

<p style="text-align: center;">I Ganuk</p> <p style="text-align: center;">Tinangon di Rumalom Pamadsu, Kg. Longob 1987 Tinulis di Jamail Masadur</p>	<p style="text-align: center;">Ganuk</p> <p style="text-align: center;">Diceritakan oleh Rumalom Pamadsu, Kg. Longob 1987 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Ganuk</p> <p style="text-align: center;">Told by Rumalom Pamadsu, Longob Village 1987 English Translation: Nelleke & James Johansson 2012</p>
<p>It tiya di kodoori, waro iso sangod reetan di Lontongon. I Lontongon dino, montod sid pomogunan do Kogosingan. Kadung-ko korikot i Lontongon sid pomogunan suway, oboriyu nopo i tongo tulun siri tu amu milo ong amu kaanu do tulu tu i Lontongon dino, ara'at ko tulun om okudarat babanar.</p> <p>Naa, waro binatang talawoy siri kabarasan. Kadung-ko nokorikot siri i Lontongon, soruwango no it binatang talawoy diri kabarasan, om sam-ko ombo ginawo manganu do tulu dot tulun tu aso katantang dialo.</p> <p>Dadi, waro kabarasan tulun tawasi sid suway pomogunan reetan di Ganuk, aso sawo. Yalo dino, gongukon, amu no kokowii modop ka tu mongikod nopo. Rurumikot i Lontongon, iri no tu oboriyu nopo it tongo tulun. Momoros nopo i Ganuk, “Opunso, opunso tokow diti, yalo-i Lontongon ot ara'at no, nga kada po di Lontongon,” ka di Ganuk. “Yalo not adarakan no dot kosiow,” ka. I Lontongon diti, anamit om ologod nogi lumaguy ka. Kasana'an dialo i Lontongon.</p> <p>Iso tadlaw, onuwo no di Ganuk i tuukad om indoo sid</p>	<p>Pada suatu masa dahulu, ada seorang musuh yang bernama Lontongon. Lontongon ini berasal dari bangsa Kogosingan. Apabila sahaja Lontongon sampai ke negeri yang lain, maka huru-haralah penduduk di sana, kerana tidak mahu tidak, Lontongon mesti memenggal kepala orang yang dijumpainya, kerana Lontongon ini adalah orang yang sangat jahat dan kuat.</p> <p>Kononnya, ada rumah panjang yang teramat panjang. Apabila sahaja Lontongon sampai di situ, dia terus menerobos masuk ke dalam, dan dengan sesuka hatinya sahaja, dia memenggal kepala orang, kerana tiada yang dapat menentangnya.</p> <p>Jadi kononnya, ada seorang lelaki yang sangat baik di dalam negeri itu. Lelaki itu bernama Ganuk, belum beristeri. Tapi lelaki itu ada batuk kering. Dia selalu tidak lena tidur kerana asyik batuk sahaja. Bila Lontongon sampai, jadi huru-haralah penduduknya. Ganuk selalu berkata, “Habishlah, habishlah kita oleh si Lontongon, si Lontongon tu jahat sangat, tapi nanti kau Lontongon,” kata Ganuk. “Dia sangat berani ya,” katanya lagi. Lontongon ini adalah orang yang kuat dan pantas melompat. Ganuk sangat benci kepadanya.</p> <p>Suatu hari, Ganuk mengambil parang kontotnya dan dibawanya ke</p>	<p>Long long ago there was a headhunter called Lontongon. Lontongon was from among the Kogosingan people. Whenever Lontongon went to another village, the people were panicked because it was guaranteed that Lontongon would take a head. He was both an evil person and very strong.</p> <p>Now there was a long longhouse at that place. Whenever Lontongon would come there he would invade the long longhouse and take as many heads as he liked because no one could stand up to him.</p> <p>So, there was a good man in another village called Ganuk, still single. He had a dry cough, so that he couldn't get much sleep because he was always coughing. When Lontongon would show up there, everyone was panicked. But Ganuk would just say, “We will be wiped out, wiped out, Lontongon is the most evil of all, but just you wait Lontongon.” “He is just too brave,” he would say. Lontongon was quick and jumped far. Ganuk hated Lontongon.</p> <p>One day, Ganuk took his broad short bushknife and went</p>

