

<p style="text-align: center;">Ginggiriyok om Ginggiritay</p> <p style="text-align: center;">Tinangon di Rudia Lasa Kg. Salimandut 1988</p>	<p style="text-align: center;">Ginggiriyok dan Ginggiritay</p> <p style="text-align: center;">Diceritakan oleh Rudia Lasa Kg.Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Ginggiriyok and Ginggiritay</p> <p style="text-align: center;">Told by Rudia Lasa Salimandut Village 1988 English: James Johansson 2012</p>
<p>Waro no kabarasan, waro ot totongondu om kukusay, minisasawo. Om kopisasawo, monontiyani dñiri i totongondu ka. Ampo lele'ed om agaya'an no diri kabarasan iri. Agaya'an po om soro-kosusuwo no ka. Om kosusu kabarasan ilo nga tongondu o tanak. Mangay no punganay dot i Ginggiriyok o ngaran kabarasan.</p> <p>Agagayo sabat i tanak, pñonontiyani no kembagu it totongondu ka. Ampo lele'ed, nosusu no ka. Om kosusu nga tongondu-i wagu i tanak. Om pinunganayan dot i Ginggiritay. Nagagayo nopo dñiri i tanak dit duwo koyuwan kabarasan, milom minatay i tama ka.</p> <p>Om kapatay kabarasan it tatama, ole'eēed no bo diri, agagayo no dino babanar it tanak. Milo pom sinumakit no it titidi ka. Om sakit kabarasan i titidi, nga ay, tumangkangaw i tatanak duwo koyuwan dot, “Kuoyon i idi diti mongubat?” kabarasan. Nga pagka tu waro ot wogok yo kabarasan, ka di titidi, “Maay ka oy akang, ongoy kopow pangambo dot boboliyan, tu kumukuro oku po diti? Nga okon-ko maya kow sid togibangan, maya kow sid tawananan nōono,” ka di titidi ka. “Oō,” ka di tanganak ka.</p>	<p>Pada zaman dahulu, ada seorang perempuan dan seorang lelaki, yang telah berkahwin. Setelah mereka berkahwin, perempuan itupun lalu mengandung. Tidak berapa lama kemudian, kandungan si perempuan itupun makin jelas kelihatan. Apabila kandungannya itu sudah besar maka tidak lama kemudian, diapun bersalin dan mendapat seorang anak perempuan. Lalu, mereka menamakan anak itu, Ginggiriyok.</p> <p>Bila Ginggiriyok sudah besar sedikit, maka perempuan itupun mengandung lagi semula. Setelah mengandung, beberapa bulan kemudian, diapun bersalin dan mendapat seorang lagi anak perempuan, lalu mereka memberi nama anak itu Ginggiritay. Beberapa tahun kemudian, setelah kedua-dua anak itu sudah agak besar, tiba-tiba bapa mereka meninggal dunia.</p> <p>Setelah beberapa tahun bapa mereka meninggal dunia, tiba-tiba pula ibu mereka jatuh sakit dengan tenat sekali, sehingga menyebabkan kedua-dua anaknya merasa risau sekali. “Macamana kita mengubati ibu ini?” tanya mereka berdua antara satu dengan yang lain. Lalu ibu mereka itu berkata, “Wahai anak-anakku, kamu pergilah mencari bomoh untuk mengubati penyakit ibu ini, sebab ibu sudah tidak tahan lagi dengan penyakit yang ibu deritai ini. Tapi, bila kamu pergi mencari bomoh nanti, jangan sekali-kali kamu ikut jalan kiri, kamu haruslah ikut jalan yang di sebelah kanan,” kata ibu mereka. “Baiklah Bu,” kata si anak. Ibu mereka yang sedang sakit tenat itu menyuruh mereka mencari bomoh untuk mengubati dirinya, kerana dia tahu bahawa mereka masih mempunyai</p>	<p>Once upon a time there was a couple who got married. Then the woman became pregnant, and soon was advanced in pregnancy. Then she approached birth, and then a baby was born – a girl. They named her Ginggiriyok.</p> <p>When Ginggiriyok had grown a bit, the woman became pregnant again. Not long thereafter she gave birth, and it was also a girl. They named her Ginggiritay. When both girls had gotten a bit older their father died.</p> <p>Long after the father died they were full grown. One day their mother got sick. The girls got worried with their mother sick, saying, “How can we medicate our mother?” Since they had pigs, their mother said, “Children, go call the witchdoctor to come. For what else can I do about this sickness? But don’t follow the path to the left; go to the right.” They said, “Okay.”</p>

Pitanud no kabarasan iri. Om kalaga id tanga do ralan, migaga dñiri di tiso ka dot, “Siti i waya'an,” ka di Ginggiritay ka, nga, “Siti iri oy Adi ka di idi,” ka di Ginggiri yok. “Ay amu, sid tawananan nōono iri,” ka di Ginggiritay. “Amu,” ka di Ginggiri yok, “sid gibang iri,” ka. Ami nakagaga i Ginggiritay, tu totoori do yino. Na siri dñiri ot nongoyon doalo, it ponong sid gibang.

