

<p style="text-align: center;">Tongkuyu</p> <p style="text-align: center;">Tinangon di Linggang Itor Kg. Tingkalanon 1985</p> <p style="text-align: center;">Tinulis di Rosnah Nain 2013</p>	<p style="text-align: center;">Ketam</p> <p style="text-align: center;">Diceritakan oleh Linggang Itor Kg. Tingkalanon 1985</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2013</p>	<p style="text-align: center;">Crab</p> <p style="text-align: center;">Told by Linggang Itor Village Tingkalanon 1985</p> <p style="text-align: center;">English: James Johansson 2013</p>
<p>Waroo-waroo ka oy tuan. Warot Tasi-asi napatayan dot tidi om tama. Aji, isay-isay nga asee mamakan. Mongoy id kamaman nga aa-i mangan pakano, sisiongo pakaayan nga aa-i mangan pakano.</p> <p>Boboyo nopo dit Tasi-asi, pakaayay id weeg. Iri no karaja, mogiim dot tongkuyu. Okikito it tongkuyu, aakanon. Ookikito, aakanon. Sâmpay nagayo it tanak dino, tongkuyu ot piakan.</p> <p>Jaji, nagayo nopo it Tasi-asi, pilimpanaw no. Kalaga iso pomogunan, nakasambat dot walay. Om indakod id walay nga aso tutûulun, akakamut no i tongo ropuan. Boros dit Tasi-asi, “Siongo i tongo tulun diri, tu aso siti?” ka. Iseso maawala.</p> <p>Boboyo nopo dit Tasi-asi, lombus mamananaw. Kalaga id koduwo it pomogunan, iri-i tu aso-i ot tulun di tongo walay. Lôombus no keembagu. Kalaga sid kotolu it pomogunan, ii pot tasu ot songuwang siri, aso-i ot tulun di tongo walay. “Ay, nunu ot nakaajang tit tulun diti?” ka dit Tasi-asi, “dot kakal-i ot tasu om asot tulun,” ka.</p>	<p>Pada suatu masa dahulu, ada seorang Yatim-Piatu yang telah kematian ibu bapa. Siapa pun sanak saudaranya tiada yang mahu memberinya makan. Dia pergi kepada pakciknya, tapi pakciknya tidak memberinya makan; ke mana pun dia pergi, dia tidak akan diberi makan.</p> <p>Oleh sebab itu, Yatim-Piatu ini telah pergi ke sungai. Apa yang ia lakukan ialah mencari ketam. Bila dia terjumpa ketam, maka dimakannya ketam itu. Bila terjumpa sahaja, dia terus memakannya. Sehingga anak itu membesar dia memakan ketam sahaja.</p> <p>Setelah Yatim-Piatu itu besar, pergilah dia merantau. Bila tiba pada satu kampung, dia telah berjumpa dengan sebuah rumah. Ketika dia naik pada rumah itu, ia mendapati rumah itu tak ada orang, bahkan dapurnya pun semak sahaja. Kata si Yatim-Piatu, “Ke mana perginya orang-orang itu, tak ada di sini?” tanyanya seorang diri.</p> <p>Maka dengan itu, anak itu pun meneruskan perjalanannya. Bila tiba di kampung yang kedua, sama halnya juga sebab rumah di situ juga tidak ada penghuni. Lalu, pergilah ia pada kampung yang ketiga, dan mendapati bahawa hanya anjing sahaja yang melolong di situ, orangnya tidak ada. “Aik, apa yang kena dengan orang-orang itu, padahal anjingnya masih ada di sini, tapi orangnya tidak ada?” katanya.</p>	<p>Once upon a time there was an Orphan boy whose mother and father had died. No one fed him. If he went to his uncle he would not feed him. No matter where he went they wouldn't feed him.</p> <p>So Orphan went to a stream. There he looked for crabs. When he found one he would eat it. Right up till he was full grown he was eating crabs.</p> <p>When Orphan was full grown he went off wandering. He came to one village and saw a house. He went up into the house and there was no one there. The kitchen was dark with no fire burning. Orphan said, “Where are the people since no one is here?” He was speaking to himself.</p> <p>So Orphan decided to walk on. When he got to the second village, it also had no people in the houses. He continued on. In the third village only the dogs were howling; there were no people in the houses. “What happened to these people,” said Orphan, “with the dogs remaining but not the people?”</p>

