

<p>Tanak dot Soudagar Tinangon di Ebal Agingging Kg. Salimandut 1988 Nosunting di Janama Lontubon</p>	<p>Anak Saudagar Diceritakan oleh Ebal Agingging Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Child of the Trader Told by Ebal Agingging Salimandut Village 1988 English: James Johansson 2012</p>
<p>Warooo waro ka ka, pisasawo no di Soudagar om i Dayang Putri. Om pisasawo yoalo nga, nokurong sampay norupakan dot tuwan nga asee o tanak doalo. Komoyon nopo dot norupakan do tuwan nga, sampay opurak no ot tokobuk dot gama do koomoleeng. Dadi, om daagan yoalo kumaya, tadpom sala-ginis nopo ot koogumu do barang dialo. Tarata sid walay, tarata sid tana, karabaw nga ogumu, tongo sapi, tongo kuda, orogiyon no i kakaya'an dialo. Jadi, i sid walay diri nga, turu o gudang noponu dot barang tambaga, gama do kaakaya dit Soudagar dino.</p> <p>Na, pagka masam keeri, ka dialo, “Awasi ot aa kito ipootang dot Kinoringan iti barang kito, nga awawasi pong ipootang kito, tu aso koguna'an kito do maakaa dino iti barang diti tu, okon-ko ki-tanak kito,” ka di Soudagar. “Ay, oõ awasi-i beno oy Soudagar,” ka di Dayang Putri.</p> <p>Na, asal noboros dialo iri, turus dot aso sino dñiri it tongo barang diri kabarasan. Amu songkuro kole'ed ot kinoliyatan di barang dialo diri, it arta yo om minatay no i Soudagar. Waro tongo duwo tolu nowulan kole'ed kinapatayan di Soudagar om milo po om monontiyon i Dayang Putri dot mole'eng neeno.</p> <p>“Ees,” ka di Dayang Putri, “nokuro tu milo om monontiyon oku diti?” ka di dayang putri. “Nga, kuoyon po dñino, dogon no do kowowoyo'on iti dot saralom miyaw oku,” ka. Na, agaya'an no dñiri, om sampay nosusu. Kosusu nõono bala iti, nga kusay i tanak</p>	<p>Pada zaman dahulu, berkahwinlah Saudagar dengan Puteri Raja. Selepas mereka berkahwin, mereka tidak mendapat cahayamata sehinggalah mereka sudah tua dan sudah beruban. Itu mungkin disebabkan bahawa mereka terlalu kaya, semua jenis harta ada pada mereka. Mereka mempunyai tanah yang besar, punya kerbau yang banyak, lembu dan kuda juga apapun jenis harta. Mereka juga mempunyai tujuh buah gudang yang penuh dengan barangan tembaga. Begitulah banyaknya harta Saudagar itu.</p> <p>Oleh kerana harta mereka begitu banyak bertimbun, maka kata Saudagar, “Memang sangat baiklah kita tidak beri pinjaman kepada Allah segala harta kita ini, tapi lebih baik lagi jika kita beri pinjam kepada Allah, sebab sekarang ini kita tidak memerlukan semua harta ini kerana kita tidak punya anak,” katanya. “Ya, sangat baiklah itu,” kata Puteri.</p> <p>Bila saja Saudagar mengatakan demikian, maka segala harta mereka terus lenyap dengan tiba-tiba. Tidak berapa lama dari kejadian itu, Saudagar itupun meninggal. Tiga bulan selepas Saudagar meninggal, tiba-tiba pula Puteri hamil, sedangkan dia sudah tua.</p> <p>“Hiss,” kata Puteri, “Kenapa dengan tiba-tiba saja saya hamil ini?” katanya. “Tapi, apa boleh buatlah, inilah perjalanan hidup saya,” katanya lagi. Semakin hari semakin besarlah perutnya sehinggalah tiba waktu untuk bersalin. Bila sudah bersalin, maka Puteri itu sangat gembira kerana dia</p>	<p>Once upon a time a Trader and a Princess got married. Even though they were married, right up till they were old and gray they had no children. They became richer and richer to the point that they had all manner of possessions – possessions in the palace, on the ground, lots of buffalo, cows and horses – all manner of wealth. In their palace there were seven storehouses full of brass items. That’s how rich that Trader was.</p> <p>Since they were so rich, Trader said, “While it’s good that we don’t lend our wealth to God, it’s even better if we lend it, because as things stand we have no use for our wealth, given that we have no children.” Yes Trader, that would be good,” answered Princess.</p> <p>No sooner had he spoken those words than all of their goods disappeared. Not long after the disappearance of his goods the Trader himself died. Two or three months after his death, Princess realized she was pregnant, even though she was old.</p> <p>“Hey,” said Princess, “why am I suddenly pregnant? Never mind, that’s my just my path in this life.” So her stomach grew big and she gave birth. Her child was a boy, and he grew big. Princess felt good about life</p>

yo. Awawasi no d̄iri i ginawo di Dayang Putri diri. Nga, maay nopo om piondodoyo dit tongo totompoo n̄ono i tanak diri nga, koguli po siri om mamanaw no d̄iri i tanak, ka.

Dadi, mamanaw no i tanak, mad kikiyapan-i sumurut i tanak kabarasan. Wooy nopo dit mindoo-mindakod, om elo d̄iri yalo dot mingkaso sid tana. Om kokito i tongo tanganak dot mitutubaw ka sid tana nga, “Ees oy idi,” ka dialo, “maan oku po waalay do tubaw oy idi,” ka di tanak. “Ay, kumukuro oku mamaal dot aso ot paamaal?” ka di tidi.

Om tangkangaw i tidi n̄ono diri dot tongoh kawawaal do tubaw, om pogiim yalo dot pupud do dangol. Awasi tu nokokito-i dogima. Om asa'a om pangatag yalo do tubaw, it Dayang Putri diri, nakawaal. Ososopung po dit minsasarap montod di kinawaalan, minongoy no yalo sid mitubaw i tongo tanganak. Om mitutubaw n̄ono iri nga, amu alawanan yalo doyo ino tu amu milo dot awandak i tubaw dialo kabarasan.

Nobobos yalo di sirid tongo sosomok diri dot mitubaw, waro ot iso ot pomogunan osodu mantad siri, minongoy d̄iri yalo. Ongoy yalo siri ino tanak dino om agayo no d̄iri, kawantay sopuk no. Komoyon nopo kawantay sopuk, irad-ko ongo-umur dot opod om tolu toon. Jadi, ongoy yalo sorid sinumuung d̄iri yalo mitubaw, sid pomogunan di wookon. Osodu po yalo, “Ees, tanak do Soudagar,” ka di tongo tanganak siri. Madaada yalo. “Ay, notu milo-om reetan oku dialo dot ‘tanak do Soudagar’ diti. Dot boros nopo di tidi ku, nga ‘aso-i ot tama nuh’ ka dit tidi ku om notu milo om tanak oku do

mendapat seorang bayi lelaki. Sejak bayi itu lahir, bayi itu tidak pernah ada pada Puteri sehinggalah bayi itu sudah pandai berjalan.

Kini anak itu sudahpun pandai berjalan, bagai dikipas-kipas caranya membesar. Lalu, pada ketika anak itu sudah pandai turun-naik, dan sudah pandai bermain di tanah, dia ternampak ada kanak-kanak bermain gasing. “Ibu,” kata anak itu. “Ibu tolong buat saya gasing ya bu,” katanya. “Aik, bagaimana ibu nak buat gasing, nak, ibu tiada alat,” kata Puteri.

Lalu Puteri sangat susah hati kerana asyik memikirkan bagaimana dia mahu membuat gasing. Lalu, Puteripun pergilah mencari parang lama, dia bernasib baik kerana akhirnya dia telah menjumpai sebilah parang lama. Kemudian dia mengasah parang lama itu sehingga tajam. Bila parang itu sudah tajam, diapun mulalah membuat gasing. Bila gasing sudah selesai dibuat, awal-awal pagi lagi pada keesokan harinya, pergilah anak itu ke tempat kanak-kanak bermain gasing. Bila tiba di sana, mulalah dia bermain gasing, tapi kanak-kanak yang ada di sana tidak dapat melawan kehebatannya bermain gasing kerana gasingnya tidak pandai berhenti.

Tidak lama kemudian, anak itu sudah merasa bosan bermain gasing di tempat yang dekat, lalu dia pergi di suatu negeri, yang jauh dari sana. Pada waktu anak itu pergi ke negeri itu dia sudah besar, sudah pandai gantungkan sumpit. Maksud sudah pandai gantungkan sumpit ialah, sudah masuk ke alam remaja, kira-kira berumur tiga belas tahun. Ketika anak itu masih jauh, “Wah, anak Saudagar,” kata kanak-kanak yang ada di sana. Dia terdiam seketika, “Aik, kenapa tiba-tiba mereka panggil saya anak Saudagar? Sedangkan kata ibu, saya tidak punya ayah,” katanya dalam hati.

then. One day her servants dandled the boy and when she came back he could already walk.