Adi nokolisang kabarasan dit pisalambaton iri, waro no tokito dot wawalay, dot nokukulumbungan no do bibit kabarasan, om “Kurakok,” ka di manuk ka. Om waro dñiri ot orongou doalo dot, “Kondi w,” ka dot bongut dot momole'eng kabarasan, “kondi w nōono mari ilo,” ka om meed dot miititili w nōono kabarasan i momole'eng. Om pogigintong nga, nokikito no it duwo koyuwan dot maapānaw tumoronong sid wawalay yo. “Ay, dii oy akon, siongo kow diti oy?” ka dit momole'eng ka. “Nn, siti,” ka di Ginggiri yok om i Ginggiritay ka. “Tongoh maan duyu?” ka. “Ay mangambo okoy dikaw, tu sumakit idi,” ka di Ginggiri yok om i Ginggiritay. “Oō, kada po,” ka dit momole'eng ka. Om magaago-i kabarasan dot manganu do bobonut, om indoo no i momole'eng ka. Nokeendoo-i, “Siongo ka walay duyu oy akon?” ka dit momole'eng kabarasan. “Solo,” ka di Ginggiri yok om i Ginggiritay. Adi om pamaānaw nōono kabarasan, ami ole'ed om nokorikot no.

Om korikot yoalo nga, modoy-odoy i titidi ka. “Tongoh ka ot toruol di ongko mole'eng dilo?” ka dit momole'eng porogi-i

babi peliharaan yang cukup untuk digunakan dalam pemujaan.

Lalu merekapun pergilah bersama-sama untuk mencari bomoh. Di dalam perjalanan, mereka bertengkar antara satu dengan yang lain kerana masing-masing mahu menegakkan pendapat sendiri tentang jalan yang harus mereka ikut, “Sini jalannya,” kata Ginggiritay. “Kata ibu, di sini jalannya itu adik,” kata Ginggiri yok. “Ah tidak, sebelah kanan jalannya tu,” kata Ginggiritay. “Ah, Tidak, sebelah kiri,” kata Ginggiri yok. Ginggiritay tidak dapat melawan cakap kakaknya, kerana dia sedar yang dirinya adalah seorang adik. Lalu, merekapun menyimpang ke jalan yang di sebelah kiri.

Setelah mereka masuk ke jalan kiri, dan berjalan beberapa jauh sedikit, tiba-tiba mereka ternampak sebuah rumah yang diliputi dengan sejenis rumput yang menjalar. Dan dari arah rumah itu, mereka terdengar suara ayam berkeokan. “Helang,” kata suara orang tua yang mereka dengar, “Helanglah itu,” kata suara itu lagi, sambil melihat-lihat di luar. Tiba-tiba orangtua itu terlihat akan mereka yang sedang berjalan menuju ke rumahnya. “Aik, anak-anak, kamu mahu ke mana?” tanya orang tua itu. “Mm, di sini,” kata Ginggiri yok dan Ginggiritay. “Apa tujuan kamu?” tanya orang tua itu lagi. “Kami mahu memanggil makcik, sebab ibu kami sakit,” jawab mereka. “Baiklah, tunggu sekejap ya,” kata orang tua itu dengan kelam-kabut. Lalu dia masuk ke dalam rumahnya dan mengambil sebilah pisau yang diperbuat daripada buluh, kemudian turun. Bila sampai di tanah, “Di mana rumah kamu anak-anak?” tanya orang tua itu. “Sana,” kata Ginggiri yok dan Ginggiritay. Lalu merekapun berjalan menuju ke rumah Ginggiri yok dan Ginggiritay. Tidak berapa lama kemudian, merekapun sampailah ke rumah Ginggiri yok dan Ginggiritay.

Setibanya mereka di sana, mereka dapati ibu mereka sedang mengerang kesakitan. “Apa penyakit si orang tua ‘tu’?” tanya si orang tua. “Saya tidak

Off they went together. When they were part way along the path, Ginggiritay opposed her sister, saying, “This is the way.” But Ginggiri yok said, “Mother said that this was the way younger sister.” “No,” said Ginggiritay, “it is to the right.” “No,” said Ginggiri yok. Ginggiritay couldn't convince her sister because she was younger. So in the end they went to the left.

After passing that fork in the path, they came across a house that was covered in climbing vines, and a chicken clucked. Then they heard a voice say, “Hawk, that was a hawk” – the voice of an old woman. Then she looked and saw the two girls walking up to her house. “Oh children, where are you going to?” she asked. “Um, here,” said Ginggiri yok and Ginggiritay. “What is it that you want?” she asked. “We are coming to call you – the witchdoctor – because mother is sick,” they answered. “Alright, just wait a bit,” said the old woman. Then she hurried to grab a bamboo knife and she came down out of the house. When she was on the ground the old woman asked, “Where is your house?” “Over that way,” said Ginggiri yok and Ginggiritay. So they set off and after not too long got back to their house.

