

<p>Muamad om i Puamad (1) Tinangon di Ruminting Jailin Kg. Sinogindai 2012 Tinulis di Rosnah Nain</p>	<p>Muamad dan Puamad (1) Diceritakan oleh Ruminting Jailin Kg. Sinogindai 2012 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>Muamad and Puamad (1) Told by Ruminting Jailin Kg. Sinogindai Village 2012 English: Nelleke & James Johansson 2013</p>
<p>Waro no ka ka dilo, piasawo no di Dayang om i Raja. Om kopisasawo, kesaan, koduwaan, kotoluwan, kapatan, kolimaan, kaanaman kaka dilo. Nasampot po kumoturu om milom ara'at i rasa di Dayang. "Yoku po ot ara'at o rasa," ka, om noliyot. "Yoku po noliyot," ka. Sumpakon, liyaban tapi, agayaan no diino i Dayang. Adi, agayaan po ka keelo om soro-kosusuwo no. Soro-kosusuwo po kam nosusu. Om kosusu nga kusay ot tanak. Soromoon-i dogima kabarasan ilo om kosusu nga minitilombus-i sid tana dot aso taap dot tontok tu daagan do kaawasi dit tanak.</p> <p>Adi, iri diri it tanak, mad-i-ko kikiyapan-i i koyuwan dot sumurut, adarakan-i ot kobinsurut. Agagayo no dino beeri it tanak, minonontiyon no kawagu i Dayang. Om kosusu nga kusay-i.</p> <p>Moyo po dit agagayo no dino it duwo koyuwan it tanak om, milo-om tinumogom i Raja ka. Dot i Raja balaay diri, kiwaro ot tayaaya yo ot tombolog. Ngaran nopo dit</p>	<p>Pada suatu ketika dahulu, berkahwinlah Raja dengan Tuan Puteri. Selepas mereka berkahwin, hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan hari keenam kononnya. Bila genap hari yang ketujuh, tiba-tiba Permaisuri merasa tidak sihat. "Apabila saya tidak sihat," kata Tuan Puteri, "haidnya pun tidak datang pula." Na, bila sudah tidak datang haid, diapun kemudian mengandung. Setelah mengandung, tidak lama kemudian, dia pun sarat, dan hanya menunggu hari sahaja lagi. Dan tidak lama kemudian Tuan Puteri itupun bersalin. Apabila sudah bersalin, mereka mendapat seorang putera. Akan tetapi, pada waktu putera itu lahir, dengan tidak semena-mena putera itu terus jatuh ke bawah kerana tiada atap di atasnya, akibat terlalu tampan.</p> <p>Berkenaan dengan putera itu, bagaikan dikipas-kipas pula ia membesar, terlalu cepat membesar. Apabila putera itu sudah agak besar sedikit, Permaisuri itu mengandung lagi. Dan bila Permaisuri itu sudah bersalin, seorang lagi putera dilahirkan.</p> <p>Apabila kedua-dua putera itu sudah besar sedikit, tiba-tiba Sang Raja jatuh sakit. Padahal Raja itu kononnya mempunyai sejenis burung kesayangan. Burung itu adalah 'Sarang Kabayu'. Lalu, Raja itu</p>	<p>Once upon a time, a Princess and a King got married. After they had gotten married, the first day passed, the second, the third, the fourth, the fifth, and the sixth. Right on the seventh day the Queen felt sick. "I feel sick and my period has not come," she said. Then she was three months along, then she was showing, and her stomach began to expand more. So when she had gotten bigger, she was near to giving birth. The she gave birth. When she had given birth, her child was a boy. As for that child, he was so good looking that his glory burned the roof over him and the floor under him, so that he fell straight to the ground upon birth.</p> <p>As for the child, he grew like a fanned flame; he grew very fast. When he was already bigger, the Queen got pregnant again. When she had given birth it was also a boy.</p> <p>When both children had grown some, suddenly the King got a fever. Now the King had a pet bird. The type of the bird was called 'Sarang Kabayu'. So the King said, "Queen, should I begin</p>

<p>tombolog nga ‘Sarang Kabayu,’ ka. Adi ka dit Raja, “Dii po oy Dayang om ino nopo, ong sumagayan at ara'at ah rasa ku dilo om matay oku, nga totontuon nu no yo-Oto momiara, om at tombolog ku, okon-i-ko mangan patayo,” ka di Raja. “Ay, oo,” ka dit Dayang. Naa, noboros peeri di Raja, amu-i oloed om minatay no. Minatay no peet Raja diri, naa, totolu po koyuwan dino yotilo.</p> <p>Adi warot sontoon ot kinapatayan dit Raja, waro no oh minanansawo di Dayang ka. Raja-i Raja o minanansawo. Ay, ong i kopisasawo kabarasan, adarakan-i o kaasamod dit Raja dit tanak. Moyo po dit ongo sominggu, duwo minggu no ot kinopisasawaan om, sumimban no dino it bubuatan dit Raja, amu no bânar asamod. Aa-nong it ongo sombulan no, milom minomoros kabarasan dot, “Dii poy Dayang om, tunuway po at tombolog dilo tu eengin oku mangakan,” ka dit Raja. “Ay, dii poy Raja om naar, mokimaap oku dikaw dino tu, ilo nopo dilo tayaaya dit Raja, iri no ot minaan pokowiliyo dit tantad do matay, amu mangakun do patayo at tombolog ‘tu aaku koyuu, yogol ku do Oto,’ ka dit Raja,” ka dit Dayang.</p> <p>“Ay, amu, tunuway-i,” ka, “Nunu po ma mangan nu podulio dino dot minatay no it Raja?” ka.</p> <p>Pagka tu suwab-suwab nopo nga iri no boboroson di</p>	<p>berkata, “Wahai Adindaku Tuan Puteri, seandainya penyakit beta ini akan bertambah tenat dan beta akan mangkat, peliharalah betul-betul Anakanda kita, dan burung itu, jangan sekali-kali Adinda bunuh,” titah sang Raja. “Baiklah Kakanda,” jawab Tuan Puteri. Setelah sang Raja mengucapkan kata-kata itu, tidak lama kemudian, dia pun mangkat. Setelah sang Raja itu mangkat, mereka tinggal bertiga sahaja lagi.</p> <p>Kira-kira setahun lamanya, Raja itu mangkat, datang pula seorang Raja yang lain mengahwini Tuan Puteri itu. Ketika masih baru lagi perkahwinan mereka, bukan main lagi sayangnya Raja itu kepada anak-anak Tuan Puteri. Akan tetapi, bila sudah seminggu dua mereka berkahwin, perangai Raja yang baru itu semakin berubah, dia tidak lagi berapa sayang. Apalagi bila sudah mencecah sebulan perkahwinan meraka, tiba-tiba Raja itu berkata, “Wahai Tuan Puteri, sembelihkan burung itu, beta teringin sangat memakannya,” kata Raja. “Aduhai Raja, beta minta maaf sangat-sangat, sebab, burung itu adalah burung peliharaan arwah Raja dahulu, dan hal itulah yang telah diwasiatkannya sebelum dia menghembuskan nafasnya yang terakhir, dia tidak setuju jika burung itu dibunuh, ‘sebab saya sangat sayang, dan saya tinggalkan kepada Anakanda beta’, kata Raja,” kata Tuan Puteri.</p> <p>“Ah, tidak, sembelihkan,” kata Raja. “Kau peduli apa, ‘kan Raja itu sudah mangkat,” katanya.</p> <p>Oleh kerana, setiap hari sahaja Raja itu mengatakan hal yang</p>	<p>to feel worse and worse and then die, make sure you care for our sons and my bird; don’t kill it.”</p> <p>“All right,” said the Queen. Not too long after he had spoken those words the King died. With the King dead, there was only the three of them left.</p> <p>About a year after the King had died, someone married the Queen, and he was also a king. When they got married, the King loved the children immensely. After a week and two weeks from getting married, the King’s behavior changed and he wasn’t so loving anymore towards the children. How much more so after a month, he said suddenly, “My Queen, please roast that bird, because I would like to eat it. “But Sire,” said the Queen, “I beg you pardon, but that was the pet of the King, before his Majesty died this is what he willed, he would not allow us to kill the bird, ‘because I love it, I bequeath it to our son,’ said the King.”</p> <p>“Oh no, roast it anyway,” he said, “What do the King’s wishes mean now that he is dead?” he said.</p> <p>Since the King would say this over and over again every day,</p>
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<p>Raja, moyo po dit kaanaman no it Raja mamajal dit Dayang om, moyo po dit sid koturu it tadlaw, baru nogi om notunuwan di Dayang. Notunuwan iri, onsoko no d̄ino. Naansak-i, loowo no di Dayang i Raja, “Akano no oy Raja, naansak no tit tombolog,” ka dit Dayang. “O, kada po, momodsu oku po om pototomison po, paatago po sino,” ka dit Raja.</p> <p>Naa, it tanak dit duwo koyuwan diri, i Muamad om i Puamad, aa elaan ong songo pinakaayan tu aso siri dit tiya dit minionunu it Dayang. Naansak it tombolog diri, nokooli no it duwo koyuwan it tanak. Asal nokooli, minindakod, minooy sid ropuan, minogium do takanon. Aso-i ot nokito ot takanon, iri no it tombolog. Kokitanay dot iri ot rinapa, gugumu dit tonsi dit tombolog ko minaan akano, tatad minangan onuwo it tulu om it tunduundu. Puruto di Muamad it tulu dit tombolog, modtuuy tolono. Onuwo no di Puamad it tunduundu dit tombolog, modtuuy tolono, aa-no minangan kunamo. Adi naakan iri, ba elaan nobo ot tanganak tu maap̄anaw, minindoo no keembagu.</p> <p>Adi, it Raja nga nopongo d̄ino do modsu, loowo no di Raja i Dayang, “O Dayang, onuwo no dino ket tombolog, kalu ong natamis neeri, mangakan oku po d̄ino,” ka dit Raja. Mangay no bo dit Dayang rawato iri, paatako no</p>	<p>demikian, bila sudah enam hari Raja itu memaksa Tuan Puteri, maka ketika tiba pada hari yang ketujuh, Tuan Puteri pun lalu menyembelih burung itu. Setelah burung itu disembelih, Tuan Puteri pun lalu memasaknya. Setelah masak, Tuan Puteri pun memanggil Raja, “Raja makanlah, burung itu sudah masak,” katanya. “Baiklah, tunggu sekejap, beta mandi dahulu dan sejukkannya dahulu. Kau simpanlah di sana,” kata Raja.</p> <p>Sementara itu, anak yang dua orang itu, iaitu Muamad dan Puamad, tidak tahu pergi ke mana, kerana mereka tidak ada di sana ketika burung itu disembelih. Selepas burung itu sudah dimasak, barulah kedua-dua orang anak itu pulang. Setelah mereka pulang, mereka terus naik dan pergi ke dapur dan mencari makanan. Akan tetapi, mereka tidak menjumpai makanan, kecuali burung itu sahaja. Apabila mereka melihat bahawa itu adalah lauk, sebanyak-banyak daging burung itu, mereka tidak mengambilnya, tapi mengambil pula kepala dan jantungnya. Muamad mengambil kepala dan terus menelannya. Puamad pula mengambil jantung dan terus menelannya tanpa mengunyahnya. Setelah mereka menelan kepala dan jantung burung itu, mereka turun semula ke tanah. Kanak-kanaklah katakan.</p> <p>Sementara Raja itu pula sudah selesai mandi, dan lalu memanggil Tuan Puteri, “Wahai Tuan Puteri, cuba ambilkan burung itu, sudah sejuk agaknya ‘tu, beta makan dahulu,” kata Raja. Tuan Puteri pun segera menghidangkannya untuk Raja. Akan tetapi, apabila Raja mengambil dan</p>	<p>when it came to the sixth day of him pressuring her and then the seventh the Queen gave in to the demands and roasted it. After burning off the feathers she cooked it. When it was cooked, she called the King, “Sire, come eat, the bird is cooked,” said the Queen. “Hold on, I am going to bathe first and let it cool down, put away over there,” said the King.</p> <p>Meanwhile, as for the two children, Muamad and Puamad, who knows where they went, because they were not there when Queen roasted the bird. When the bird was cooked, the two children came home. As soon as they came home, they went up and went into the kitchen looking for food. What they spotted was none other than the bird. When they had noticed that that was the meat, however much meat of the bird they could have eaten, they just took its head and its heart. Muamad took the head of the bird with his fingers and swallowed it straightaway. Then Puamad took the heart of the bird, and swallowed it straightaway; they didn’t chew them. After having eaten, well, you know how children are, always roaming about, they went down out the house again.</p> <p>As for the King, when he was done bathing, he called the Queen, “Queen, get me that bird, maybe it has cooled down by now, I want to eat it now.” So the Queen served him, giving it to him. The King took it and noticed that something was missing, and</p>
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sid Raja. Onuwo di Raja, om intangay nga waro ot neenoy, “Nunga oy Dayang, isay minangakan diti tu neenayan?” ka dit Raja. “Taaw pogi, aaku-i yoku nakaakan,” ka dit Dayang. “O nga, neenayan tit tombolog, aaku no diti mangakan tu neenayan,” ka, “Mogot po dot neenayan ong at tongo tonsi po nga it tulu om it tunduundu ot aso siti dot iri no ot kenginan ku mangakan,” ka dit Raja. “Ba, kuoyon po ka dino oy Raja ong neenayan no, nga pagka tu waro po beeno o noolu, akano po not noolu dino, ogumu peeno,” ka dit Dayang. “Ay amu, aaku no dino mangakan,” ka.

