ask him what he would think if I catch a few chicks of his.” “Oh my son, it would be nice if my friend Kinombura says ‘yes’. But what if he won’t consent?” “Then there’s nothing to be done; just ask him.” “Alright, I’ll go tomorrow.”

When the next day arrived, she was at his place early. From afar she called, “Oh friend, can I come up into your house?” “Yes, come up,” said Kinombura. When she got up inside, Kinombura asked “Friend, what are you here for?” “Well friend, I do have a purpose, you can deny it for a

oolim po misingkoleed. Sinuu oku tōo diti di Oto dot mokirakop kabarasan dot tongo pipiyak,” ka. “Mm ba, nu ka karaatan dino?” ka.

Adi, waro ot pondulung ka do nowit di Kinandaway, maay no onuwo iri di Kinombura om posulungo kabarasan sid tunturu dit tanak yo dit tongondu. Nga bang it taantad, nokuro ong duwo neenan mirusod i tunturu oluluwaw, om koririkot i minongolus nga nokuro mang oputut i tunturu nga aa-i molus. “Oo, naar oy ondig, araat iti tu ki-tutang okoy dot agaagayo diti nga, bo maay nopo di Ugow posulungo i pondulung om oluso nga aa dīno molus. Kukuro dīno ilo, kuoyon dīno?” ka di Kinombura. “Mm, oy ondig, sagay ugu dino beeno, yo Oto no piniontok. Mm, kaanaman koturu, rumikot okoy do koonan,” ka di Kinandaway. Na, nalaga nopo i janji, pisasawo no.

Kopisasawo dīno iri balaay, “Dii po oy iwan om, yoku diti muli oku no, angatan ku i rara'a,” ka di Leeng. “Oo,” ka di momoleeng, i minodsupu. Om uli dīno kabarasan iri. Nga ong it taantad kaanaman, u'uli nga aa-i oloed tu piikidon-piikidon do kotud lumaang. Insan lumaang siiti, keenduwo suulo no kotud.

“memang saya mempunyai tujuan, kira nak dinafikan untuk sehari tapi tidak dapat dinafikan untuk selamalamanya. Saya telah disuruh oleh si Oto untuk meminta anak ayam.” “Oh ya, apa masalahnya itu?” jawab Kinombura.

Jadi, oleh kerana Kinandaway telah membawa cincin maka Kinombura pun mengambil cincin itu lalu menyarungkan di jari anak gadisnya. Tapi, kalau ketika baru hendak menyarungkan cincin itu maka walaupun dua batang jari yang dimasukkan tapi longgar sahaja, tapi ketika hendak menanggalkannya maka walaupun jarinya terputus pun, cincin itu tidak dapat ditanggalkan. “Hai, kawan, tidak baiklah begini, kami berhutang besar pada kamu, sebab ketika si anak menyarungkan cincin itu di jarinya dan ditanggalkannya tapi cincin itu tidak dapat ditanggalkan. Bagaimanalah itu, mahu buat macam mana?” kata Kinombura. “Mm, kawan, telah berlaku demikian sebab merekalah yang telah dijodohkan. Oleh itu, enam hari kemudian kami akan datang untuk menghantar pinangan,” kata Kinandaway. Nah, apabila hari yang dijanjikan itu sudah tiba, maka berkahwinlah mereka.

Selepas mereka berkahwin, “Wahai mentua, saya mahu pulang sudah ini, dan saya akan mengajak isteri saya,” kata Leeng. “Baiklah,” jawab si orang tua, yang telah menyepuhnya. Lalu, pulanglah mereka. Tapi, kalau dahulu, ketika si Perut baru hendak pergi, enam hari lamanya dia berjalan, tapi ketika dia pulang, sekejap sahaja dia berjalan sebab dia hanya menggunakan satu langkah untuk jarak satu bukit. Satu langkah, satu bukit.

day but not forever. My son told me to ask to catch some chicks.” “Ah, okay, no harm in that,” said Kinombura.

There was a ring that Kinandaway had brought along. Kinombura took it and put it on the finger of his daughter. At first it was loose enough for her to fit two fingers into it, but when it came time to take it off even if you pulled the finger off it wouldn't come off. “Oh my friend, this is bad because now we have a huge debt to you, but the girl put the ring on and cannot get it off. What should we do now, what can we do?” said Kinombura. “Friend, it happened that way because she and my son are right for each other. On the sixth day and then the seventh, we will come for the engagement ceremony,” said Kinandaway. When the promised time arrived, they got married.

So it turned out that they got married. “Father-in-law, I am going to go home now, and I will bring my wife,” said Leeng. “Alright,” said the parents, the one who formed him. So then he went back home. On the way out it took six days. Going home didn't take long because he stepped from one hilltop to the next. Each time he would step, in would be to the next hilltop.

Korikot sid sosogo'on, miningkoyod po, minogom-ogom po kabarasan, mongindad do waro tulun do kalaga managow. Aapo leeled om waro no minanagow ka. Om kokito dit katanganakan dit minanagow nga, nokopibabala do minuli do mangaabar babanar dot pagka om aa insan kokito tulun, monong-“Waro tulun silod sosogoon, aa elaan ong isay iri,” ka.

Adi, i Leeng diri, kodung nokooli i katanganakan, susuut no. Dot otuyuan kabarasan mabpanaw dot lumaga di walay do mitatanud dit tongondu. Adi, osodu po, impapa'on no kabarasan di Goduw. Siri-i bo muog-uog i Laki. Korikot sid walay, “O idi! Endakadan kow-i oy?” ka di Leeng. “Dee isay ka ti tulun diti do mongoruol do ginawo ku babanar, miilom monong-‘idi?’ Songo poma ot tanak ya do minatay no. Waro tanak dagay nga i gigituko nga minatay no, om miilo poom ki-war o monong-‘idi,’” ka. Induwo, intolu monginloow nga aa-i sumambut. Tinumorobong nogi i Goduw, miudsung-udsung nogi lumosok.

Boboyo-i di Leeng, indakod-i. Kodung nokeendakod kabarasan suwang no, om pogigintong, “Songo ka iidi? Oo idi, sombo koh? Otoron koh-i oy?” ka. Asee sumoliwan. Ongoy sid lamin, intangay nga miwuwudukut. “Nunga dii oy idi, yoku tōo iti.” “Dess isay keeti? Kada kow tōo mongoruol da ginawo ku do minatay no yoto om miilom

Sesampainya mereka di tempat mengambil air, mereka duduk dahulu untuk menunggu orang datang mengambil air. Tidak lama kemudian, datanglah orang yang mengambil air. Dan ketika para kanak-kanak itu melihatnya, berlanggaranlah mereka pulang untuk memberitahu sebab mereka tidak pernah melihat orang itu. Kata mereka, “Ada orang di tempat mengambil air. Tidak tahulah siapa orang itu,” kata mereka.

Berkenaan dengan Leeng pula, sebaik sahaja kanak-kanak itu pulang, dia terus menyusul. Dengan perlahan dia berjalan menuju ke rumah bersama dengan isterinya. Jadi, ketika mereka masih jauh, Goduw sudah memperhatikan mereka. Laki pun juga ada di sana. Sesampainya Leeng di rumah, “Oh ibu! Boleh naik jugakah?” seru Leeng. “Aduh, siapakah orang yang mahu menyakiti hati saya ini, tiba-tiba memanggil saya ibu? Mana ada lagi anak kami, ia sudah lama meninggal dunia. Ada pun anak kami si Perut tapi ia sudah meninggal dunia, dan tiba-tiba pula ada yang memanggil saya ‘ibu’,” kata Goduw. Dua kali, tiga kali Leeng memanggil tapi Oduw tidak menyahut, bahkan dia pergi pula masuk ke dalam untuk menyorok.

Oleh kerana tiada yang menyahut panggilannya maka naiklah Leeng dengan sendirinya. Sebaik sahaja naik, Leeng terus masuk sambil memandang di sekeliling, “Manalah ibu ini? Ibu, ibu di mana? Ibu ada di rumah jugakah?” kata Leeng sambil memanggil. Tapi, tiada juga yang keluar. Ketika Leeng masuk ke dalam bilik, dia mendapati ibunya berdekut-dekut. “Hai ibu, sayalah

When he got to the water fetching place, he stopped and sat down, waiting for people to arrive fetching water. After not too long and some came to fetch water. When the children who were fetching water saw him, they ran into each other running home to tell the news of a new person, saying, “There is a person there at the water fetching spot, we don’t know who.

When the children went home, Leeng followed behind. He walked slowly to get to the house along with his wife. When they were still far away Oduw saw them. Laki was also sitting there. When they got to the house, “Oh mother, may I come up?” asked Leeng. “Who is this person who really hurts my heart, calling me ‘mother’? Where is our child? It has died. We had a child, Stomach, but he died, and now someone comes and calls me ‘mother’.” He called two or three times, but with no answer from Oduw. She went inside and hid.

Leeng decided to go up into the house. When he had gone up he went in and looked. “Where is mother? Oh mother, where are you? Are you in?” he said. No one came out. He went into the bedroom and looked and she was curled up. “Mother, this is me.” “Who are you? Don’t hurt my heart, since my son has died, and you come

monong-‘idi’ koh.” “Nunga! Isay ka yoto nu do minatay? Yoku no tōo iti oy idi, i gigituko.” “I gigituko? Minongunguro tu miilom tulun koh? Aaku-i yoku dino mangasi.” “Nga yoku tōo iti oy idi, babanar-i. Soliwan po kotima,” ka di Leeng.

Nosugulan nopo iri, soliwan no. “Na, inggutuway oku poy idi.” “Miilom mokiinggut, amu-i insan-insan kolaga sid tulun om miilom mokiinggut,” ka di Goduw. “O poma, kukukuuro-i ino nga inggutuway oku,” ka di Leeng. Onuwo no kabaran it titimad om pisingisibay no it tulu nga aa-i oleed, “Mm, umbalan peeno oh, maalan oku-i dino, ontod songo ma tongo kutu,” ka. Nga, “Uti tōo takatol,” ka, i sid timpak di tulu. Om maay kabaran dīno iri siibo it tokobuk, om intangay nga adampalan po dot tolu tunturu it gituko, i kulit di gituko, aa sinuniyan dot tokobuk. Om kokitanay iri nga taad nopo om aaku no elalaan do gumapus dot, “Dii’i yoto bala iti, babanar-i-ko yoto. Awasi peeno oy oto tu aakee minatay. Songgo pinakaayan nu oy oto?” ka. Ba, minaan nobo dīno iri tuturano, “Kaa om kaa dino,” ka di Leeng.