When they got to the house their mother was moaning and groaning. “What's her sickness, since

kabarasan. Om “Mm, aa-ku-i ela'an, oogob nopo at koyuwan dilo dot oruol,” ka dit tongo tatanak ka. “Oõ, maay duyu no pogi lawa'a ah wogok,” ka dit momole'eng ka.

Adi ponginloow no diiri i Ginggiriyoek om i Ginggiritay do tulun dot mangalawa dit wogok kabarasan. Om kalawa i wogok, toning no it momole'eng ka sid momole'eng dit sumakit, om pogondi nôono kabarasan iri. Monimpu'un dot mogondi, maay no sinsibo it tonsi dit momole'eng ka nga, kogiyak it momole'eng ka. Mangan sinsibo it tongo tonsi di poo kabarasan nga, “Kooy!” ka dit tidi di Ginggiriyoek om i Ginggiritay dot monginggiyak. “Nn, dii oy idi, nokuro koh nôono dino? Sumagayan gaam ino toruol nu?” ka dit Ginggiriyoek om i Ginggiritay ka. “Taaw oy akang,” ka kabarasan.

Adi, pogidu no sirid momole'eng it boboboliyan ka, om toning no sid wogok dot momurineet nôono kabarasan iri dot, “Mm, dogima, tonsi totolonon, tulang lologukon,” ka dit pomurineet dit momole'eng kabarasan. Adi, sampay nasadayan kabarasan iri dot, iiri-iri ot piguguli ot rineet dot muukuut dit bobonut tu poninsib di tonsi dit wogok kabarasan. Sinsibon it tonsi di wogok om bobulan kabarasan dot meed dot moomurineet dot, “Tonsi totolonon, tulang lologukon,” ka, om tumiloguk monolon kabarasan. Nunu po ong it wogok nga moonginggiari ka. Om sagayan-i bala nôono iri nga nelaan po om nasadayan.

Korikot peet minsosodoy nga, i po tulang di wogok ot noolu ka, tu naawi no moninsib it tonsi kabarasan. Naawi po moninsib it tonsi kabarasan diri, pomoros no it momole'eng ka dot, “Nn, patayo duyu no pogi inot wogok,” ka kabarasan. Maay nôono kabarasan

tahu, seluruh badannya sakit semuanya,” kata anak-anak. “Baiklah, kamu pergilah tangkap babi kamu,” kata orang tua itu.

Lalu Ginggiriyoek dan Ginggiritay pun pergilah memanggil orang untuk menangkap babi mereka. Bila babi itu sudah ditangkap, maka pergilah orang tua itu kepada ibu Ginggiriyoek dan Ginggiritay yang sedang sakit. Lalu mulalah dia membaca jampi serapahnya, sambil memotong daging si sakit dan terus memasukkan ke dalam mulutnya. Dia memotong daging peha si sakit, sehingga pesakitnya menjerit kesakitan, “Aduh!” jerit si sakit, ibu Ginggiriyoek dan Ginggiritay. “Mm, ibu kenapa bu, tambah terukkah sakit ibu?” tanya mereka berdua. “Entahlah nak,” jawab ibu mereka.

Lalu, beredarlah bomoh itu dari si sakit, dan kemudian pergi mendekati kepada babi itu sambil membaca jampi serapahnya, “Mm, kasihan, daging ditelan, tulang didegukkan,” jampi si orang tua. Bomoh itu membaca jampi serapahnya itu sehingga ke petang, dan hanya itu saja ayat jampi yang balik-balik disebutnya sambil memegang pisau yang diperbuat daripada buluh dan menghiris daging babi itu dan dimasukkannya ke dalam mulutnya, sambil menyebut jampi serapahnya lagi yang berbunyi, “Daging ditelan, tulang didegukkan,” katanya dengan bunyi degukan di kerongkongnya kedengaran kerana daging babi yang dipotongnya tidak lagi dikunyahnya tapi terus menelannya. Apalagi, babi itu menjerit kesakitan. Hal itu berlarutan sehingga ke petang.

Bila hari sudah petang, badan babi hanya tinggal tulang saja lagi, daging sudah tidak ada lagi, kerana ia sudah habis dipotong dan dimakan oleh si bomoh. Kemudian, “Hmm, kamu tikam babi itu,” kata si orang tua bomoh. Lalu pergilah orang-orang ke tempat babi itu diikat untuk

she's not yet elderly?” asked the old woman. “I don't know; her whole body is in pain,” said the girls. “Alright, you go lasso the pig,” said the old woman.

So Ginggiriyoek and Ginggiritay went and called some people to lasso the pig. After the pig had been caught, the old woman went beside their mother who was sick and began to chant her incantations. As she began chanting, she sliced meat off their mother, and their mother let out a scream. She sliced meat off their mother's thigh and she said “Ouch”, screaming. “Oh mother, what's the matter? Is your pain growing worse?” asked Ginggiriyoek and Ginggiritay. “I don't know,” she answered.