Adi, boboyo nopo dit Tasi-asi, pâamanaw no keembagu. Kalaga sid kaapat ot pomogunan, masam-ko iri no tu aso-i ot tulun. Eeran it Tasi-asi, “Siongo it tulun diri tu aso sino?” ka. Kalaga sid kolimo, kaa-i dino. Ii pot tongo manuk ot songpanaw, tongo tasu. Songuuwang it tasu. Kalaga sid koonom, songgiginit it lonjong sid poosowitan dot koongo-rasakay dit tinorimo. Na, boboyo-i dit Tasi-asi, pangakan. Na, nopongo mangakan, odop ti Tasi-asi. Ombo ot kinopoposikan dit Tasi-asi om tungag nogi, podsu nogi, om lôombus no mamanaw.

Kalaga id pomogunan koturu, iri nga aso-i ot tulun. Indakod it Tasi-asi, warot okitanan dit Tasi-asi ot miiginit sid sawat. Aa-elaan ong nunu ot niginit. Maay nopo om indokodo no dit Tasi-asi om onuwo, nga masam-ko waro ot minaan poowungo siri. Om sukabo dit Tasi-asi nga, tongondu ot siri. Boros dit Tasi-asi, “Siongo i tongo tulun?” “Piro not pomogunan nalaga ku?” “Onom, koturu diti baru nogi om nakasambat oku dot iso kopo ot tulun,” ka dit Tasi-asi. “Ay, poolito oku nogi silo, poginito oku keembagu, om ûuli no tu kototoyow koh. I tongo tulun siti om minomogidu,” ka dit Tongondu. “Nokuro tu minogidu; nunu ot mangantaga?” ka dit Tasi-asi. Om, “Ay, kajajaranan ot maangantaga, tu piro not pomogunan nakatanggar. Koturu

Lalu, dengan tidak semena-mena, Yatim-Piatu itu pun meneruskan lagi perjalanannya. Ketika tiba di kampung yang keempat, hal yang sama juga ia temui sebab di situ pun tidak ada penghuni. Yatim-Piatu itu kehairanan. “Mana dia orang-orang itu?” tanyanya. “Kenapa tak ada di sini?” katanya lagi. Pada kampung yang kelima juga seperti itu, tiada penghuni. Hanya ayam dan anjing sahaja yang ada di situ, berjalan-jalan. Anjing itu pula melolong tak tentu arah. Bahkan pada kampung yang keenam juga sama halnya, sebab hanya periuk sahaja lagi yang bergantung di tempatnya, dengan nasinya yang baru sahaja ditanak. Lalu, dengan semena-mena, anak itu pun makan. Setelah selesai makan, tidurlah dia. Entah berapa lama dia tidur, barulah dia bangun, kemudian mandi, dan meneruskan perjalanan.

Bila tiba pada kampung yang ketujuh, dia mendapati bahawa di situ juga tidak ada penghuni. Lalu, Yatim-Piatu itu naik ke rumah, dan terlihat sesuatu yang sedang tergantung. Entah apa yang telah digantungkan. Dengan semena-mena, Yatim-Piatu itu memanjatnya dan mengambilnya, tapi rasanya seperti ada benda yang telah dikurung di situ. Bila Yatim-Piatu itu membukanya, ia mendapati bahawa di dalamnya terdapat seorang gadis. Kata Yatim-Piatu, “Mana dia orang-orang itu? Sudah berapa buah kampung yang saya datangi? Sudah enam buah kampung, bahkan ketujuh buah kampung ini barulah saya menjumpai cik seorang,” kata Yatim-Piatu. “Eh, kembalikan saya di situ, gantungkan saya, dan kamu pulanglah, nanti kamu terikut-ikut. Orang-orang di sini telah melarikan diri,” jawab si Gadis. “Kenapa mereka melarikan diri? Apa

So Orphan decided to walk on. In the forth village it was the same, with no people. Orphan was wondering, “Where are those people who are missing from here?” When he got to the fifth village it was the same. Only the dogs and chickens were walking about. In the sixth village there was a pot hanging in its place with freshly cooked rice. So Orphan decided to eat. After eating he went to sleep. When he awakened he got up, bathed and walked on.