<p>tana mangasa. Boros di tongo tulun, “Ay, kumaa koh siongo oy Ganuk?” ka, tu mangasa i Ganuk dit tuukad yo. Nga madaada i Ganuk, it tikod no ot orongow. Dadi, kopongo mangasa, panansangkil no i Ganuk om pamanaw. “Paatod koh do tulu dino oy Ganuk,” ka dit tongo tulun. Nga madaada i Ganuk, pamanaw nogi sid pomogunan di Lontongon om mikod-ikod mamanaw.</p> <p>Korikot sid tanga do ralan om pakadaat i Ganuk dot babanar-i kawasi dit kadaat di Ganuk tu inturu rondowiyay. Lombus no i Ganuk kumaa sid pomogunan di Lontongon.</p> <p>It tiya dino, kamasaan no dot naan tokuyay i Lontongon tu ara'at nopo it tinipi di Lontongon. Dadi boros di Lontongon, “Mongoy oku po sulo,” ka. Nga i tongo boboliyan moniag di Lontongon tu tiya dino, kamasaan no do mogondi tu manakuy di Lontongon tu ara'at nopo bo tinipi yo. Nga amu-i mokinongow i Lontongon. Maay-i om songkilo no di Lontongon i gayang yo. Tu yalo dino, amu atatakan do gayang, nokuro ong sid natad-i .</p> <p>Okunama dot rumikot i Ganuk sid somok dit walay, siri no bo sid pomogunan di Lontongon kikiro, mamanaw i Lontongon. Dadi, nokopisamung no i Lontongon om i Ganuk.</p> <p>“Ba, kumaa koh siongo dino?” ka di Lontongon,</p>	<p>tanah untuk diasah. Kata orang-orang, “Kau mahu ke mana Ganuk?” tanya mereka, kerana Ganuk selalu mengasah parang kontotnya. Namun Ganuk diam sahaja, hanya batuknya saja yang kedengaran. Setelah Ganuk siap mengasah parang kontotnya, dia terus mengambil sarung dan memakainya di pinggang dan berjalan pergi. “Kau mahu hantar kepala kau tu Ganuk,” kata mereka. Tapi Ganuk diam saja dan terus berjalan pergi ke kampung Lontongon sambil terbatuk-batuk.</p> <p>Sampai di tengah jalan, tiba-tiba saja dia mendapat alamat yang sangat baik, kerana kononnya dia telah menjadi berani sehingga tujuh kali ganda. Setelah itu, Ganuk meneruskan perjalannya untuk pergi ke kampung Lontongon.</p> <p>Pada masa itu, Lontongon sedang diubati dengan cara pagan, kerana kononnya dia selalu saja mendapat mimpi yang buruk. Kata Lontongon, “Saya mahu pergi ke sana,” katanya. Tapi bomoh-bomoh itu melarangnya, kerana pada waktu itu, mereka sedang menjalankan upacara mengubati Lontongon yang selalu mendapat mimpi buruk. Tapi Lontongon tidak mahu mengendakannya. Lalu dia mengambil pedangnya dan terus memakainya di pinggang, kerana Lontongon ini tidak pernah meninggalkan pedangnya walaupun hanya di halaman rumahnya saja.</p> <p>Tepat pada waktu Ganuk sudah hampir sampai di kampung Lontongon, Lontongon pula bertolak pergi dari rumahnya. Lalu bertemulah Lontongon dan Ganuk.</p> <p>“Kau nak pergi ke mana?” tanya Lontongon kepada Ganuk.</p>	<p>down to the ground to sharpen it. The people said, “Hey, where are you going, Ganuk?” because Ganuk was sharpening his bushknife. But Ganuk gave no response, and all that could be heard was his cough. So when he had finished sharpening it, he put on his sheath belt and left. “Bring back the head, Ganuk,” said the people. But Ganuk said nothing and left for Lontongon’s village, coughing as he walked.</p> <p>When he got half way Ganuk got a very good omen that he would become a champion seven times over. Ganuk continued to walk towards the village of Lontongon.</p> <p>Around that time witchdoctors were treating Lontongon because he always had bad dreams. So Lontongon said, “I’m going over there.” But the shamans forbid Lontongon to go because at that time the ceremony to treat Lontongon with a ritual for his repeated bad dreams was still in-process. But Lontongon did not listen. He put his belt with his long bushknife. As for him, he was never parted from his bushknife, even when he was in his own the yard.</p> <p>Exactly when Ganuk approached the house in Lontongon’s village, Lontongon set off. So Lontongon and Ganuk ran across one another.</p> <p>“Well, where are you going?” asked Lontongon to Ganuk.</p>
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minongoduat di Ganuk.