Adi, rinumasang no dino. Kooli it duwo koyuwan it tanak, om duato no, “Isay ot minangakan?” ka dit Raja. “Aa-koy-i nakaakan,” ka dit duwo koyuwan. “Amu, ikowu iri, koyo duyu olimo,” ka, “Nga beenoy, bobogon teekowu,” ka. Om kinamay mimbôbobog kabarsan iri nga sampay orukung no i duwo koyuwan. Pagka tu, aa-i tingkadan do momobog, “Ay, dii po oy Maman om, koyo okoy no dikaw bobogo, tu ontok ko yokoy di adi diti, mogidu okoy-i siti,” ka. Om onuwo no kabarsan it tongo sosokot yo, porumpungo no, posuwango no dot basung, pabpanaw no ka.

Ombo gisom dot napanaw om notuwangan no, naa siri no ot ningkoyodon. Waro

melihatnya, “Alahai Tuan Puteri, siapa yang telah memakannya ‘ni sehingga ia berkurang?” titah Raja. “Entahlah, Adinda tiada memakannya pula,” jawab Tuan Puteri. “Ya, tapi burung ini ada yang terkurang, beta tidak mahu memakannya lagi, sebab ia sudah berkurang,” kata Raja. “Kalau hanya daging-dagingnya sahaja yang tiada, tak apa juga, tapi kepala dan jantung pula yang tiada, padahal benda itulah yang beta mahu makan,” titah Raja. “Apa boleh buatlah Raja, walaupun terkurang, tapi, oleh kerana masih ada lagi yang tertinggal, makanlah dahulu mana yang ada. Masih banyak lagi tu,” kata Tuan Puteri. “Ah, tidak! Beta tidak mahu makannya lagi,” kata Raja.

Raja itu menjadi berang sekali. Sepulangnya kedua-dua orang Anakanda itu, Raja segera bertanya, “Siapa yang telah memakannya?” bentak Raja. “Kami tiada memakannya,” jawab kedua-dua orang anak itu. “Tidak! Kamulah yang memakannya, jangan kamu sangkal lagi,” kata Raja. “Hari ini saya akan pukul kamu,” katanya lagi, dan terus memukul kedua-dua orang Anakanda Tuan Puteri, sehingga kedua-duanya menjadi lemah. Oleh kerana Raja tidak berhenti memukul mereka, “Ampun tuanku Pakcik Raja, jangan lagi pakcik memukul kami, sebab berkenaan dengan kami si Adinda ni, kami akan pergi dari sini,” pinta anak yang sulung. Dan dengan tidak berlengah, mereka terus mengambil pakaian mereka dan memasukkannya ke dalam sejenis bakul dan segera pergi dari situ.

Mereka berdua berjalan setakat yang mereka mampu, sehingga hari gelap, dan di situlah mereka berhenti.

said, “What in the world Queen, who has eaten this so that part of it is missing?” “I don’t know, I did not eat it,” said the Queen. “Yes but part of this bird is missing, I don’t want to eat it because part of it is gone,” he said. “It wouldn’t have been so bad if some of the meat has been taken, but the head and heart are missing and that is precisely what I wanted to eat.” The Queen answered, “Well, what can you do about it, Majesty, if part of it is missing? Still, since there is still some left, just eat what is left; there is still a lot of meat.” “Oh no, I’m not going to eat it now,” he said.

So he got angry. When the two children came home he asked them, “Who has eaten the bird?” “We have not eaten it,” said the two. “It was you; don’t deny it,” he said, “this time I’m going to give you a beating.” And he kept beating them until the two were worn out. Since he still did not quit beating, they said, “Please Uncle, don’t beat us, because we will run away from here.” And they took their clothes, gathered them, put them in a bark basket, and left.

They walked as far as they could and only stopped when they were benighted. They stopped

<p>kabarasan ot agaâagayo ot kayu sid tanga dot timbaan naajangan di minabpanaw. Pagka om otuwong no, “Dii poy adi om, matay do miyaw kito nga siti kito no mingkoyod tu lumombus nga kuoyon mabpanaw dot otuwong, Baa modop kito po siti,” ka di Muamad. “Oo,” ka di Puamad. Naa, minodop no beeri siri. Nga i Muamad, amu po nookodop, i Puamad nokoodop no, it tootori tu okoôokodok po.</p> <p>Mooyo po kabarasan dit tanga sodoy om, waro no ot orongow di Muamad. “Ay, nunu dine no? Beenoy ong kalaga siti ino, naa matay okoy nogi dino di adi,” ka. Aa-i owudut, aa-po leleed om kalaga kabarasan iri nga, okon-i-ko nunu, godingan. Madaada kabarasan i Muamad diri dot minangan gopuso i Puamad dit mingodop. Asal nokoontok sid puun dit kayu, miningkoyod no ka, om milom minomoros dot, “Dii poy anak-anak om, sako ad solot ku,” ka dit Godingan. “Ay naa, kada po, posikay ku po Yadi,” ka di Muamad. “Ay, koyo no mangay posikay tu kodung ong mangan nu po posikay Yadi nu dino, akanon teekowu,” ka dit Godingan.</p> <p>“Ba, osusa iti,” ka dit ginawo di Muamad. “Aaku sumako, akanon oku. Sumako oku, Yadi osian, eeduan. Isay po dino ot koruang di Adi?” ka di ginawo di Muamad. Oleleed-i beeri tu mongitung dit aa-i oowit it tobponee yo nga, “Kada no mialung-alung,</p>	<p>Mereka telah menjumpai sebatang pokok yang sangat besar di dalam hutan ketika mereka sedang berjalan. Oleh kerana hari sudah gelap, “Wahai Adindaku, mati ataupun hidup, di sinilah kita berhenti, sebab nak meneruskan perjalanan pun hari sudah gelap. Dengan itu, kita tidur dulu di sini,” kata Muamad. “Baiklah,” kata Puamad. Merekapun tidurlah di situ. Tapi Muamad masih belum tidur, sementara Puamad pula sudahpun tertidur, kerana dia lebih kecil berbanding dengan Muamad.</p> <p>Pada waktu tengah malam kononnya, terdengarlah oleh Muamad satu bunyi. “Aik, apalah agaknya tu? Hari ini kalau ia datang ke mari, alamatnya matilah kami dengan si adik,” kata Muamad. Sangkaannya tepat, kerana tidak lama kemudian muncullah benda itu di depan Muamad, dan tidak lain dan tidak bukan ia adalah seekor gajah. Muamad berdiam sahaja sambil memeluk adiknya Puamad yang sedang tidur. Apabila gajah itu sampai dekat dengan pohon kayu itu, ia terus berhenti dan kemudian berkata, “Wahai anak-anak, naik ke belakang saya,” kata sang Gajah. “Tunggu sekejap, saya kejutkan dulu adik saya,” kata Muamad. “Janganlah kau kejutkan dia. Kalau kau kejutkan juga, saya akan makan kamu,” kata sang Gajah.</p> <p>“Aduh, susahnya,” kata Muamad dalam hatinya, “Kalau saya tidak naik, saya akan dimakan. Kalau saya naik, kasihan si adik, tertinggal. Siapa lagi kawan si adik?” kata hati Muamad. Agak lama juga Muamad berfikir tentang adiknya yang ditinggalkan, “Jangan berlengah lagi, cepatlah, nanti saya makan kau,” kata sang Gajah.</p>	<p>near a large tree in the middle of the jungle. Since it had gotten dark, Muamad said, “Whether we will live or die, let’s stop here, because how can we continue walking in the dark, so let’s sleep here.” “All right,” said Puamad. So they slept there. But Muamad had not yet fallen asleep, while Puamad had already fallen asleep. Being the youngest he was still small.</p> <p>Around midnight Muamad heard something. “Hey, what is that? If it reaches us today we will die,” he said. And sure enough, not much later it reached them and it was nothing other than an elephant. Muamad kept quiet, embracing Puamad who was still sleeping. When it got to the tree it stopped and suddenly spoke, “Child, get on my back,” said the elephant. “Hold on, let me first wake up my younger brother,” said Muamad. “Don’t wake up your brother because if you do I will eat you both,” said the elephant.</p> <p>“Oh-oh, this is a quandary,” said Muamad to himself. If I do not get on, I will get eaten. If I get on, I pity my brother, he will be left behind. Who else is my companion but my brother?” After he had thought for a long time about not bringing his brother along, the elephant said,</p>
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lalangkasai tu akanon teekowu,” ka dit Godingan.

Boboyo-i di Muamad, sako-i. Kadung nakasako iri, pabpanaw no it Godingan. Adi, i Muamad diri mogium no d̄fino dot takal dot okukuro ot kototolunung di Puamad doo, sid pinakaayan yo. Adi, kikiwa nopo om kiniso no i baju dot tongo-kokoodok, irawus-irawus it kikinis. Naawi i baju do monginginis, oluso it soruway yo, kiniso no. Naa naawi peeri, aso no d̄fino.

Adi, i Puamad diri, nokokikibus it Godingan, nakapapanaw, noposik no. Om koposik, monongkuawor tu, baa mogigintong nga songo ma ot okito dot otuwong, sodoy, sid timbaan po d̄fino.