Then the old witchdoctor moved away from there and went beside the pig and began chanting incantations. Her chant went like this: “What a pity, meat is swallowed, bones are gulped down.” She went on all night long repeating the same thing, while holding her bamboo knife for slicing meat off the pig. She sliced meat off the pig and put it in her mouth while chanting, “Meat is swallowed, bones are gulped down,” as she gulped the meat down. As for the pig, it was squealing. That went on all the way to nightfall.

As evening was approaching, only the bones of the pig were left; all the meat had been sliced off. After finishing off all the meat, the old woman said, “You go ahead and kill that pig.” So the people there

di tongo tulun iri, om rikoto it wogok dot monobok nga, tulang po ko tulang di wogok, om i tulu ot amu nosinsib ka. Nga maay-i bâanar toboko kabarasan.

Om kotobok kabarasan iri, mootoning nôono it bobolijan sid momole'eng dit susumakit dot monotos momurineet, dot iri-iri ot piguguli dot rineet ka, monong-ko, "Tonsi totolonon, tulang lologukon," ka. Om pigison it popoo dit tidi di Ginggiriyo om i Ginggiritay ka om âakanon kabarasan. Adi, ka dit tidi di Ginggiriyo om i Ginggiritay kabarasan, "Akang, maay duyu no ino onsoko om pangakan konow," ka dit momole'eng ka dot sumagayan nogi mogodoy, tu ki-oruol po mâantad om orualan po nôono dit maan pinsinsibay it tonsi yo. Adi, kaansak nôono kabarasan it tongo tutulang po om soro-sasabat po ot tongo totonsi sonsosokot dit wogok, loowo no dit tidi di Ginggiriyo kabarasan yo Ginggiriyo dot, "Pakaayay duyu po siti ka oy akang!" kabarasan. Om ongoy siri kabarasan i Ginggiriyo om i Ginggiritay, nga minomoros dîiri it tidi ka dot "Pangakan konow, om kadung-ko opongo kow mangakan, momoros kow no dot, 'Mananagow okopoy' ka to duyu; mogidu kow mantad siti tu yoku diti om matay oku no diti. Tu intaay pogi iti tongo poo ku nga, aso no totonsi, naawi no moninsib," ka dit tidi do Ginggiriyo. "Akow gima minimoyo dogon, okon-ko sid togibang ot ongoyon duyu kangku om, ino nogi ot nongoyon duyu, nga simoyon-i bo kuoyon pooma dîino," ka dit momole'eng ka. Mogiad dîiri i Ginggiriyo om i Ginggiritay ka dot tirad diri dot tulang po dit titidi yo; aso no totonsi, naawi moninsib dit momole'eng.

menyembelinya. Namun bila mereka mendekati babi itu, mereka dapati ia hanya tinggal tulang saja lagi, dengan kepalanya yang belum habis dipotong. Tapi, mereka teruskan saja menikam babi yang hanya tinggal tulang saja lagi.

Selepas saja babi itu ditikam, orang tua bomoh itu pergi semula kepada ibu yang sakit itu dan manjampinya. Tapi ayat jampinya tetap sama iaitu, "Daging ditelan, tulang didegukkan," katanya sambil memotong daging si sakit dan menelannya. Lalu, kata si ibu kepada anak-anaknya, "Anak, kamu masaklah daging itu dan setelah itu kamu makanlah," kata si ibu sambil bertambah kuat erangannya, sebab sakit yang dia deritai itu semakin tenat, kerana sudahpun dia sakit, dagingnya pula dihiris-hiris oleh si bomoh. "Baiklah, Bu," kata Ginggiriyo dan Ginggiritay. Bila babi itu sudah selesai dimasak, dengan daging yang hanya sedikit saja lagi yang melekat pada tulang-tulangnya, ibu Ginggiriyo dan Ginggiritay memanggil mereka berdua, "Nak, mari datang ke sini," katanya. Dan pergilah Ginggiriyo dan Ginggiritay kepada ibu mereka. Setelah mereka sampai kepada ibu mereka, berkatalah ibu mereka, "Cepatlah kamu makan, dan bila kamu sudah siap makan, katakanlah kepada si orang tua begini, 'Kami mahu pergi mengambil air,' kamu cakaplah begitu; kamu harus pergi dari sini sebab memang sukarlah ibu akan sembuh, dan ibu pasti akan mati juga. Cuba kamu lihat peha ibu, hanya tinggal tulang saja lagi, sudah habis dihiris oleh si orang tua itu," katanya. "Kamu tak ikut pesan ibu. Ibu sudah pesan kepada kamu supaya jangan ikut jalan sebelah kiri, tapi, di situ pula jalan yang kamu ikut. Tapi biarlah, apa boleh buat," kata ibu mereka. Setelah mendengar akan hal itu dan melihat keadaan ibu mereka, menangislah Ginggiriyo dan Ginggiritay, kerana memang sangat susah sekali mengharapakan kesembuhan ibu mereka yang hanya tinggal tulang saja lagi; semua daging sudah habis dihiris oleh si bomoh.

came up to stab the pig, and all that remained was the bones and the head. But they just stabbed it anyway.