When the child could walk, he grew like a fanned flame. Then he was able to climb and descend the stairs, and play on the ground. When he saw children playing with spinning tops on the ground, he said, “Oh Mother, make a spinning top for me.” His mother answered, “How can I make one when I don’t have the tools?”

Then his mother worried about how she could make a top, so she went looking for an old bushknife. Fortunately she found one. She sharpened it and made a top. Early in the morning after she had made it, her son went to play tops with the other children. The other children couldn’t compete with him because his top just wouldn’t stop spinning.

When he got bored with playing tops with nearby kids, he went to a more distant village. When he went there, he was capable of hanging a blowgun, a saying which means he was around thirteen years old. So he went to meet the kids playing with tops in another village. When he was still a ways off, the children there said, “Wow, it’s the Trader’s son.” He didn’t respond. “Hey, how come they out of the blue call me ‘the Trader’s son’ whereas my Mother told me ‘You don’t have a father’? How come

Soudagar?" ka di tatanak.

Dadi, boboyo'o dialo, amu no minitubaw yalo, turus minuli. Uli yalo, kadung nokeendakod sid walay, minomoros no yalo sid tidi yo dot, "Idi," ka, "Ay, waro-i gima tama ku, tanak oku do Soudagar bala diti," ka dialo. "Oõ, babanar-i toõ ino," ka di tidi, it Dayang Putri, "Babanar ino, nga sagay aa-ku minangan boroso do ki-tama koh, tu sampay mole'eng okonoy duwo koyuwan, aso-i tanak ya. Beno om milo-om kapatay it sawo ku diri om milo om minonontiyen oku, om ikaw no beenoh," ka di tidi. "Nga, yokoy di tama nu dino i Soudagar dino, akaya okoy, nga i nopot tarata ya tiya diri nga, nipootang ya di Kinoringan," ka dit Dayang Putri ka.

Korongow dñiri di tanak iri nga boros di tanak, "Oõ, awasi-i ino, nipootang duyu bala dot Kinoringan it barang dit tama ku. Nga, mangan ku togiyo iri," ka dit tanak ka. "Ay, kokoyon-i bo oy akang, milo po om waro tabambaran nu dino dot ara'at sid tongo ralan. Om siombo mat ototolunungan nu ot walay do Kinoringan," ka dit tidi ka.

"Ay, amu! Mangan ku-i togiyo," ka di tanak ka. "Ino nogi," ka dialo, "iiman oku po do karis," ka. "Ay, siongo pogiiman ku do karis, oy akang dot tongoh-i-tongoh, nga aso ot amu nipootang kikiawi di Soudagar dot Kinoringan?" ka. "Ay, iiman oku-i," ka di tanak.

Jadi, tangkangaw nōono i tidi dñiri. Om mindadakod nōono sid tindud mogiim. Aso ot aa osiib kikiawi. Mogkurelo po om, kokitanay no ot karis dot totogoron no i karis ka. Maay nopo di tidi om onuwo no om maay owito mindoo. Om kokitanay di tanak nōono iri, nga ototomon no i ginawo yo, tu waro dñiri ot karis. Maay nopo dialo om tugulay no dialo

Dia tidak meneruskan niatnya untuk bermain gasing, dan dia terus pulang ke negerinya. Sampai di rumah, dia terus naik dan pergi mendapatkan ibunya seraya berkata, "Ibu, saya ada ayah juga rupanya, saya anak Saudagar pula," katanya kepada ibunya. "Ya, memang benar katamu itu nak," kata Dayang Puteri. "Memang benar juga kau ada ayah, tapi ibu sengaja tidak memberitahumu bahawa kau punya ayah, sebab sehingga kami sudah tua kami tidak mendapat anak, dan selepas suami ibu mangkat, tiba-tiba ibu hamil dan kemudian melahirkan kau," kata ibunya. "Sebenarnya, saya dengan ayahmu iaitu Saudagar, sangat kaya pada masa itu, akan tetapi semua harta kami itu telah kami pinjamkan kepada Allah," kata Dayang Puteri.

Bila anak itu mendengar akan hal itu, diapun berkata, "Oh, baguslah itu, rupanya kamu telah pinjamkan kepada Allah semua harta ayah saya. Tapi saya akan tagih harta itu," kata anak itu. "Aik, tidak perlulah kau tagih, nak, nanti ada perkara yang tidak baik dalam perjalananmu ke sana. Dan lagi, bukannya kau tahu di mana rumah Allah itu," kata Dayang Puteri.

"Ah, tidak! Saya mesti tagih," kata anaknya. "Beginilah bu, ibu tolong carikan saya keris," katanya lagi. "Aik, di mana hendak ibu cari keris nak, sedangkan tiada satupun harta yang tertinggal, semuanya Saudagar beri pinjam kepada Allah," kata Dayang Puteri. "Ah, mesti ibu carikan untuk saya," kata anak itu.

Si ibu merasa sangat susah hati. Naik turun dia dalam rumahnya mencari keris. Tiada satupun benda yang tidak tersingkap. Tiba-tiba, dia terjumpa sebilah keris yang sudah bertagar. Diambilnya keris itu dan dibawanya turun. Bila saja anak itu ternampak akan keris itu, dia sangat gembira. Lalu, diasahnya keris itu sampai putih. Bila keris itu sudah siap diasah, "Syukurlah, ada juga keris

I'm suddenly the Trader' son?

So he decided to not play tops but straightaway go home. When he got home, he went up into the house and said, "Mother, I do after all have a father, I'm the the Trader's son." "Yes, that in fact is true," said his mother, the Princess, "it's true. But I didn't tell you that you had a father because we were old already and didn't have any children. Now after my husband died suddenly I found myself pregnant, and that was you. Your father the Trader and I were rich, but we lent our wealth to God," said the Princess.

Having heard that, the child said, "Okay, that's good, you lent my father's wealth to God. But I'm going to reclaim it." "Hey, don't do that child," said his mother. "If you do you may run across some ill fate along the way. Besides, how will you know how to get to God's house?"

"But I must! I'm going to reclaim it," said the child, "but first, find me a kris."¹ "Where am I going to find a kris, child, when every last thing we had was loaned by the Trader to God?" "I'm going to find one," said the child.

At this his mother became worried. So she climbed up into the ceiling joists searching for a kris. There was nothing slipped in anywhere. Then she suddenly came across an old rusty kris. She picked it up and brought it down. When the child saw it he was very happy, because now he had a kris. He began

¹ Kris: A dagger with a wavy blade, and normally carrying magical power (an empowering spirit).

mangasa, sampay opupurak no i karis ka dino diri. “Ay, mogot no ma iti,” ka dialo ka. Om poginito dialo sid tukad kabarasan nga, kaambay o namuk nga, opituru. Kaambay i tokobuk nga, opituru ka - gama do kaatarom dit karis dialo. Dadi, “Iti oy idi, ososopung po suuwab, maan oku bintanakay do turu nenan,” ka dialo.

Ay, tumangkangaw i momole'eng. Siongo ot aa tumangkangaw do gima dot mookoy-i do matay i tatanak dit iseeso. Nga, aa-i kukuoyon dot tumangkangaw babanar di momole'eng tu, i managi dit barang i tatanak i nipootang it barang sid Kinoringan.

Dadi, maay nopo di titidi tu napajalan-i, bintanakay no. Nobintanakan dot turu ot binintanok. Ososopung po di susuwab, gayad no i tatanak ka. Kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman, ka. Sumampot po di koturu om pangakan yalo dñino diri tu, wilton no. Nopongo yalo mangakan om pamanaw yalo, mogkurelo po yalo om, “Ees, tanak do Soudagar,” ka di norongow, dit sid pomogunan diri. “Ay, oõ, yoku,” ka dialo. Om intangay dialo, nga Sulutan bala iri.

“Siongo koh diti oy anak-anak?” ka di Sulutan ka. “Ay, okon-ko mooy oku bo siombo diti nga, managi oku dit barang di tama ku, nipootang dialo di Kinoringan,” ka di tanak ka. “Ay, oõ, awasi nogi bala ino oy anak-anak, tu maan ka dogo duato aa Kinoringan, ong nokuro ma at masjid ku dilo, tu tiridongon ku do minsasarap, nga maba do minsosodoy, tiridongon ku do minsosodoy, maba do minsasarap, kanto oy anak-anak ong kalaga koh sid Kinoringan,” ka dit Sulutan ka. “Ay, oõ, ilombus ku-i

saya,” katanya. Lalu digantungkannya keris itu atas tangga, bila ada lalat yang hinggap pada keris itu akan terbelah tujuh. Bila ada rambut yang tersentuh pada keris itu, juga akan terpotong tujuh. Maknanya, keris itu sangat tajam. Kemudian, dia berkata kepada ibunya, “Begini bu, pada awal pagi esok, tolong sediakan bekalan saya sebanyak tujuh biji ya,” katanya.