Oo, adi, nokooli nopo iri om nakaabar i boros di momoleeng, na aaku no aandaman do ki-ompus po ko nunu, ino-no gisom taandaman ku.

ini,” kata Leeng. “Aah, siapa pula ini? Janganlah kamu menyakiti hati saya, si Oto sudah meninggal dunia pun tiba-tiba kau memanggil saya ibu,” kata Goduw. “Ibu, siapa yang ibu maksudkan sudah meninggal dunia? Sayalah ini, ibu, si Perut.” “Si Perut? Kenapa kau tiba-tiba berbentuk manusia? Ibu tidak percayalah.” “Betullah ibu, sayalah ini. Ibu keluarlah dulu,” kata Leeng.


Oleh kerana dipaksa, maka keluarlah Goduw. “Ibu, carikan saya kutu,” pinta Leeng. “Tiba-tiba saja minta cari kutu, padahal tidak pernah pun sampai tempat orang, tiba-tiba saja minta cari kutu,” kata Goduw. “Walaupun begitu, bagaimanapun juga, carikan saya kutu,” kata Leeng. Goduw pun mengambil alat pencari kutu kemudian pura-pura menyelak rambut, dan tidak lama kemudian, “Cukuplah itu, saya sudah malas, mana-ada kutu,” kata Goduw. “Aah, di sinilah yang gatal,” kata Leeng sambil menunjuk atas kepalanya. Goduw pun menyelak rambut Leeng dan mendapati di situ ada kulit si Perut sebesar tiga jari, dan tidak ditumbuhi rambut. Apabila Goduw melihat kulit itu, maka tidak ketentuanlah kelakuannya memeluk Leeng sambil berkata, “Aduhai.... si Oto rupanya ini, betullah si Oto. Baguslah kalau Oto tidak juga meninggal dunia. Kau sudah pergi ke mana, Oto?” kata Goduw. Leeng pun menceritakan segala yang telah dilaluinya, “Begini ceritanya,” cerita Leeng.

Selepas dia pulang dan menyampaikan pesan si orang tua, nah saya tidak tahu lagi sama-ada cerita ini masih bersambung atau apa, itu saja yang saya ingat.

calling me mother.” “Wow. Who is your son who died? This is me, mother, Stomach.” “Stomach? Why are now a person? I don’t believe it.” “It’s really me mother. Come out,” said Leeng.

She came out because of being pressured. “Look for lice on me mother.” “Why should I look for lice on a person who has never been here?” she said. “Just go ahead and look for lice,” he said. She picked up her lice comb and combed his head, and after not long said, “Um, that’s good enough, I don’t feel like it anymore, there are no lice.” But he said, “It’s itchy here,” on top of his head. So she combed back his hair, looked, and came across a three-finger width of stomach-like skin which had no hair growing on it. Upon seeing that she hugged him, saying, “You are my son! It’s really true! It’s good that you didn’t die. Where did you go to, son?” He told her the story, “thus and so ...”

So, he came home and passed on the message of the old man. So that ends the story.

General Editor / <i>Penyunting Umum</i> : James Johansson		
Kimaragang Editor / <i>Penyunting Bahasa Kimaragang</i> : Rosnah Nain		
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F079-KQR

Raja Gilang-Gumilang Tinangon di Mongkusang Kg. Rasak Darat 1986 Penulis di Rosnah Nain 2014	Raja Gilang-Gemilang Diceritakan oleh Mongkusang Kg. Rasak Darat 1986 Terjemahan Melayu: Rosnah Nain 2020	Resplendent King Told by Mongkusang Kg. Rasak Darat Village 1986 English: James Johansson 2020
<p>Waro no kaka, waro i kusay, minamaal do bubu. Pamaal nopo do bubu – agaayo bubu. Adi, maay nopo om piwaya di tanak pata'an. Pataano nopo, okon-ko sid weeg ot pinataan, sid nuluw, id tidong. Minaan potimpako dit irad no dilo i nuluw diri, nitimpak siti. Nga nonobon nobo d̄ino iri.</p> <p>Adi, orikot i susuwab kakapo dit tanak, sinuu dit tama i tanak. Korikot bala siri nga noponu dot tombolog i bubu. Adi, “Hay, patayon ku no beeka bianoy,” ka dit tatanak. Warot iso tombolog siri dot agaayo, “Monguro koh dino oy anak-anak?” ka. Om, “Mamatay oku dikaw,” ka.</p> <p>“Ay, minta maaf po, iningo po ah boros ku. Ong tulun taraat, nunu o pamalas nu?” ka om. “Balasan ku dot araat,” ka. “Ong tulun tawasi, nunu oh pamalas nu?” ka dit tombolog tagaayo. “Ay, balasan ku tawasi,” ka dit tatanak. “O, ino nopo oy anak-anak, polobuso oku-i pogi, balasan ku-i ikaw tawasi sompoori,” ka.</p>	<p>Pada zaman dahulu, ada seorang lelaki yang membuat lukah. Lelaki itu membuat lukah yang sangat besar. Sebaik sahaja lukah itu siap, maka pergilah dia bersama anaknya untuk memasang lukah itu. Akan tetapi, dia tidak memasang lukah itu di sungai tapi di gunung, di tempat tinggi. Dia meletakkan lukah itu di atas puncak gunung, dengan memagar sekelilingnya.</p> <p>Keesokan harinya, pergilah si anak untuk melawat lukah itu kerana disuruh oleh sang ayah. Sewaktu si anak sampai di situ, dia mendapati bahawa lukah itu telah dipenuhi dengan burung. “Hai, hari ini saya akan bunuh kamu,” kata si anak. Dalam lukah itu terdapat seekor burung yang sangat besar. “Kau mahu buat apa itu, anak-anak?” tanya sang burung. “Untuk membunuh kau,” jawab si anak.</p> <p>“Eh, saya minta maaf dulu, dengar dulu cakap saya. Kalau orang jahat, kau balas dengan apa?” tanya sang burung. “Saya akan balas dengan jahat,” jawab si anak. “Kalau orang baik, kau balas dengan apa?” tanya sang burung lagi. “Eh, saya akan balas dengan baik,” jawab si anak. “Baiklah, kalau begitu, anak-anak, sila lepaskan saya, nanti saya balas baik dengan kau suatu hari nanti,” pinta sang burung.</p>	<p>Once upon a time there was a man who made a fish trap – a huge fish trap. He brought his son along to set the trap. He set the trap not in water, but on a mountain slope. He put it on the mountain, and put up a wall to force animals into it.</p> <p>On the next day the child checked on the trap, having been sent by his father. When he got there the fish trap was full of birds. The boy said, “Okay, I’m going to kill you today.” There was one big bird there that said, “What are you going to do, child?” I’m going to kill you,” he answered.</p> <p>“I ask your indulgence, listen to what I have to say. As for evil people, how do you repay them?” asked the bird. “I repay evil,” he said. “For a good person, how do repay them?” asked the big bird. “I repay with good,” said the child. “That being the case, oh child, let me free, and I will repay you with good in the future,” said the bird.</p>