When the pig had been stabbed, the witchdoctor went beside the sick mother and began chanting fervently, saying the same mantra, "The meat is swallowed, the bones are gulped down." While doing that she would slice flesh off the thigh of Ginggiriyo and Ginggiritay's mother and eat it. So the mother said, "Dear, cook that pig and eat now." Her groaning was getting worse, since she had a sickness to start with and she was being hurt further by having her flesh sliced off. When the bones and the bit of meat still sticking to the bones had been cooked, the mother called the girls. She said, "Come over here, girls." Ginggiriyo and Ginggiritay went over to the mother, and she said, "Eat first, and when you have finished eating, say, 'We are going to fetch water'. Get away from here. As for me, I am about to die; take a look at my thighs; there is no flesh left; it's all been sliced off. You didn't obey me. I said, 'Don't go to the left,' and you went to the left. But never mind that; there's nothing to be done about it now." Ginggiriyo and Ginggiritay cried upon seeing that only the bones were left of their mother's thighs. No flesh – it had all been sliced away by the old woman.

Adi, nobobos nopo iri mogiad, pakaayay no doalo sid ropuan om panayang no dit tulang dit wogok kabarasan, om, “Dapo ki oy Minan, mananagow okopoy,” ka kabarasan. “Oõ,” ka dit momole'eng, i boboboluyan. Om saano no i tangga kabarasan, dot meed dot muukuut dit tulang, tu naan owito sid weeg. Korikot id weeg, podumpa'a it tangga kabarasan om pongintumo no. Adi, nokopongintumo kabarasan iri, powilio no sid timpak dit pampang, om pomoros no dot, “Kadung-ko monginloow it momole'eng silo nga sumimbar dot, ‘Dapoh’ ka to,” ka di Ginggiriyo ka, i tutumo ot kinomoy. “Oõ,” ka di tutumo ka. Om panaâangkus no sumulok kabarasan di weeg, tu, “Okon-ko mugus kow, sumulok kow nôono tu okosupan kow ong mugus kow no,” ka dit titidi ka. Om pamaâanaw no kabarasan yoalo, dot med dot mookokot dit tulang di wogok.

Adi, i momoleeng nopo nôono diri kabarasan, kadung nakapanaw yo Ginggiriyo dot managow mangay no akano it tongo tutulang po dit wogok diri, tolonon-i tolonon ka. Naawi nopo iri, tad maay-i kokoto dîiri it tidi di Ginggiriyo om i Ginggiritay. Naawi iri, “Ay, ananam neti, sampod ong it maak no dit okodok po diri, ot amu no ananam,” ka dit momole'eng kabarasan. Nga, “Dapo ka, gusaa ku po,” ka kabarasan. Om indoo no kabarasan om ponginloowno dot, “Oh akon!” ka di momole'eng ka. “Kuuk!” ka di tutumo ka. “Siongo kow dino oy?” ka dit momoleeng ka. Om “Iti,” ka dit tutumo ka. “Lalankasay duyu!” ka kabarasan, nga, “Kada po, aa-koy po nopongo managow!” ka kabarasan. “Oõ, lankasay duyu,” ka kabarasan dit momoleeng. “Oõ,” ka di tutumo ka. Adi,

Setelah puas menangis, pergilah mereka ke dapur dan mengambil sebatang tulang babi, kemudian, “Tunggu sekejap ya makcik, kami pergi ambil air dulu,” kata mereka. “Yalah,” kata si orang tua bomoh. Lalu, mereka mengambil alat pengangkut air yang diperbuat daripada bambu, sambil memegang tulang, kemudian pergi ke sungai. Bila sampai di sungai, mereka terus menghempaskan bambu itu, dan kemudian, mencari kutu, dan meletakkannya di atas batu. “Kalau orang tua itu memanggil, kau harus menjawab, ‘Tunggu’,” kata Ginggiriyo kepada kutu itu. “Baiklah,” jawab kutu itu. Dan merekapun berlari pergi ke hulu sungai. “Tapi, jangan kamu pergi ke hilir, kamu haruslah pergi ke hulu, sebab nanti kamu akan dikejar jika kamu pergi ke hilir,” pesan ibu mereka sebelum mereka bertolak ke sungai. Setelah itu, mereka terus berlari ke hulu. Sambil berlari, Ginggiritay menggigit tulang babi yang dibawanya.