Boros di Ganuk, “Kumaa oku sid di Lontongon, tu yalo not lalandu no kara'at tu asal kalaga sid dagay nga manangod nopo dot tulun dot aso sala,” ka. “Nga osodu po walay di Lontongon oy?” minongoduat i Ganuk.

Dadi pomoros no i Lontongon, “Bo, aa-ku-i elela'an i Lontongon dino,” ka di Lontongon. “Sid dogon bala tongoyon dialo diti,” ka di ginawo di Lontongon. Nunu ong i Lontongon diti, tulun do tabasag, insomok nopo i Lontongon sid di Ganuk om pomoros no, “Tongoh ka tiimon nu di Lontongon tu yoku no i Lontongon?!” ka di Lontongon om kuitay no di Lontongon i liow di Ganuk. Nokuutan nopo, gayato no di Lontongon i Ganuk om poondoto no sid dalid do Koliyan, tokodow ko kayu. Kong-ko turus tinibas di Lontongon, naan po nogi owito siri. Om kuitay no di Lontongon i gayang yo.

Nunu-i ong i Ganuk diti tu notigagang tu, “Yoku no i Lontongon,” ka di Lontongon, om gagayaton om niambay po i liow yo sid dalid, moginuod bo i Ganuk nga aso daya. Nga kakal-i tilawan.

Sintako di Lontongon i gayang yo om polilibabakay monotok i liow di Ganuk. Om tiya diri poginuod om pogilumpokis i Ganuk, na, amu nonong, i dalid dit kayu nogi ot nonong ka. Tinumanom-i i gayang di Lontongon sid dalid dit kayu diri. Poginuod no

Jawab Ganuk, “Saya mahu pergi kepada Lontongon, dialah orang yang paling jahat, bila saja dia sampai ke tempat kami mulalah dia membunuh orang yang tidak bersalah,” kata Ganuk. “Tapi jauh lagikah rumah Lontongon dari sini?” tanya Ganuk.

“Entah, saya tak tahu tentang Lontongon itu,” kata Lontongon. “O, rupanya tempat saya pula dia mahu pergi ini,” katanya dalam hati. Oleh kerana Lontongon ini adalah orang yang berani dan kuat, dia pergi mendekati Ganuk dan berkata, “Kenapa kau mencari Lontongon, sebab sayalah si Lontongon?” kata Lontongon dan terus memegang leher Ganuk. Bila dia sudah memegang leher Ganuk, dia segera menariknya dan menghentakkannya pada akar kayu Koliyan, kayu yang sangat keras dan berkeramat. Bukan Lontongon terus memotong Ganuk tetapi di bawanya pula ke situ. Lalu Lontongon menghunus pedangnya.

Apalagi Ganuk yang terkejut ini, ‘sebab sayalah si Lontongon’, kata Lontongon, dan di tarik dan di hantukkan pula lehernya pada akar kayu, dia terus meronta, namun tidak berdaya. Tapi, dia tetap juga mahu melawan.

Lontongon menghunus parangnya dan terus saja memotong leher Ganuk. Dalam masa yang sama, Ganuk meronta, maka dia tidak kena sedikitpun. Malah pedang Lontongon pula terrpacak pada akar kayu. Ganuk meronta lagi, sebab si Ganuk ini juga kononnya, adalah orang yang kuat. Cuma saja

Ganuk said, “I am going to Lontongon, because he is extremely evil. Whenever he comes to us he just takes the heads of innocent people. Is the house of Lontongon far?” asked Ganuk.


“You’ve got me; I don’t know this Lontongon,” said Lontongon. “So he’s coming after me,” said Lontongon to himself. Since Lontongon was a strong man, he came closer Ganuk and said, “Why are you looking for Lontongon, because I am Lontongon?!” He grabbed Ganuk by the neck and dragged him and placed him on a buttress root of a Koliyan tree, a hardwood tree. Lontongon did not immediately slash him, but took him there first. Then Lontongon drew his long bushknife.