Monongkuawor sid miampapaping dit nodopon yo, minsosolili dit kayu nga aso-i. Boboyo-i ponginloow nga aso-i ot sumambut. “Ay ba, songo d̄fino Yaka diri?” ka. Ampo leled om nanawaw no d̄fino, nosuwab no, pililimpanaw no d̄fino sid minsolili dit niyonon yo dot meed dot monginloow nga, aso-i ot sumambut. Iri no ot nokito, waya om it kikinis dit baju. “Ay diiy obo, osisian no Yaka diri, minaan balaay akano dot dudupot iri. Amu elaan ong nunu songdudupot iti?” ka. Asasambat di Puamad it kikinis dit baju, puruton om mangan iaday, dot monong-“Osisian neeri Yaka,” ka.

Adi, minabpanaw-i d̄fino, kesaan, koduwaan, kotoluwan,

Mahu tidak mahu, Muamad terpaksa juga naik. Apabila Muamad sudah naik, sang Gajah pun terus berjalan. Sementara Muamad pula, dia mencari idea tentang bagaimana caranya supaya adiknya Puamad dapat menjekainya nanti. Dengan tidak berfikir panjang, Muamad mencabik-cabik bajunya dan menjatuhkan satu demi satu sehingga habis. Apabila bajunya sudah habis, ditanggalkannya pula seluarnya dan mencabiknya. Setelah pakaianya habis dicabiknya, tiada sudah lagi.

Sementara Puamad pula, belum berapa lama Gajah itu pergi membawa abangnya Muamad, diapun tersedar dari tidurnya. Apabila dia tersedar, dan meraba-raba, sebab melihatpun tiada apa yang dapat dilihat di tengah-tengah kegelapan malam, dalam hutan lagi pula tu. Dia meraba-raba di kiri kanannya, bahkan di sekeliling pohon itu, namun tiada apa yang dapat di rabanya. Dengan itu, dia memanggil, tapi panggilannya tidak bersahut. “Aik, ke mana agaknya si abang tu?” tanyanya seorang diri. Tidak lama kemudian haripun siang, dia lalu berjalan-jalan di sekelilingnya sambil memanggil-manggil, tapi tiada juga yang menyahut. Hanya yang dia jumpa, tapak kaki binatang dan cebisan baju. “Alamak, kasihan sangatlah dengan si abang tu, rupanya dia telah dimakan oleh binatang. Entah binatang apa agaknya tu?” katanya. Bila Puamad berjumpa dengan cebisan baju, dia segera mengambilnya dan menangisinya sambil berkata, “Kasihan sangat dengan si abang,” katanya.

Puamad terus berjalan, dari hari pertama, hari kedua, hari ketiga, hari

“Don’t delay, hurry up or I will eat you both.”

Muamad decided to mount the elephant. As soon as he had mounted it, the elephant set off. So then Muamad tried to come up with an idea for Puamad to find the way to him, wherever he was going. So he tore his entire shirt into small pieces and scattered them along the way. When he had finished off the scraps from his shirt he took off his pants and tore them up. When the scraps from his pants were gone he had nothing left.

Meanwhile, when the elephant had left and disappeared, Puamad woke up. When he began to grope around, because if you try to look in the dark you can’t see, and it was both night and under the jungle canopy. So he groped around at both sides of his sleeping place, and around the tree, but he couldn’t find his brother. He began to call but no one answered. “Where did my brother go?” he said. Not much later it became light, the next day had arrived, and he walked around the place where they stayed while calling his brother but no one answered. The only thing he saw was the animal tracks and the torn scraps of the shirt. “My poor brother, he has been eaten by an animal. Who knows what animal it was?” he said. Puamad came across the torn scraps of the shirt, and he picked them up and cried, saying, “My poor brother.”