Sementara itu, setelah Ginggiriyo dan Ginggiritay bertolak pergi mengambil air, si bomoh pula terus saja memakan tulang-tulang babi itu, sehingga habis semuanya. Setelah tulang-tulang babi itu habis dimakannya, dia kemudian datang kepada orang tua yang sakit itu, lalu memakan orang tua itu, “Hmm, sedapnya ini, lebih-lebih lagi kalau anak-anaknya yang masih kecil itu, tentu sedap daripada yang ini,” kata orang tua itu. “Tapi, saya akan mengejar mereka,” katanya. Lalu diapun turun dan, “Oh nak!” panggilnya. “Apa!” jawab kutu yang ditinggalkan oleh Ginggiriyo dan Ginggiritay di atas batu. “Kamu di mana itu?” tanya si orang tua bomoh. “Di sini!” jawab kutu itu. “Cepatlah kamu!” kata orang tua itu. “Tunggu sekejap, kami belum siap mengambil air!” kata kutu itu. “Cepat sikit ya,” katanya lagi. “Baiklah makcik!” jawab kutu itu. Tapi setelah beberapa lama

When they were all cried out, they went to the kitchen and took along a pig bone. They said, “Wait for a bit, Auntie; we are going to fetch water.” “Okay,” said the old witchdoctor. They carried their bamboo water containers while still hanging onto the bone, which they brought along to the stream. When they arrived at the stream, they threw down their bamboo water containers and began looking for lice. Having found a louse, they put it on a rock and Ginggiriyo said to it, “When the old woman calls, answer her with, ‘Just a minute’.” “Will do,” said the louse. Then they ran upstream, because their mother had instructed them, “Don’t go downstream; rather go upstream, because the witchdoctor will catch up with you if you go downstream.” They set off, still chewing at the pig bone.

As for the old woman, after Ginggiriyo and Ginggiritay had set off to supposedly fetch water, she began eating the bones of the pig and actually swallowing them. When they were finished off, she chewed on the mother of Ginggiriyo and Ginggiritay. When finished with that, the old woman said, “This is really delicious, how much more tasty will those piglets be,” meaning the two girls. “Maybe I’ll just go after them,” she said.

The old woman went outside and called, “Oh girls.” The louse called back, “Here we are.” “Where are you,” asked the old woman. “Here,” said the louse. “Be quick about it,” said the old woman. The louse answered, “Wait, we haven’t finished getting

olele'ed no om aso po nokooli, "Ay, siongo po bo iri?" ka dit momole'eng ka. Nga, "Dapo ka-i, suuto ku po," ka kabaranan. Om susuuto kabaranan iri, nga ontod sid tukad om mooloow dot misimbar-i it tutumo kabaranan dot, "Iti okoy, dapo," ka, sampay nokorikot it momoleeng sid weeg.

Korikot siri it momole'eng nga aso ot tokito dit tongo tanganak kabaranan. Om pogigintong nga nababantalan no it tutumo dot mitimpak sid pampang kabaranan, "Iii," ka, "iti bala," ka kabaranan om bobulay no. Nga, "Olulunok neti obo, sampod ong i koyuwan no babanar," ka kabaranan. Om tuop no sid weeg om poniisingud kabaranan nga, osingud dîiri ot tawaw dit duwo koyuwan ka dot ponong sid sawa. Om kinamay gumusa dot pinogusan kabaranan tu osingud irit tawaw dit rumulun, nga nokurong sampaây nanawaw, aa-i nokosupan tu i nopot duwo koyuwan diri nga sinumulok, okon-ko minugus po.

Adi, gulion ku nôono i Ginggiriyo om i Ginggiritay diri, yoalo nga sampay nanawaw dot matangkus kabaranan. Korikot it anawaw no, tiadop dîiri kabaranan i Ginggiritay, dot kakal-i sasangabon i tulang. Nga mamanaw-i kabaranan ilo. Milo po om noluganan I Ginggiritay ka dit tulang dit sasangabon yo. Om koluganay nga turus minatay. "Ay, dii iii!" ka di Ginggiriyo ka, "Kuoyon ku nôono i adi diti obo?!" ka kabaranan di Ginggiriyo. Dot, kuoyon-i-

orang tua itu menunggu dan anak-anak itu masih tidak muncul juga, maka, "Aik, mana lagi anak-anak itu?" kata si bomoh. "Saya mesti pergi mengekori mereka," katanya, lalu pergi menyusul Ginggiriyo dan Ginggiritay ke sungai. Dari tangga rumah dia memanggil-manggil sampailah tiba di sungai, dan kutu itu tetap juga menyahut, "Kami di sini lagi, tunggu sekejap," katanya.

Bila sudah sampai di sana, orang tua itu terus mencari mereka, namun kelibat mereka langsung tidak kelihatan, yang ada hanyalah seekor kutu. "His, ini pula ini," kata si orang tua dan terus memasukkan kutu itu ke dalam mulutnya. "Sedapnya ini, apalagi kalau tuannya yang ada di sini, tentu sedap," katanya, lantas masuk ke dalam air dan menghidu-hidu bau mereka. Setelah dia dapat menghidu bau mereka, orang tua itu terus mengejar bau itu ke hilir, kerana dia sangka Ginggiriyo dan Ginggiritay pergi ke hilir, padahal hanya bau mereka saja yang mengalir ke hilir sebab, Ginggiriyo dan Ginggiritay berlari ke hulu. Orang tua itu terus saja berlari mengejar mereka ke hilir, sedangkan Ginggiriyo dan Ginggiritay pula terus sahaja berlari menuju ke hulu. Namun, walaupun sampai ke pagi orang tua itu mengejar Ginggiriyo dan Ginggiritay, tapi masih juga dia tidak dapat menemui anak-anak itu.

