

<p>I Kutuon, I Gandason om I Longoon</p> <p>Tinangon di Bunging Turudang Kg. Togudon, 11.10.2014</p> <p>Tinulis di Rosnah Nain, 2018</p>	<p>Kutuan, Kudisan dan Hingusan</p> <p>Diceritakan oleh Bunging Turudang Kg. Togudon, 11.10.2014</p> <p>Terjemahan Melayu: Rosnah Nain 2020</p>	<p>Lousy, Mangy & Snotty</p> <p>Told by Bunging Turudang Togudon Village 2014-10</p> <p>English: James Johansson 2020</p>
<p>Waro tolu koyuwan ot tulun miambabaya. Jadi sisiongo pakaayan nga aa kopitatatak. Jadi, warot iso masa dot tinumalob yoalo. Talob yoalo, aa-i nakadapat dot ogumu ot sada, iseeso bolukang naanu, dot tolu koyuwan. Jadi, kooli yoalo, kurang-lobi do pukul lapan do minsasarap.</p> <p>Na, iri bala diri, i dalam tolu diri, aso keinginan do wookon it tulu; tulu di bolukang. Nga kukuoyon mibabagi i tulu do bolukang, iseeso. Om kinam do miigagaga ino, amu nasalasy it tolu koyuwan.</p> <p>Na, onгой sid raja, pokisalasy yoalo. Na, ka dit salasy di raja, “Potoyido duyu po not bolukang,” ka, “om pitatalad kow nogi mingkakat,” ka dialo. Montod di pukul lapan sampay tangaari ot janji dit raja, amu obbuli bagarak; isay bagarak, akala, amu kaanu di bolukang.</p> <p>Na, siri no beeri. Na ii-nopo ngaran dit kusay, it tolu koyuwan diri, it tiiso i Kutuon, i koduwo i Gandason, i kotolu i Longoon.</p> <p>Adi, poboriso nōono dit raja iri, panalasyan di raja. Om posiddango, aa-po nokorikot ot tangaari, aa-no kototoron dot aa kagawoy tu ba amu mangakun i raja do mongukut ko totongoh, amu mangakun. Na, it tiiso it</p>	<p>Pada masa dahulu, ada tiga orang bersahabat. Di mana pun mereka pergi, sentiasa bersama. Jadi, suatu masa mereka pergi ke tamu. Semasa di tamu, mereka tidak mendapat banyak ikan, hanya satu ekor ikan bedukang yang mereka dapat, padahal mereka ini tiga orang. Nah, mereka pulang dari tamu lebih kurang jam lapan pagi.</p> <p>Nah, dalam ketiga-tiga mereka itu, tiada lain yang mereka mahu adalah kepala ikan itu. Tapi bagaimana mereka berbagi kepala ikan itu sedangkan ikan itu satu ekor saja. Lalu, berhabislah mereka bertekak tapi tidak dapat mencari penyelesaian.</p> <p>Oleh itu, pergilah mereka menghadap raja untuk meminta penyelesaian. Nah, kata penyelesaian raja, “Kamu gantungkan dulu ikan badukang itu, kemudian kamu berdirilah dengan cara berbaris,” kata baginda. Baginda raja membuat perjanjian iaitu dari pukul lapan pagi sehingga tengahari tidak boleh bergerak; siapa yang bergerak, tidak akan mendapat ikan badukang itu.</p> <p>Oleh itu, berdirilah mereka di situ. Nama ketiga-tiga lelaki itu ialah, yang pertama si Kutuan, kedua si Kudisan, ketiga si Hingusan.</p> <p>Raja telah menyuruh mereka berbaris, itu cara penyelesaian raja. Apabila mereka dijemur maka belum pun sampai tengahari, mereka sudah tidak tahan untuk tidak bergerak sebab raja tidak mahu mereka menggaru atau sebagainya.</p>	<p>There were three men who were friends. Wherever they went none of them was left behind. One day they went to the market. At the market they couldn't get much for fish; they got one catfish for three people. They got home around 8:00AM.</p> <p>All three of them wanted nothing but the head of the catfish. But how do you divide a head when there is just one? So they got into a big argument and couldn't settle it among them.</p> <p>They went to king to ask him to settle it. The king solution was as follows, “Hang up the catfish, and stand side-by-side.” From 8:00AM to noon was the order. They were not allowed to move. Whoever moved lost, and could not have the catfish.</p> <p>So there they were. The names of the three friends were Lousy, Mangy, and Snotty.</p> <p>So the king had them stand in a line as his way to settle the matter. As the sun beat down on them, before midday they couldn't stay still, because the king would not allow them to scratch an itch or anything. The</p>