<p>Na, nakaa dino, polobuso dialo, nga okowur nopo i gowuton, otuwong nopo di tombolog di lumabus montod id busul di bubu. Tu nuyad i busul.</p> <p>Na, susuwab no wagu, koduwo sodoy, ongoy di sasarap i tanak di koduwo sodoy, noponu kam noponu do tikus. “Ay, beenoy koh no patayon ku ikaw,” ka dit tatanak. “Iti ot ogumu ot tikus,” ka. Imbulay siri it tikus dit wura ot tikus tagaayo, “Monguro koh dino, oy anak-anak?” kam. “Mamatay oku dikaw,” ka dit tanak, “patayon ku ikoo, tu aso rinapa ya,” ka.</p> <p>“Ay, kadaay po, minta maaf po dikaw, iningo po ah boros ku,” ka dit tikus. “Nokuro?” ka dit tatanak. “Ong tulun taraat, nu oh pamalas nu?” ka. “Balasan ku taraat,” ka dit tanak. “Ong tulun tawasi, nu oh pamalas nu?” ka dit tikus ka. “Ay, balasan ku dot awasi ong tulun tawasi,” ka dit tanak. “O, polobuso okoy-i pogi, balasan ku-i ikaw dot awasi sompoori,” ka dit tikus. Om polobuso dialo nga kinumaraw nopo id timbaan ka. O, dot koogumu dot tikus tu alang ka ot bubu dot okon-ko duwo noropo-i.</p> <p>Adi, kalabus kaa dino iri, sosodoy di kotolu sodoy. Sasarap om intaay dialo nga iri no tu neensok kam neensok i bubu, amu-amu minokis i lokow dot koo’insok</p>	<p>Selepas itu, si anak pun melepaskan burung-burung itu dan menyebabkan hutan itu menjadi riuh dan menjadi gelap akibat burung-burung itu yang keluar daripada lukah itu, sebab penutup lukah itu telah dibuka habis oleh si anak.</p> <p>Keesokan harinya lagi, iaitu selepas malam kedua, si anak pergi lagi semula untuk melihat lukah itu dan mendapati lukah itu penuh dengan tikus. “Hai, hari ini saya akan bunuh kamu,” kata si anak. “Banyaknya tikus ini,” katanya lagi. Lalu, muncullah di situ seekor tikus yang berwarna putih dan sangat besar, “Kau mahu buat apa itu, anak-anak?” tanya sang tikus. “Untuk membunuh kau,” jawab si anak, “saya mahu bunuh kau sebab kami tiada lauk,” jawab si anak.</p> <p>“Eh, jangan dulu, saya minta maaf dulu dengan kau, dengar dulu cakap saya,” kata sang tikus. “Kenapa?” balas si anak. “Kalau orang jahat, kau balas dengan apa?” tanya sang tikus. “Saya akan balas dengan jahat,” jawab si anak. “Kalau orang baik, kau balas dengan apa?” tanya sang tikus lagi. “Eh, kalau orang baik, saya akan balas dengan baik,” jawab si anak. “Baiklah, silalah lepaskan kami, nanti saya akan balas baik dengan kamu suatu hari nanti,” kata sang tikus. Dan apabila si anak melepaskan tikus-tikus itu maka tikus-tikus itu berkeliaran terus di dalam hutan tebal. Tikus itu bukan main-main banyaknya sebab lukah itu pun bukan dua depa sahaja besarnya.</p> <p>Selepas tikus-tikus itu dilepaskan, tibalah malam yang ketiga. Ketika si anak pergi melihat lukah itu pada keesokan harinya, dia mendapati bahawa lukah itu telah</p>	<p>After that exchange he set the birds free and the woods was filled with flapping sound, and darkened by birds being freed from the bottom of the fish trap. He had opened the bottom.</p> <p>On the next day after the night, the child went in the morning to check the trap and the trap was chock full of rats. “Today I’m going to kill you,” said the child. “Now this is a lot of rats.” Then a big white-furred rat came forth and said, “What are you going to do, child?” “I’m going to kill you, because we have no meat to eat,” said the child.</p> <p>“Don’t do that yet, I ask your indulgence, listen to what I have to say,” said the rat. “What?” asked the child. “As for evil people, how do you repay them?” asked the rat. “I repay evil,” he said. “For a good person, how do repay them?” asked the big rat. “I repay a good person with good,” said the child. “That being the case, oh child, let me free, and I will repay you with good in the future,” said the rat. Then he released them and the jungle was crawling with so many rats, because the trap was over 10 feet long.</p> <p>So having been released, it was the third night. In the morning he checked and the fish trap was cram packed was packed with a python, so that</p>
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<p>do lopung. “Haay beenoy no,” ka di tanak, wuruso ti gampa, om uyado it tutub. “Monguro koh dino, oy anak-anak?” ka di lopung. “Mamatay oku dikaw,” ka.</p> <p>“Minta maaf po, iningo po a boros ku,” ka di lopung. “Nokuro?” ka di tanak. “Ong tulun taraat, tongoh ka pamalas nu?” ka dit lopung. “Balasan ku taraat,” ka dit tanak. “Ong tulun tawasi, nunu oh pamalas nu?” ka dit lopung. “Balasan ku tawasi,” ka dit tanak. “O, polobuso oku-i pogi, balasan ku-i ikaw dot awasi sompoori,” ka di lopung. “O,” ka dit tanak.</p> <p>Adi, iri, it mantad dit tombolog sarata i tikus aa-i niboros dialo id tama yo. Nokooli yalo, poboroso dialo it wulanut dit agayo, i lopung. Nga, “Ay, ay, ay, ay, ay,” ka di tama, “ikaw do tanak oh kurang ajar babanar!” ka, “Nokuro tu aa-nu naan patayo?!” ka. Om onuwo it kayu tagayo om bobogo it tanak nga minongiyad i tiyan di tanak. Tinumuun dñiri i tanak dot mogiim di lopung. Okito-i dñiri, taan di lopung di gayat di lopung, tu agayo. Nga ii-po i tikuw oh maalagay id luwang dit pampang tagaayo; dalamas. Pampang tagaayo nga ki-luwing.</p>	<p>sesak penuh dengan ular sawa, bahkan gulungan rotan pada mulut lukah itu hampir-hampir terlepas. “Hai, ini kalilah,” kata si anak sambil menghunus parangnya dan membuka tutup lukah itu. “Kau mahu buat apa itu, anak-anak?” tanya sang ular sawa. “Saya mahu bunuh kau,” jawab si anak.</p> <p>“Minta maaf dulu, dengan dulu cakup saya,” kata sang ular sawa. “Kenapa?” tanya si anak. “Kalau orang jahat, kau balas dengan apa?” tanya sang ular sawa. “Saya akan balas dengan jahat,” jawab si anak. “Kalau orang baik, kau balas dengan apa?” tanya sang ular sawa lagi. “Saya akan balas dengan baik,” jawab si anak. “Baiklah, silalah lepaskan saya, nanti saya akan balas baik dengan kau suatu hari nanti,” kata sang ular sawa. “Baiklah,” balas si anak.</p> <p>Kisah mengenai burung dan tikus yang memasuki lukah mereka, si anak tidak menceritakan kepada ayahnya. (Tapi) sepulangnya di rumah (pada hari itu), dia menceritakan pula tentang ular sawa yang besar itu. Maka, “Alah, alah, alah, alah, alah,” kata si ayah, “kaulah anak yang paling kurang ajar! Kenapa kau tidak bunuh ular sawa itu?!” tengking ayahnya. Lalu si ayah mengambil batang kayu yang besar dan memukul si anak, dan menyebabkan perut si anak mengeras/tersorong ke depan. Oleh kerana demikian, maka si anak terjun (ke tanah) untuk mencari ular sawa itu. Lalu si anak menjumpai bekas ular sawa itu menggelungsur, sebab ular sawa itu besar. Tapi tinggal ekornya lagi yang kelihatan tersembul di lubang sebuah batu besar; batu dinding. Batu yang</p>	<p>the mouth of the trap nearly came off. “Now today,” said the child, and he pulled out his machette, and took off the cover. “What are you going to do with that, child?” asked the python. “Kill you,” he said.</p> <p>“I ask your indulgence, listen to what I have to say,” said the python. “As for evil people, how do you repay them?” “I repay evil,” said the child. “For a good person, how do repay them?” asked the python. “I repay with good,” said the child. “That being the case, let me go and I will repay you with good in the future,” said the python. “Alright,” said the child.</p> <p>From the birds to the rats, he had not told his father about it. When he got home, he told about the big snake, the python. His father said, “Oh my my my, you are a child who doesn’t behave properly. Why didn’t you kill the snake?” Then he took a big piece of wood and beat the child [on the lower back] and his stomach bulged out. Then the child went out to look for the python. He saw it, and pulled on it because it was big. Only the tail was sticking out of a hole in a rock face. It was a big rock face, but it had a hole.</p>
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<p>Kuyutay dialo i tikuw, toriko. Guli i lopung, “Nokuro koh dino?” ka. “Ay, ipapatay koh di ama,” ka. “O, koyo oku-i pogi patayo, sako nogi ad solot ku. Kasako koh ad solot ku, untkodom. ‘Ungkalat,’ kangku om mungkalat koh nogi,” ka. “O bo gaam?” ka dit tanak, sako id solot di lopung.</p> <p>Aa elaan do sajaam ko songkuro koleed, “Ungkalat nôono oy anak-anak,” ka. Ungkalat ti tanak ka nga pomogunan dot awasi i siri. Aa elaan nokuro tu ki-tadlaw-i om ki-wulan-i ti pomogunan, nga okon-no-ko id doo po do pomogunan.</p> <p>Adi, naa, kokito dîiri it tanak kabarasan, iso keeso it tulun nga, “Hoy, tabi tuanku,” ka, ka dit tongo tulun ka. Ii bala dîino i lopung diri, pongumporog nga kusay-i dîiri. Kon-no-ko lopung po, tulun dîiri. Na, miiwiliw-i i rinulus. Piwaya no yoalo sid walay di kusay (lopung). Siri-iri yalo.</p> <p>Aa elaan songkuro koleed, “Aay,” ka di tanak, “koondom oku dîiri oy kakasi ku do muli,” ka. “O, awasi-i beeno ong muli koh no, iti nopot ipoowit ku dikaw ti popondulung,” ka. “Kakalu ong wilton koh sid tanga do ralan nga podumpa'on nu nôopo kaa iti popondulung dot, ‘Oy kakasi,</p>	<p>sangat besar tapi ada lubang.</p> <p>Si anak memegang ekor ular sawa itu lalu menariknya. Ular sawa itu berpaling, “Kenapa dengan kau?” tanyanya. “Ayah saya suruh saya membunuh kau,” jawab si anak. “Baiklah, janganlah bunuh saya, tapi naiklah di belakang saya. Sesudah kau naik di belakang saya, kau pejam mata. Kalau saya kata, ‘buka mata’ barulah kau buka mata,” kata sang ular sawa. “Benarkah?” tanya si anak, lalu naik di belakang si ular sawa.</p> <p>Entah sejamkah atau berapa lama, “Bukalah matamu, anak-anak,” kata sang ular sawa. Lalu, ketika si anak membuka matanya, alangkah indahnya tempat itu. Entah kenapa tempat itu masih ada matahari dan bulan, tapi yang pastinya tempat itu bukan lagi di tempat asalnya.</p> <p>Kemudian, si anak ternampak pula bahawa satu demi satu orang di situ berkata, “Hai, salam tuanku,” kata mereka. Manakala sang ular sawa pula, ketika dia menggetarkan badannya maka menjelmalah dia menjadi seorang lelaki. Kini dia bukan lagi seekor ular sawa, tapi sudah menjadi manusia. Manakala kulit ularnya pula terletak begitu sahaja. Kemudian, pergilah mereka bersama di rumah si lelaki ular sawa. Maka si anak pun tinggallah di situ.</p> <p>Entah berapa lama kemudian, “Hai,” kata si anak, “kekasih ku, saya teringatlah pula untuk pulang,” katanya. “Baiklah, baguslah kalau kau mahu pulang, ini saja yang dapat saya bawakan untuk kau, cincin ini,” kata si lelaki ular sawa. “Manatahu kau kelaparan dalam perjalanan maka kau hempaskan saja</p>	<p>He took hold of the tail and pulled. The python went back. “Why are you doing that?” he asked. “Your father told you to kill me,” said the snake. “Don’t kill me, rather get on my back. Get on my back, and close your eyes. Only open your eyes when I say ‘Open.’” “Oh alright,” said the boy, and he got on the back of the python.</p> <p>We don’t know if it was an hour or how long, and the python said, “Open your eyes child.” The boy opened his eyes and it was a good place. I don’t know why there was sun and moon there, but it was not in his realm.</p> <p>Then the boy saw people, “Let’s shake hands,” said the people. That was in fact the python, it shook its head and became a man. It was no longer a python but a man. The shed skin was laying there. They went together to the house of the man, the former python.</p> <p>After who knows how long the boy said, “My love, now I’m feeling like going home.” “That’s fine if you go home. This is what I want you to bring along, this ring. Should you be hungry on the trail, just throw the ring down like this, saying, ‘Oh love, bring forth for me</p>
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peembulayo po dogo ot takanon tu wilton oku,' kanto, takanon rinapa no siri diino dino peembulay sampay aanu aawi mangakan," ka dit kakasi ka. Na onuwo di tanak, "O awasi-i ino," ka. "Nga ino pot imuun ku dikaw, kada maya do pogibang, maya koh nopo do pawan. Tu ii nopo it pogibang diri ara'at," ka. "Oo," ka di tanak.

Pamaanaw no diiri tanak muli, korikot id tanga do ralan babanar-ko winitilon yalo. Na podumpaa i pondulung, "Ong banar-banar-ko nitaak koh di kakasi ku," ka, "peembulayo takanon toguumu," ka. Om pangakan yalo nga niduan-i i takanon, aa-i naawi.

Pamanaw yalo, nokorikot diiri do pisimpangan. "Ay ino-no mari oh boros di kakasi ku, 'Koyon-i maya id togibang, maya id tawan,' ka, nga mumbal po nod togibang dino," ka.

Na, umbal diiri yalo mamanaw id togibang nga kurang labi dot ongo-sitanga batu neeri om gagagalay-i yalo do rogon dot tad-pom sisingapon no. "Eh, eh, eh, eh," ka di tanak, "kada po, kada po." ka, "Oniningo po ah boros ku," ka. "Nokuro?" ka di rogon, "tiakan oku no dikaw," ka. Mogologinting i bi'is; tiakan.

"Isay suul dot akanon nu ah koyuwan ku om taakan ku ika do

cincin ini dan katakan, 'Oh kekasih, munculkanlah nasi untuk saya sebab saya lapar,' maka akan muncullah makanan bersama dengan lauk-lauknya sehingga kau tidak dapat menghabiskannya," kata si lelaki ular sawa. Oleh itu, si anak pun mengambil cincin itu dan berkata, "Baiklah, bagus juga itu," katanya. "Tapi pesan saya pada kau, kau jangan ikut jalan kiri ya, kau ikut saja jalan kanan. Sebab jalan kiri itu jahat," kata si lelaki ular sawa. "Baiklah," balas si anak.