When he arrived in the seventh village it also had no people. He went up into the house and saw something hanging above. He climbed up and got it, and it was as if something had been caged there. He took off the lid and there was a girl inside. Orphan said, “Where are all the people?” She asked, “How many villages have you been to?” He said, “To six and this is the seventh, and you are the only person I’ve met.” The girl said, “Close me back up inside there and go home so that you don’t suffer the same fate as them. All the people here fled.” Orphan asked, “Why did they flee; what came against them?” The girl said, “A very unusual thing

no diti ong kalaga sitid dagay dot serêera,” ka dit Tongondu. “O, nunu do bansa?” ka dit Tasi-asi. Om, “Ay, aaku elaan,” ka dit Tongondu. “Om siongo pinogiduon dit tulun?” ka dit Tasi-asi. Om, “Silo,” ka dit Tongondu. “Obuli ong iimon ku oy?” ka dit Tasi-asi. Om, “Ay, aa-nu otolunungan,” ka dit Tongondu.

Na, leed no, waro isot nokooli. Boros dit Tasi-asi, “Siongo kow?” ka. “Ay, mogidu okoy,” ka dit tulun, kusay. “Om minongunguro koh-i siti tu minuli koh? Minogidu oku kanu om, minuli koh-i,” ka dit Tasi-asi. “Ay, momorisa oku ong nakalaga no ko nunu,” ka dit tulun dit minuli sirid walay diri. “Oo,” ka dit Tasi-asi. “Nga, ino-no om, uli kopow ong aanu no elaan ot maangantaga dikoo,” ka dit Tasi-asi. “O,” ka dit kusay.

Aji, uli no it tulun sid gowuton, sid linosokon doo diri, om peloo it woyoon siri dot, “Waro tulun silo dot nakalaga,” ka dit kusay. Na, insan-insan no dîiri iri muli id walay. Kalaga it woyoon, “Ess oy aman,” ka dit woyoon, “siongo koh?” ka. “Ay, asee, maapanaw,” ka dit Tasi-asi. It Tasi-asi dino om sumukod no. “Monguro ko?” ka dit woyoon. “Aa-i, maapanaaw bâanar,” ka dit Tasi-asi. “Ay o nga, uli nogi tu osian koh, kawawaya koh dagay,” ka dit woyoon. “Om, nunu ot mangantaga dikoo?” ka dit

yang mengganggu?” tanya Yatim-Piatu. “Hal yang mengganggu itu sangat pelik, sebab sudah berapa buah kampung yang telah dihabisinya. Sudah tujuh buah kampung termasuk di sini jika ia sampai di sini pada bila-bila masa,” kata si Gadis. “Oh, jenis apa?” tanya si Yatim-Piatu. “Hmm, saya tak tahu,” jawab si Gadis. “Tapi, di mana orang-orang itu melarikan diri?” tanya Yatim-Piatu. “Di sana,” jawab si Gadis. “Bolehkah jika saya pergi mencari mereka?” tanya Yatim-Piatu. “Mm, kamu tak dapat menjejakinya,” jawab si Gadis.

Beberapa lama kemudian, ada seorang yang telah pulang. Kata si Yatim-Piatu, “Kamu ke mana?” tanyanya. “Kami mahu melarikan diri,” jawab si Lelaki. “Tapi, apa sebabnya kamu pulang di sini? Kau kata, nak melarikan diri, tapi kau pulang juga,” tanya si Yatim-Piatu. “Saya hanya memeriksa sama-ada sudah sampai atau tidak,” jawab si lelaki yang telah pulang itu. “Baiklah,” kata si Yatim-Piatu, “Beginilah, kamu pulang dulu jika kau tidak tahu apa benda yang mengganggu kamu,” katanya. “Baiklah,” jawab si lelaki.