reetan di Kutuon ka, kutu molulu it tulu. Naa, ii-nopo Gandason dino, ki-kuog, ki-gandas siti, sid koyuwan. Naa, ii-nopo longoon diti, ki-langow.

Nga, om kinam dot osiddangan nōono iri, om kuminam i kutu do moginsasayow id tulu nga akatol akakaraw, nga aa-i kukuoyon mongukut tu ba aa kogura. Na iiri nogi i longoon nga munsud i langow, nga amu kukuoyon dialo momiid tu aa kogura, amu-ko-amu obbuli gumura. Na, iiri not kagalon, it gandason diti nga asot aa akatol; notongkop i koyuwan do kumatol tu ki-gandas. Jadi, osiddangan nopo om oomasan, na kumatol nōono.

Ba, boyo po dit dakat sitangaari no, iso nokoondom do sorita; obbuli-i misorita. Na, ka di Longoon, “Na, ong it tama ku,” ka, “ong momburu dot tombolog,” ka dialo, “mamakay lastik,” ka dit longoon. “Na, ogumu ot aanu,” ka dialo. “Kukuro pangalastik obo?” ka dit duwo koyuwan. “Paangalastik nopo dit tama ku,” ka dialo, “na, maan kooyo,” ka, “ka dino, awakas nogi,” ka, “ko'oyon nōono kaa om maan pawakaso,” ka. Dot kon-ko nunu balaay iri momiid dit langow di munsud, naa nopiid i langow. Na nasalamat it kabang dialo, tu munsud id kabang i langow.

“Na, yoku nga ki-sorita-i,” ka dit kutuon. “Nunu oh dika oy ambaya do sorita?” ka. Om, “Na, it tama ku,” ka di Kutuon, “moomburu,” ka, “moomburu dot dupot iri,” ka. “Dupot iri doyino oh maan,” ka, “it tongo tambang, kanas, masam-masam no,” ka dialo. “Nga om pagasu,” ka dialo, “na, nakasambat dot tambang,” ka dialo. Mm, i Kutuon ino.

“Nakasambat dot tambang, om

Lelaki yang bernama Kutuan itu, kepalanya dipenuhi dengan kutu. Si Kudisan pula, terdapat banyak kudis di badannya. Si Hingusan pula, ada hingus.

Apabila mereka sudah lama berjemur, maka berpesta kutu di atas kepala si Kutuan dan gatallah kepalanya, tapi tidak dapat menggaru, sebab tidak boleh bergerak. Nah, si Hingusan pula, hingusnya meleleh di hidung tapi tidak dapat diseka sebab tidak boleh bergerak. Begitu juga dengan si Kudisan, tiada yang tidak gatal pada badannya; seluruh badannya menjadi gatal sebab berkudis. Jadi, apabila terkena matahari dan berpeluh, gatallah.

Nah, apabila sudah hampir tengahari, ada satu orang yang teringat cerita; boleh juga bercerita. Nah, kata si Hingusan, “Kalau bapa saya,” katanya, “kalau dia memburu burung, dia akan memakai lastik. Jadi banyak yang dia dapat,” cerita si Hingusan. “Macam mana cara dia melastik?” tanya kawannya dua orang. “Cara bapa saya melastik, dia akan buat begini,” katanya, dengan menarik tangannya ke arah hidung, “dia buat begini, barulah lastik itu dapat ditarik,” kata si Hingusan. “Bapa saya akan tarik begini baru dilepaskannya,” tambahnya. Padahal tujuannya ialah untuk menyeka hingus yang meleleh. Nah tersekalah hingusnya dan selamatlah mulutnya, sebab hingus itu meleleh di mulutnya.