Lalu, pulanglah si anak, dan apabila sampai di tengah jalan, dia merasa lapar. Maka dihempaskannya cincin itu sambil berkata, "Kalau betul kau diberikan oleh kekasihku, tolong munculkan makanan yang banyak," katanya. Kemudian makanlah dia, tapi makanan itu ditinggalkannya begitu sahaja kerana tidak dapat dihabiskan.

Apabila dia meneruskan perjalanan, tibalah dia di satu persimpangan. "Mm, itulah pesan si kekasih ku, 'Jangan ikut jalan kiri, tapi ikutlah jalan kanan,' katanya, tapi saya cuba dulu jalan kiri itu," kata si anak.

Lalu, apabila dia mencuba jalan kiri itu maka lebih kurang setengah batulah agaknya dia berjalan itu, tiba-tiba dia digumuli oleh hantu yang hampir-hampir memahaminya. "Aduh, aduh, aduh, aduh," kata si anak, "tunggu dulu, tunggu dulu, dengar dulu cakap saya," katanya. "Kenapa?" tanya sang hantu, "saya mahu makan kau," katanya. Air liurnya mengalir keluar dari mulutnya; mahu memakan si anak.

"Mana yang kau pilih, makan badan saya atau saya akan beri kau

food because I am hungry', rice and meat will be there, to the point that you won't be able to finish it off." The boy took the ring, saying "That is good." "But this is my instruction to you, don't follow the path to the left; follow to the right. The path to the left will be bad." "Alright," said the boy.

The boy set off for home, and got well along the path, and became very hungry. He threw down the ring, saying "If you were really given by my love, bring forth lots of food." He ate and left food behind which he couldn't finish.

He walked on and came to a fork. "That's what I was told – don't go to the left, go to the right; but just let me try going to the left."

So he tried walking to the left. He went about a half mile and a demon wrestled with him, snapping at him. "Hold on, hold on," said the boy. "Listen to me." "Why should I? I want to eat you," said the demon. The demon's saliva was drooling out of his mouth, wanting to eat him.

The boy said, "Which would be better for you to eat? My

takanon dot ogumu dot owiyaan koh?" ka. "Akee owiyaan dogon," ka dit tanak. "Peembulayo!" ka di rogon ka. Peembulayo dñiri takanon, om pangakan i rogon nga aa-i naawi i takanon, linumungga'ang-i dot ay sabat pee pinuobo.

"Ay ades, oy anak-anak, nunu oh pinanganu nu diti takanon diti?" ka. "Ay, iti nobo pondulung ku, nitaak dogo di kakasi ku," ka. "Ay o nga gaam po midagang kito." "Tongoh obo?" "Iti dangol ku, gampa ku," ka. "Nunu o guna dino gampa dino?" ka di tanak. "Ay ino-no guna, ong waro tulun tara'at do monguwo dikaw nga, 'Oh gampa, ong banar-ko nitaak koh di kakasi ku, tototoko ilo tulun,' kanto, nga otototok," ka. "Ay oo, na pogi ino pondulung dino," ka. Onuwo nee dangol.

Pamaanaw nee tanak. Pamaanaw no, wilton dñiri tanak, "Oy gampa," ka, "peembulayo pee takanon," ka. Induwo intolu podumpaa i gampa, asee takanon. "Seh," ka dit tanak, "poolion ku iti," ka, "wilton oku-i diti," ka.

Poolio dñiri. Iri not, "Nokuro tu miguguli koh po?" ka di rogon ka, "maan ku ikaw bianoy akano," ka. "Nokuro kanu," ka di tanak. "Akanon ku ikaw," ka. "Tatak manatak!" ka dit tanak ka. Nga nototok pee rogon, muusulung-i

makanan yang banyak sehingga kau kekenyangan?" tanya si anak. "Kau tidak akan kenyang dengan (memakan) saya," katanya lagi. "Munculkan!" kata si hantu. Lalu si anak pun memunculkan makanan, dan apabila sang hantu memakan makanan itu, dia akhirnya rebah menelentang dengan nafas yang tercungap-cungap.

"Alah, anak-anak, apa alat yang kau guna untuk mengambil makanan ini?" tanya sang hantu. "Eh, cincin saya inilah, kekasih saya berikan pada saya," jawab si anak. "Oh ya, baiklah, tapi ada baiknya kita berjual-beli," kata sang setan. "Dengan apa?" tanya si anak. "Dengan parang saya ini," jawab sang hantu. "Apa kegunaan parang itu?" tanya si anak. "Kegunaannya ialah kalau ada orang jahat yang mahu mengganggu kau, katakan saja begini, 'Wahai parang, kalau kau benar-benar diberi oleh kekasih ku, potong orang itu,' maka terpotonglah orang itu," jelas sang hantu. "Oh ya. Nah ambillah cincin itu," kata si anak. Lalu diambalnya parang itu.

Selepas itu, si anak pun meneruskan perjalanan. Tidak lama kemudian dia merasa lapar, "Wahai parang, munculkanlah makanan," katanya. Dua tiga kali dia menghempaskan parang itu tapi tiada juga makanan. "Seh!" kata si anak, "saya akan kembalikan ini. Saya lapar juga pun ini," katanya.

Si anak pun mengembalikan parang itu. "Eh, kenapa kau datang lagi?" tanya sang hantu, "Kali ini saya akan makan kau," sambungnya. "Apa kau cakap?" tanya si anak. "Saya akan makan kau," ulang sang hantu. "Potong memotong!" seru si

body or if I give you lots of food that will sate you? You won't be sated with eating me." "Bring it forth," said the demon. He brought forth the food, and when the demon ate he couldn't finish it off. He laid on his back barely breathing.

"Oh my, child, how did you get this food?" he asked. "This here ring of mine, given to me by my love." "Okay, but we should do a trade," said the demon. "For what?" "This machette of mine," the demon said. "Of what use is that machete?" asked the boy. "This is what it's good for, if there is an evil person trying to do something to you, you say, 'Oh machete, if you've really been given by my love, cut of that person's head.' "Alright, here's the ring," the boy said. He took the machete.

The boy walked on. He got hungry and said, "Oh machete, bring forth food." He threw it down two or three times, and no food came. "Fooy," said the boy, "I'm returning this because I'm hungry."

He returned to the demon. The demon said, "Why do you keep coming back? Now I'm going to eat you." "What did you say?" asked the boy. "I'm going to eat you." "Chop, chop," said the boy, and the

<p>bala i pondulung sid tunturu, onuwo no dialo. Na, pangakan nogi d̄ino bo yalo diri tu wilton.</p> <p>Loombus no mamananaw. Om pamaanaw no yalo, koorikot no keembagu do pisimpangan. “Ino-no mari oh boros di kakasi ku, ‘Okon-ko maya id togibang, maya id tawanana,’ ka, nga maya po nod togibang dino,” ka. Waya n̄ono siri, waro neeri ot tongo opod rantay kinapanaan om ades, miitiak no yalo do sisingapon di rogon do mangakan no.</p> <p>“Ay, kada po,” ka di tanak, “minta maaf po, oniningo peeno boros ku,” ka. “Nokuro?” ka di rogon. “Isay suul do yoku ot akanon nu om imbulayan teeka dot awaasi oh rinapa om takanon togumu?” ka. “Peembulayo!” ka di rogon ka. Podumpaa dialo i popondulung yo ka dot, “Peembulayo po, ong nunu oh pataakon nu di kakasi ku,” ka. Nga mad-ko nunuluw-i ka it takanon. Om daagan mangakan ti rogon, songo ka nokukuro owo, linumungga’ang-i i rogon.</p> <p>Na, aji, ka dit rogon, “Nunu oh pinanganu nu diti?” ka. “Ay iti nobo pondulung ku, nitaak dogo di kakasi ku,” ka. “O nga, gaam po midagang kito ti rantay ku,” ka. “Tongoh bo guna dino rantay dino?” ka. “Ong ti rantay diti, ong waro tulun tara’at, ong, ‘Ikat-mongikat,’ kanu, “nokoroot no,”</p>	<p>anak. Sesudah hantu itu terpotong, cincin itu pula masih tersarung pada jari sang hantu. Oleh itu, si anak pun mengambil cincin itu. Lalu makanlah si anak sebab dia sudah kelaparan.</p> <p>Si anak meneruskan perjalanannya semula, dan tibalah dia pada satu lagi persimpangan. “Itulah pesan kekasih ku kepada ku, ‘Jangan ikut jalan kiri, tapi ikutlah jalan kanan,’ katanya, tapi saya ikut dululah jalan kiri,” kata si anak. Lalu, apabila dia mengikuti jalan kiri dan berjalan lebih kurang sepuluh rantai, perutnya menjadi kecut kerana hantu itu hampir-hampir memahaminya.</p> <p>“Eh, tunggu dulu,” kata si anak, “minta maaf dulu, dengar dulu cakap saya,” katanya. “Kenapa?” tanya sang hantu. “Mana yang kau pilih, saya yang kau makan atau saya beri kau makanan yang baik dan banyak?” balas si anak dengan pertanyaan. “Munculkan!” seru sang hantu. Lalu si anak pun menghempaskan cincinnya sambil berkata, “Munculkanlah apa yang kau berikan dengan kekasih ku.” Maka, muncullah makanan yang sangat banyak seakan-akan timbunan gunung. Oleh itu, makanlah sang hantu dengan lahapnya, tapi makanan itu tidak berkurang sedikit pun dan akhirnya sang hantu rebah terlentang.</p> <p>Maka bertanyalah sang hantu, “Dengan apa kau mengambil makanan ini?” tanyanya. “Dengan cincin saya inilah, kekasih ku memberikan kepada ku,” jawab si anak. “Oh ya. Tapi ada baiknya kita berjual-beli dengan rantai saya ini,” kata sang hantu. “Apa kegunaan rantai itu?” tanya si anak. “Rantai</p>	<p>machete cut the demon’s head off. The ring was on his finger and the boy took it. So then he ate because he was hungry.</p> <p>He walked on. As he went on, he came to a fork in the path. “My love said, ‘Don’t go to the left, go to the right,’ but I’m going to go left.” So he went left. He walked a little ways and oh my, he shrunk up in fear because of being met by a demon snapping at him trying to eat him.</p> <p>“Hold on there,” said the boy, “indulge me, listen to what I have to say.” “Why?” said the demon. “Which is better, eating me or I bring forth for you good meat and lots of rice?” “Bring it forth,” said the demon. He threw down his ring and said, “Bring forth oh ring whatever my love gives.” There was a virtual mountain of rice. And from him eating he didn’t make a dent in the pile, and he passed out on his back.</p> <p>So then the demon asked, “How did you get this food?” “With this ring of mine, given by my lover,” said the boy. It would be better to exchange it for my chain,” said the demon. “What use is that chain?” the boy asked. “This here chain, if there is an evil person, if you</p>
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ka. “Oo, na pogi obo onuwo ino pondulung dino,” ka. Onuwo di rogon, pamaanaw nee tanak.