Lalu, kembalilah orang itu di hutan, di tempat persembunyiannya, dan memberitahu ketua mereka. “Ada orang telah datang di sana,” katanya. Maka pulanglah orang-orang itu ke rumah mereka. Bila ketua itu sampai, “Amboi, ‘nak,” kata Ketua, “kamu mahu ke mana?” tanyanya. “Mm, tidak ke mana-mana, jalan-jalan saja,” jawab si Yatim-Piatu. Yatim-Piatu itu sudah remaja. “Kamu nak buat apa?” tanya Ketua. “Tak ada, saja nak jalan-jalan,” jawab Yatim-Piatu. “Baiklah, tapi, ada baiknya kamu pulang saja, kasihan dengan kamu, nanti kamu

came against them because a number of villages have been emptied. This is the seventh village if it comes here.” Orphan asked, “What is it like?” The girl responded, “I don’t know.” “Where did the people go to?” asked Orphan. “Over there,” she said. “Can I go look for them?” he asked. “You don’t know the way,” said the girl.

After a long while one man came back. “Where are you going?” asked Orphan. “We are fleeing,” said the man. “So why did you come back home? You said you fled, but you’ve come back,” said Orphan. “I wanted to check if he had already arrived here or what,” said the man. “You should come back home now if you don’t know what is attacking you,” said Orphan. “Okay,” said the man.

So then the man went back to his hiding place in the forest and said to their headman, “There is a man who has come to our village.” Then they all returned to their homes at once. When the headman got there he said, “Nephew, where are you headed?” Orphan answered, “Nowhere; I’m just wandering.” “It’s best you just leave and not suffer the same fate as us,” said the headman. “So what actually is

<p>Tasi-asi om. “Ades, tongkuyu tagayo,” ka. “Ino kiroon nu, it binatang dit pomogunan dit onom it notoliban nu diri,” ka, “sanang-sanang dot maan pokooyo it tanggip om maan nogi rintupay,” ka. “Ay,” ka dit Tasi-asi, “bo oy aman, i nakagayo dogo ino,” ka dit tanak. “Ino-no nokosurut dogon it tongkuyu,” ka dit Tasi-asi. “Ay,” ka dit woyoon, “ino bubuatan nu tugu dino om tongkuyu ot nokosurut dika oy?” ka. “O poma,” ka dit Tasi-asi, “it aakanon ku ino, oy aman,” ka. “Bang apatay nu ino,” ka dit woyoon, “ipasawo ku po dika yakang, pogontion ku po ikaw dogon,” ka dit woyoon. “Ay, aaku-i ajamin nga, it aakanon ku ino,” ka dit Tasi-asi. Nga insan-insan do muli it tulun sid walay.</p> <p>Sangadlaw, duwo tadlaw, tolu tadlaw, apat tadlaw, limo tadlaw, aso po. Onom tadlaw, aso pot nakalaga dit tongkuyu. “Om nunu song-sindata ot pokionuwon nu?” ka dit woyoon om. Ka dit Tasi-asi, “Taakay oku nôpo oy aman dot tuukad,” ka. Tuukad no pinokianu.</p> <p>Jaji, kalaga it koturu it tadlaw, sumakaay no it tadlaw dit nakalaga it tongkuyu. Laga nopo it tongkuyu nga tad nopo om okuruob (okudotor) nopo it timbaan dot aajangan mamanaw. “Ess oy</p>	<p>terikut-ikut dengan masalah kami,” kata Ketua. “Tapi, apa benda yang mengganggu kamu?” tanya Yatim-Piatu. “Ia adalah ketam besar,” jawab orang itu, “kamu bayangkan saja, rumah panjang yang kamu lalui pada enam buah kampung itu, dengan senang saja dia gunakan sepitnya untuk memusnahkannya,” kata orang itu. “Aik,” kata si Yatim-Piatu, “Pakcik, itulah haiwan yang membesarkan saya,” kata si Yatim-Piatu, “haiwan itulah yang menyebabkan saya tambah membesar,” kata si Yatim-Piatu. “Ahh,” kata Ketua, “dengan perwatakan kamu yang seperti itu, kamu kata ketam yang menyebabkan kamu membesar?” katanya. “Iya, benar,” jawab si Yatim-Piatu, “haiwan yang selalu saya makan tu, Pakcik,” katanya. “Jika kamu dapat bunuhnya,” kata Ketua, “saya akan mengahwinkan kamu dengan anak gadis saya, dan menggantikan tempat saya,” kata Ketua. “Saya tak menjamin, tapi memang benarlah bahawa haiwan itu adalah yang selalu saya makan,” jawab si Yatim-Piatu. Maka, dengan serentak orang-orang itu pulang.</p> <p>Sehari, dua hari, tiga hari, empat hari, lima hari, belum ada lagi. Enam hari pun, ketam itu masih belum datang. “Apa senjata yang kamu mahu?” tanya Ketua. “Pakcik berikan saja parang kontot kepada saya,” jawab si Yatim-Piatu. Hanya parang kontot saja yang dia minta.</p> <p>Jadi, bila tiba pada hari yang ketujuh, matahari sudah hampir meninggi ketika ketam itu sampai. Bila ketam itu datang, hutan itu berdentam kerana dirempuh oleh si ketam ketika berjalan. “Alahai, anak</p>	<p>attacking you?” asked Orphan. “It’s a giant crab. Just consider this; At the longhouse in the six villages that you passed thru, it easily reached out its claw and pinched the longhouses.” “Wow,” said Orphan, “that is what came to me. That is what raised me – the crabs.” The headman said, “You have a character like this and you were raised by crabs?” Orphans responded, “Right, but crabs were actually what I ate.” The headman said, “If you can kill this thing, I’ll give my daughter to you in marriage, and you will become my replacement as headman.” Orphan said, “I can’t guarantee it, but that is my main food.” Then everyone returned to their houses all at once.</p> <p>He waited for one day, two, three, four, five days and it had not yet showed up. On the sixth day the crab still had not appeared. The headman asked, “What type of weapon would you like to request?” “Uncle, just give me a short bushknife,” said Orphan. That’s what I want.</p> <p>So then on the seventh day the sun was getting high in the sky as the crab approached. The forest made crunching sound where it stepped. The headman said, “Get ready</p>
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aman,” ka dit woyoon, “jaga no tu, ilo neelo ot lumaga,” ka. Jaji, boboyo nopo dit Tasi-asi lobuwo it lapik dit sid tanga dit binatang, om ronguluw nogi siri. Asal nokoronguluw, pakâayay yo no sid tongkuyu dit osodu po it tongkuyu mantad id walay, om sako no sid solot dit tongkuyu. Asal nakasako sid solot dit tongkuyu, om dâaganay mongukad ti solot ditit tongkuyu. Kaalaga po sid walay, id binatang om songo po nakadapat mongoringkup it kangkaram dot nolobu no it solot tu daagan ukad-ukad; minatay. Naakalaga po id natad, minatay it tongkuyu.