Ibunya sangat susah hati, kerana takut kalau-kalau anaknya yang seorang saja ini akan mati. Tapi orang tua itu tidak dapat berbuat apa-apa kerana tujuan anaknya itu adalah untuk menagih harta yang telah dipinjamkan oleh ayahnya kepada Allah.

Oleh kerana terpaksa, maka si ibu pun menyediakanlah bekalan untuk anaknya. Bila bekalannya sudah disiapkan, awal pagi lagi pada keesokan harinya, mulalah anak itu melangkah meninggalkan ibu dan negerinya untuk pergi kepada Allah. Hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, hari keenam, dia berjalan, genap pada hari ketujuh, berhentilah dia untuk makan, kerana dia terasa perutnya sangat lapar. Selesai makan, dia meneruskan perjalanannya semula. Tiba-tiba, “Hai, anak Saudagar,” kata suara yang dia dengar. “Ya, saya,” katanya seraya memandang ke arah suara itu. Lalu dia terpancang seorang Sultan.

“Mahu ke mana kau ini, anak-anak?” tanya Sultan itu. “Hmm, saya bukan pergi ke mana-mana, tapi saya mahu menagih harta yang dipinjamkan oleh ayah saya kepada Allah,” katanya. “Oh, baguslah itu anak-anak, tolong saya tanyakan kepada Allah, apa yang terjadi kepada masjid saya itu, sebab saya tegakkan pada sebelah pagi, rebah pada sebelah petang, saya tegakkan pada sebelah petang, rebah pada sebelah pagi, katakan kepada Allah tentang hal ini ya anak-anak,” kata Sultan. “Baiklah, akan saya sampaikan hal ini, bila saya sudah tiba nanti,” katanya. “Saya pergi

working on sharpening it until it was all white. “Now this is much better,” he said. And he hung it on the steps, and when a fly would run into it, it would be split into seven pieces, they say. It was so sharp that it could split a hair in two. “Now then Mother, early tomorrow morning, make seven cakes for me,” said the child.

His mother was worried. How could she not worry, thinking about her only child possibly dying? But there was no point in her getting worried because he was going to claim the goods lent to God.

So his mother, feeling forced, made cakes for him. She made seven cakes. Early the next morning the child set off. First, second, third, fourth, fifth, six. Coming up to the seventh day, he finally ate because he was hungry. After eating he set off again, and out of the blue he heard, “Hey, the Trader’s son,” in that particular village. “Oh, yes, that’s me,” he said. He looked and saw that it was a Sultan.

“Where are you headed, child?” asked the Sultan. “Well, it’s no big deal, but I’m going to claim my father’s goods that he lent to God,” said the child. “That’s good child, because you can ask God for me about my mosque. I put it up in the morning, and it collapses in the afternoon. If I set it up in the afternoon, it collapses in the morning. Ask him why that is,” said the Sultan. “Alright, I’ll pass along your question if I get there,” said

beenoh ong kalaga oku nogi,” ka di tatanak ka. “Nga, mooy oku no,” ka dialo ka. “Oõ,” ka di Sulutan.

Jadi, pamanaw no yalo. Om pamaânaw yalo kabarasan nga, masam keeri no tu montod di keeso, koduwo, kotolu, kaapat, kolimo, koonom ka ka dilo dot maapanaw no, wooy nopo di koturu om pangakan yalo kembagu. Nopongo yalo mangakan, om pamanaw kabarasan nga milom nokokito yalo do totud do tulun. Totud ko totud ot otinga'a. Titingo'on dialo gama do kaasawat. Totud no ot okitanan. Om mogkureelo-poom waro ðîri ot torongow dialo dot “Ees, tanak do Soudagar,” ka. “Ay, oõ, yoku,” ka dit tanak. “Siongo koh diti, oy anak-anak?” ka dit orongow ka. “Ay, okon-ko mongoy oku bo siongo diti nga, mongoy oku sid Kinoringan, managi oku di barang di tama ku tu, nipootang dialo,” ka di tatanak ka. “Ay, oõ,” ka dit orongow, ka.

Om pogigintong i tatanak, nga momole'eng bala iri dot otongkud no gama do koomole'eng dit mole'eng diri ka.

Jadi, “Oõ, awasi nogi bala ino dot mongoy koh sid Kinoringan. Kakalu ong kalaga koh sid Kinoringan nga, boroson ka dogon i Kinoringan ong nokuro oku ma diti tu aa-ku mamatay, tu oleleed oku nôono diti tid pomogunan. Ino nopo kikiroo do kele'ed ku, sagantang no nipon ku dot noopu. Mupu om suniyan, mupu om suniyan, sagantang no ot nipon ku notimung. Dadi, maalan oku no sitid pomogunan, ka dit momole'eng ka. “Ay, oõ, boroson ku-i bo, ong kalaga oku nogi diti,” ka di tatanak. “Nga, mongoy oku no,” ka di tatanak. “Oõ,” ka di momole'eng.

Om pamanaw i tatanak kabarasan montod dit kinokitanan dialo di momole'eng diri om pamanaw, irad keeri no tu, montod do keeso, koduwo, kotolu, kaapat,

dulu ya,” katanya lagi. “Baiklah,” jawab Sultan.

Lalu diapun meneruskan perjalanannya. Hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, hari keenam, dia berjalan, genap pada hari yang ketujuh, dia berhenti untuk makan. Selesai makan, dia meneruskan lagi perjalanannya. Belum berapa jauh dia berjalan, tiba-tiba dia terpandang lutut manusia yang teramat tinggi. Dia mendongak ke atas tapi hanya lutut yang dia nampak. Tiba-tiba dia terdengar suara, “Hai, anak Saudagar,” kata suara itu. “Ya, saya,” jawabnya. “Kau mahu ke mana anak-anak?” kata suara itu. “Saya bukan ke mana, tapi saya hendak pergi menagih harta ayah saya yang dia beri pinjam kepada Allah,” jawabnya. “Oh,” kata suara itu.

Bila dia memandang semula ke arah suara itu, dia ternampak seorang tua yang sudah terlalu tua, badannya sudah membongkok.

Lalu, “Sangat baiklah itu anak-anak, jika kau hendak pergi kepada Allah. Bila kau tiba nanti, tolong tanyakan pada Allah, kenapa agaknya saya ini tidak boleh mati, sebab sudah sangat lama saya berada di dunia ini. Kau bayangkan saja, sudah satu gantang gigi saya yang patah. Sudah patah, tumbuh lagi, sudah patah, tumbuh lagi semula, dan kini semua gigi saya yang terkumpul sudah satu gantang. Dan lagi, saya sudah malas berada di dunia ini. Katakan hal ini kepada Allah ya anak-anak,” kata orang tua itu. “Baiklah, akan saya katakan kepada Allah hal ini bila saya sudah sampai nanti,” jawabnya.

Lalu, diapun meneruskan perjalanannya semula. Seperti sebelumnya, dia berjalan selama enam hari, dan genap pada hari yang ketujuh dia berehat untuk makan. Bila sudah

the child, “I’m continuing on now.” “Alright,” said the Sultan.

So he continued on. He walked along, and something similar happened. First, second, third, fourth, fifth, sixth. Coming to the seventh day, he ate again. After eating, he walked on and saw the knees of a person. Just knees was what he saw looking up. That’s how tall he was. Suddenly he heard, “Hey, Trader’s son.” “Yes, that’s me,” said the child. “Where are you going,” he asked. “Well, it’s no big deal, but I’m going to claim my father’s goods that he lent to God,” said the child. “Okay,” he said.

The child looked and it was an old man, so old that he was bent over.

So he said, “Okay, that’s good that you are going to God. If perchance you should get there, ask God for me why it is that I don’t die, because I’ve been a long time in this world. To give you an idea of the length of time, I’ve had a gallon of teeth that have fallen out. They fall out and grow back in, fall out and grow back in, so that I’ve gathered a gallon of teeth. I’m tired of living,” said the old man. “Okay, I’ll send along the question if I get there,” said the child. “Alright,” said the old man.

The child walked on from where he saw the old man, and once again; first, second, third, fourth, fifth, six. Coming up to the seventh day

kolimo, om koonom. Wooy nopo di koturu tadlaw kabarasan om pangakan no yalo. Nakaakan yalo di koturu tadlaw om pamanaw kembagu yalo nga, aa songkuro kole'ed kinapana'an dialo om pogigintong yalo kabarasan nga, mobon-oobon ot dalamas ka, pampang dot nokosunggu ad tawan. Adi, kobuson nga aso kobuson tu, aso gisom sorid miampaping. Sid gibang do sid wanan, nga aso kobuson dialo. Mindakod no nga aa-i kuoyon mindakod tu sampay nakalaga id tawan.