So he started walking from the first day, the second, the third, the

<p>kaapatan, kolimaan, kaanaman ka dot maapanaw no, sodoy-adlaw nga maapaanaw, aa no mingkoyod. Moyo po dit sid koturu om, waro ot nasambat dot sungoy. Om pabpanaw, nokowuwugus, waro ot torongow dot oguriyok, dot masam-ko midaawa.</p> <p>“Ba, isay dine no? Awasi ong silo Yaka diri,” ka di Puamad. Alalaangkas no dot tumoronong, om kalaga siri om intangay nga, sombo ka siri, aso-i. Waro ong waro ot tulun nga okon-i-ko it tobponee yo, tulun susuway. Om kalaga, om duato ong nunu ot niguguriyok, “Nunu ot nikoguriyok duyu dino, nunu ot pisolodon duyu?” ka di Puamad. “Ay, yalo ilo, monolod tit kungkung ku,” ka dit tiso. “Kungkung? Nunu o guna dot tongo kukungkung om sampay mipatay kow dot misolod?” ka di Puamad. “Haay, dikaw oy ambaya, elaan nu ka tit kungkung diti, iti kungkung diti okon-i-ko kungkung dot biasa, iti nopo tit kungkung diti nga kungkung dot tinungkusan,” ka dit tulun. “Pagka tu kungkung dot tinungkusan, nunu o guna?” ka di Puamad. “Ay, ki-guna iti,” ka. “Iti nopo tit kungkung dit ong mangan sakaay om boroson dot, ‘Kayo ungkung tumulud,’ ka, sosongo-i ot pakaayan nu, atawpun, boroson nu dot, ‘Muli kito sid walay,’ ka, oboros nu peeno om sumako koh, soori no tinumulud,” ka dit tulun. “Ng, mogkorootan, aaku-i yoku mangangasi dino ong kon-i-ko</p>	<p>keempat, hari kelima, dan hari keenam kononnya dia meredah hutan, tanpa berhenti. Bila tiba pada hari yang ketujuh, dia bertemu dengan sebatang sungai, dan segera menyusuri sungai itu. Belum pun berapa jauh dia menyusuri sungai itu, dia terdengar pula suara orang bising, seperti bertengkar.</p> <p>“Siapa agaknya orang itu, alangkah baiknya kalau si abang ada di sana?” kata Puamad. Dengan cepat dia mendekati tempat itu, bila sampai di sana, dan melihatnya, abangnya tidak ada di situ. Adapun orang di sana, tapi orang lain, dan bukan abangnya. Bila dia sudah sampai dia segera menanyakan apa yang dibisingkan, “Kenapa kamu bising, kamu berebut apa?” tanya Puamad. “Dialah tu, dia mahu merebut kulit saya,” kata yang satu. “Kulit? Apa kegunaan kulit itu sehingga kamu berbunuhan untuk berebut?” tanya Puamad. “Aik, kau ini kawan. Kau tahukah kulit ini, ini bukan kulit sembarangan, kulit ini adalah kulit pusaka,” kata yang seorang lagi. “Ok, oleh kerana ia adalah kulit pusaka, apa kegunaannya?” tanya Puamad. “Ini sangat berguna,” kata orang itu, “Kulit ini, kalau kau naik ke atasnya dan kau katakan, ‘Mari kulit terbang’, ke mana pun engkau tuju, ataupun jika kau cakap ‘Mari kita pulang ke rumah’, bila kau sudah mengatakan demikian dan segera naik ke atasnya, dia akan segera terbang,” kata orang itu. “Hm, merepek, saya tidak percaya jika saya tiada mencubanya, kalau saya sudah mencubanya, barulah. Cuba pinjamkan kepada saya, saya mahu mencubanya,” kata Puamad. Orang itu segera memberikan kepada Puamad, “Baiklah, tapi janganlah kawan pergi jauh-jauh ya, di situ saja,” kata orang</p>	<p>fourth, the fifth, the sixth, he kept waking day and night without stopping. On the seventh day he came across a river, and followed it downstream. Then he heard the noise of a crowd, like people who were holding a trial.</p> <p>“Well, who is that? It would be great if my brother is there,” said Puamad. He quickly approached, but when he got there he saw that he was not there. There were people there but not his brother, other people. When he reached them, he asked them what the noisy talking was about, “What are you talking about so noisily, what are you fighting over?” said Puamad. “Him there, he wants to take my leather hide,” said the one. “A hide?” Are hides of so much use that you would fight over it until you kill each other?” asked Puamad. “Hey, Friend, do you know, this hide is no ordinary hide, it is an heirloom hide,” said the man. “Since it is an heirloom hide, of what use is it?” asked Puamad. “It is very useful,” he said. “As for this hide, if you sit on it and say ‘Come on hide, let’s fly,’ it will take you wherever you want to go, or, if you say, ‘Let’s go home’, as soon as you have spoken and gotten on it, off you go flying,” said the man. “Pfff, poppycock. I won’t believe it unless I have tried it myself, at least once. Please lend it to me, let me give it a try,” said Puamad. “All right, but don’t go far, okay? Just over there,” said the man. “Right, I won’t go far, no way</p>
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<p>yoku ot koombal, sakali oombalan ku. Pooloso oku ka, umbalay ku po, yoku po,” ka di Puamad. Paatako no, “Oo nga, ino nopo oy ambaya, kada no minsodu ki, s̄iilo koh nopo,” ka dit tulun. “O bo, aaku-i osodu diti, sera ma dot mangan ku iti onuwo” ka di Puamad.</p> <p>Naa, onuwo no d̄iino di Puamad om saako no, “Ong babanar-i-ko tinungkusan koh oy kukungkung, tulud,” ka, “Owito oku tumulud, sosombo-i ot tubpoon nu,” ka di Puamad. Noboros peeri di Puamad dot tulud ka om, “Wuur,” ka dot soori no dot tinumulud, niwaya-i kabarsan dit duwo koyuwan it mato yo. Naa, nunu po d̄iino, minitongkiyad-i tu aso no ot pinisolod, kiduduwo nga aa-i nakaanu. Aso-i om aso ot nakaanu tu warot iso ot minanalaray.</p> <p>Naa, it kungkung diri, tatad-po dot tinubpoon balaay diri nga sid tuunon do Raja. Adi, nokotubpo-i it kungkung diri, orongow no di Puamad kabarsan dot oguriyok-i ot tulun. Ogugumu ot tulun. Kalaga siri, om pabpanaw i Puamad kabarsan nga aasok dot sagantang ot nophonu nopo dot tulun.</p> <p>“Diis oy ambaya, nunu ot mangan duyu diti tu, adarakan ot koogumu dikowu siti?” ka di Puamad. “Okon-i-ko nunu ot mangan ka nu dot, miiupakat okoy diti dot mongolungkab dot pampang tu notongkuban at talaga ya. Miowowoli okoy no diti dot mongolungkab nga, aa-</p>	<p>itu. “Baiklah, saya tidak akan pergi jauh ni. Takkanlah saya mengambilnya pula,” kata Puamad.</p> <p>Kemudian, Puamad pun mengambil kulit itu dan naik ke atasnya, “Kalau memang benar kau adalah kulit pusaka, terbanglah. Bawa saya terbang, ke mana saja kau mahu,” kata Puamad. Selesai saja Puamad mengucapkan ayat itu, kulit itu pun segera terbang dengan bunyi, “Wuur,” dan segera terbang jauh ke angkasa, apalagi kedua-dua orang itu mengikuti Puamad dan kulit yang terbang itu dengan mata mereka. Lalu, merekapun terus berpisah kerana tiada apa lagi yang direbutkan, kedua-duanya pun tidak dapat memiliki kulit itu, kerana ada seorang yang menyelesaikannya.</p> <p>Nah, sementara kulit itu pula, mendarat di suatu tempat, di mana tempat itu adalah tempat Raja bertamu. Setelah kulit itu mendarat, Puamad terdengar pula suara orang yang sangat bising. Ramai sekali orang di sana. Bila dia sampai di sana, dan berjalan-jalan di kawasan yang dipenuhi orang, yang kononnya kalau ditanam padi, boleh muat satu gantang.</p> <p>“Wahai kawan, apa yang kamu buat itu, terlalu banyak kamu di sini?” tanya Puamad. “Bukan apa yang kamu buat, kau cakap, kami ini berbincang untuk membuka batu yang menutupi perigi kami. Kami sudah berganti-ganti membukanya, tapi kami tidak dapat membukanya,” kata salah satu daripada orang di sana. “O ya,” kata</p>	<p>would I take this,” said Puamad.</p> <p>Puamad took it and got on and said, “If you are truly an heirloom hide, fly. Take me flying wherever you will land,” said Puamad. As soon as Puamad had told it to fly, “Whoosh,” it flew off, the eyes of the two men following it. As a result, the two men also separated because there was nothing anymore to fight over; neither of them got it. Neither of them would get it because someone settled it for them.</p> <p>As for the hide (flying carpet), it landed in a market/town used by kings. So, when the hide had landed, Puamad heard some noisy people. Many people. When he arrived, Puamad walked over there, and the place was packed with people for as large an area as a gallon of rice seeds being planted would cover.</p> <p>“Hey, friend, what are you all doing, there are so many people here?” said Puamad. “We are discussing how to remove the large rock that covers the well. We have all had our turn at trying to remove it but none of us was able,” said the people. “I see,” said Puamad.</p>
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<p>ya-i olungkab,” ka dit tulun. “Doo,” ka di Puamad.</p> <p>Adi, tinumalib no d̄iino rinumikot sid walay. Kalaga sid walay, osodu po bo ararongan no dit katanganakan dot, “Maman, maman, uudiyo ot tulun,” ka. “Isay meelo tulun dilo tu aa-ya insan kokito?” ka dit katanganakan. “Ay, pendokodo duyu,” ka dit Raja. Minaan dino boroso. Nokeendakod, minangan no bo somungo dot keenggatan, om kosigupan. Nookeenggat, nokosigup-i,</p> <p>“Dii poy Oto om, songo pakaayan nu dino?” ka dit Raja. “Ay, asee beeti oy Maman, siti no siti iti,” ka di Puamad. “Okon-i bo nga, ong aso lombusan nu daraay, warot pokitulungon ku dikaw,” ka dit Raja. “Nu iri oy Maman,” ka di Puamad.</p> <p>“Ay, okon-i-ko nunu, mongolungkab dat pampang, tu koonom no beenoy iti dot aa-koy nakaakan tu asot panagaan,” ka. “Nokuro iri?” ka di Puamad. Om, “Notongkuban dot pampang at talaga, adi asot panagaan,” ka dit Raja. “Adi, ilo no beelo, mokitulung oku dot mongolungkab. Nga, isay-isay ot kolungkab dilo, tad ipasawo ku no Yugow,” ka.</p> <p>“Ay, iis oy Maman, kuoyon mongolungkab ino. Piro nogi koyuwan ka ot minongolungkab?” kam, “Tolu not pomogunan diti dot napanggil ku dot mangan ku</p>	<p>Puamad.</p> <p>Namun Puamad segera berlalu dari situ, dan menuju ke istana Raja. Sesampainya di istana Raja, ketika masih jauh lagi, kanak-kanak di sana menegurnya, “Pakcik, pakcik, ada orang di sana. Siapa agaknya orang itu, kami belum pernah lagi melihatnya?” kata kanak-kanak itu. “Aik, beri dia naik,” titah Raja. Kanak-kanak itupun pergi mempersilakan Puamad naik. Setelah Puamad naik, dia dihidangkan dengan rokok dan sirih pinang. Setelah Puamad selesai menghisap rokok dan makan pinang,</p> <p>“Wahai Anakanda, ke manakah gerangannya tujuan perjalanan Anakanda ini?” tanya sang Raja. “Tidak ke mana-mana, hanya di sini saja,” jawab Puamad. “Bukannya apa, kiranya Anakanda tidak punya destinasi yang jelas, ada satu perkara yang beta nak minta tolong dengan Anakanda,” kata Raja. “Apa dia, Pakcik?” tanya Puamad.</p> <p>“Bukan apa, membukakan batu yang menutupi perigi kami, sebab sudah enam hari kami tidak makan, kerana tiada tempat kami mengambil air,” kata Raja. “Kenapa pula?” tanya Puamad. “Perigi kami telah ditutupi dengan sebuah batu, jadi tiada tempat mengambil air. Itulah sebabnya, beta minta tolong untuk membukakannya. Siapa saja yang dapat membukakannya, beta akan kahwinkan dengan puteri beta,” kata Raja.</p> <p>“Bagaimanalah nak membukakannya tu. Berapa orang sudah yang cuba untuk membukanya?” tanya Puamad. “Sudah tiga buah kampung yang dipanggil, tapi tidak seorangpun yang</p>	<p>So, he passed by them and came near the house. When he neared the house, the children said, “Uncle, uncle, there is a person over there. Who is that person because we have never seen him before?” said the children. “Hey, invite him on up,” said the King. They told him to come up. When Puamad had come up into the house, they welcomed him with betelnut and tobacco. When he had chewed betelnut and had smoked, the King said,</p> <p>“Son, where are you going?” “Oh, nowhere in particular, uncle, just here,” said Puamad. “What I mean to say is if you don’t have anywhere to your continuing on to, I would like to ask for your help,” said the King. “What is it, uncle?” asked Puamad.</p> <p>“It’s no big deal really, we just want to remove a rock, because today is already the sixth day that we have not eaten because there is no place to fetch water. “Why is that?” said Puamad, and the King said, “The well is covered by a big rock, so there is no place to fetch water. So that’s the task, removing the rock. And whoever manages to remove it, will have the hand of my daughter in marriage.</p> <p>“But uncle, how can I remove it? How many people have already tried to remove it?” “I have already called three villages and told them to remove it, but no one was able,” he said. “Oh, how</p>
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<p>pongolungkabo, nga asee ot kolungkab,” ka. “Ay oo, sampod po ka ong yoku ino oy Maman tu orurukung om adapat ku no mongolungkab,” ka di Puamad. “Nga, kayow ka, intangay ku po tu araat-i ot insan intangan nga amu, oondos-i-ko aa mangasip,” ka.</p> <p>Naa, mangay no d̄iino potuduko dit kouripanan, om kalaga, intangay di Puamad nga babanar-ko notutuban, aso no luwang. Kikiwa nopo om tiyuko no dit tangkakis, om maay posimbulo nga tinumanop-i it pampang, sorīi no dot nokosimbul, aa elaan ong sombo ot kinosondoton.</p> <p>Soromoon-i bo d̄iino iri kabarasan dot kotomon dit tongo tulun tu, nolungkab it pampang. Nokopibabala nopo dot muli sid walay dot mangaabar dit raja dot, “Maman, maman, nolungkab neet pampang,” ka. “Babanar peelo dot owowori neelot tulun dat nokolungkab dat pampang. Dot mialib-alib okoy no do ambaya nga aa dagay-i nolungkab. Songinan sangkayu ong yambaya nga nolungkab, nga owowori neelo ot tulun,” ka.</p> <p>“O, ba ong nolungkab, awasi no beeno ong nolungkab no,” ka dit Raja. “Pagka tu nakalandu oku no momoros dot ipasawo ku Yugow, naa apakay dot amu di Oto nga ipasawo ku Yugow,” ka. “Nga ino po om okon-i-ko siti Yugow, ong kosuut, naa, ino no tu asawo,” ka. “Tu Yugow nopo nga sitid tanga tit</p>	<p>berhasil membukanya,” titah Raja. “Aik, lebih-lebih lagi saya Pakcik, orang yang lemah dan memang tak dapat membuka batu tu,” kata Puamad. “Tapi, mari kita lihat dahulu, tidak baik kalau dilihatpun tidak, macam tidak percaya pula,” kata Puamad lagi.</p> <p>Lalu, hamba-hamba Raja pun pergi menunjukkan kepada Puamad. Setelah sampai, Puamad segera melihatnya, dan memang benar bahawa perigi itu telah ditutupi dengan sebuah batu yang tersangat besar. Dengan tidak semena-mena, Puamad menyisipkan jari kelingkingnya dan melambungkan batu itu sehingga batu itu hilang entah ke mana.</p> <p>Sementara orang-orang di sana pula merasa gembira yang tidak terhingga, sehingga semuanya berlanggaran pergi ke istana Raja untuk mengkabarkan hal itu, “Pakcik, pakcik, batu itu sudah dibukakan,” kata mereka. “Betullah, orang yang telah berjaya membukakan batu itu sangat hebat, sedangkan kami sudah berganti-ganti membukanya tapi kami tidak berjaya juga, tapi kalau si kawan itu, dia satu orang sajapun dapat membukakan batu itu,” kata mereka.</p> <p>“Baguslah kalau batu itu sudah dibukakan,” kata Raja. “Oleh kerana beta sudah berjajnji untuk mengahwinkannya dengan puteri beta, maka, sama ada pemuda itu berkenan atau tidak dengan puteri beta, akan beta kahwinkan juga,” kata Raja. “Akan tetapi, Anakanda beta bukan berada di sini. Kalau dia dapat menjejaknya, maka dia dapat mengahwininya,” kata Raja itu lagi.</p>	<p>much less will I be able to remove it, Uncle, because I am weak,” said Puamad. “But let’s go. Let me have a look first, because it is bad to not even have a look at it. You might think don’t believe it,” he said.</p> <p>The slaves pointed it out to him, and when he got there, Puamad had a look, and it was truly sealed off, without a hole. Puamad just pried it up with his pinkie finger, throwing it far up into the air way up there, and we don’t know where it came down.</p> <p>Imagine how happy the people were now because that rock had been removed. The people were running into each other trying to go home and tell king. “Uncle, uncle, the rock has been removed,” they said. “The person who removed the stone is truly outstanding. We all tried to show each other up by removing the stone but none of us succeeded. All by himself our friend removed it; he is truly outstanding.</p> <p>“Well, that’s good if it has been removed,” said the King. “Since the words have already escaped my mouth that I will let him marry my daughter, whether my daughter wants him or not, he will marry her in any case,” he said. “But this is the thing, my daughter is not here, if he can retrieve her he will be able to marry her,” he said. “Because I</p>
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<p>pomogunan, minangan ku pogontungo,” ka.</p> <p>“Ong ugu nobo dino oy Maman ot keenginan duyu, aaku-i monulak tu ara’at-i ot monulak. Adi, kukuro dot misasawo dot okon-i-ko sitid walay, kukuro gama do misasawo?” ka di Puamad. “Mangan nu ongoyo,” ka dit raja, “ong oongoy nu, naa, tad misasawo konow,” ka. Naa, madaada i Puamad, nga pagka tu kiwaro-i ot kungkung yo, amu-i osusa.</p> <p>Adi, sodoy dîino kabarasan iri, nongo-koodop kiawi om, tungag no i Puamad, “Naar, ong banar-i-ko tinungkusan koh, oy kukungkung, kayo tumulud, sako ad loliyan dat tongondu,” ka. “Ong babanar-i-ko tinungkusan koh, otolunungan nu it tongondu,” ka.</p> <p>Noboros peeri, sôori nee kungkung. Aa-i oloed om sinumako, ngangaam sid walay dit tongondu. Nokotigog nogi it tongondu do mingoodop. “Dess,” ka dit tongondu, “Owowori neenot kusay tu nosuut oku,” ka. Tungag it tongondu om intangay nga i Puamad.</p> <p>“Dii po oy Aka om, nunu o minangan nu siti, nunu ot kalalaga nu siti, nunu ot winayaan nu?” ka dit tongondu. “Minabpanaw nobo. Sagay nakalaga oku siti, minabpanaw,” ka di Puamad. “Adi, iti diti, kada no mikum-ikum tu misasawo kito no,” ka</p>	<p>“Sebab, Anakanda beta itu beta gantungkan di awang-awangan ini,” titah Raja.</p> <p>“Kalau demikianlah keputusan Pakcik, saya tidak menolak, sebab memang tidak baik jika saya menolaknya. Jadi, bagaimana nak berkahwin kalau puteri tiada di istana ini, macamana nak berkahwin?” kata Puamad. “Kau pergi mengambilnya. Kalau kau dapat mengambilnya, kamu terus sahaja berkahwin,” perintah Raja. Puamad berdiam seketika, tapi oleh kerana dia memiliki kulit pusaka itu, dia tidak rasa gentar sedikitpun.</p> <p>Setelah malam menjelang, dan ketika semua orang sudah tidur, Puamad segera bangun, “Kalau memang benar kau adalah pusaka, wahai kulit, mari kita terbang, hinggap di atas bilik khas Tuan Puteri,” kata Puamad, “Kalau memang benar kau kulit pusaka, tentu kau tahu di mana bilik Tuan Puteri itu,” kata Puamad lagi.</p> <p>Asal saja Puamad selesai mengatakan demikian, kulit pusaka itupun terus terbang. Tidak lama kemudian, kulit pusaka itu hinggap di bilik khas Tuan Puteri. Apalagi Tuan Puteri yang sedang beradu, terkejut yang amat sangat. “Alamak,” kata Tuan Puteri, “Hebat sungguh pemuda ini kerana dapat menyusuli beta di sini,” katanya, sambil melihatnya, akan tetapi ia adalah Puamad.</p> <p>“Wahai Kakanda, apa yang Kakanda buat di sini? Bagaimana Kakanda boleh sampai di sini? Kakanda naik apa?” tanya Tuan Puteri. “Jalanlah. Saya dapat datang ke sini, kerana saya berjalan,” jawab Puamad. “Jadi, janganlah cik Adinda malu-malu, kerana kita akan berkahwin,” kata Puamad. “Tiada</p>	<p>suspended her in a palace hanging up in the sky.”</p> <p>“If such is your will, uncle, then I will not reject it, because it would be bad to reject it. So, how do we get married as she is not at home, what method is used to get married?” asked Puamad. “You have to go get her,” said the king. “If you can go get her, then you can get married.” Then Puamad kept quiet, but he wasn’t troubled since he had the magic hide (flying carpet).</p> <p>That night, while everybody was sleeping, Puamad got up. “If you are truly an heirloom piece, o hide, let’s fly, and land in the palace of that girl, he said. “If you are truly an heirloom piece, you will know the way to the girl.”</p> <p>As soon as he had said that, off went the hide. It wasn’t long before it arrived exactly at the palace of the girl. The girl was startled as she was sleeping. “Hey!” said the girl, “That fellow is outstanding because he tracked me down.” The girl got up and looked and it was Puamad.</p> <p>“Brother, what are you doing here, why did you come, and how did you get here?” asked the girl. “I walked. I came here because I was walking,” said Puamad. “So, for this occasion don’t be bashful because we are going to get married,” said Puamad. “Hey, there is nothing wrong with that,</p>
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di Puamad. “Ay, asee karaatan dara dino oy Aka, nga okon-i-ko siti kito po misasawo,” ka. “Sôori sid Pulow,” ka. “Ad Pulow kito misasawo,” ka. “Ngaran nopo not Pulow not piasawaan kito nga, Padang Moosar,” ka. “Awasi-i ino,” ka di Puamad, “nga nunu ot wayaan kito?” ka. “Ba, nunu ot winayaan nu siti, sagay nakalaga koh siti, waro winayaan nu,” ka dit tongondu. “O, na pomipirot no,” ka di Puamad, “kayo no, mabpanaw kito no,” ka.