Korikot id tanga do ralan wilton banar i tanak, onuwo ti rantay podumpaa, “Oy rantay,” ka, “ong babanar-ko nitaak koh di kakasi ku, peembulayo po takanon,” ka. Nokuro ong induwo intolu podumpaa i rantay asee takanon oy tuan. “Ay, pogulion ku iti,” ka dit tanak. Pogulio no.

Korikot siri, “Ay, nokuro tu miguguli koh po?” ka di rogon ka. I rogon boyobo nga lowong, do nelaan no do waro parakakan siri om miilom irad diri. “Ay, poolion ku iti rantay,” ka di tanak. “Ay akanon ku ikaw bianoy,” ka di rogon. “Ikat-mongikat!” ka di tatanak, nga nokoroot ti rogon. Om, “Tatak manatak!” ka dñiri dit tanak, tu waro pakakan yo. Nototok nee rogon, onuwo nee pondulung id tunturu di rogon. Tolu dñiri oh pakakan dialo.

Baru nogi om pamanaw yalo, nokorikot dñiri di doo do walay. Naa, siri tama yo om i tidi yo, “Ay, ama,” ka di tanak, “babanar-ko susuway nee kinowowoyoon ku diri. Nga awasi-i bo, tu ino yikoo dino koyon konow kumaraja, mangakan tokow nōpo,” ka. “Tongoh ot dikaw do nokuyutan do mangakan nōpo?” ka. “Waro,” ka di tanak. “Pomoog kow,” ka. Pomomoog no, dot asee pipinggan.

ini, kalau ada orang jahat, kau katakan saja, ‘Ikat-mengikat,’ maka terikatlah,” jawab sang hantu. “Baiklah, nah, ambil saja cincin itu,” kata si anak. Sang hantu pun mengambil cincin itu, dan si anak pun meneruskan perjalanannya.

Sesampainya di tengah jalan, laparlah si anak, lalu diambilnya rantai itu dan menghempaskannya, “Oh rantai, kalau benarlah kau ini pemberian kekasih ku, tolong munculkan makanan,” katanya. Tapi kenapalah kalau dua tiga kali dia hempaskan rantai itu pun tiada juga makanan. “Eh, saya akan pulangkan ini,” kata si anak, lalu pergi memulangkan rantai itu.

Sesampainya di situ, “Eh, kenapa kau datang lagi?” tanya sang hantu. Hantu itu pun bodoh juga, sedangkan dia sudah tahu ada perkakas di situ, tiba-tiba dia begitu. “Mm, saya mahu pulangkan rantai ini,” jawab si anak. “Kali ini saya akan makan kau,” kata sang hantu. “Ikat-mengikat!” seru si anak, maka terikatlah sang hantu. Kemudian, “Potong-memotong!” seru si anak, sebab dia ada peralatan itu semua. Sebaik sahaja hantu itu terpotong, maka si anak pun mengambil cincin di jari sang hantu. Nah, kini si anak sudah mempunyai tiga alat.

Sesudah itu, si anak pun meneruskan perjalanannya dan tibalah dia di rumahnya. Ayah dan ibunya ada juga di situ. “Alamak, ayah, lain betullah pengalaman saya itu. Tapi bagus jugalah, sebab kamu berdua itu, jangan lagi kamu bekerja, kita makan saja,” kata si anak. “Eh, apa pula pegangan kau itu sehingga makan sahaja?” tanya si ayah. “Ada, kamu cucilah tangan,” jawab si anak. Ayah dan ibunya pun

say, ‘Tie, tie,’ the person will be bound,” said the demon. “Okay, here, take the ring,” the boy said. The demon took the ring, and the boy walked on.

When he had gone further, the boy got really hungry. He took the chain and threw it down saying, “Oh chain, if you were really given by my love, bring forth food.” Even tho he threw it down two or three times, no food appeared. “I’m going to return this,” said the child. He doubled back.

He got back and the demon said, “Hey, why did you come back?” That demon was stupid; he knew what the boy had with him, and he behaved like that. “I’m returning your chain,” said the boy. “I’m going to eat you now,” said the demon. “Tie, tie,” said the boy, and the demon was tied up. “Chop off,” said the boy, because he had the machete. The demon’s head was cut off, and the boy took the ring and put it on his finger. Now he had three items.

He walked on again, and this time he actually arrived at his own house. His mother and father were there. “Oh father,” said the boy, “my trip this time was really different. But fortunately you two do not need to work anymore, and we can just eat.” “What have you gotten ahold of to just eat?” asked the father. “Something,” said the boy. “Wash up.” They

<p>“Na, adap kow sino,” ka.</p> <p>Podumpa'a i popondulung nga neekid yoalo do pinggan dot tad-om aa milod owion, akanon nga iri-iri takanon sunduy nowiyaan. I rinapa nga iri-iri sunduy nowiyaan.</p> <p>“Ay ades,” ka, “awasi ti naajangan nu diti oy anak,” ka, dot i tanak yo. “O,” ka dit tanak. “O, koyon no pogi mipapanaw,” ka di tama. “O bo,” ka dit tanak, “siongo ma pipapanaan ku,” ka. Siongo ka, taa minamanaw yalo o, nga niogol opo dialo i kaakanan kokikiro sid tama yo. “Podumpa'an iti. ‘Tu, nitaak koh no di kakasi,’ ka, nga owiyaan kow-i. Mamamanaw oku po,” ka di tanak.</p> <p>Iri no ðiri minamanaw yalo, dot iino rantay om i gampa oh nowit. Korikot id pomogunan di raja, waro piparangan siri. Ka di raja, “Ong waro no kaampun diti piparangan diti!” ka, “Tu rumosi oku dat tulun. Oponso matay iti siti ong korikot ilo tulun do mamarang dagay,” ka. “Nga ipasawo ku at tanak ku,” ka. “Ay,” ka dit tanak, “waro gaam oh kaampun ong irad-ko iti dagay do rupa tu tulun musikin po om ara'at ko-tulun? Maan nu-i gaam posowoo oy raja?” ka. “Ay, masti posowoon ku ong kadung aampun peeti piparangan diti,” ka, “apatay kiawi at tulun,” ka. “O, awasi-i ino,” ka</p>	<p>pergilah mencuci tangan padahal tiada pun pinggan (yang tersedia). “Nah, kamu menghadap di sini,” kata si anak.</p> <p>Kemudian, si anak menghempaskan cincin itu dan mereka bertiga mendapat seorang satu pinggan dengan makanan yang tidak dapat dihabiskan, sudah dimakan tapi masih banyak, padahal mereka sudah kenyang. Lauk-pauk pun begitu, tidak berkurang langsung, padahal mereka sudah kenyang.</p> <p>“Haya, baguslah apa yang kau dapat ini, anak,” kata ayah dan ibunya. “Iya, ayah, ibu,” jawab si anak. “Ya, tidak usahlah kau jalan-jalan lagi,” kata sang ayah. “Iya, ayah, di manalah pula tempat saya pergi,” balas si anak. Tapi manalah si anak tidak berjalan-jalan, cuma dia tinggalkan saja makanan kepada ayahnya. “Hempaskan ini, dan katakan, ‘Sebab sang kekasih sudah memberikan kau,’ maka kamu akan kenyang juga, saya berjalan-jalan dulu,” pesan si anak.</p> <p>Lalu, pergilah si anak dengan hanya membawa rantai dan parang. Ketika dia tiba di negeri raja, (dia mendapati bahawa) ada peperangan di situ. Kata raja, “Kalaulah ada yang dapat menghentikan peperangan ini?” katanya, “Sebab saya takut semua rakyat akan mati terkorban apabila orang yang memerangi kami itu tiba nanti, [orang yang dapat menghentikan peperangan ini] akan beta kahwinkan dengan puteri beta,” titah raja. “Mm,” kata si anak, “adakah orang yang seperti kami ini yang sudahlah rupa pun tiada, miskin dan hina lagi, tuanku kahwinkan jugakah, tuanku?” kata si anak</p>	<p>washed up, not having any plates. “Face over there,” said the boy.</p> <p>He threw down the ring and each of them had a plate or food that couldn't be finished off. When you ate, the food would be the same amount, even tho you were sated. The meat dish stayed the same amount too even tho they were sated.</p> <p>“Oh my,” they said, “what you came across is good.” “Yes,” said the boy. “Don't go out wandering,” said the father. “Alright,” said the boy, “why would I go wandering.” What truth was there that he wouldn't go walking about, but he left food with his father. “Throw this down and say, ‘Because you were given by my love,’” and you will be sated. I am going walking again,” said the boy.</p> <p>He set off, carrying along the chain and machete. He got to the king's realm, and there was a war going on there. The king said, “Would that there were a way to end this war! I'm afraid of those people. We will be obliterated if those people get here to make war with us. [If someone can prevent this war], I will give my daughter's hand to him in marriage. “What?” said the boy, “Is there someone who can stop the war from among us poor and shabby people? Would you give your daughter's hand to such as this, king.” “Yes, I must give my</p>
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dit tanak ka., “Kada kow nōopo monipu dogon ki, intaan nu tinoo,” ka dit tanak.

Orikot it susuwab kabarasan, janji di miparang, korikot dīiri ka i tulun nga eetom nopo i tulun ka. Adi aapo nokorikot siri kokikiro do mamarang bo nga, “Mamarang no dagay ilo,” ka di raja. “O,” ka diti tanak ka. “Ikat-mongikat!” ka dit tatanak ka, nga insan-insan kumayop it tulun dot okon-ko pipiro ribu oy tuan, naaba kikiawi. “Kayo oy raja,” ka di tatanak, “mooy kito silo,” ka. “Ay aaku,” ka di raja, “mangaakal ilo tulun dilo,” ka. “O, na mongoy oku po mogulu, kopoyon ku-i ikaw,” ka di tanak.

Ongoy neeti tanak, “Pakayaay no siti oy raja,” ka, “aa mongunguro iti, nongo-koroot no,” ka. Ongoy dīino i raja siri mogintong, babanar-ko nokoroot kiawi i tulun. Minomingog ti raja ka. “Maay kay raja, ponotok da liow da tulun,” ka. Songo kat ogogoosan monotok di raja owo dot raja ka nogi nga ongo-duwo tolu no nototok. “O, koyon-i bo oy raja, yoku-i oh monotok,” ka.