Om tangkangaw dīino yalo diti, ong siongo wayaan, mogkurelo-po kabarasan om pogigintong yalo nga, waro luwang dot atatawang siri ka, waro sondopo pasagi katatawang. Dadi, intaay dialo, ay, otutuwong no kabarasan, gama do kaaralom.

Jadi, ka dialo, “Ay, boros ku nopo di tāantad ku diri, kapatay om kowiyaw, tongoh-i-tongoh ot aajangan nga umbalan ku nopo ino, kangku diri,” ka. Om tuun nōono yalo kabarasan nga, tongoh kinotuunan dialo kabarasan dot gisom no id tatawak karalom.

Dadi, om maay dialo potiworo i takod nga, ki-luwang bala iri sinumolusu. Ogom-ogom yalo om pamanaw sid saralom di luwang diri. Aa ela'an songkuro kole'ed yalo, kopurimanan dialo masam-ko iri no tu onom tadlaw, koturu kopurimanan dialo om waro no ot norongow dialo dot “Ees, tanak do Soudagar,” ka. “Ay, oō, yoku,” ka dialo. “Oō,” ka dit orongow di tatanak, “ela'an ku-i bo, ot nilalaga nu sitid dogon, tu yoku no Kinoringan. Nga, uli-i pogi tu, ontok ko it barang dit nipootang dit Soudagar i tama nu sid dogon om nokooli ku no,” ka dit orongow di tatanak ka. “Oō,” ka di tatanak.

selesai makan, dia meneruskan lagi perjalanannya semula. Tapi, belum berapa lama dia berjalan, tiba-tiba dia terpandang sebuah batu yang sangat besar, batu itu kononnya mencecah ke langit. Bila dia memandang ke kiri dan ke kanan untuk mencari tempat untuk melintas, tidak ada, sebab batu itu teramat lebar sehingga menutupi semua permukaan di depannya. Hendak memanjat tapi, bagaimana nak memanjat, batu itu, tingginya mencecah ke langit.

Lalu, dia merasa susah hati, sebab dia tidak tahu hendak melintas di mana. Tiba-tiba, kononnya, bila dia memandang semula ke depan, dia ternampak ada sebuah lubang yang agak besar pada batu itu. Saiz lubang yang dia nampak, kira-kira berukuran satu depa persegi. Bila dia melihat ke dalam lubang itu, dia dapati bahawa lubang itu sangat gelap kerana terlalu dalam.

Lalu, katanya, “Sebelum saya memulakan perjalanan, saya sudah berjanji bahawa, apa saja halangan yang saya hadapi, saya akan tempuhinya, iaitu, sama ada hidup atau mati,” katanya. Setelah itu, dia terus terjun ke dalam lubang. Lalu, rupa-rupanya lubang itu hanya paras pinggang sahaja.

Lalu, dia meraba-raba lubang itu dengan kakinya, tapi rupanya masih ada lubang yang dalam tapi agak kecil sedikit, sehingga tidak boleh berdiri. Kemudian dia duduk dan berjalan ke dalam lubang itu. Entah berapa lama dia berjalan, tapi dia merasa bahawa masa yang berlalu sama seperti yang sebelumnya, iaitu enam hari, dan pada hari yang ketujuh, tiba-tiba dia terdengar satu suara, “Hai, anak Saudagar,” kata suara yang dia dengar. “Ya, saya,” jawabnya. “Ya,” kata suara itu lagi. “Saya sudah tahu apa sebabnya kau datang ke mari, sebab sayalah Allah. Tapi kau pulanglah, sebab semua harta yang telah dipinjamkan oleh ayahmu kepada saya, saya sudah kembalikan,” kata

he ate again. Then he walked on again, and after not too long he looked and saw a great rock wall blocking his way, a rock that reached the sky. There was no way around the rock because it went on and on to the right and to the left. He couldn't climb over it because it went all the way to the sky.

So he began to get worried, thinking what route he could take, and all at once he looked and there was a big hole in the ground in front of him, as big around as a man's height. He saw that it was very dark, because of the depth of the hole.

So he said, “Well, before setting off I said, ‘Live or die, whatever I run across, I'm just going to give it a shot’.” So he just jumped down into the hole, but it wasn't much of a jump as it turned out to be only waist deep.

He felt around with his feet and found that there was a smaller hole that continued on. He sat down and slid ahead in the hole. He didn't know how long a time that went on, but then he felt like it was in the past because, the sixth day and then the seventh, and he heard, “Hey, the Trader's son.” “Yes, that's me,” he answered. The boy heard, “Yes, I know that you have arrived here at my place, because I am God. But just go home now because as for the goods that your father the Trader lent to me, I have already returned them.

“Oō, pamanaw no pogi,” ka dit orongow ka. “Oō, nga mamanaw oku nogi diti nga wooy ong waro ot ilombus ku boros do tulun,” ka dit tatanak ka. “Ay, aso-i kasala’an bo,” ka dit orongow ka. Maay nopo dialo om boroso no, “Waro iso Sulutan minongupono dogon dot ‘kakalu ong kalaga koh sid Kinoringan, nga boroson ka dogon i Kinoringan ong ‘nokuro ma at masjid ku dilo tu tiridongon ku do minsasarap, maba do minsosodoy, tiridongon ku do minsosodoy, maba do minsasarap,’ polombuson dogon ino,’ ka di Sulutan,” ka di tatanak. “Ay, oō, boroson dogon i Sulutan,” ka dit orongow di tatanak ka.

“Ilo nopo teelo, waro managi tu, nataan at tiwow dat tanak dat Sulutan, tu warot turu koyuwan ot tanak da Sulutan ot tongondu nga, niuwung dialo id kasa. Dadi, ilo no ot kaaba-aba dilo, tu managi at tiwow dat tongondu. Ong maan nogi dialo polobuso montod id kasa iri, na, amu no maba belot masjid dilo, kanto oy anak-anak,” ka dit orongow dit tatanak ka. Om “Oō, awasi beeno,” ka di tatanak.

Dadi, “Nga, waro po tiso kembagu,” ka dit tatanak, “ot niupono dogon, tu momole’eng neno, ‘kakalu ong kalaga koh sid Kinoringan, nga boroson ka dogon at Kinoringan ong nokuro oku ma diti tu amu oku mamatay, tu ino nopo kiro’o gama ku do kole’ed no sitid pomogunan, sagantang no nipon ku dot noopu,’ ka di momole’eng,” ka di tatanak. “Ay, oō, okon-ko posusa’an bo it momole’eng dino, tu i nopo mole’eng dino om noolingan ot sukud,” ka dit orongow dit tatanak ka. “Nga, boroson i momole’eng, ‘tingadlaw do suuwab, matay no yalo,” ka dit orongow dit tatanak ka. “Oō,” ka di tatanak.

Dadi, “Ontok do yoku diti om muli oku no,” ka di tatanak. Om

suara itu. “Baiklah,” jawabnya.

“Kau pulanglah,” kata suara itu. “Baiklah, tapi sebelum saya pulang, saya mahu sampaikan satu pesanan dari seseorang,” katanya. “Silakan, tiada masalah,” kata suara itu. Lalu diapun menyampaikan pesanan itu, katanya, “Ada seorang Sultan yang membuat pesanan kepada saya, ‘jikalau kau sudah sampai kepada Allah, tolong tanyakan kepadanya, ‘Apa yang terjadi dengan masjid saya itu, sebab, saya tegakkan pada sebelah pagi, rebah pada sebelah petang, saya tegakkan pada sebelah petang, rebah pada sebelah pagi?’ tolong sampaikan hal ini,’ kata Sultan itu,” katanya.

“Aik, oh ya, katakan kepada Sultan itu bahawa, hal ini terjadi kerana, ada sesuatu yang menuntut balasan. Sebab nafsu anak-anaknya yang seramai tujuh orang itu tersekat, kerana anak-anaknya itu dikurungnya di dalam botol. Jadi itulah sebabnya kenapa masjidnya itu rebah. Nafsu anak-anak yang menagihnya. Tapi, jika dia lepaskan anak-anaknya itu dari botol, maka masjidnya itu tidak lagi akan rebah, katakan ini kepadanya ya anak-anak,” kata suara itu. “Baiklah,” jawabnya.

“Tapi, ada satu lagi pesanan,” katanya. “Ada seorang tua berpesan kepada saya, kata orang tua itu, ‘Kalau nanti kau sudah sampai kepada Allah, tolong tanyakan kepadanya, kenapa saya tidak boleh mati, cuba kau bayangkan berapa lamanya saya di dunia ini, sudah satu gantang gigi saya yang patah,’ kata orang tua itu,” katanya kepada suara yang dia dengar itu. “Oh, ya, jangan kusutkan fikirannya, sebab ajal orang tua itu terlupa,” kata suara yang dia dengar. “Tapi, katakan kepadanya, bahawa tengah hari esok, dia akan mati,” kata suara itu lagi. “Baiklah,” katanya.