Pomipirot it tongondu, onuwo di Puamad it kungkung, om boroso, “Kayo unkung tumulud, tubpo ad pulow ad Padang Moosar,” ka, nga nu ka leedon. Adi, ka dit ginawo dit tongondu, “Oo, ino bala ot winayaan nu,” ka. Okon-i-ko nunu, mogintong dot nunu ot winayaan, iri ko minangan angatay sid pulow. Neeraranan tu kikiawi asee ot kosuut doo.

Korikot dîino sori, dot ogumu-i balaay iri ot minangan owiwito tu tongo minuman. Kalaga sori om kinamay dîino dot peenum i Puamad, nga sampay nokeelob. Om keelob nga kakal-i it tunduundu dit tombolog aa-i norunus. Modtuuy onuwo dit tongondu iri, om tolonon. Nookeelob i Puamad, nookodop. Asal nookodop i Puamad, onuwo it kungkung, “Kayo unkung tumulud, muli kito ad lolian,” ka dit tongondu. Naa, nokooli neet tongondu. Adi ontok nopo di Puamad om siri-i noogol sid

masalahnya wahai Kakanda, tapi bukan di sini tempat kita berkahwin. Nun di pulau sana. Kita berkahwin di pulau. Nama pulau tempat kita berkahwin ialah Padang Mahsyar,” kata Tuan Puteri. “Baiklah,” kata Puamad, “Tapi, kita naik apa?” tanya Puamad. “Apa yang kau naiki datang ke sini, kalau kau dapat datang ke sini, memang ada benda yang kau naiki,” kata tuan Puteri. “Baiklah, bersiap-siaplah,” kata Puamad, “Mari kita berangkat,” kata Puamad lagi.

Sementara Tuan Puteri bersiap-siap, Puamad mengambil kulit pusaknya, dan berkata, “Mari kulit terbang, mendarat di pulau di Padang Mahsyar,” kata Puamad, dan hanya sekelip mata sahaja. Jadi, Tuan Puteri itu pula berkata dalam hatinya, “O, itu rupanya yang kau naiki,” katanya. Bukan apa, cuma tujuannya untuk melihat apa yang dinaiki oleh Puamad ketika datang di bilik khasnya, itulah sebabnya dia bawa Puamad pergi ke pulau itu.

Setelah sampai di pulau itu, rupanya banyak sekali barang-barang yang Tuan Puteri bawa termasuklah minuman keras. Asal saja mereka sampai di pulau, Tuan Puteri itu memaksa Puamad minum minuman keras sehingga dia mabuk dan termuntah. Apabila Puamad termuntah, jantung burung Sarang Kabayu yang ditelannya dahulu juga terkeluar, dengan keadaan yang masih utuh dan tanpa hancur sedikitpun. Tuan Puteri segera mengambil jantung burung itu dan terus menelannya. Puamad pula, selepas saja dia termuntah, dia terus tertidur. Apabila Puamad tertidur, Tuan Puteri terus

brother, but we are not going to get married here,” she said, “but there on an island. The name of the island where we are getting married is Mahshahr Field.” “That’s fine,” said Puamad, “but how do we get there?” “Well, how did you get here? You came here because you had some means,” said the girl. “Okay, pack up,” said Puamad, “let’s go, we are heading out now.”

While the girl packed up Puamad took the hide and said, “Hide, let’s go fly, and land on the island of Mahshahr Field,” and it did not take long. So the girl said to herself, “Oh, so this is how you came to me.” The girl had no other motive for taking Puamad to the island than to see how he had come to her. She was amazed because no one had been able to reach her.

When they were about to arrive there, it turned out that the princess had brought lots of things, including liquor. When they arrived there she gave drinks to Puamad until he vomited. When he had vomited the bird heart came out, still completely undigested. Immediately the girl took it and swallowed it. After Puamad had vomited, he fell asleep. As soon as Puamad had fallen asleep, the girl took the hide, and said “Come on hide, fly to my bedroom.” When the girl had gone home, Puamad was left behind on the island.