“Hah, saya pun ada cerita juga,” kata si Kutuan. “Apa cerita kau, kawan?” tanya kawan-kawannya. “Bapa saya ini suka memburu binatang. Dia memburu binatang seperti rusa, babi hutan dan macam-macam lagi,” ceritanya. “Ketika dia pergi memburu dengan anjing, dia telah bertemu dengan rusa,” sambungnya. Ini adalah cerita si Kutuan.

“Dan apabila dia menjumpai

one called Lousy had lice all over his head. The one called Mangy had bad skin all over his body. The one called Snotty had a runny nose.

As they went on getting baked in the sun, the lice moved all over, making his head itchy but he couldn't scratch it because he wasn't allowed to move. The one with the runny nose, his nose was flowing, but he couldn't wipe it because he wasn't allowed to move. The one with skin problems didn't have anywhere on his body that wasn't itchy, because the skin problems were all over his body.

When it got near midday, one of them remembered a story; they were allowed to speak. Snotty said, “When my father went hunting birds, he used a slingshot. He got lots of birds.” “What was his slingshot like?” asked the other two. My father's way of shooting was to do like this, and then like this, let it fly. He would do like this and let it fly.” What he was actually doing was wiping his snot that was running. So he got it wiped off. His mouth was saved because the snot was running into his mouth.

“I also have a story,” said Lousy. “What is your story?” they asked. Lousy said, “My father would go hunting, hunting for animals. The animals he went after were deer, wild boar, and many others. One day he hunted with dogs, and he came across a deer.”

“He came across a deer, and

kaanu, ay iri ot ogumu oh sungu,” ka dialo. “Kukuro oh koogumu do sungu?” kam. “Ay ogumu oh sungu, oy ambaya,” ka. “Songo om songo obo oh sungu?” ka. Om kinamay, “Siiti nga sungu, siti nga sungu,” ka, mongukut oh banar no, mongukut dit tulu, tu akatol-i obo i kutu, gumorusow sid tulu dit osiddangan. Na, “Iri no nakaanu,” ka, “iri no paagasu kodori,” ka.

“Ay,” ka dit tiiso, “yoku nga ino-i,” ka dialo, “nga okon-ko magasu it tama ku,” ka. “Okon-i-ko magasu, ii-not karaja dit tama ku, askar,” ka, “askar it tama ku,” ka dialo, i kuogon, i gorigiton kiikiro, kuogon. “Nga, oh awasi oh pakayan,” ka dialo, “awasi oh pakayan dit tama ku,” ka. “Nunu oh pakayan, oy ambaya?” ka dit duwo koyuwan. “Ay, awasi oh pakayan, oworok nopo i koyuwan dot tombuku,” ka. “Ay, siongo obo om siongo?” kam. “Ay, ong pokiiloon duyu, siiti nga tombuku,” ka, om kuminam do mongukut, “siiti nga tombuku,” ka, “siiti,” ka, sampay sid ongo-takod, “tombuku-ko-tombuku,” ka, sampay nooru it gandas. Nga, aa-i toguron dit raja tu misorita.

Na, nopongo po it tolu koyuwan diri do misorita kaa dino, tangaari no ino. Jadi, norikot po it tangaari, “Na, tingkod konow,” ka dialo, “ongoyo duyu nee bolukang,” ka. Om ongoyo nga napasa ti bolukang. Kuoyon po manganu, napasa. Nitaam kararaay i bolukang, aso nakaanu dit tulu; sunduy it tulu, i koyuwan nga aso nakaanu tu napasa. Tu gigina ka ot kooleed dot maatayid. Aa elaan komuro kinonuuwan dit tulun di sid laut, om nowit sid talob, om oleed po dot aa narapa, nitayid po, napasa. Adi, nitaam kararaay.

rusa, dapatlah dia tangkap rusa itu. Tapi rusa itu banyak tanduk,” ceritanya. “Berapa banyak tanduknya?” tanya yang lain. “Eh, kawan, banyak. Di sini pun tanduk, di sini pun tanduk,” balasnya, padahal tujuannya adalah untuk menggaru kepalanya yang gatal disebabkan kutu-kutu yang berkeliaran di atas kepalanya kerana terkena panas. “Nah, dia telah mendapat rusa. Jadi, itulah cara zaman dahulu memburu dengan anjing,” katanya.