Jadi, berbalik kepada Ginggiriyo dan Ginggiritay, mereka berdua terus sahaja berlari menyusuri sungai itu hingga ke pagi. Setelah hari sudah pagi maka Ginggiritaypun terasa mengantuk kerana kelelahan, tapi tulang yang dibawanya itu tetap juga dikacipnya. Tiba-tiba dia tercekik oleh tulang yang dikacipnya pada mulutnya, dan lalu mati. "Adik!" jerit Ginggiriyo, "Apa yang harus saya lakukan dengan adik saya ini?!" kata Ginggiriyo sambil menangis. Walau bagaimanapun dia berusaha untuk mengeluarkan tulang yang mencekik

water." "Okay, hurry up," said the old woman. "Okay," answered the louse. A long time passed and they had not yet returned, so the old woman said, "Where are those piglets? Maybe I'll just go after them." She went after them, and from the house steps she began calling, and the louse would answer saying, "Here we are, hold on," right up until she got to the stream.

Having arrived at the stream, she didn't see the girls anywhere. She looked around and came across the louse on the rock. "Oh, this is what's been answering," she said, and she popped it into her mouth. "This is tasty, how much more a real body," she said. She straightaway dove under the water and began smelling, and she caught the scent of the two girls because they had gone upstream. She chased them going downstream, because she was chasing the scent that she smelled going downstream. She chased all night, but at dawn she still had not caught up with them, because the girls had gone upstream, not downstream.

To return to Ginggiriyo and Ginggiritay, they ran all night long until the dawn. When it was light, Ginggiritay became sleepy, and she was still carrying the bone in her mouth. As she was walking, suddenly she choked on the bone she was carrying in her mouth. When she choked on it, she died straightaway. "Oh no, what can I do for my little sister?" said Ginggiriyo. Try as she might to get the bone out she couldn't do it because

kuoyon mongidu i lugon nga ami eedu tu it tulang dit lunggayan di wogok kabarasan ot nokologon. Nobobos nopo i Ginggiri yok diri mogkorudu, iduûuay-i dîri di Ginggiri yok kabarasan i Ginggiritay diri sid piras dit weeg tu amu milod posiyan.

Adi, paânaw no dîri i Ginggiri yok dot iseeso po nôono kabarasan iri tu minatay no i Ginggiritay. Ampo ole'ed ot kinapanaan di Ginggiri yok, om milo po tu waro nôono o tombolog dot nokokito di Ginggiritay ka dot modop-odop sid piras dit weeg dot maalagay i tulang sid kabang yo. Adi, pagka tu osianan it tombolog di Ginggiritay, podrikot dit tombolog kabarasan om tatadom tinduko it tulang dit nokologon di Ginggiritay kabarasan nga needu. Kadung nedu i tulang diri, noposiyan no i Ginggiritay ka, om papapayakat po tinumungag dot noposiyan. Nokotungang i Ginggiritay diri, tulud no it totombolog dot mongogusa kabarasan di Ginggiri yok, "Ginggiri yok, indaday po i Ginggiritay, needuan ku no do lugon!" ka di tombolog kabarasan. Nga, ampo orongow banar di Ginggiri yok dit pupuun-i ka. Adi, ingkoyod kabarasan i Ginggiri yok dîri om mootongong nôono mongonining kabarasan om meed dot momoros dot, "Tongoh beeno oy totombolog, om nokuro tu milo om ela'an-nu ot ngaran ya?" ka kabarasan di Ginggiri yok. Om oniningo no babanar nga iri no, "Ginggiri yok, indaday po i Ginggiritay!" ka dit tombolog, "needuan ku no do lugon!" ka. Om maataâangkus-i diri i Ginggiritay kabarasan dot gumusa di Ginggiri yok. Indaday dîri nga babanar-ko noposiyan kabarasan. "Dii iii," ka di Ginggiri yok ka, "nunu ot kapapasi nu oy adi?" ka kabarasan. "Aku ela'an, waro

adiknya itu, tapi tidak berjaya juga sebab tulang yang mencekik anaknya itu adalah tulang pergelangan tangan babi. Setelah Ginggiri yok puas meraung dan menangis kerana kematian anaknya, dia lalu bangun berdiri dan meninggalkan mayat Ginggiritay terbaring di tepi sungai itu, kerana dia tidak tahu apa yang harus dia lakukan untuk membuat anaknya itu hidup semula.