<p>pulow.</p> <p>It pulow dino nga notutuk do laut, aso-i ot wayaan. Oleleed ot kinoiduan dit tongondu, noposik no i Puamad. Om koposik, sadang-i mogigintong nga aso siri it tongondu om it kungkung yo. Dot it linagaon bala dino nga aso-i o walay. Tôomod-i dot silo kito misasawo ka, dot aso-i o walay dot linagaon.</p> <p>Adi, momikir-momikir i Puamad dot, “Okukuro oku dîino diti muli?” ka. Pabpanaw-i kabarasan i Puamad, pabpanaw dot milolongkop dit pulow, dot aso ot kayu, paka no siri, paka no ot sinumuni, ontok-ko kayu, aso. Adi, pabpanaw-i lumongkop dit paka, waro sid tanga kabarasan ot songinan-i ot kayu. Adi, kikiwa nopo di Puamad om laga no siri, pongungkud. Asal-ko nokopongungkud, suwang no dit nuungkud, minomiluwang. Sinumuwang sid luwang. Nokosuwang peeri, madaada dîino, sampay sosodoy.</p> <p>Adi, aa-po leleed om waro not norongow di Puamad ot tombolog dot duwo neenan it tombolog. Okon-i-ko nunu, Luung om Kandaway. “Dii poy Ondig om mitangon kito ma,” ka dit Luung. “Adang no oy Ondig tu warot tulun diti siti,” ka dit Kandaway. “Dees oy</p>	<p>mengambil kulit pusaka Puamad, “Mari kulit terbang, kita pulang ke bilik beta,” kata Tuan Puteri. Setelah tuan Puteri itu pulang, tinggallah Puamad seorang diri di pulau itu.</p> <p>Sementara pulau itu pula, di kelilingi dengan laut, dan tiada tempat menyeberang. Lama sekali Tuan Puteri itu pergi barulah Puamad terbangun. Dan bila dia sudah bangun, macamana pun dia melihat-lihat di sekelilingnya, tapi Tuan Puteri dan kulit pusaknya tidak ada di sana. Dan tempat mereka datang itu ruparupanya tidak ada satupun rumah. Nama saja, kita berkahwin di sana, kata Tuan Puteri, padahal tiada pun rumah di sana.</p> <p>Puamad ligat berfikir, “Bagaimana saya pulang ni?” katanya dalam hati. Dalam pada itu, dia asyik berjalan mengelilingi pulau yang tidak berkayu itu, hanya lalang saja yang tumbuh di situ, berkenaan dengan kayu, tidak ada. Puamad berjalan lagi di seluruh kawasan pulau itu. Tiba-tiba Puamad terlihat sebatang pokok kayu, nun di tengah-tengah pulau itu. Dengan tidak semena-mena, Puamad datang mendekati pokok kayu itu. Sesampainya ia di sana, dia terus mengorek tanah. Bila lubang yang dikoreknya sudah dalam sedikit, dia terus masuk. Sesudah Puamad masuk ke dalam lubang yang dikoreknya, dia terus berdiam diri di situ.</p> <p>Jadi, tidak berapa lama kemudian, terdengarlah oleh Puamad bunyi kicau dua ekor burung. Ia adalah burung bangau dan Burung Botak “Kawan, mari kita bercerita,” ajak Burung Botak. “Janganlah kawan, ada manusia di sini,” kata Bangau pula. “Kawan, janganlah merepek, mana ada manusia yang boleh sampai di</p>	<p>The island was surrounded by the sea; there was no way off of it. A long time after the girl had left, Puamad woke up. When he had woken up, no matter where he looked the girl and the hide were not there. The place where they had landed had no houses or people. Her promise to marry there was empty talk; there was no place to go there.</p> <p>So Puamad thought and thought, “Now how can I get home?” Puamad began to walk, walking around the whole island. It had no trees, there was only cogongrass, cogongrass growing, but as for trees, there were none. So, when he walked around all the cogongrass, in the middle of the island was one tree. So Puamad went to the tree and began digging. As soon as he had dug a hole, he entered it. He went into the hole. When he had gone into it, he did nothing until the sunset.</p> <p>Not much later Puamad heard two birds. Not just any birds, but a Stork and an Egret. “Hey, buddy, let’s tell folktales,” said the Stork. “Let’s not buddy, there is a human here,” said the Egret. “Come on, buddy, don’t talk nonsense, how can a human come here while it is so far from the</p>
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<p>Ondig, kada mogkoroontan, songo ma ot tulun kalaga siti dot ugu diti ot koosodu,” ka dit Luung. “Amu, warot tulun diti siti,” ka dit Kandaway. “Ay, aso,” ka dit Luung, “mitangon kito,” ka.</p> <p>Adi, minitangon dīno beeri. “Waro no kekeelo oy Ondig,” ka dit Kandaway, “waro kabarasan ilo raja, ki-tanak dot duwo koyuwan. Ii raja nopo dino, kiwaro ot tombolog dot tayaaya,” ka. “Nga ara'at o nasip di raja, oy Ondig tu aa-po nosukod it tanak, minatay no. Minatay peeri, kiwaro minanansawo di Dayang, dot ara'at it minanansawo tu, tatad po dot minangan pokiakanay nga it tombolog di Raja. Nunu-i nga aa koyuu di raja. Tu okon-i-ko babanar-ko it koyuwan po dit tombolog ot pokiakanan dit raja, ino-i nga iri not pokiakanan it tulu om it tunduundu, tu iri no ot ki-guna it tunduundu om it tulu tu, ong aakan iri nga opogi. Nga kasasalaan ma, amu-i naakan dit raja tu it duwo koyuwan ot minangkan. Na iri no dīno, om kokito dit raja dot aso no sino it tulu om it tunduundu, rinumasang sampay minaan bobogo it duwo koyuwan, sampay minogidu tu ong aa minogidu, maan patayo di raja,” ka. Madaada it kusay (Puamad) dot mokinongow.</p> <p>“Nga osian iri oy Ondig ot naajangan tu nokopitongkiyad, nga aa-i bo minatay,” ka dit Kandaway. “Ngaran-i dot nokopitongkiyad aa-i</p>	<p>sini, begini jauhnya pulau ini,” kata Burung Botak. “Tidak, ada manusia di sini,” kata Bangau. “Ah, tiadalah,” kata Burung Botak pula, “Mari kita bercerita,” sambungnya lagi.</p> <p>Jadi, burung itupun lalu bercerita. “Pada suatu masa dahulu kononnya, wahai kawan,” kata Bangau, “ada seorang Raja yang mempunyai dua orang putera. Sang Raja itu mempunyai burung peliharaannya. Tapi, nasibnya tidak baik kerana, belumpun putera-puteranya dewasa, dia telah mangkat. Setelah Sang Raja itu mangkat, ada pula Raja lain yang mengahwini Tuan Puteri, padahal Raja yang mengahwini Tuan Puteri itu jahat, dia asyik saja mahu makan burung peliharaan Almarhum Raja, sedangkan Almarhum Raja sangat sayang pada burung itu. Sebenarnya, bukan badan burung itu yang dia mahu makan, tapi kepala dan jantung burung itu sahaja, sebab kononnya jantung dan kepala burung itu yang berguna, kerana kalau kedua-duanya dapat dimakan, ia akan menjadi berani. Tapi masalahnya, Raja yang baru itu tiada pula memakannya, kerana anak Tuan Puteri yang memakannya. Itulah sebabnya, apabila Raja yang baru melihat bahawa kepala dan jantung itu tidak ada, dia terus marah dan memukul kedua-dua orang anak itu, sampai kedua-duanya lari dari rumah, sebab kalau mereka tidak lari, mereka akan dibunuh oleh Raja,” cerita burung Bangau. Puamad diam sahaja mendengarnya.</p> <p>“Tapi, kasihan sangat anak-anak itu kawan, sebab mereka telah terpisah, tapi tidak juga mati,” kata Bangau. “Walaupun mereka terpisah, mereka tidak mati juga,” sambungnya</p>	<p>mainland,” said the Stork. “Yes, but there is a person here,” said the Egret. “No, there aren’t any,” said the Stork, “let’s tell folktales.”</p> <p>So the told each other stories. “Once upon a time, buddy,” said the Egret, “there was a king who had two children. That king had a bird as a pet. But the king was ill-fated, buddy, because before his children were grown, he died. After he died, another king married the Queen, but the one who married her was bad, because he just wanted to eat the bird of the former King, whereas the former King loved that bird. In fact the king did not really want to eat the body of the bird, but its head and heart, because the head and heart were what was useful. If you eat those, you become brave. But the problem was that the king didn’t get to eat them before his two children had already eaten them. When the king saw that the head and heart were not there, he got so angry that he beat them until they both ran away, because if they did not run away, the king would have killed them.” Puamad listened silently.</p> <p>“But what a pity, buddy, for what happened to the children because they got separated. Still, they did not die,” said the Egret. “Although they got separated, it</p>
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<p>minatay,” ka. “Nga it tiso it totori it noogol, minabpanaw, om nakasambat dot tulun dot warot kungkung, nga naanu yo, nga kasasalaan, it kungkung naanu dot tongondu.</p> <p>Adi, aso no dineri oy Ondig, nga, ong iti kayu diti, ong warot tulun siti, ong kikiwa nopo dot tulun om manganu no ti gamut, om isansang sid busul om owiton sid weeg nga jumadi do kuda,” ka dit Kandaway. “Mabpanaw sid laut ot kuda, ajadi do kapal,” ka. Om pisinggulow i Puamad nga, jinumadi do pampang it tombolog tu, iri gima ot pinijonjiyan, ‘Ong kitulun siti, nga sumiliw kito do pampang’ ka. Pololopung po kabarasan dit tombolog, sinumiliw do pampang.</p> <p>Asal norongow di Puamad iri, lukan, panganu di gamut. Om maay pasansango sid busul, masam-ko at sumako bo kikiro, naan lansangay, nga milom pengkakat oh kuda, dot towowosio ot pukukuda tu, tamas kiawi o wulu. Om modtuuy minabpanaw dīino.</p> <p>Waro sid tanga dit laut kabarasan ot kapal, dot okodok no. Om toronong siri i Puamad kabarasan nga, ilo tanak muda ot sanganu. I Puamad diri, babanar-ko opogi, tu okon-ko boroson ot tulun pokoolun om korikot siri, insan-ko soudagar no nga amu-i kabarani dot rumikot siri, tu maan patayo. Ong i Puamad nogi nga elaan nopo ot minongoy-i siri.</p> <p>Om kokito dit tanak muda,</p>	<p>lagi. “Tapi, anak yang bongso yang tertinggal, berjalan, dan telah berjumpa dengan orang yang ada kulit, dan dia telah mengambilnya. Tapi, masalahnya, kulit itu telah diambil oleh perempuan.</p> <p>Kini tiadalah sudah itu kawan, tapi, kayu ini, kalau ada orang di sini, dan dengan semena-mena orang itu mengambil akar kayu ini dan meletakkannya di bawah buntutnya dan kemudian dibawa ke laut, ia akan menjadi kuda,” kata Bangau. “Kuda itu akan berjalan di atas laut, dan akan menjadi seperti kapal,” sambungnya. Bila Puamad bergerak, burung itu menjadi batu kerana, itulah perjanjian, ‘Jika ada manusia di sini, kita akan jadi batu’, kata mereka. Berdebap bunyi burung-burung itu jatuh ke tanah, kerana telah menjadi batu.</p> <p>Apabila Puamad mendengar cerita itu, dia terus keluar, dan mengambil akar kayu. Dan kemudian meletakkannya di bawah buntutnya, seakan-akan menunggang kuda lagaknya. Maka, dengan tiba-tiba seekor kuda yang teramat cantik dan berbulu emas berdiri di situ, dan terus pula berjalan.</p> <p>Jadi, kononnya di tengah laut itu ada sebuah kapal yang ketika dipandang dari jauh, ia teramat kecil sekali. Lalu Puamad pergi kepada kapal itu, dan mendapati seorang anak muda pemilik kapal itu. Puamad ini sangat berani orangnya, kerana jangankan orang biasa, sedangkan saudagar sekalipun belum tentu berani datang di situ, sebab ia akan dibunuh. Tapi, lain pula dengan Puamad yang hanya tahu datang ke sana.</p> <p>Dan ketika anak muda itu nampak,</p>	<p>wasn’t the permanent separation of death. But the youngest who was left behind started walking and came across a man who had a hide, and he took it, but unfortunately that the hide was taken by a girl.</p> <p>So he no longer has it, buddy. But as for this tree, supposing there was a human here, should that person takes its root and put it under his crotch, and bring it to the sea, it would become a horse. When the horse goes on the sea, it would act as a ship.” At that point Puamad moved around and the birds turned into stone. This was because they had said, “If there were a person here, we would turn into stone.” The birds made a ‘thud’ sound when they turned to stone and dropped to the ground.</p> <p>As soon as Puamad had heard that, he got up and took the root. He placed it under his butt, as if he were mounting a horse, and suddenly there stood a horse, a beautiful horse, with fur and mane hair made of gold. So he set off straightaway.</p> <p>There was a ship on the sea which looked very small from afar. When Puamad came closer, a young boy turned out to be the owner. Not only would no ordinary person dare to go there, even a merchant would not be brave enough to go there because he would be killed. But Puamad was very brave. He just went there without giving it a second thought.</p> <p>When the young boy saw him,</p>
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<p>“Ees oy ambaya, da kaawasi do kuda nu. Ontod dit tokodok oku, sampay tidino, amu oku insan kokito do kuda dot kapanaw sid laut dot ugu diti ot karalom, olontungan do kapal,” ka dit tanak muda. “Ba, kukuoyon po ong ino not dogo do kuda,” ka di Puamad.</p> <p>“Nga, aa-nu gaam ino idagang?” ka. “Ay, amu. Nokuro tu idagang ku-i dot ong kadagang ku peeti nga nunu pot wayaan ku?” ka di Puamad. “O nga, miganti kito tit kapal,” ka. “Ay amu, aaku-i,” ka di Puamad.</p> <p>“O, waro pot itaak ku dikaw,” ka. “Nunu po?” ka di Puamad. “Waro po pisow ku,” ka dit tanak muda. “Nunu o guna ku do pisow? Waro no pisow ku,” ka di Puamad. “Ay, oy ambaya, aa-koh po nokeelo ti pisow ku. Suway no ti dogo do pisow, om suway no not dika do pisow,” ka dit tanak muda.</p> <p>“Ba, nunu po bida, sosompi basi-i o winaal,” ka di Puamad. “O poma nga, suway neeti,” ka. “Iti nopo ti dogo do pisow diti, nga tinungkusan, inturu neeti tungkusay,” ka. “Adi, nunu ot kolobian not dikaw do pisow?” ka di Puamad. “Iti nopo ot kolobian tit dogon do pisow diti, ong waro ot tulun dot pokipapatayan nu, aa-koh poma kasambat dit tulun, iti nopo tit pisow ot suwon nu mamatay nga, matay it tulun,” ka dit tanak muda. “Boroson nu nopo dot patayo i kuwo ka,</p>	<p>“Hai kawan, cantik sangatlah kuda mu. Sejak kecil sampai sekarang ini, saya tidak pernah melihat kuda yang dapat berjalan di atas air yang sedalam ini, padahal kapalpun dapat berlabuh,” kata anak muda itu. “Ba, bagaimana lagi, kalau inilah kuda saya,” kata Puamad.</p> <p>“Tapi, kau tidak mahu menjualnyakah?” tanya anak muda itu. “Ah, tidak. Kenapa pula saya menjualnya, sedangkan kalau saya sudah menjualnya, apa lagi yang akan saya tunggang nanti?” kata Puamad. “Baiklah, tapi, mari kita berganti dengan kapal saya,” kata anak muda itu. “Ah, tidak, saya tidak mahu,” kata Puamad.</p> <p>“Baiklah, tapi ada lagi benda lain yang saya mahu beri,” kata anak muda itu. “Apa lagi?” tanya Puamad. “Saya ada pisau,” kata si anak muda. “Saya nak buat apa dengan pisau? Saya sudah ada pisau,” kata Puamad. “Hai kawan, kau belum tahu pisau saya ni. Pisau saya lain, dan pisau kau pula lain,” kata si anak muda.</p> <p>“Apa bezanya, ‘kan sama-sama juga diperbuat daripada besi?” kata Puamad. “Ya, memang, tapi yang ini lain,” kata si anak muda, “Pisau saya ni, adalah pisau pusaka, sudah tujuh kali menjadi pusaka,” kata si anak muda. “Jadi, apa kelebihan pisau kau itu?” tanya Puamad. “Kelebihan pisau saya ni, kalau ada orang yang ingin kau bunuh, walaupun kau tidak pergi kepada orang itu dan hanya menyuruh pisau ini untuk membunuhnya, orang itu pasti akan mati,” kata si anak muda, “Kau hanya perlu katakan, bunuh si anu, dan pisau ini sendiri yang akan pergi kepada orang itu,”</p>	<p>he said, “Wow, friend, what an awesome horse you have. From when I was small until now I have never seen a horse that can walk on the deep sea like this, where a ship can float.” “Well, that just happens to be what my horse is like,” said Puamad.</p> <p>“Are you willing to sell it?” he asked. “No; why would I sell it? If I sell it then what can I ride on?” said Puamad. “Yes but I’ll trade you this ship for it,” he said. “No, no deal,” said Puamad.</p> <p>“Okay, I have something else to throw into the deal,” he said. “What is it?” asked Puamad. “I have a knife,” said the young boy. “What use is a knife to me? I already have a knife,” said Puamad. “Hey, friend, you don’t know about my knife yet. My knife is different than your knife,” said the young boy.</p> <p>“Well, what’s the difference? They are both made of steel,” said Puamad. “Even so, this is different,” he said. “This knife of mine is an heirloom piece, passed down for seven generations,” he said. “So what is special about your knife?” asked Puamad. “What is special is that if you want to kill someone, even though you don’t meet that person, if you tell the knife to kill him, then it goes and kills that person,” said the young fellow. “Just tell it to kill so and so, and the knife goes to that person all</p>
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<p>nga kondiri tit pisow ot mooy sid tulun,” ka dit tanak muda.</p> <p>“Ngg, taaw no, nunu o guna dino?” ka di Puamad. “Nga ba, ong kenginan nu nobo ti kuda ku, tidak apa nobo, itaak ku dikaw,” ka di Puamad, om pataako no it kuda yo. It tanak muda nga nitaak no sid di Puamad i kapal om it pisow yo.</p> <p>Nokopiganti iri, ba sosompi minabpanaw no d̄iino, minitongkiyad no d̄iino. Nokensosodu, “Dii poy pipisow om, ong babanar-i-ko pisow koh dot tinungkusan, patayo at tanak muda,” ka di Puamad. Noboros peeri, milom aso siri it pisow. Aa-po leeled om intangay di Puamad nga, rinumatu-i it tanak muda dit maasako sid kuda.</p> <p>Onuwo no di Puamad it kuda, pabpanaw no. Poogolo ne kapal, aa-i minangan onuwo it kapal, i kuda not minaan onuwo. “Dii poy kukuda om, ong babanar-i-ko ôosundu koh, kayo ad tongondu,” ka. Noboros peeri, tad simbul-i tit kuda, om laguy no nga sed loliyan dit tongondu. Nokotigog nogi tit tongondu dot nokoguyu it niyonon yo tu it sinokoon dit kuda.</p> <p>Nokorikot po siri, lintuun no i Puamad mantad sid kuda nga iri-iri i gamut di kayu. Onuwo no i gamut di kayu, posuwango no sid pakit. O nga nokotigog ti tongondu. “Hay oy Aka, nunu o winayaan nu tu nokosusuut koh-i dogon?” ka</p>	<p>kata si anak muda.</p> <p>“Mm, entahlah, apa gunanya ‘tu?’” kata Puamad, “Tapi, kalau kau hendak sangat dengan kuda saya ini, tidak apalah, saya akan berikan pada kau,” kata Puamad, dan kemudian memberikan kuda itu kepada si anak muda. Anak muda itu juga memberikan kapal dan pisaunya kepada Puamad.</p> <p>Setelah kedua-duanya bertukar milik, kedua-duanya pun pergi dan berpisah. Ketika sudah agak jauh sedikit, “Wahai pisau, kalau memang benar kau adalah pisau pusaka, bunuh anak muda itu,” kata Puamad. Selesai saja Puamad mengucapkan kata-kata itu, pisau itupun terus hilang entah ke mana. Tidak lama kemudian, apabila Puamad melihat ke arah anak muda itu, dia mendapati bahawa anak muda itu jatuh dari atas kuda.</p> <p>Kemudian Puamad mengambil semula kudanya, lalu pergi. Dia tinggalkan kapal si anak muda, hanya kuda saja yang diambalnya. “Wahai Sang Kuda, kalau memang benar, kau kuda ajaib, mari kita pergi kepada Tuan Puteri,” katanya. Selesai saja dia mengucapkan perkataan itu, dengan tidak semena-mena kuda itu terus melambung ke atas, dan kemudian melompat, sehingga tiba ke bilik khas Tuan Puteri. Tuan puteri pula sangat terkejut kerana bilik khasnya bergoyang, akibat dihinggapi oleh sang kuda.</p> <p>Apabila saja sampai di situ, Puamad pun turunlah dari kudanya dan kudanya itu berubah menjadi akar kayu semula. Lalu diambillah akar kayu itu oleh Puamad dan memasukkannya dalam sakunya. Tuan Puteri pula amat terkejut dengan kehadiran Puamad di situ. “Aduh</p>	<p>by itself,” said the young boy.</p> <p>“Hmm, I don’t know, what use is that?” said Puamad. “Alright, if you want my horse, never mind, you can have it,” said Puamad, and gave the horse to him. The young fellow gave the ship and the knife to the boy.</p> <p>After they had made the exchange, the young fellow left and so they were separated. When the young fellow had gotten a ways away, Puamad said, “Oh knife, if you are truly an heirloom knife, then kill the young fellow.” As soon as he had said that, the knife was no longer there. Not much later as Puamad watched, the young boy fell off his horse as he was riding.</p> <p>Then Puamad retrieved the horse and set off again. He left the ship. He did not take the ship, but took the horse. “Oh horse, if you truly have magical power, let’s go to the girl,” he said. As soon as he had said that, the horse ascended and then jumped and arrived at the girl’s palace. The girl was startled because her bedroom shook when the horse he was riding landed.</p> <p>When he got there Puamad dismounted from his horse and it turned back into a tree root again. He took the root and put it into his pocket. The girl was startled. “Older brother, what was your means of transport since you were able to follow me?” she asked.</p>
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dit tongondu. “Aso, minabpanaw,” ka di Puamad. “Nga, deeh babanar koh noy adi dot ki-akal koh. Bôoborosan nu ‘silo kito misasawo’ kanu, okon-i-ko babanar-ko minisasawo ot tinomod kito; minongâakal koh-i dogon. Nga beenoy miiakal kito no ka,” ka di Puamad. “Songo po pangangatan nu dogon?” ka. “Pogium no do pangangatan nu dogon,” ka. Madaada kabarasan it tongondu, aa no nakasambut.