Kemudian, dia memohon kebenaran untuk pulang “Sekarang ni

“Okay,” said the child.

“Alright, go now,” is what he heard. “I am going to go, but how about if I pass along to you some people’s questions?” said the child. “Well, there’s nothing wrong with that,” was what he heard. So he told him the questions. “There is a Sultan who sent a question with me; ‘If you get to God, say to God for me, ‘What’s the problem with my mosque, because if I erect it in the morning, it collapses in the afternoon, if I erect it in the afternoon, it collapses in the morning?’ – pass that question along for me,” said the Sultan,” said the child.

A voice said to the child, “Oh, tell the Sultan for me, as for that matter, there is something requiring retribution, because he has restrained their natural desires of his daughters. The Sultan has seven daughters whom he has incarcerated in a bottle. If he releases them from that bottle, his mosque will no longer collapse. Tell him that, oh child.” “Alright, that’s fine,” said the child.

“But there was one more person who sent a question with me,” said the child. “He said, ‘Should you get to God, ask God for me why I don’t die. As an indicator of how long I’ve lived in this world, I’ve had a gallon of teeth fall out’.” “Oh, yes, don’t trouble yourself over that old man. As for him, the end of his lifespan was forgotten,” said the voice to the child. “Tell the old man, ‘At noon tomorrow he will die.’” “Alright,” said the child.

Then the child said, “As for me, I’m going to go home

uli nōono i tatanak kabarasan diri, nga aa-i songkuro kole'ed kopurimanan dialo, nokosobut no ditit pomogunan. Ananawaw no dīiri. Om soliwān yalo mantad id luwang nōono diri nga, nōokosoliwān yalo, milo pom pokukutub po ot norongow dialo, om kowiliyo dialo kabarasan nga, aso no sino i luwang, nolontop no dot dalmas ko dalmas kikiawi.

Adi, pamanaw no yalo kabarasan nga, aa-i songkuro kole'ed maapanaw yalo kopurimanan dialo, om nasambat yo no kembagu i momoleeng dot, “Ees, tanak do Soudagar,” ka dit momole'eng ka. “Oō, yoku,” ka dit tatanak. “Ay, nokooli koh noy anak-anak oy?” ka dit momole'eng. “Ay, oō, nokooli no nga, aa-ku ela'an dot babanar ko Kinoringan ko tongoh, nga naan oku no poolio,” ka di tatanak ka. “Ay, ba, nunu ka ma dit Kinoringan diri dit tupono ku?” ka dit momole'eng ka.

“Ay, ki-boros-i it norongow ku dot, ‘Okon-ko posusa'an at momole'eng tu, tingadlaw do suuwab, matay no yalo. Tu yalo nopo dilo nga noolingān ot sukud,’ ka dit orongow ku,” ka dit tatanak. Dadi, “Ay, oō, awasi nogi bala ino, oy anak-anak. Nela'an ku po kapatayan ku, nga ontok ko ikaw om maan ku po ikaw angatay sid walay ku. Tu yoku diti om, montod dit nokeembulay oku sitid pomogunan, aso tanak ku,” ka dit momole'eng ka. “Oō, awasi-i beno,” ka di tatanak ka.

Jadi pitanud no yoalo, om kalaga kabarasan sid walay. Om pogigintong i tatanak nga, tad-om nuluw do tamas it walay, ka. Dadi, suwang nōono sid saralom, iiso it lamin om maan giango dit momole'eng ka dot, “Itidiyo, ong engin koh do mangakan, iti no suwangon nu. Om maan nu tuduo idiyo dilo nga ogumu bansa do takanon,” ka di momole'eng ka. Om mangan tuduo kabarasan, nga

saya mahu pulang sudah,” katanya. Lalu, diapun mengatur langkahnya untuk pulang, tapi belum berapa lama dia berjalan, dia telah sampai ke dunia. Kini terang-benderang yang dia lihat. Kemudian dia keluar dari lubang itu, selepas saja keluar, tiba-tiba dia terdengar suara seperti benda meletup, lalu dia menoleh ke belakang, dia ternampak bahawa lubang itu sudah tertutup, yang tinggal hanyalah batu yang besar itu saja.

Kemudian dia meneruskan perjalanannya semula, tapi tidak begitu lama perjalanannya yang dia rasa. Dalam perjalanan pulang, dia berjumpa kembali dengan orang tua yang memesan kepadanya. “Hai, anak Saudagar,” kata orang tua itu. “Ya, saya,” jawabnya. “Aik, kau sudah pulang anak-anak?” tanya orang tua itu. “Ya, saya sudah pulang. Tapi, saya tidak tahu sama ada betul atau tidak bahawa dialah Allah, tapi dia sudah menyuruh saya pulang,” katanya. “O, ya, lalu apa kata Allah tentang pesanan saya?” tanya orang tua itu.

“O ya, kata suara yang saya dengar ‘Jangan kusutkan fikiran orang tua itu, sebab tengah hari esok dia akan mati. Sebab ajalnya itu terlupa,’ kata suara yang saya dengar,” katanya kepada orang tua itu. “Bagus sangatlah itu anak-anak. Saya sudah tahu hari kematian saya, tapi kau akan saya bawa ke rumah saya. Sebab saya ini, sejak saya muncul di dunia ini, saya tidak punya anak,” kata orang tua itu. “Ya, baiklah,” katanya.

Lalu merekapun pergilah ke rumah orang tua itu, bila sampai di rumah, anak itu melihat di sekeliling, alangkah terperanjatnya dia bila dia mendapati bahawa rumah itu, bagaikan gunung emas. Kemudian, mereka masuk ke dalam, satu demi satu pintu dibuka oleh orang tua itu sambil berkata, “Bilik ini, kalau kau mahu makan, di sinilah kau masuk. Dan kau tekan butang itu maka akan keluarlah bermacam-macam jenis

now.” The child turned back towards home, and after not too far, he found himself on this earth. It was very light out then. He came out of that hole and all at once heard the sound of an explosion, and turning back, the hole was no longer there, it closed up so there was nothing but a big rock face.

So he once again set off they say, and after feeling like he had not gone too far he met the old man once again. “Hey, the Trader’s son,” said the old man. “Yes, that’s me,” said the child. “Have you now returned?” asked the old man. “Oh, yes, I’ve returned, but I don’t know if it was really God or what, but he sent me back,” said the child. “So then, what message did God send with you?” asked the old man.

“I heard someone saying, ‘Don’t be troubled about that old man because he will die tomorrow at noon. Because the end of his lifespan was forgotten,’” said the boy. “Oh, that’s good, boy. Now I know when I’ll die, but as for you, I’m going to bring you to my house. Because as for me, from the time I appeared on this earth, I’ve never had children,” said the old man. “That’s good,” said the child.

So they set off together and got to his house. The child looked and his house was a virtual mountain of gold. They went inside, and the old man opened one room’s door, saying, “In this place, if you want to eat, you come in here. If you touch here, there will be many types of food.” He touched it and many types of food appeared

iri no, tad om ogumu bansa do takanon siri, ka.

“Dadi, ong engin koh dot oguriok,” ka dialo, “iti lamin diti ot maan nu giango,” ka.

Dadi, om giangon it tiso kabarasan, nga tadpom aa elala'an ot koguriok di tongo tulun siri ka dot okitanan.

“Dadi, ong engin koh dot tongo pangayam,” ka dit momoleeng, “tongo karabaw, tongo kuda, iti o giangon,” ka dialo. Maay giango nōono iti, nga santangkus nopo ka tongo karabaw, sapi, kuda no, ka.

“Dadi, iti diti oy anak-anak, pagka tingadlaw do suuwab ot kapatayan ku,” ka dit momole'eng, “maan oku no tanggamay, tanggaman oku no,” ka dialo, “dot saralom do turu tadlaw, tu ontok keeti walay diti, ikaw no pataakan ku. Ikaw no sanganu diti,” ka dit momole'eng. “Aso no wookon dot pataakan ku, ikaw no ot pataakan ku,” ka. “Oō,” ka dit tatanak. Nga insan-ko iri no, moorosi po i tatanak, tu mookoyi yalo dot waro wookon ot mananganu dit tongo tarata diri. Nga kembagu-i om, ami yalo rumosi tu, aa-i kuoyon dot yalo no minangan angatay dit momole'eng siri.