Na iri no, suuo dialo i dadangol yo dot, “Ong babanar oy gagampa ko ikaw no nitaak di kakasi ku, tototoko ilo tulun kikiawi dilo,” ka. Nga norurutad kikiawi tulun.

dengan pertanyaan. “Iya, beta pasti kahwinkan kalau peperangan ini dapat dihentikan. Nanti rakyat beta akan terkorban semua,” titah raja. “Baiklah, bagus juga itu,” kata si anak, “jangan saja kamu menipu saya, tunggu dan lihatlah nanti,” katanya.

Apabila tiba pada keesokan harinya, yaitu janji untuk berperang, tibalah orang-orang yang memerangi itu dengan jumlah yang sangat ramai. Tapi sebelum orang-orang itu tiba di situ untuk memerang, “Mereka datang sudah untuk memerang kami,” kata raja. “Baiklah,” balas si anak. “Ikat-mengikat!” seru si anak, maka orang-orang yang bukan hanya berjumlah beberapa ribu itu, rebah semuanya. “Ayuh, tuanku,” ajak si anak, “kita pergi ke sana,” katanya. “Eh, tidak mahu. Orang itu hanya menipu,” kata raja. “Baiklah, saya pergi dulu, nanti saya lambai tuanku,” kata si anak.

Lalu pergilah si anak, “Tuanku datanglah di sini, tidak mengapa juga ini, semuanya sudah terikat!” panggil si anak kepada baginda raja. Lalu datanglah baginda di situ untuk melihat, maka benarlah bahawa semua orang sudah terikat. “Cuba tuanku tetak leher orang-orang itu,” kata si anak. Tapi manalah baginda raja mampu menetak semuanya, sudah dinamakan raja maka hanya dua tiga orang sahaja yang dapat ditetaknya. “Baiklah tuanku, tidak payahlah, saya saja yang menetaknya,” kata si anak.


Nah, si anak pun menyuruh parang itu dengan berkata, “Kalau benarlah wahai parang bahawa kaulah pemberian kekasih saya, potonglah orang-orang itu semua,”

daughter to him if he stops this war. All the people will be killed. “Okay, that’s good,” said the boy. “Don’t deceive me, see what happens in a bit.”

On the next day, the day the war was planned, the attackers arrived and the land was covered with them. When they had not yet reached where the boy was, the king said, “They are going to attack us.” The boy said, “Okay. Tie tie.” All the soldiers fell over. They numbered more than in the thousands. “Come king,” said the boy, “let us two go over there.” “No,” said the king, “they are trying to trick us.” The boy said, “Okay, I’ll go first, and I’ll wave to you when it’s safe.”

The boy went, and then signaled, “Come here king, they can’t do anything, they are all tied up.” So then the king went to look, and it was true they all had their hands and feet bound together. The boy said, “Try slicing the throat of that person there.” The king couldn’t stand slicing everyone’s throat, but he sliced the throat of two or three people. “Don’t you do it king, I’ll slice their throats,” said the boy.

So then the boy ordered his machete with, “If you are really the machete given by my love, cut the throats of all those people.” All of the soldiers

<p>“Hee,” ka di raja, “andang posowoon ku no ikaw dat tanak ku. Beenoy kikiawi tongo tulun,” ka, “umpugon ku no, punganaran ku ikaw,” ka.</p> <p>Umpugo nee tulun sid walay di raja, pinunganaran dialo di Raja Gilang-Gumilang. Turu tadlaw botontog, miagug, mamain it tulun siri, mangakan monginum nunu song-minuman. Kinasawaan dit tanak, i reetan di Raja Gilang-Gumilang. Nah, ino-no gisom. Naawi no.</p>	<p>katanya. Maka terpotonglah semua orang (yang mahu memerangi itu). “Hee,” kata raja, “memang beta akan kahwinkan kamu dengan puteri beta. Hari ini beta akan kumpulkan semua orang, beta akan menggelarkan kamu,” titah baginda raja.</p> <p>Baginda pun mengumpulkan semua rakyat jelata di istananya, dan menamakan (menggelarkan) si anak dengan gelaran Raja Gilang-Gemilang. Tujuh hari lamanya mereka berpesta dengan paluan gong sambil makan dan minum dengan minuman yang berbagai jenis. Dan waktu itulah si anak yang kini bergelar Raja Gilang-Gemilang dikahwinkan dengan puteri raja. Tamat.</p>	<p>were cut to pieces. “Alright then,” said the king, “I will give you my daughter’s hand in marriage. I will gather all the people and bestow a title on you.”</p> <p>The people were gathered at the king’s house, and he gave the boy the title Resplendent King. The music played for seven days, people played games, ate and drank various drinks. The boy now named Resplendent King was married to the daughter. That end the story. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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<p>Rujuk: F027 / Refer to: F027</p>		

F080-KQR

<p>I Duku</p> <p>Tinangon di Jupilin Masitol Kg. Batition 2014.6.16</p> <p>Tinulis di Rosnah Nain</p>	<p>Si Anak Anjing</p> <p>Diceritakan oleh Jupilin Masitol Kg. Batition 2014.06.16</p> <p>Terjemahan Melayu: Rosnah Nain 2020</p>	<p>Puppy</p> <p>Told by Jupilin Masitol Batition Village 2014</p> <p>English: James Johansson 2020</p>
<p>Waro no kaka ilo, pisasawo no di Leeng om Yusak Suronggo. Kopisasawo nopo, na, monontiyian d̄fino Yusak Suronggo. Jadi, boboyoo po dit agayaan no, nakapayig d̄iri i Leeng dot magasu. Jadi, nakapanaw i Leeng, poririkot po d̄iri di Usol-usol dot, “Minomoros yaka dot peeduon koh no siti tu yoku not sawo di aka,” ka. “Maan kee babanar peeduo. Ong aa-koh no mogidu nga maan koh patayo,” ka.</p>	<p>Pada suatu hari, berkahwinlah Leeng dan Yusak Suronggo. Selepas mereka berkahwin, maka mengandunglah Yusak Suronggo. Pada waktu kandungan Yusak Suronggo sudah besar, maka pergilah Leeng memburu dengan anjing. Sebaik sahaja Leeng pergi, tiba-tiba pula Usol-usol muncul di situ dan berkata, “Abang Leeng cakap, kau mesti tinggalkan rumah ini, sebab sayalah isteri abang Leeng sekarang,” kata Usol-usol. “Abang</p>	<p>Once upon a time, Leeng and Yusak Suronggo got married. When married then Yusak got pregnant. When she had grown large, Leeng was out hunting with dogs. When he was out, Usol-usol came and said, “Your husband said to kick you out of here because now I am his wife. I’m kicking you out. If you don’t leave, I will kill you.”</p>