Lalu diapun meneruskan perjalanannya seorang diri. Tidak lama selepas Ginggiri yok meninggalkan Ginggiritay, tiba-tiba ada seekor burung ternampak Ginggiritay sedang terbaring di tepi sungai dan tulang yang mencekiknya juga kelihatan pada mulutnya yang ternanga. Burung itu merasa kasihan dan simpati kepada Ginggiritay, lalu dipatuknya tulang itu sehingga terkeluar dari mulut Ginggiritay. Setelah tulang itu terkeluar dari mulut Ginggiritay, dengan tiba-tiba Ginggiritay bangkit bangun dan hidup semula. Setelah burung itu tahu bahawa Ginggiritay hidup semula, burung itupun terus sahaja terbang menuju ke hulu untuk mengejar Ginggiri yok, "Ginggiri yok, kau tunggu dulu adikmu Ginggiritay, saya sudah buka tulang yang mencekiknya," kata burung itu kepada Ginggiri yok. Tapi, pada mulanya Ginggiri yok tidak berapa dengar apa yang dicakap oleh burung itu dan dia merasa hairan kerana burung itu tiba-tiba sahaja tahu nama mereka. Dia termenung mendengar yang dikatakan oleh burung itu sambil berkata, "Apa yang kau cakap itu burung?" katanya dalam hati. "Kenapa tiba-tiba saja dia tahu nama kami?" kata Ginggiri yok. Lalu dia menghentikan langkahnya untuk memastikan apa yang dikatakan oleh burung itu. "Ginggiri yok, kau tunggu dulu adikmu Ginggiritay, saya sudah buka bengkalnya," kata burung itu. Tidak lama kemudian, kelihatanlah kelibat Ginggiritay berlari-lari menuju kepada Ginggiri yok. Lalu dengan agak terkejut dan rasa tidak percaya, Ginggiri yok mendapatkan anaknya

it was a pig's knuckle that got caught in her throat. So finally Ginggiri yok left Ginggiritay behind because there was no way of reviving her.

So Ginggiri yok walked off all alone since Ginggiritay had died. She had not gone too far when a bird saw Ginggiritay laying there by the stream with a bone sticking out of her mouth. The bird came up to her and pecked on the bone that she had choked on and it came out. After it came out Ginggiritay revived and quickly got up. After she got up the bird flew off to catch up with Ginggiri yok. The bird sang, "Ginggiri yok, wait for Ginggiritay, I got the bone out that she choked on." At the beginning Ginggiri yok didn't hear the bird clearly. So she stopped to listen and just stared at the bird listening and said, "What did you say bird, and how come you know our names?" Then she heard clearly, "Ginggiri yok, wait for Ginggiritay," said the bird, "I got the bone out that she choked on." Then Ginggiritay ran chasing after Ginggiri yok. Ginggiri yok waited and it was true; her sister was revived. "My goodness," said Ginggiri yok, "what was it that revived you?" "I don't know," she said, "there was a bird that pecked at the bone I choked on." "Oh, that's certainly good younger sister that you were revived," said Ginggiri yok.

<p>tombolog minoninduk dit lugon ku,” ka di Ginggiritay ka. “Oõ, awasi nogi ino oy adi dot noposiyon koh-i,” ka di Ginggiriyoq kabaran.</p> <p>Om pamaânaw no ðiri yoalo dot sumulok dit weeg, kalaga soriid sulok, milo po tu waro ðiri ot kulat ka dot nokitanan doalo dot alaâala'ab ka. “Ay, sumako kito silo oy Adi,” ka di Ginggiriyoq kabaran. Om sako no kabaran yoalo siri. Om kiinam minsawat kabaran it kulat, sampay nakalaga sid tawan. Nakalaga po sorid sawat kabaran it kulat, inindoo ðiri yoalo kabaran, nga milo po tu soriid sawat diri kabaran it duwo koyuwan, i Ginggiriyoq om i Ginggiritay. Na, nokorikot po sid sawat, aa-ku ðiri ela'an iri, iri no gisom dot nandaman ku. Aso nõono.</p>	<p>lantas memeluk adiknya dan berkata, “Adik, macanana kau boleh hidup semula?” tanyanya kepada adiknya Ginggiritay. “Saya tak tahu kak, tiba-tiba ada seekor burung yang mematok bengkal saya,” kata Ginggiritay. “Oh, syukurlah, adik sudah hidup semula,” kata Ginggiriyoq.</p> <p>Lalu, mereka berduapun meneruskan perjalanan mereka. Apabila saja mereka sampai di hulu, mereka tiba-tiba ternampak sekaki cendawan yang sangat lebar. “Dik, mari kita menunggang pada cendawan itu,” kata Ginggiriyoq. Lalu merekapun terus naik ke atas cendawan itu, dan cendawan itupun terus terbang tinggi sampai ke awan. Bila saja mereka sampai di atas sana, mereka lalu turun dari cendawan itu dan mendapati bahawa mereka kini bukan lagi berada di atas bumi tapi sudah berada di awan biru. Setelah mereka sudah sampai di atas, saya tak tahu sudah macanana cerita yang selanjutnya, itu saja yang saya ingat. Tiada sudah.</p>	<p>Then they walked on upstream. When they got way upstream, they came upon a giant mushroom. “Let’s get on that mushroom,” said Ginggiriyoq. When they had gotten on it, the mushroom flew upwards right to the sky. When it reached the sky they got off, and both of them were way up in the sky. Having arrived up there, I don’t know what happened after that, that’s as much as I remember. That’s the end of the story.</p>
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