Na, indoo no it Tasi-asi, “Woy oy aman,” ka dit Tasi-asi, “aakanon ku ot tongkuyu’, kangku dikaw,” ka. Na, songkadaada it tongo tulun om it woyoon. Ka dit Tasi-asi, “Awasi no daraay iti tu napatay ku no iti tongkuyu, nga ii-po kinoruangan dit ontod sid tinoriyonon ku ot osianan oku dot aa-po oposiyan,” ka dit Tasi-asi, “sampay ii sid koonom,” ka, “aaku-i boroson tid dikoo tu asee ot napatay,” ka dit Tasi-asi. “Aji, awasi dot salamaton ku po iri om gumuli oku nogi sitid dikoo,” ka.

Maay nopo dit Tasi-asi om bukaa no it kangkab dit tongkuyu, om umpugo neet ongo tulang di tongo tulun dit naakan dit tongkuyu. Numpug kiawi it tulang dit tulun, om oluso no it santut yo. (Sasântut not Tasi-asi dino.) Kadung noolus it santut yo, ungkuriyabay no it ongo tulang, nga tumungag it tulun om

buah,” kata Ketua, “kamu bersedialah, sebab itulah yang mahu datang itu,” katanya. Jadi, dengan tidak semena-mena, Yatim-Piatu itu membocorkan lantai rumah panjang itu, lalu turun melalui lubang itu. Setelah turun, pergilah ia kepada si ketam semasa ketam itu masih berada jauh dari rumah, lalu naik di atas belakang ketam. Sebaik sahaja dia berada di atas belakang ketam, maka dikoreknyalah belakang ketam itu, dan sewaktu ketam itu tiba di perkarangan rumah panjang itu, ketam itu tidak lagi berdaya menyepit, sebab belakangnya sudah bocor akibat dikorek oleh si Yatim-Piatu; lalu mati. Sebaik saja tiba di perkarangan, ketam itu pun mati.