<p>“Kuoyon ku mogidu dot monontiyon oku?” ka di Yusak Suronggo. “O nga ong aa-koh mogidu, ong siti koh po nga maan teeka bobogo,” ka di Usol-usol, “pogidu nogi,” ka.</p> <p>Boboyo-i di Yusak Suronggo, pongodoropi-i om pamaanaw no mogidu sid sulap dot okon-ko pipiro po notoon inot sulap dino. Okon-i-ko it kinokotuan nogi diri. Ino-i nga babaya tumo dot aa no insan-insan korikot. Adi, nokorikot sino, sisiri nôono beeri.</p> <p>Na, asal nakapanaw Yusak Suronggo, minongoy no i Usol-usol sid walay, om panalu nogi dot pulut do romus, owito nogi muli sid walay, potuntugo nogi i pulut di romus dit masam-ko raa ot kaaragang, minaan potuntugo sid susut om sid toodopon. Om odop-odop nogi dîiri dot modoy-odoy.</p> <p>Adi, kooli nopo dîiri i Leeng, nokitanan dîiri di Leeng it aragang, om intangay nga modop-odop Usol-usol dot modoy-odoy. “Oy adi, nokuro koh dino?” ka di Leeng. “Asee bo, nosusu oku nga asee ot tanak, minitilombus-i, amu noopud,” ka di Usol-usol dot modoy-odoy. “Intangay nôopo at koogumu da ra'a dilo,” ka di Usol-usol om moogodoy.</p> <p>Na, tumangkangaw nôono i Leeng tu rumosi dot matay Yusol-usol, tu panantaman-i ong Yusak Suronggo. Totoso mongoduat di</p>	<p>Leeng betul-betul mahu kau lari dari sini. Kalau kau tidak lari, kau akan dibunuh,” tambah Usol-usol.</p> <p>“Macam manalah saya mahu pergi, saya mengandung?” jawab Yusak Suronggo. “Baiklah, tapi kalau kau tidak pergi dari sini, saya akan pukul kau. Lebih baik kau pergi,” ujar Usol-usol.</p> <p>Maka dengan itu, berkemaslah Yusak Suronggo dan tinggalkan rumah itu, dan pergi ke sebuah pondok lama yang entah sudah berapa tahun usianya. Ladang tempat pondok itu didirikan pula bukanlah bekas ladang yang baru. Tetapi ladang yang sudah tidak pernah dikunjungi orang. Jadi, apabila Yusak Suronggo sampai di situ, maka di situlah dia tinggal.</p> <p>Nah, sebaik sahaja Yusak Suronggo pergi dari situ, datanglah Usol-usol di rumah itu lalu menoreh sejenis pokok yang getahnya berwarna merah seperti darah, kemudian membawanya di rumah itu dan menuangkan getah itu di bawah kolong rumah dan di tempat tidur. Sesudah itu, berbaringlah dia di situ sambil mengerang.</p> <p>Jadi, ketika Leeng pulang dari memburu, Leeng ternampak warna merah itu dan dilihatnya Usol-usol sedang baring sambil mengerang. “Oh sayang, kenapa dengan kamu?” tanya Leeng. “Tidak apa-apa, ‘bang, saya sudah bersalin tapi tiada anak, anak itu tidak dapat diselamatkan,” jawab Usol-usol. “Abang tengoklah berapa banyaknya darah itu,” kata Usol-usol lagi, diiringi dengan erangan.</p> <p>Nah, apa lagi, susah hatilah Leeng sebab dia takut Yusol-USol akan mati, sebab dia sangka itu adalah Yusak Suronggo. Lalu,</p>	<p>“How can I leave when I am pregnant?” asked Yusak Suronggo. “Yes, but if you don’t leave, if you remain here, I will beat you. Just leave,” said Usol-usol.</p> <p>So Yusak Suronggo went ahead and packed up and left to a field house which was more than a few years old. It was not in a currently used. It was a former field that was never now visited. So she went there and stayed.</p> <p>As soon as Yusak Suronggo has vacated the place, Usol-usol moved in, and then got red sap from a root. She brought the sap home (which is red like blood), and poured it under the house and in her bed. Then she laid down and moaned.</p> <p>Then Leeng came home, and saw the red, and looked and saw that Usol-usol was laying down groaning. “Dear, what has happened to you?” asked Leeng. “Nothing, I gave birth but there is no child, it went on to the next world, it didn’t survive,” said Usol-USol groaning. “Just look at the quantity of blood,” said Usol-usol while groaning.</p> <p>So then Leeng became worried that Usol-usol would die, because he thought she was Yusak Suronggo. Leeng asked</p>
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<p>Leeng ong nunu pot kootiakanan nga, asee ot kotiakanan. Iri not kotiakanan, i wogok di Leeng dit agaagayo dot kokotop do roon do togop. I wogok dino, niungkus po di tidi di Leeng. Nga, mangaay nopo di Leeng garaso i wogok tu rumosi do matay Yusol-usol.</p> <p>Jadi, orikot dñiri dit nagaras no di Leeng i wogok, duato nopo di Leeng Yusol-usol ong nunu no ot kootiakanan siri nga, “Ino nopo tulu bantal ku, ino kulit tikam ku,” ka di Usol-usol. Nga keeran-iran-i tu oopopoyigan, tangason di Usol-usol mangakan. Songinan i wogok nga iseeso doyino mangakan. Jadi, naawi nopo iri, na aso dñiri bo rinapa. Jadi ginumuli dñiri i Leeng magasu.</p> <p>Jadi, na Yusak Suronggo bala diri om, nokorikot nopo sid sulap dit oleleedo no, nosusu no dñiri. Kosusu nopo nga tanak nopo doo nga kusay. Jadi, na, ilo tanak dilo (ka di muula beeno), mad kikiyapan-i sumurut. Jadi, ganta dot kararati it tanak, tinumimpun no dñiri momiansaw. “Ay, songo pakaayan nu dino oy akang?” ka di Yusak Suronggo. “Mipapanaw oku siitid natad,” ka di tanak. “Ay kada no bo mamanaw dot osodu oy akang, patayon koh do tulun,” ka di Yusak Suronggo. “Oo,” ka di tanak. Okon-ko songo pinakaayan bala di tanak diri, sid walay dit tama, tu it tama nopo dino aso</p>	<p>berhabislah Leeng bertanya tentang makanan apa yang mahu dimakan oleh isterinya itu, tapi tiada apa makanan yang isterinya mahu selain daripada babi milik Leeng yang sangat besar sehingga boleh mencapai daun sejenis pokok yang paling tinggi. Babi itu adalah pemberian emak Leeng dahulu. Tapi dengan rela hati, Leeng menyembelih babi itu sebab dia tidak mahu Yusol-usol mati.</p> <p>Jadi, selepas Leeng menyembelih babi itu, Leeng pun bertanya kepada Yusol-usol tentang apa bahagian dalam badan babi itu yang Yusol-usol mahu makan, maka kata Yusol-usol, “Kepala adalah bantal saya, kulitnya adalah tikar saya,” katanya. Tapi menghairankan juga sebab setiap kali Leeng tiada di rumah, Yusol-usol akan memakan dengan rakus. Seekor babi pun seorang saja Yusol-usol yang memakan. Jadi, apabila babi itu sudah habis, maka tiadalah lauk mereka. Oleh itu, kembalilah Leeng memburu dengan anjing.</p> <p>Nah, berkenaan dengan Yusak Suronggo pula, sebaik sahaja dia sampai di pondok usang itu maka bersalinlah dia. Dia telah mendapat seorang anak lelaki. Anak itu kononnya membesar dengan cepat seperti dikipas-kipas. Jadi, pada waktu anak itu sudah hampir dewasa, mulalah dia merayau. “Hai, anak, kau mahu pergi ke mana itu?” tanya Yusak Suronggo. “Saya berjalan-jalan di halaman rumah,” jawab si anak. “Janganlah kau pergi jauh-jauh, ‘nak, kau akan dibunuh orang,” tegah Yusak Suronggo. “Baiklah,” jawab si anak. Anak itu bukan pergi ke mana-mana tapi di rumah ayahnya, sebab ayahnya itu</p>	<p>and asked what she wanted to eat. She wanted to eat Leeng’s pig which ate leaves. That pig was inherited from Leeng’s mother. But he reluctantly killed the pig because he feared that Usol-usol would die.</p> <p>So then when Leeng had killed the pig, he asked Usol-usol what she wanted to eat, but she said, “The head will be my pillow, and the hide will be my mat.” He was amazed because when he was away she would wolf things down. There was a whole pig and only him to eat it. When that was finished, they had no meat. So Leeng went back to hunting with dogs.</p> <p>As for Yusak Suronggo, she got to the hut after a long time and straightaway gave birth. Her child was a son. Her son (as they said in the old days) grew like a fanned [fire]. When the child reached an age of having some understanding, he started wandering. “Son, where are you headed?” asked Yusak Suronggo. “I’m going to walk around in the yard,” said the child. “Don’t go far son, people will kill you,” said Yusak Suronggo. “Alright,” said the child. Where the child was actually headed was for his father’s house, because his</p>
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<p>tingkod magasu, om kaanu nopo do kanas, om masam-masam not aanu. Magaasu nopo i Leeng dino tu opipitan dot aso rinapa tu oruay aawi tu orusuk-i mangakan i Usol-usol.</p> <p>Adi, ngangaam do nakaanu i Leeng do dupot, na, nokorikot dġiri i duku. Nga eraranan ong disay do duku. Jadi bobogon dara di Usol-usol i duku nga aa-i mongoo i Leeng, gaam nogi naan sumado di Leeng, tu aso ot keenong do kaalanji di wulu di tasu diri dit nokorikot siri. Jadi, iri no, it insan nogi rumikot i duku diri, amu po eraranan i Leeng. Moyo po dit asasarok no dġiri, eraranan no i Leeng, tu aa-i koongoy siri ong aa-i kanu do dupot. Asal kaanu i Leeng do dupot poririkot no di duku. Kodung kokito i duku do miiwiliw oh poo do dupot siri, tad manayang-i i duku mamaanaw no, dot aa-i elaan di Leeng.</p> <p>Insan induwo po kaka, aa-po eraranan i Leeng. Wooy po dit asasarok no eraranan dġiri i Leeng, tu agagayo dġiri i duku. “Disay ma do tasu iti tu ugu keeti oh kaalanji?” ka. Om mingduat dġiri sid tambaloy ong isay oh sanganu dit tasu, nga asee manansanganu dit tasu dot yino sanganu dit tasu tu asee ot tasu do masam keeri.</p> <p>Jadi, insan tadlaw minamanaw dġiri i Leeng kembagu magasu. Na, nokorikot i Leeng sid timpak do</p>	<p>tiada henti memburu dengan anjing dan selalu mendapat babi hutan dan macam-macam lagi yang dia dapat. Leeng selalu pergi memburu dengan anjing sebab terdesak kerana tiada lauk, sebab buruan yang dia dapat itu sekejap saja habis kerana Usol-usol ini sangat rakus/gelojoh makan.</p> <p>Jadi, ngam-ngam Leeng mendapat Dabat buruan, sampailah si anak anjing di situ. Leeng berasa hairan siapa agaknya pemilik anak anjing itu. Usol-usol mahu memukul anak anjing itu tapi Leeng tidak izinkan, sebab tiada yang dapat menandingi kecantikan bulu anak anjing yang datang di situ. Tapi itu saja, pada pertama kali anak anjing itu datang di situ, Leeng belum lagi merasa hairan. Tapi apabila sudah berkali-kali, timbullah perasaan hairan dalam hati Leeng, sebab anak anjing itu tidak akan datang di situ kalau Leeng tidak mendapat Dabat buruan. Apabila Leeng mendapat Dabat buruan, muncullah anak anjing itu di situ. Sebaik sahaja anak anjing itu sampai di situ dan ternampak bahagian paha Dabat berampaian, anak anjing itu membawa lari paha Dabat itu tanpa diketahui oleh Leeng.</p> <p>Sekali, dua kali, Leeng belum kehairanan, tapi apabila sudah berkali-kali maka timbullah rasa hairan di hati Leeng sebab anak anjing itu sudah besar sedikit. “Siapalah agaknya pemilik anjing yang begini cantik ini?” tanya Leeng. Kemudian pergilah Leeng kepada jiran-jirannya untuk bertanya perihal siapa pemilik anak anjing itu, sebab tiada anjing yang seperti itu.</p> <p>Jadi, suatu hari Leeng pergi lagi memburu dengan anjing. Nah, sesampainya Leeng di puncak bukit</p>	<p>father never stopped hunting, and he would get wild boars and many other things. Leeng would hunt with dogs, because he was in difficulty of not having meat. It would be soon finished off because Usol-usol was gluttonous.</p> <p>Just when Leeng had gotten an animal a puppy showed up. Leeng was suprized, wondering whose puppy it was. Usol-usol was going to beat it but Leeng didn’t allow it, and instead he fed it, because there were no others that could match the beauty of the fur of that dog which showed up there. When the puppy came only one time Leeng was not yet amazed. When it came often, and only when he had gotten some game, he was amazed. Whenever he got game the puppy would show up. When the puppy saw an animal’s thigh laying there, it would carry it off without Leeng knowing it.</p> <p>Once or twice like that Leeng was not amazed. When it was frequent Leeng was amazed, because now the puppy was getting bigger. “Whose dog is this, being this pretty?” he said. He asked his neighbors who owned the dog, but no one claimed ownership, since there were no other dogs like that.</p> <p>So then, one day Leeng went off hunting again. He reached the highest peak on a hill and</p>