Ganuk was in shock because Lontongon had said, “I am Lontongon,” and dragged him and placed his neck against the buttress root. Ganuk struggled but to no avail. But he had not lost the will to fight.

Lontongon drew his long bushknife and swung with full force to cut off Ganuk’s head. At that moment Ganuk struggled and jumped up, and the sword missed him. Instead it hit the buttress root of the tree. Lontongon’s long sword was buried in the buttress root of the tree. Ganuk struggled

<p>i Ganuk, om poginuod tu i Ganuk dino nga abasag-i. Iri po bo tu amu kenong dit kabasagan di Lontongon. Ampo lele'ed nolomian dñiri i Lontongon dot tulang tu daagan manakat di gayang yo it nokosokot sid dalid dit kayu.</p> <p>Kowiliw nopo di Lontongon i gayang it nokosokot sid dalid, poginangkus tu rumosi dot samko iri nakajadi om rumosi di Ganuk dot nakalabus dñiri, tundak (laguy) i Lontongon dit iso paluw. Nga sirid paluw dino minukot o tongo rugi do ralaw (dobur) do lokusan. Naa, nakasawit i liow di Lontongon, miiginit-i, amu keedu.</p> <p>Panangkus i Ganuk, maatankus mikod-ikod. Om pililingiay no di Ganuk om susuko i Lontongon, om koonong no iti busul di Lontongon, linumiong-i i tandus di Ganuk sid koyuwan di Lontongon.</p> <p>Dadi koloo i Lontongon, nga siongo po ka ki-daya dot natandayan di Ganuk ino monusuk. Wuruso di Ganuk it tuukad yo om totoko no i liow di Lontongon. Om turus panangkus i Ganuk muli dot gagantayon-i i tulu di Lontongon.</p> <p>Maatankus mikod-ikod, maatankus mikod-ikod pakaa sid pomogunan yo. Mooyo nopo dit sid nokopintanga di ralan om nokeelob no i Ganuk dot masamko buduy it tokodok po ka, tu daagan mongikod, do</p>	<p>kekuatan Ganuk tidak setanding dengan kekuatan Lontongon. Tidak lama kemudian Lontongon terasa lemas, gara-gara berhabis mencabut parangnya yang terpacak pada akar kayu.</p> <p>Apabila saja pedang Lontongon terlepas dari tangannya kerana melekat pada akar kayu itu, Lontongon terus pergi dari situ, kerana dia takut ada apa-apa yang berlaku kepadanya dan dia takut kepada Ganuk sebab Ganuk sudah terlepas. Lalu Lontongon terus melompati anak sungai. Tapi di situ rupa-rupanya ada serumpun pokok rotan yang berduri. Lehernya tersangkut pula pada duri rotan itu, dia tergantung di situ dan tidak dapat melepaskan diri.</p> <p>Ganuk terus berlari untuk mengejar Lontongon, sambil terbatuk-batuk. Dengan berhati-hati, Ganuk mendekati Lontongon dan terus menikam Lontongon, sehingga terkena lubang dubur Lontongon. Apalagi, lembing Ganuk terus hilang dalam tubuh Lontongon.</p> <p>Lontongon pula jatuh ke bawah, tapi tidak berdaya lagi kerana Ganuk sudah menikamnya dengan teliti. Ganuk menghunus parang kontotnya dan memenggal kepala Lontongon. Dan terus berlari pulang sambil kepala Lontongon dipegangnya.</p> <p>Ganuk berlari sambil terbatuk-batuk, menuju ke kampungnya. Di tengah jalan, tiba-tiba Ganuk termuntah, dan muntahnya itu tidak ubah seperti buah tembikai yang masih kecil lagi, berguling-guling di tanah. Muntah Ganuk yang sama</p>	<p>and struggled to break free – he was actually also a strong man. Still, his strength was no match for Lontongon. But not much later Lontongon became tired from trying to pull out his bushknife that was stuck in the buttress root.</p> <p>Lontongon let go of his bushknife that was stuck in the buttress root and started running because he was freaked out how this could have happened, and he also feared Ganuk who by now had gotten loose. As he ran Lontongon jumped over a brook. But next to the brook was some thorny rattan. Lontongon’s neck got snagged on the rattan, and there he hung, unable to get free.