“Hai, saya pun begitu juga,” kata yang seorang, “tapi bapa saya bukan memburu. Kerja bapa saya bukan pemburu, tapi askar,” cerita si Kudisan. “Tapi pakaian bapa saya cantik. Cantik pakaian bapa saya,” katanya. “Apa pakaiannya, kawan?” tanya kedua-dua kawannya. “Eh, cantik pakaian dia. Badannya bercorak dengan butang,” balasnya. “Eh, di mana dan di mana?” tanya kawan-kawannya lagi. “Hai, kalau kamu mahu tahu, di sini pun butang,” katanya, dan berhabis menggaru, “di sini pun butang, di sini,” tambahnya, sehingga di kaki pun kononnya ada butang, “butang saja semuanya,” katanya, dan dapatlah dia menghentikan kegatalan pada kudisnya. Tapi raja tidak menegur perbuatan mereka sebab bercerita.

Nah, sebaik sahaja tiga sekawan itu selesai bercerita, maka hari pun sudah tengahari. Jadi, apabila sudah tiba waktu tengahari, “Berhentilah kamu. Kamu ambillah ikan badukang itu,” kata raja. Maka pergilah mereka mengambil ikan badukang itu, tapi ikan itu sudah buruk. Macam mana lagi mahu ambil, sudah buruk. Ikan belukang itu dibuang percuma, tiada seorang pun yang dapat kepalanya; jangankan kepala, badan ikan itupun tiada yang dapat sebab sudah buruk. Bayangkan saja berapa lama ikan itu tergantung. Tidak tahu berapa

got it. It had lots of points on its antlers.” “How many points?” they asked. “Many points, friends.” “Where were the points?” they asked. “Here was a point, here was a point.” What he was actually doing was scratching his head because the lice made it itchy, running around when in the sun. “So that’s what he got, with the old method of hunting with dogs,” he said.

“Hey, I have a similar thing, but my father did not hunt with dogs. My father was a soldier,” said the one with skin disease. “He had nice clothing; my father’s clothing was nice.” “What clothing did he wear, friend?” they asked. “Oh he had fine clothes, covered with buttons,” he said. “Where were the buttons?” they asked. “If you want to know, there were buttons here and here.” He continued scratching. “There were buttons here and her, right to his feet, buttons and buttons,” and he scratched everything that itched. The king did not forbid them because they were telling stories.

When all three of them were done telling stories, it was then noon. When noon arrived, the king said, “Okay, stop now, go get your catfish.” They went and got the catfish and it was rotten because of hanging in the sun so long. There was no point in taking it because it was rotten. It was thrown away as a waste and no one got the head. That was because of it hanging there so long. We don’t know how long it had been since it was caught in the sea, and then it was brought to the market,

<p>Adi, iri o pinanalasayan di raja diri; amu nokoompit kikiawi. Misolod dit iso no bolukang nga tolu koyuwan oh moki'aanu dit tulu. Aa nokoompit kiawi, nitaam kararaay i bolukang.</p> <p>Jadi, ino no kinoompuusan dino.</p>	<p>lamanya orang ambil dari laut kemudian dibawa ke tamu, dan lama lagi tidak dimasak, digantung lagi, buruklah. Jadi, dibuanglah dengan sia-sia.</p> <p>Jadi, begitulah cara penyelesaian raja; semua pun tidak dapat. Mereka merebutkan satu ekor saja ikan badukang, tapi semua pun mahukan kepala. Akhirnya, tiada yang dapat, dan ikan itupun dibuang dengan sia-sia.</p> <p>Jadi, itulah pengakhirannya.</p>	<p>and then it wasn't cooked for a long time, it was hung up and then rotted. So it was discarded as a waste.</p> <p>So that was the king's solution; no one got it. Three people fighting over just one catfish, wanting to get the head. None of them got it, the catfish was discarded as a waste.</p> <p>So that ends the story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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