Lalu, turunlah si Yatim-Piatu, “Kan saya dah kata,” kata si Yatim-Piatu, “ketam adalah jenis haiwan yang saya makan’,” katanya. Semua orang di situ berdiam diri, termasuklah ketuanya. Kata si Yatim-Piatu, “Sudah agak baik sebab saya sudah bunuh ketam ini, tapi kawan-kawan yang di belakang saya tu, saya merasa kasihan jika mereka belum dihidupkan semula,” katanya, “juga di kampung yang keenam,” katanya, “saya tak mahu cakap di tempat kamu ini, sebab tiada juga yang meninggal dunia,” kata si Yatim-Piatu. “Jadi, ada baiknya saya selamatkan dulu mereka, barulah saya kembali di sini,” katanya.

Lalu, si Yatim-Piatu pun membuka dada ketam itu dan mengumpulkan tulang-belulang orang-orang yang menjadi mangsa ketam itu. Dia mengumpulkan semua tulang-belulang itu, kemudian menanggalkan cawatnya. Yatim-Piatu itu hanya memakai cawat sahaja. Setelah cawatnya ditanggalkan, dikibaskannya tulang-belulang itu, sehingga orang-

nephew because that is the creature approaching.” Quickly Orphan made a hole in the middle of the longhouse and slid down a rope there. Then he headed straight for the crab which was still far off from the longhouse and climbed up on the crab’s back. As soon as he got there he began digging a hole into the crab’s back. When it got near the longhouse it wasn’t able to pinch the longhouse because Orphan had penetrated its back and was digging into it. So it died. It died when it got to the yard of the longhouse.

Then Orphan got down. “What did I tell you uncle; I eat crabs I said.” The people and the headman remained silent. Then Orphan said, “It’s good that I killed this crab, but the other friends from the villages I passed thru I pity because they have not yet been brought back to life, right up to the sixth village. I’m not talking about this village because no one here was killed. So I feel it best if I go save them and return to you here.

Then Orphan went and opened up the chest of the crab and gathered the bones of the people who had been eaten by the crab. When he had gathered them all he took off his loin cloth. (He had nothing on but a loin cloth.) Then he took his loin cloth and fanned the bones with it. As

<p>mamangkis, tumungag om mamangkis dot monong-ko- “Oolong-olong tokow no diri modop,” ka. “O, oolong tokow no daraay diri ong konoko Yambaya,” ka dit wookon.</p> <p>Na, baru nogi om pisolowoo dit woyoon, it tanak yo om it Tasi-asi dit nakasalamat doo; noko'insuup doo. Na nakaganti dîiri dit woyoon it Tasi-asi. (Iri not woyoon ka dot sid dagay, raja ka dot Malayu ino dati. Ino neeno). Na, noompus nôono. Ino-no gisom dino.</p>	<p>orang itu bangkit dan memengkis, bangkit dan memengkis sambil berkata, “Nyenyak sekali kita tidur ya,” kata mereka. “Ya, memang kita nyenyak sekali jika bukan si kawan,” kata yang lain.</p> <p>Selepas itu, ketua itu pun mengahwinkan anak gadisnya dengan Yatim-Piatu yang telah menyelamatkannya; yang telah menolongnya. Yatim-Piatu itu juga telah menggantikan tempat ketua. (Agaknya, panggilan ‘ketua’ di tempat kami ini, mungkin ‘raja’ agaknya kalau dalam bahasa Melayu). Tamat.</p>	<p>he fanned each person’s bones the person would get up, give a shout and say, “We slept extremely soundly. But we would have slept even more soundly if not for our friend.</p> <p>Then after that the headman gave his daughter to be married to Orphan who had saved them – had come to their rescue. So then Orphan replaced the headman. That finishes the story. The End.</p>
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