Adi, pôo’inumo no di Puamad it tongondu sampay noowukan, nokeelob. Keelob nga neelob it tunduundu, ôonuwo no di Puamad, toolono no. Naanu po it tunduundu diri, pogidu no i Puamad. Aa-i minangan sowoo it tongondu.

Adi, mîinabpanaw no kabarasan iri diino i Puamad. Pabpanaw, keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka do maapâanaw no. Kasampot po ah kumoturu om nakalaga no wâagu do pomogunan. Kalaga do pomogunan, pomogunan-i do raja. Korikot sid walay, “Dii poy maman om, alagaan kow-i oy?” ka di Puamad. “Ay, dii poy Oto om, osodu po dialo tutulakon no, susungkangon no ong ki-rintod ki-sukang o walay, nga pagka om aso-i, indakod-i pogi ay,” ka di Raja.

kanda, apa yang kanda naiki sehingga kanda boleh sampai di sini?” tanya Tuan Puteri. “Tiada, berjalan sahaja,” jawab Puamad. “Tapi, memang benarlah dinda ini sangat bijak menipu. Dinda kata, ‘kita akan berkahwin di sana’, tapi dinda tidak menepati kata-kata dinda itu, dan dinda hanya bertujuan untuk menipu kanda. Tapi hari ini, marilah kita sama-sama menggunakan kebijakan kita masing-masing,” kata Puamad. “Di mana lagi dinda mahu mengajak kanda?” tanya Puamad. “Cuba dinda cari lagi tempat dinda mahu mengajak kanda,” kata Puamad. Tuan Puteri terdiam tanpa dapat mengatakan apa-apa.

Lalu, Puamad memberikan minuman keras kepada Tuan Puteri sehingga Tuan Puteri menjadi mabuk lalu termuntah. Apabila Tuan Puteri termuntah, dia telah memuntahkan jantung burung yang ditelannya, lalu diambil oleh Puamad dan Puamad pula menelannya semula. Selepas mengambil jantung burung itu, maka Puamadpun segeralah pergi dari situ. Dia tidak mengahwini Tuan Puteri.