Dadi, koodop dīiri yoalo, om kalaga dit susuwab nōono iri nga, podsu po i momole'eng kabarasan dit minsasarap, om pangakan yoalo, nakaakan-i, indakod no yalo sorid sawat babanar di walay. Dadi, waro ot samang ka siri, dot andang-andang nga iyonon no dialo do matay. Songinan-i it tamas ka dot ododopon dialo. Dadi, moyo nopo dit tingadlaw, odop-odop no i momole'eng nōono kabarasan siri nga, kadung nokoodop-odop yalo siri, tad aso no dīiri ot ginawo yo, tad minatay no.

Dadi, iri diri, aa-i minaan tutubay di tatanak, sampay turu tadlaw. Nakatalib ot turu tadlaw,

makanan,” kata orang tua itu. Lalu ditekannya butang itu maka keluarlah makanan yang begitu banyak sekali.

Kemudian, “Jika kau hendak mendengar bunyi bising, maka inilah pintu yang harus kau buka,” kata orang tua itu lagi. Lalu dibukanya pintu yang dimaksudkan itu, maka dia mendapati banyak sekali jenis suara bising yang dia dengar dan sepertinya ramai orang yang kelihatan di situ.

“Jika kau suka melihat binatang, iaitu, kerbau, kuda, inilah pintu yang kau buka,” kata orang tua itu lagi. Lalu dibukanya pintu itu maka dia mendapati bahawa banyak sekali binatang yang berkeliaran di dalamnya.

“Jadi, anak-anak, oleh kerana tengah hari esok adalah hari kematian saya,” kata orang tua itu lagi, “kau mesti jaga saya, selama tujuh hari, kepada kaulah saya serahkan semua harta saya ini. Kaulah pemilik harta ini,” kata orang tua itu. “Tiada lain tempat saya menyerahkan harta saya ini, selain kau,” katanya. “Baiklah,” kata si anak-anak. Namun walaupun begitu, anak itu masih ragu-ragu lagi, kerana dia takut kalau-kalau ada orang lain yang mahu memiliki harta itu. Tapi, dia tidak perlu ragu-ragu sebenarnya sebab dia saja seorang yang dibawa oleh orang tua itu.

Kemudian, merekapun tidur. Keesokan harinya, pada sebelah pagi, orang tua itu mandi. Kemudian, dia makan, bila sudah makan, dia pergi ke tingkat atas rumahnya. Di situ ada sebuah keranda yang memang dikhaskan sebagai tempatnya apabila dia sudah mati nanti. Keranda itu dibuat dari emas. Bila sudah tengah hari, berbaringlah orang tua itu di dalam keranda itu. Setelah itu, dia pun mati.

Keranda itu tidak ditutup oleh si anak-anak sampai tujuh hari. Selepas tujuh hari, ditambahnya lagi tujuh

just as he said.

“If you want a loud party atmosphere,” he said, “this is the door you enter.” He opened a door, and he saw lots of people there partying.

“If you want livestock,” said the old man, “water buffalo or horses, this is the one you open.” He opened it, and running all around were water buffalo, cows and horses.

“Child, since I’m going to die tomorrow at noon,” said the old man, “you guard over my body for seven days, because I’m going to give this house to you. You are now the owner of it,” said the old man. “I have no one else to give it to, so I am giving it to you.” “Alright,” said the child. Even at that the child was still afraid, because he was afraid someone else would take all that wealth. On the other hand, he wasn’t worried because the old man had brought along him alone to see it all.

So then he went to sleep, and when the next day arrived, the old man bathed in the morning, had breakfast, and after eating, he went to the top floor of his house. There he had a coffin already prepared for him at his death. The whole coffin was made of gold. When midday arrived, he laid down in the coffin, and when he had gone to sleep, he straightaway had no soul; he straightaway passed away.

The child didn’t close the coffin for seven days. After seven days, he decided to wait

ruangay po dialo do tadlaw kembang dot turu tadlaw. Dadi, komoyon, opod om apat tadlaw yalo mananggom siri. Moyo nopo dit koopod om apat tadlaw om, minaan dñiri dialo tongkubay. Kadung nakatang kub dialo it tutub dit lungun diri, turus minisokot dot aso piromutan. Dadi, madaada nōono yalo siri ka. Ayayangan yalo dit iseso, maan dialo giango it aramay, it oguriok. Na, sombulan kole'ed yalo siri, andaman dñiri dialo muli; mongodom yalo di tidi yo. Om mongimbabanar yalo dot babanar-ko tongoh i boros di Kinoringan dot it nokoguli no i barang ko tongoh. Dadi, maay nopo dialo om pogiroto no dino it longobon diri.

“Mumuli oku po,” ka di ginawo di tatanak. Om pamanaw i tatanak muli nōono diri kabarsan. Aa-i songkuro kole'ed yalo mamanaw om nakalaga no sid walay di Sulutan. “Ees, tanak do Soudagar,” ka di Sulutan. “Oō, yoku,” ka di tanak. “Ba, okukuro ma oy anak-anak, nakalaga koh-i ma sid Kinoringan ko tongoh?” ka dit Sulutan ka. Om “Ay, gisom nakalaga. Nakalaga-i, nga aa-ku ela'an do babanar-ko Kinoringan ko tongoh, nga iri no gisom ku, om naan okuno poolio. Nga ki-boros it Kinoringan dot ‘Ontok nopo ko i niupono dit Sulutan dino, dot i masjid dit Sulutan dot “Tiridongon ku do minsasarap, om maba do minsosodoy, tiridongon do minsosodoy om maba do minsasarap, ka di Sulutan dino, om okon-ko tongoh teeri, nga waro tanak dat Sulutan do turu koyuwan, minaan dialo posuwango sid kasa. Dadi, ilo no managi, tu nataan i tiwow,” ka dit orongow ku, di boros di Kinoringan,” ka di tatanak ka.

“Ay, ees kow oy kooripanan, may duyu rawato dogon,” ka dit Sulutan ka. Om rawato i kasa kabarsan om powilio. Om babako dialo, turu nenan ot tongondu siri. Dadi, kosoliwan nopo i tongo

hari. Jadi maknanya, ada empat belas hari dia menjaga di situ. Tiba pada keempat belas hari, dia menutup keranda itu. Namun bila saja keranda itu dipasang penutupnya, maka keranda itu terus saja melekat dengan serta-merta. Anak teruna itu berdiam diri di situ. Tapi dia merasa sunyi berada di sana, lalu dia membuka pintu yang ada banyak suara bising itu. Kini sudah satu bulan dia berada di sana dan dia sudah teringat untuk pulang; dia ingat kepada ibunya. Dan juga dia mahu membuktikan kata-kata Allah sama ada betul atau tidak bahawa semua harta ayahnya sudah dikembalikan. Lalu dia mengunci pintu itu.

“Saya pulang dulu,” katanya dalam hati. Kemudian berjalanlah dia untuk pulang. Belum begitu lama dia berjalan, dia sudah sampai di istana Sultan. “Hai, anak Saudagar,” kata Sultan. “Ya, saya,” jawabnya. “Bagaimana perjalananmu anak-anak, sampai jugakah kau kepada Allah?” tanya Sultan. “Setakat sampai sahaja. Saya tidak tahu betulkah dia itu Allah atau bukan, tapi setakat di sana saja saya pergi, dia suruh saya pulang. Tapi Allah itu kata, berkenan dengan apa yang Sultan pesan itu, iaitu mengenai dengan masjid Sultan yang Sultan tegakkan pada sebelah pagi, rebah pada waktu petang, ditegakkan pada sebelah petang, rebah pada sebelah pagi. Hal itu terjadi kerana ada anak Sultan seramai tujuh orang yang Sultan kurung dalam botol. Jadi, itulah yang menuntut balasan kerana nafsu mereka tersekat,” kata suara yang saya dengar,” kata anak Saudagar.

“Wahai hamba-hamba semua, tolong turunkan botol itu ke mari,” kata Sultan itu. Setelah botol itu diturunkan, Sultan itu terus memecahkan botol itu sehingga ketujuh-tujuh orang anaknya terkeluar

seven more days, meaning that he guarded over the body for a total of fourteen days. On the fourteenth day he closed the coffin. When he had closed it, the cover sealed to the coffin with no seam. So the child sat quietly there. He became lonely with no one else there, so he opened the door where there was a party going on. He stayed there for a month, and then thought about going home, remembering his mother. And he wanted to confirm whether or not it was true that God had returned his father's goods. So he went out and closed and locked that door.

“I'm going to head home,” said the child in his heart. After walking for not too long he arrived at the house of the Sultan. “Hey, the Trader's son,” said the Sultan. “Yes, that's me,” said the child. “So, what's the deal? Did you get to God or what?” asked the Sultan. “Well, I did get there, but no more. I got there, but I don't know if it was God or what, but that was as far as I got, and I was sent home. But God said, ‘Regarding what the Sultan said about his mosque, “I put it up in the morning, and it collapses in the afternoon, when I put it up in the afternoon it collapses in the morning,” that is related to the fact that the Sultan has seven daughters whom he has incarcerated in a bottle. So that is what is bringing retribution, because their sexual drives have been restrained.”