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<p>burul dot paaling asawat, na nokotuddung do sulap do toleleedo no, om warot okitanan ot tongondu siri do mipapanaw, dot aa-i elaan ong isay; aa-i otutunan ong isay tu osodu-i i sulap, aa-i eempurasan.</p> <p>Jadi, na i Leeng dino minuli d̄ino nga ki-owit-i do dupot. Om korikot i Leeng sid walay nga siri no i duku. “Ay,” ka di Leeng, “disay ma do duku ino? Iimon ku po ka ong isay sanganu no duku dino,” ka.</p> <p>Adi, iri no d̄ino kabaranan, nakaakan nopo iri, i duku nga nosumadan no, tu aa-i sumadan di Leeng ong arara'at not isumad tu aa-i koyuu doo i duku tu alanji. Na, kadung nakaakan i duku diri, pamaanaw no muli. Nga aa no minomoduli i Leeng do nunu po, aa no minikokowili po, turus sinumusuut dit tasu tu monoyinu ong isay o sanganu, mogiim.</p> <p>Jadi, iri no, muususuut d̄iri, awasi ara'at oh wayaan dit tasu nga muususuut-i mamanaw. Oleed no ka kabaranan iri om nokosobut no dot tongo baya koo'umaan leed. Jadi, neempa i sulap, jadi nokosobut no d̄iri siri. Nokorikot sid sulap nga i duku aso no d̄iri ot okito siri. Miilom aso no siri duku, tad aso no d̄iri oh nokito di duku.</p>	<p>yang paling tinggi, dia terpandang di bawah bukit itu ada sebuah pondok yang sudah usang, dan ada pula seorang perempuan berjalan-jalan di situ, yang tidak diketahui siapa; Leeng tidak mengenalinya sebab pondok itu jauh dari tempat Leeng berada, tidak dapat dicam.</p> <p>Selepas itu, pulanglah Leeng dengan membawa Dabat buruan. Ketika Leeng sampai di rumah, dia mendapati bahawa anak anjing itu sudah ada di situ. “Aik, “siapa agaknya pemilik anak anjing itu? Ada baiknya saya mencari siapa pemilik anak anjing itu?” kata Leeng.</p> <p>Nah, kononnya, sebaik sahaja selesai makan dan anak anjing itu pun sudah diberi makan, sebab Leeng tidak akan memberinya makan dengan makanan yang tidak bagus, sebab Leeng sayang sangat dengan anak anjing itu sebab anak anjing itu cantik. Sebaik sahaja anak anjing itu selesai makan, pulanglah dia. Oleh itu, Leeng tidak lagi pedulikan apa-apa, tidak lagi menoleh ke kiri dan ke kanan, tapi dia terus mengikuti anak anjing itu dari belakang sebab dia mahu mengintai siapa pemiliknya; mahu mencari.</p> <p>Leeng mengikuti anak anjing itu dari belakang walaupun buruk baiknya jalan yang dilalui oleh anak anjing itu tapi Leeng tetap berjalan mengikutinya dari belakang. Selepas beberapa lama maka sampailah dia di satu bekas ladang yang sudah lama. Dia ternampak pondok itu dan pergi kepadanya. Akan tetapi sebaik sahaja dia sampai di pondok itu, anak anjing itu tidak sudah kelihatan di situ. Anak anjing itu tiba-tiba menghilang dan tidak lagi kelihatan.</p>	<p>saw the old hut, and there was a woman visible walking around. He didn't know who it was because it was so far away he couldn't see clearly.</p> <p>So then Leeng went home and was carrying an animal with him. When he got to his house, there was the puppy. “Hey,” said Leeng, “whose puppy is that? I'm going to search out who owns that puppy.”</p> <p>Then he ate, and fed the puppy. He would not feed a dog lousy food because he loved this puppy because it was so cute. When the puppy had eaten, it went home. Leeng paid no attention to anything else. He didn't turn around, he straightaway followed the dog to find out who owned it – searching out.</p> <p>Leeng was following, whether a good or bad path, he just followed. He walked for a long time and then came across former fields and then saw a hut and approached it. When he got to the hut the puppy was no longer evident. Suddenly the puppy wasn't there, it was nowhere to be seen.</p>
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<p>Jadi, nokorikot dġiri sid natad di sulap, minonginloow dġiri ong isay ot tulun siri. Om imbulay nġono balaay iri nga kon-ko tongoh, i wuros-i di sawo, i Yusak Suronggo-i. Jadi, minongoduat dġiri, impurasay no nga iri-i i wuros di sawo yo.</p> <p>“Doy, isay koh ka diti, mad-ko yadi koh?” ka. “O, yoku no beeti,” ka di Yusak Suronggo. “Minongunguro koh siti?” ka. “Sinunsub oku di Usol-usol. ‘Ong aa koh mogidu, patayon teekaw,’ ka,” ka di Yusak Suronggo. “Isay oh koruang nu siti?” ka di Leeng, tu it tanak om sorii nod suwang di sulap. “Yakang, it tanak kito,” ka di Yusak Suronggo. “Ayy, osisian kow no diti oy adi. Ondos ku no ong ikaw nee sori diri. Okon-i-ko ikaw bala iri. Indarama om naawi i wogok ku, dot iri-ri po wogok dit niogol po di idi dogon om minangan ku-i bġanar garaso tu ondos ku no ong ikaw neeri,” ka di Leeng.</p> <p>Namot dit mooboros i Leeng, soliwani it tanak. “Amo,” ka dit tanak. Om toronong no sid di Leeng, “Kukutay oku po ka oy amo,” ka. Om kukutay di Leeng kabarasan nga, nokikito no di Leeng ot kulit do duku dot okodook no sid tulu dit tanak. “Dii oy akang, ikaw balaay iri. Awasi tu aakii binobog ikaw oy akang, tanak ku balaay ikaw,” ka di Leeng. “Nga, kayow muli sori pogi oy adi,” ka di Leeng. “Kotorima</p>	<p>Apabila Leeng tiba di perkarangan pondok itu maka Leeng pun memanggillah siapa agaknya orang di situ. Dan ketika orang dalam pondok itu muncul, bukanlah siapa-siapa tapi muka isterinya Yusak Suronggo. Maka bertanyalah Leeng sambil mengecam muka perempuan itu, tapi memang muka isterinya.</p> <p>“Hai, siapakah kamu ini, muka kamu sama dengan muka isteri saya?” tanya Leeng. “Iya, ‘bang. Sayalah ini,” jawab Yusak Suronggo. “Bagaimana kamu berada di sini?” tanya Leeng lagi. “Saya telah diusir oleh Usol-usol. ‘Kalau kau tidak pergi dari sini, saya akan bunuh kau,’ kata Usol-usol,” jawab Yusak Suronggo. “Siapa kawan kamu di sini?” tanya Leeng lagi. Sebab anak itu sudah masuk ke dalam pondok. “Anak kita, ‘bang,” balas Yusak Suronggo. “Aduh, kesiannya kamu ini, sayang. Abang sangka sayangnya yang ada di rumah itu, tapi bukan sayang rupanya. Abang sudah habiskan babi abang, padahal itu sahaja lagi babi peninggalan emak kepada abang, tapi abang sembelih sahaja sebab abang sangka, sayangnya yang di sana itu,” kata Leeng.</p> <p>Pada waktu Leeng masih berkata, muncullah si anak, “Bapa,” sapa si anak, sambil datang kepada Leeng. “Tolong garukan kepala saya, ‘pa,” pinta si anak. Dan ketika Leeng menggarukan kepala anak itu, Leeng mendapati cebisan kecil kulit anak anjing di kepala anak itu. “Oh, anak ku, kamu rupanya ini. Nasib baiklah bapa tidak memukulmu ‘nak, anak bapa rupanya kamu ini,” kata Leeng. “Baiklah, sayang, kamu ikutlah abang pulang di sana,” ajak Leeng</p>	<p>When he had reached the yard of the hut, he called to see who lived there. She appeared, and she had the face of his wife, Yusak Suronggo. So he asked, and looked at her and she did indeed have the face of his wife.</p> <p>“What? Who are you? You look like my wife,” he said. “Yes, it’s me,” said Yusak Suronggo. “How did you end up here?” he asked. “Usol-usol drove me out. ‘If you don’t get out, I will kill you,’ she said,” said Yusak Suronggo. “Who is your companion here?” asked Leeng because of the child in the hut. “Our son,” said Yusak Suronggo. “Oh, I pity you dear. I thought it was you there [at our house]. It wasn’t in fact you. My pig was finished off, whereas that was the one and only pig left to me. And I just butchered it because I thought she was you,” said Leeng.</p> <p>As Leeng was speaking, the child emerged. “Father,” said the child. He approached Leeng, “Scratch me father,” he said. So Leeng scratched him, and he saw a small patch of puppy skin on his head. “Oh my son, that puppy was you! It’s fortunate that you were not beaten by my presumptive wife, since you were actually a child,” said Leeng. “Let’s go home to my house, dear,” said</p>
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<p>koh beeno oy rorogon; ikaw balaay ino. Kada po dikaw,” ka di Leeng dot Yusol-usol o komoyon. Na, waaya no dñiri Yusak Suronggo om it tanak.</p> <p>Korikot sid walay, “Sisiti kow po ki oy adi, kada kow po rumikot,” ka di Leeng. Om intangay di Leeng kabaranan nga modop-odop Yusol-usol sid lamin. Onuwo di Leeng i gayang yo om toroso mangasa, kasako ot tokobuk nga opituru, kasako oh namuk nga opituru ka, daagan do kaatarom. Kadung nopongo mangasa, indakod no, om tibaso no Yusol-usol nga minoginsasayaw kaka dot nopiduwo. “Na, ka, ikaw not ara'at no, ondos ku no ong babanar-ko yaadi koh, dot sinunsub nu-i balaay yadi!” ka di Leeng.</p> <p>Na, nopongo peeri, mangay nogi dñino pendokodo Yusak Suronggo om it tanak. Na, awawasi no dñiri yoalo.</p> <p>Jadi, ino-no gisom dino, noompus.</p>	<p>kepada Yusak Suronggo dan anaknya. “Hari ini kau akan mendapat ganjaran, setan. Kau rupanya itu. Nanti kau,” kata Leeng, dengan memaksudkan Usol-usol. Maka dengan itu, Yusak Suronggo pun mengikuti Leeng pulang bersama dengan anak mereka.</p> <p>Apabila mereka tiba di rumah, “Kamu di sini dulu ya, sayang, jangan dulu kamu datang di rumah,” kata Leeng. Dan ketika Leeng masuk ke dalam rumah, dia mendapati Yusol-usol sedang berbaring di dalam bilik. Leeng mengambil pedangnya dan mengasahnya sehingga kalau ada rambut yang jatuh atas pedang itu akan terpotong tujuh, ada lalat yang hinggap pada pedang itu juga akan terpotong tujuh, tanda tajamnya pedang itu. Selesai sahaja Leeng mengasah pedang itu, dia terus naik ke rumah dan dipotongnya Yusol-usol dan menyebabkan badan Yusol-usol terpotong dua dan menggeletar di atas lantai. “Nah, rasakan! Kau sangat jahat. Saya fikir kaulah isteri saya yang sebenar, tapi rupanya kau telah mengusirnya!” kata Leeng.</p> <p>Sesudah itu, barulah Leeng mengajak Yusak Suronggo naik ke rumah bersama anak mereka. Nah, kini hidup mereka sudah aman dan bahagia.</p> <p>Demikianlah ceritanya. Tamat.</p>	<p>Leeng. “You are in for it now, demon; that was you!” said Leeng referring to Usol-usol. Then Yusak Suronggo and the child went with him.</p> <p>When they got to the house, “Stay here please darling, don’t you two come yet to the house,” said Leeng. Leeng then looked and Usol-usol was asleep in the bedroom. He took his sword, sharpened it very sharp. If a strand of hair fell on it it would be cut into seven pieces. If a mosquito fell on it it would be cut into seven pieces; that’s how sharp it was. When he was finished sharpening, he went up into the house and slashed Usol-usol, and she was cut in two and flopped on the floor. “There; you are the most evil, I thought you were my wife, when in fact you had driven out my wife,” said Leeng.</p> <p>When that was done, he brought Yusak Suronggo and the child up into the house. Then they lived happily ever after.</p> <p>That’s the story. The End.</p>
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