</p> <p>Ganuk ran, coughing as he ran. When he got up to Lontongon, he bent to look and then skewered him from the bottom up. His spear went into Lontongon’s butt and disappeared into his body.</p> <p>Then Lontongon fell down from the rattan, but he had no strength left to fight since Ganuk had carefully stabbed him. Ganuk pulled out his bushknife and cut cut off Lontongon head. Then Ganuk immediately ran off towards home, gripping Lontongon’s head by the hair.</p> <p>Coughing as he ran, coughing as he ran back home. When he got about half way Ganuk vomited up something like a small water melon, as a result of his coughing. The thing vomitted out rolling away. What it actually</p>
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<p>mibuburuwid i tilob di Ganuk. Iri nopo diri nga i gonguk di Ganuk balaay ot notuo. Naa, kadung notook iri ka, alangkas dñiri i Ganuk moginangkus ka tu amu dñiri mongikod.</p> <p>Dadi, it sid walay di Lontongon, pagka om kamasaan no do manakuy, om pagka tu oloed no nga aso po nokooli di Lontongon, maay nopo om posusutay no i Lontongon ka. Dadi turu koyuwan o minonusu'ut kabarasan. Om kabantalay dit tongo tulun dot miiwiliw i Lontongon dot aso tulu, mangay gusa'a doalo kabarasan it minatay di Lontongon.</p> <p>Dadi om pamanaw, kabantalay no wagu it tilob di Ganuk dot masam-ko buduy. Pagka om ooyanan it tongo tulun diri, maay nopo doalo om onuwo i masam-ko buduy diri kabarasan, om pilalapako no dot sampay waro kikiawi o bogian. Kadung-ko nakan iri, pamanaw no nga sabat no napanaw dit tongo sangod diri om minatay no kikiawi kabarasan, tu it nakaakan dit gonguk di Ganuk.</p> <p>Dadi i Ganuk diri, makin alangkas moginangkus ka. Onuwo di Ganuk i toburi yo, tu kadung kaanu do tulu monoburi no, om ponoburi ka. Nga, it tongo tulun sid pomogunan di Ganuk, eeranan. Koobasan do tulun gulu-gulu, kadung-ko koolian di tongo lalakow, maan no somungo dit tongo tongondu om mogondi. Jadi, miyang-iyang i toburi di Ganuk ka. Ka di tongo tulun siri, “Woy, i Ganuk dati ilo. Maay somungo dikoo,” ka.</p>	<p>seperti buah tembikai itu kononnya adalah batuk keringnya yang sudah matang. Apabila kahaknya sudah terkeluar maka Ganukpun tidak lagi terbatuk-batuk dan berlari pun sudah laju.</p> <p>Sementara itu, di rumah Lontongon, oleh kerana pada waktu Lontongon pergi, dia sedang diupacarai oleh bomoh, dan oleh kerana Lontongon masih belum juga pulang-pulang sehingga pada saat itu, maka mereka menyuruh tujuh orang untuk menyusuli Lontongon. Dan apabila ketujuh orang itu, menjumpai Lontongon yang tidak berkepala lagi, maka ketujuh-ketujuh orang itu terus pergi mengejar pembunuh Lontongon.</p> <p>Tidak lama kemudian, mereka terjumpa pula dengan muntah Ganuk yang seperti buah tembikai. Oleh kerana orang-orang itu keletihan, maka mereka terus mengambil buah itu dan membagi-bagikannya dan kemudian memakannya. Selepas mereka memakan buah itu, mereka segera meneruskan perjalanan, namun baru sahaja beberapa langkah, mereka terus mati, kerana termakan kahak Ganuk.</p> <p>Sementara Ganuk pula, semakin laju dia berlari. Ganuk mengambil serulingnya dan meniupnya, sebab bila berjaya memenggal kepala harus membunyikan seruling. Tapi, orang-orang di kampung Ganuk kehairanan. Dan menurut kebiasaan orang dulu-dulu, bila hero mereka sudah pulang, maka ia akan di sambut oleh perempuan dan di upacarakan. Seruling Ganuk pula sedang berbunyi. Kata orang-orang di situ, “Woi, mungkin Ganuk yang membunyikan seruling itu, kamu</p>	<p>was was a solidified form of his dry cough. When it had come out, Ganuk ran even faster because he was no longer coughing.