The Sultan said, “Slaves, go fetch that bottle for me.” They brought the bottle and placed it before him. He broke it open, and seven young women were there. So the

tongondu nôono diri. Boros di Sulutan, “Benoy anak-anak,” ka dialo, “maan teekaw pomilio, ipasawo ku dikaw at koturu at tanak ku,” ka dit Sulutan. Madaada it tatanak, do tadjom alangi it tanak dit Sulutan ka om, opurak nogi. Dadi, maan dialo tondingo mogintong nga, apakay-i dialo it boros di Sulutan. Na, i no koturu bo minaan dialo sowo'o. Nga saralom do sowo'on dialo iri, okon-ko ipasawo bânar, waro-i tinipu, berian. Tinipu nopo dit Sulutan diri, bantaranan do tamas, sid pialatan dit walay om ginitan do tadlaw om wulan ka sid miomputul. Om bulawan ot sid tanga kabarsan. Om salaginis no do wotik dit bantaran diri. Nga, alangkas-i ot koginawaan di Sulutan tu, “kaanaman koturu tadlaw misasawo,” ka dit Sulutan ka. Madaada it tatanak diri, “Oõ, awasi-i beeno,” ka dialo ka.

Dadi, boboyo'o-i dialo, ampo linumombus yalo muli sid tidi yo. Pogulianay po dialo sid walay no dit momole'eng. Dadi, osodu po yalo, intatangan no dialo it walay di momole'eng. Om kalaga siri om maay dialo giango, nga olosu-i bo dogima. “Ay, oõ, babanar-i-ko nitaak dogon bala iti di momole'eng,” ka di tatanak ka. Dadi, sisiri yalo, minongindad yalo dot montod dot keeso, koduwo, kotolu tadlaw, kaapat, kolimo, konom tadlaw. Sodoy di konom, nôono iri di tadlaw, ka dialo, “Ong babanar nopo ko nitaak koh dogon dit momole'eng diti, iti walay diti, maan ku nopo tuduo itiyi nga, sodoy diti ot abantaranan it pialatan diti walay ku om it walay di Sulutan,” ka dialo. Oh balaay iti nga, saralom do mingoodop it Sulutan, nakalaga no it bantaran do tamas siri, dot noginitan do wulan om tadlaw kabarsan miomputul om bulawan sid tanga ka.

dari botol itu. Bila anak-anaknya itu sudah keluar, berkatalah Sultan itu kepada anak teruna itu, katanya, “Hari ini anak-anak, saya mahu kau memilih yang mana satu di antara anak saya ini yang berkenan di hatimu untuk kau jadikan isterimu,” kata Sultan itu. Anak teruna itu diam seketika sebab semua gadis itu cantik-cantik belaka dan putih gebu. Dia merasa setuju dengan cadangan Sultan itu. Lalu, diapun memilih antara ketujuh-tujuh gadis itu, dia pilih yang paling bongsu. Tapi dalam pada Sultan menyuruh anak teruna itu mengahwini anaknya, dia dikenakan hantaran. Hantaran perkahwinan yang diminta oleh Sultan ialah, jambatan emas antara istana Sultan dan rumah lelaki itu, dan jambatan itu haruslah digantungkan matahari dan bulan pada hujung sama hujungnya. Dan ada emas di tengah-tengah. Dan jambatan itu juga mesti ada warna yang berbagai-bagai. Hari perkahwinan yang ditetapkan oleh Sultan itu ialah ketujuh hari selepas hari itu.

Oleh kerana demikian, anak Saudagar itu tidak terus pulang ke kampung halamannya. Dia pergi semula ke rumah yang orang tua itu bagi kepadanya. Dari jauh lagi dia sudah melihat-lihat ke arah rumah itu. Bila sudah sampai, dia terus membuka pintu, tapi pintu itu senang saja dibukanya. “Aik, betul juga orang tua itu memberinya kepada saya ya,” katanya. Sementara dia menunggu hari yang dijanjikan oleh Sultan itu, dia tinggal di rumah itu iaitu mula pada hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, dan bila sampai pada hari keenam iaitu pada waktu malam, diapun berkata, “Jikalau benarlah kau diberi oleh orang tua itu kepada saya, maka bila saja saya sentuh benda ini maka malam ini juga terpasanglah jambatan di antara rumah ini dan rumah Sultan,” katanya dan lantas menyentuhnya. Lalu pada detik itu, ketika Sultan itu sedang tidur, terjadilah apa yang diinginkan oleh anak Saudagar itu, iaitu, jambatan emas dengan bulan dan

young women were released. The Sultan said, “Today young man, I’m giving you a choice of my children; I offer my seven daughters to you for marriage.” The child didn’t immediately respond as all of the Sultan’s daughters were beautiful and fair-skinned. He took a closer look at them and accepted the Sultan’s offer. He married the seventh daughter. He didn’t just marry her for free; he gave a brideprice. The Sultan got as his brideprice a bridge of gold from his house to the child’s house, with the sun and the moon hung on each end with gold in the middle. And it was multicolored. The Sultan wanted the marriage to happen quickly, saying, “After six day, and then on the seventh day you will get married.” The child paused for a time and then said, “Alright, that sounds good.”

So he quickly decided not to go back to his mother’s house yet. Instead he returned to the old man’s house. When still far away, he saw the old man’s house. When he got to the door he opened it and it opened up easily. “So then, this house was really given to me by the old man,” said the child. From that time he waited there, from the first, second, third day, the fourth, fifth and sixth day. On the sixth night he said, “If the old man has truly given this house to me, I’m going to touch right here and a bridge will be created between my house and the Sultan’s.” And so while the Sultan was asleep the golden bridge reached his house, with the moon and the sun at either end and gold in the middle.

Dadi, ososopung po dit sasarap, noposik no i kooripanan di Sulutan om oguriok nopo ka. Om koposik d̄ino i Sulutan diri doyino, nga ponokopipiid dialo di mato yo dot aa-po nobobos modop. Om pogigintong yalo, nga tongoh tintangan dialo bala diti dot tad om nosusurolong nopo yalo, amu-amu noruluk yalo ka dot gama nosurolong dit tadlaw om wulan dot waro no d̄iri bala diri. Om kotudlung yalo dit bantaran nga, okon-no-ko pini'uupan do tulun do potingaa, nga aa-i kotingaa yalo, tu daaganan dialo monudlung dit wotik dit bantaran. Dadi, i no sid sawat dino, nga ong okon-no-ko potudlungon do tulun, nga amu-i yalo kotudlung tu mogintong babanar dit tongo lukis kabasaran dit sid sawat.

Dadi, boros di Sulutan, “Ees, oy kooripanan kow, maay duyu po ongoyo it tanak di Soudagar,” ka. Na, minaan d̄iri bo ongoyo dot sinumunsuy dit bantaran diri, om kalaga sid walay di tatanak, maay nopo om onggungo no i tatanak ka, minaan sarasayo. Dadi, om kalaga siri, n̄ono iti, boros di Sulutan, “Ba, bianoy, misasawo no,” ka dialo, “tu, nakalaga not tanak do Soudagar,” ka. Dadi, minisasawo d̄iri yalo. Om pisasawo yalo d̄ino diti nga, aso ot aa noligow kikiawi di tulun. Tongoh-i-tongoh, nokuro ong tongo totonggiluwang-i ino, tongo kootuka-i ino nga, aso ot aa noligow kikiawi, sampay tolu notoon dot mogiinum no siri ka.

Dadi, nakatalib ot tolu notoon, boros dialo, “Ay, andaman ku d̄iri i tidi ku,” ka dialo. Tu ampo nokooli sid tidi ino. Dadi, “Nga, kaa dino,” ka dialo, “mamaay ku po porisa'a-i idi,” ka.

bintang yang tergantung pada hujung sama hujungnya dan di tengah-tengahnya adalah ketulan emas.

Keesokan harinya, ketika semua hamba-hamba Sultan itu sudah bangun, suasana istana Sultan menjadi riuh. Oleh kerana terlalu bising, maka Sultan pun terjaga dari tidur. Dengan menggosok-gosok matanya kerana tidak cukup tidur, Sultan itu terus keluar untuk melihat apa yang telah terjadi. Namun, bila Sultan itu terpancang akan matahari dan bulan, matanya menjadi silau dan dia hampir-hampir pengsan. Dan dia memandang lagi ke bawah, dan terpancang akan jambatan emas itu yang begitu berwarna-warni, maka kalau bukan dibantu oleh orang lain memang sepertinya sangat susah untuk dia mendongak ke atas. Dan bila ia mendongak ke atas dan terpancang akan lukisan-lukisan di atas, dia tidak ingat untuk tunduk, kecuali dibantu oleh orang lain untuk menundukkan kepalanya.