</p> <p>Meanwhile, those in Lontongon’s house were still in process of holding a healing ritual, and when Lontongon had not come home after a long time, they decided to go after him. So they sent seven men to go after him. When they came across Lontongon’s headless body, they began to pursue Lontongon’s killer.</p> <p>As they continued on further they came across Ganuk’s vomit which was like a water melon. Since the men had become tired, they took the melon-like thing and chopped it up until everyone had a part. When they had eaten it, they left, but after the enemies had only walked a little ways they all died, because they had eaten the congealed cough of Ganuk.</p> <p>As for Ganuk, he ran ever faster. He took his bamboo instrument and played it, because when one has taken a head one plays the instrument. The people in Ganuk’s village were amazed. The practice in the old days when warriors would return was for the women to go and greet them, doing a ritual chant. So Ganuk’s instrument sounded. The people there said, “Wow, that may be Ganuk. Let’s welcome him.” “Why is Ganuk well when he</p>
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<p>“Nokuro i Ganuk tirad dino, yang-ko gogongukon-i.” ka.</p> <p>Om somungo i Ganuk, tongoh ka maan dot gagantayon di Ganuk, it tulu di Lontongon. Om kaabaray i woyoon, otomon bo babanar i woyoon om i tongo tulun siri. “Kukuroyon nu obo oy Ganuk dot gogongukon koh-i?” ka dit woyoon. Nga madaada i Ganuk om mongirak nopo.</p> <p>Kadung nokooli i Ganuk sid walay, madaada yalo kabaranan om miningkoyod ka. Adi, sominggu mantad diri kabaranan, waro dîiri o sandata (toriyap) di Ganuk. Dadi daagan pamanaw sid sangod, it suway tadlaw, nga asal muli, awagatan nopo do tulu do sangod. Jadi, mantad diri, yalo dîiri ot sinumiliw do lalakow arapon dot tulun. Nga awasi ko tulun yalo tu it tulun tara'at no ot maan patayo. Om ki-sawo om nakaya dîiri yalo ka.</p>	<p>pergilah menyambutnya,” kata mereka. “Apahal pula dengan si Ganuk itu, sedangkan dia itu berpenyakit.”</p> <p>Dan mereka segera menyambut Ganuk. Alangkah terkejutnya mereka apabila mendapati Ganuk berjaya membawa pulang kepala Lontongon, orang yang jahat itu. Dan apabila ketua mereka diberitahu, maka bukan main lagi gembiranya ketua mereka. Orang-orang di situ juga sangat gembira. “Bagaimana kau melakukan hal itu Ganuk, sedangkan kau itu adalah orang yang berpenyakit?” kata ketua mereka. Akan tetapi Ganuk hanya diam saja, dan hanya tersenyum sahaja.</p> <p>Setelah Ganuk pulang ke rumahnya, dia terus berdiam diri dan berehat. Seminggu kemudian Ganuk sudah memiliki senjata. Jadi, gara-gara sangat rajin untuk mencari musuh, maka pada hari yang lain, apabila saja dia pulang, dia tetap membawa pulang beberapa lagi buah kepala musuh. Sejak itulah, dia telah menjadi hero dan harapan bagi semua orang. Tapi, Ganuk ini baik orangnya, kerana, dia hanya membunuh orang jahat sahaja. Kini dia sudah beristeri dan sudah menjadi kaya.</p>	<p>suffers from the dry cough?” they wondered.</p> <p>They welcomed Ganuk, and what was he carrying? None other than the head of Lontongon. When the headman was informed, he was very happy and so were the other people there. “How did you pull that off, Ganuk, while suffering from the dry cough?” said the headman. But Ganuk said nothing and just smiled.</p> <p>When Ganuk had returned home, he kept still and rested. One week later Ganuk obtained weapons. So at future times, as a result of going to the enemies, he would return loaded down with enemy heads. So from then on, he became the warrior the people would count on. But he was a good man, because he only killed evil people. Later he got married and also became rich.</p>
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