Lalu kata Sultan itu kepada hamba-hambanya, “Wahai hamba-hamba beta, kamu pergilah menjemput anak Saudagar itu,” katanya. Lalu hamba-hamba Sultan itupun pergilah menjemput anak Saudagar itu dengan membawanya di atas tandu. Dan bila anak Saudagar itu sudah sampai, berkatalah Sultan itu, “Hari ini, adalah hari perkahwinan sebab anak Saudagar itu sudah tiba,” katanya. Lalu, anak Saudagar dengan anak bongso Sultan pun disandingkan. Persandingan antara anak saudagar dan anak bongso Sultan itu, dilangsungkanlah dengan begitu meriah sekali. Segala makhluk di dunia ini tiada yang tidak dijemput, bahkan walaupun cacing atau ubur-ubur sekalipun turut dijemput ke majlis itu. Dan majlis perkahwinan itu di langsunkan selama tiga tahun.

Lalu, bila sudah habis tempoh selama tiga tahun, berkatalah si anak Saudagar itu, katanya, “Saya teringat akan ibu saya,” katanya. Sebab, selama beberapa tahun itu dia belum pernah menjenguk ibunya. Lalu katanya lagi, “Saya pergi menjenguk

Early the next morning the Sultan's slaves awoke and were all abuzz. Then the Sultan himself awakened and rubbed his eyes because he hadn't slept long enough. He looked and what did he see but a blinding light, nearly collapsing from the resplendence of the sun and moon that were there. He looked down at the bridge, and had it not been for other people helping him to look up, he couldn't have looked up because of the impact of looking at the many colors. He wouldn't have been able to look down unless people had turned his head because he was studying the paintings towards the top for so long.

Then the Sultan said, “Oh slaves, go get the Trader's son.” They went to get him by crossing the bridge, and when they got to his house, they carried him back on a palanquin. When he arrived, the Sultan said, “Today the marriage will take place because the Trader's son has arrived.” So they got married. There was no one who was not invited to the wedding. No one was not invited; even the worms and the jellyfish were invited. There was partying going on there for three years.

At the end of three years, the child said, “Now I'm remembering my mother,” – because he had not yet returned to his mother's house. “I'm going to check on my mother,” he said.

Dadi, kalaga dit susuwab, nōono iri, pitanud no di sawo, nga, ogumu bo tongo tulun dino do koruang. Na, pamanaw dīiri, oruay om nakalaga, nga, osodu po, orongow no dialo dot maalapung ot nogungan. Nga, aso tatantu dit gama dot poomiagung. Dadi, laga yalo siri bala diti, nga babanar-i ko nokooli-i it tongo barang yo, it tarata di tama yo.

Nga iri o katangkangaw di tongo tulun bala diri ontok di tidi. I tidi dialo ot osusa ginawo di tongo tulun tu mad-po-ko pinuobo do rokot, tu gama do mongondom yalo di tanak yo. “Ay, idi,” ka dialo, “minongunguro koh diti?” ka dialo. Om maay nopo dialo om kuyutay no kabarasan, om podudumpaa dialo ka, nga nosiliw do tanak wagu. Ki-susu nogi ka. “Ay, adarakan koh oy idi diti,” ka dialo ka. Om maay no kuyutay kembagu, om podumpaa dialo, nga tangaalun.

Dadi, om kempatangay nōono di titidi bala yalo diti, om ki-sawo dīiri yalo do tanak do Sulutan bala diti, nga, tadpom ototomon no i mole'eng. Om poginum siri, nga sampay turu notoon ka, moginum siri. Na, boros dialo, “Iti nopo walay diti nga dang tama ku om aa-ku no manganu diti, itaak ku dikoo oy kooripanan kow,” ka dialo ka. “Dadi, ontok ko yokoy diti om maliw okoy diti,” ka di tatanak ka.

Dadi, maay nopo dialo om angatay i tidi yo, om pinintanga dialo i tongo kooripanan yo do minangan angatay om niogol siri,

ibu dahulu,” katanya.

Keesokan harinya, pergilah ia bersama dengan isterinya. Tapi, bukan mereka berdua sahaja yang pergi, malah ditemani pula oleh rakyat negeri itu dan juga beberapa orang hamba. Tidak berapa lama mereka berjalan, merekapun sampailah ke negerinya. Dari jauh lagi, dia sudah mendengar paluan gong. Tapi, dia merasa hairan kerana bunyi paluan gong yang dia dengar itu sepertinya bukan majlis keramaian. Lalu, bila sudah sampai di hadapan rumahnya, dia mendapati bahawa semua harta ayahnya sudah dikembalikan.

Tapi orang-orang di situ sangat risau dengan keadaan ibunya, sebab ibunya susah hati kerana sehingga pada saat itu, anaknya masih belum juga pulang-pulang. Cara ibunya bernafas pula tidak ubah seperti ikan yang tidak menjumpai air. Lalu, “Hai, ibu,” kata anak Saudagar itu, “kenapa ibu sedemikian rupa?” katanya lagi. Kemudian anak Saudagar itu mengangkat ibunya lalu menghempaskannya, maka dengan serta-merta ibunya telah menjadi seorang anak gadis dengan buah dada yang begitu menggiurkan, “Ibu terlalu muda,” kata anak Saudagar itu. Lalu diangkatnya lagi ibunya dan dihempaskannya semula, maka ibunya menjadi seorang wanita yang separuh umur.

Lalu, ibunya terlihat akan anaknya dan dia dapat mengecam bahawa ia adalah anaknya, maka diapun sangat gembira, kerana anaknya juga telah beristerikan anak Sultan. Lalu mereka mengadakan majlis keramaian selama tujuh tahun. Selepas genap tujuh tahun, berkatalah anak Saudagar itu, katanya, “Rumah ini adalah milik ayah saya dan sayalah pemiliknya sekarang, tapi rumah ini saya akan serahkan kepada kamu wahai hamba-hamba semua,” katanya. Berkenan dengan kami pula, kami akan pindah dari sini,” katanya.


Lalu dia membawa ibunya dan setengah daripada hamba yang lain. Dan hamba yang setengah lagi dia tinggalkan di situ, untuk menjaga

On the next day, he and his wife set off, and lots of others accompanied them. After not too long they arrived, but when they approached they heard the beating of gongs, but without any recognizable pattern of gong playing. Upon arrival he discovered that his wealth had indeed been returned.

But the people there were worried about his mother, because her breathing was like a fish on land because of thinking about her child. “Oh mother,” he said, “what is the problem?” He picked up his mother and slammed her to the ground and she became a young woman again with perky breasts. “That’s too young,” he said. He picked her up and slammed her to the ground again, and this time she was middle aged.

His mother then looked and was very pleased to see that her son was married to a daughter of the Sultan. They began partying there for seven years. Then he said, “This is my father’s house, and I’m not going to live here; I’m letting you slaves stay here. As for us, we are going to move house.”

So then he brought along his mother, and divided up the slaves in two groups, those who would stay behind and

<p>tu mananggom nôono di tarata di tama yo, it tongo kooripanan diri. Om uli nôono yalo, kabarasan. Ajang sid Sulutan toruay, om tilombus nogi muli sid walay di momole'eng diri, it nitaak di momole'eng sid doo. Kadung nakalaga yalo siri, om pooginum no yaalo siri nga, irad keeri no, tu turu notoon kabarasan moginum siri. Nga, aso no wookon ot akaya; yalo no ot lalandu kakaya siri ka. Yalo no ot soudagar ka nogi ot tama, om soudagar po yalo ka, gama dot kakaya.</p> <p>Jadi, nokoguli po yalo sid walay di momole'eng diri, om nopupusan no. Ino-no o gisom.</p>	<p>harta peninggalan ayahnya. Kemudian, dia dan isterinya serta ibu dan hamba-hambanya yang lain, pulang ke rumah yang telah diberikan oleh orang tua itu kepadanya, tapi dia menyinggah sekejap di istana Sultan mertuanya, namun kemudian terus saja pulang ke rumah pemberian orang tua itu. Bila mereka sudah sampai di rumah itu, mereka mengadakan lagi keramaian selama tujuh tahun. Setelah itu, tiada lagi yang lebih kaya dari dia; dialah yang paling kaya pada zaman itu. Dan dia juga telah menjadi seorang Saudagar seperti ayahnya.</p> <p>Setelah dia sudah kembali ke rumah pemberian orang tua itu, maka berakhirlah sudah cerita ini. Dan inilah pengakhirannya.</p>	<p>those who would come with him. The ones staying would guard over his father's wealth. So he set off for his new home. He stopped by the Sultan's house, and then went to the old man's house which had been given to him. Upon arrival, he partied there just like before for seven years. No one was as rich as him; he was the richest person in the land. His father had been a Trader and he himself was then a Trader because of how wealthy he was.</p> <p>When he got home to the old man's house, he stayed there. That's the end of the story.</p>
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