Setelah itu, Puamad pun memulakan perjalanannya. Dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima hinggalah hari yang keenam Puamad mengembara. Apabila genap pada hari yang ketujuh, tibalah ia pada sebuah perkampungan (negeri). Bila dia tiba di perkampungan itu, rupanya perkampungan (negeri) itu juga adalah perkampungan raja. Ketika ia sampai di istana, “Ampun tuanku raja, bolehkah hamba naik?” tanya Puamad. “Wahai anakanda, ketika anakanda masih jauh lagi beta sudah menolak anakanda seandainya istana beta ini mempunyai pantang larangnya. Tapi,

“Nothing, I just walked,” said Puamad. “But you sure are a tricky one younger sister. You say, ‘We’ll get married over there,’ and you never intended to actually get married; you were tricking me. But this time we’ll trick one another. Where do you want to bring me to this time? Figure out a new place to bring me to.” The girl remained silent, giving no answer.

Then Puamad gave drinks to the girl until she was drunk and then vomited. When she vomited out came the heart she had swallowed. He took it and swallowed it. When he had gotten the heart he left. He did not marry the girl.

So then Puamad set off. He went for the first, second, third, fourth, fifth and sixth day. When it came to the seventh day he came to a village once again. The village he got to was the village of a king. When he got to his palace he said, “Oh uncle, may I come into your dwelling?” The King said, “Son, when you were still far off I would have turned you away if there were any prohibitions on our palace, but since there are none, come up into the palace.” So Puamad went up into the palace. He was greeted with betelnut, tobacco fixings and

<p>Indâakod no i Puamad. Keendakod iri, somungo no do keenggatan, kosigupan, sampay nakaakan.</p> <p>Kodung nopongo mangakan i Puamad, “Dii poy Oto,” ka dit Raja, “pagka tu nakaakan koh no, ki-lombusan koh po ka dino ko aso?” ka. “Ay, kikiro bo dara diti, lumombus po beeti daraay. Nga modop oku po siti beenoy, suuwab om lumombus oku nogi,” ka di Puamad. “O nga, awasi no dara ino lumombus koh nga awawasi pong pogulian nu tu, waro ot araat sorîd lombus ti pomogunan ya diti. Limo pot pomogunan, sid koonom no o gisom dat warot tulun dot araat do maamatay,” ka. “Nga babanar peelo dot amu adapat do lumawan,” ka. “Nokuro? Nunu o pasal kabarasan oy maman tu mamatay?” ka di Puamad. Om, “Ay aaku elaan tu tabar nogi ino ot norongow ku do waro kabarasan o maamatay ot tulun,” ka di Raja. “Ay, araat ino,” ka di Puamad.</p> <p>Susuwab peeri, lîinumombus no. Ugu-i diri, kaanaman-i maapânaw, sid koturu, nakalaga nogi do walay, sid pomogunan. Adi, koduwo, kotolu do pomogunan, kaapat, kolimo. Sid kolimo, “Dess oy Oto,” ka dit Raja, i kinalagaon, “kada no</p>	<p>oleh kerana istana beta ini tidak mempunyai pantang larang, maka silakan naik anakanda,” jawab Raja. Maka, Puamad pun naiklah ke istana raja.</p> <p>Setelah Puamad naik, ia telah dihidangkan dengan sirih pinang, tembakau kirai dan seterusnya makanan. Apabila Puamad selesai makan, “Wahai anakanda,” kata Raja. “Oleh kerana anakanda sudah makan, adakah anakanda mahu meneruskan lagi perjalanan atau tidak?” tanya Raja. “Hmm, niat dalam hati, memang anakanda ingin lagi meneruskan perjalanan. Tapi anakanda mahu bermalam dahulu di sini, esok pagi barulah anakanda akan meneruskan perjalanan,” jawab Puamad. “Baiklah, niat hati anakanda itu memang sangat baik, tapi lebih baik lagi jika anakanda berpatah balik sahaja, sebab di perkampungan yang seterusnya ada hal yang tidak baik. Masih ada lima buah kampung (negeri) lagi yang perlu dilalui, dan pada perkampungan (negeri) yang keenam itulah letaknya seseorang yang jahat dan suka membunuh,” kata Raja. “Dan orang itu tidak dapat dikalahkan,” kata Raja lagi. “Kenapa? Apa sebabnya dia mahu membunuh, tuanku?” tanya Puamad. “Beta tidak tahu kenapa, sebab hanya khabar sahaja yang beta dengar bahawa kononnya ada pembunuh,” jawab Raja. “Ya, hal itu memang tidak baik,” kata Puamad.</p> <p>Keesokan harinya, Puamad pun meneruskan perjalanannya. Namun, sama juga halnya sebab enam hari lamanya Puamad berjalan, dan bila tiba pada hari yang ketujuh barulah Puamad tiba di sebuah perkampungan (negeri). Begitu juga seterusnya iaitu pada perkampungan (negeri) yang kedua, ketiga, keempat dan kelima.</p>	<p>a meal.</p> <p>When Puamad was done eating the King said, “Son, since you have now eaten, do you have somewhere that you need to continue your trip to?” Puamad said, “I would like to go on, but I’ll only go on with my trip tomorrow.” The King said, “It might be good for you to continue on, but it would be even better if you turn back because there is something bad happening in the following villages you would come to. After five villages and at the sixth there is an evil killer. You won’t be able to fight him.” Puamad asked, “Why? For what reason is this person killing people Uncle?” The King answered, “I don’t know. I just heard that there is someone who is killing people.” “That sounds bad,” said Puamad.</p> <p>On the next day Puamad continued on. In the same way as previously he walked for six days, and on the seventh day came to a house in a village. He came to the second, third village, the fourth, and fifth. In the fifth a King in the village he had reached said, “Son, don’t continue on further because</p>
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lumombus tu sîilo no ad lolôombus diti it tulun di maamatay,” ka. “Ay amu, lumombus oku-i diti, intangay ku pong isay ino tulun dino tu araat ino,” ka di Puamad. Na, linumombus-i, om kalaga, aa-i owudut tu, kamasaan no kabarasan dot tumulud dot iso om sîimbiton it tulun, iso om sîimbiton ka.

Kalaga i Puamad, modtuuuy samung, “Dii poy ambaya om tingkod!” ka di Puamad, “ingkoyod!” ka. “Ingkoyod, koyo mangay indosoo mamatay not ongo tulun tu osian!” ka. “Haay oy ambaya, aki-i diti mingkoyod!” ka. “Nokuro tu patayon nu not tulun?!” ka di Puamad. “Nokuro tu aa-koh tumingkod mamatay dot tulun?!” ka. “Aaku-i diti mingkoyod mamatay dot tulun ong aaku po matay doyoku!” ka di Muamad. “Nunu o pasal?” ka di Puamad. Om, “Asee kogunaan dot iseeso oku po miyaw, tu waro tobponee ku diti nga minatay it tobponee ku. Adi, mokiisusuut oku diti,” ka. “Nunu o guna do miyaw oku dot minatay-i Yadi?” ka. “Adi, iti neeti o pasal dot mamatay oku dot tulun tu tatayon ku po om maan oku patayo,” ka. “Nga aki-i patayon


Ketika Puamad tiba pada perkampungan (negeri) yang kelima, “Wahai anakanda,” kata Raja tempat Puamad datang, “janganlah anakanda meneruskan perjalanan, sebab pembunuh itu sudah dekat dengan perkampungan (negeri) ini,” kata Raja. “Ahh tidak, anakanda kena teruskan juga perjalanan anakanda sebab anakanda mahu melihat siapakah dia orang yang suka membunuh itu, jahat tu,” jawab Puamad. Maka, Puamad pun meneruskan perjalanannya. Dan ketika Puamad sampai, hal itu tidak dapat disangkal lagi sebab pada waktu itu, pembunuh itu sedang asyik membunuh orang ramai dengan cara menyambar mereka satu demi satu.

Sebaik sahaja Puamad tiba, ia terus sahaja pergi menyongsong dan berkata, “Wahai sahabat, berhentilah!” kata Puamad. “Berhentilah!” katanya. “Berhentilah kau, janganlah kau habisi membunuh orang-orang itu, kasihan,” katanya. “Haii sahabat, saya tidak akan berhenti!” jawab Muamad. “Mengapa engkau membunuh orang-orang itu?!” tanya Puamad. “Kenapa kau tidak mahu berhenti membunuh?!” tanyanya. “Saya tidak akan berhenti membunuh selagi saya belum terbunuh,” jawab Muamad. “Tapi, apa sebabnya?” tanya Puamad. “Tiada gunanya saya hidup seorang diri lagi, sebab saya mempunyai saudara tapi ia sudah meninggal dunia. Jadi, saya mahu mengikuti jejaknya,” jawab Muamad. “Apa gunanya saya seorang sahaja yang masih hidup sedangkan adik saya itu sudah meninggal dunia,” katanya. “Jadi, inilah sebabnya saya mahu membunuh supaya orang akan bunuh saya,” katanya lagi. “Tapi, orang-orang itu tidak juga membunuh saya,”

in the next village is a killer.” Puamad said, “I’m still going to go on to see who that evil person is.” So he journeyed on and when he got to the village what they had told him was true. Right then the person was flying and swooping down on people and attacking them one by one.

When Puamad got there he went to meet the person. “Friend, stop it,” he said. “Stop, don’t persecute the poor people.” The man said, “Friend, I’m not going to stop.” Puamad asked, “Why are you killing people?” Muamad answered, “I’m not going to stop killing people until I myself am dead.” “Why?” asked Puamad. “There is no use in me living longer all alone. I had a brother but my brother died. So I want to follow him. Of what use is it for me to live when my younger brother is dead? So that is why I’m killing people, so that I may also be killed. But no one kills me.” Puamad urged him, “Friend, stop. Even in your situation you should stop.” Muamad said, “No, I’m not going to stop.” “Stop now,” said Puamad. “Stop now and let’s talk.” Since he was so insistent he stopped for a while. “Sit down and let’s talk, friend,” said Puamad. “I am also from a

<p>dat tongo tulun,” ka di Muamad. “Haay oy ambaya, ingkoyod,” ka. “Ugu poma dino nga ingkoyod po,” ka di Puamad. “Aaay amu, aki-i mingkoyod!” ka di Muamad. “Ay, ingkoyod no!” ka di Puamad. “Ingkoyod po, mituturan kito po,” ka. Pagka osusugul-i diino iri, na miningkoyod toruay. “Ogom-ogom po oy ambaya, mituturan kito po,” ka. “Tu yoku diti nga osodu-i o nontodonon ku,” ka dit Puamad. “Okon-i-ko tulun oku diti siti,” ka.</p> <p>Pituturan. “Soritao po dot okukuro ot kapapatay dit tobpinee nu,” ka di Puamad. Maay diino kabarasanan soritao, madaada i Puamad mokinongow. “Haay oy ambaya, yoku nga ki-waroi ot tobponee ku toñ diti sabanar no,” ka di Puamad. “Nga, yoku diti sabanar no maan ku do mabpanaw diti nga mogium oku-i dit tobponee ku,” ka. “Adi, okukuro ot dikowu dino dot kopipitongkiyad?” ka di Muamad. Na, soritao no di Puamad. “Ay diis oo, Yadi koh bala diti,” ka. “Awawasi-i poma dot aa-koh-i bala minatay. Ondos ku nong minatay koh. Kinumukuro koh po diri oy Adi tu aa-koh minatay?” ka di Muamad.</p> <p>“Aki-i minatay nga ino po, yoku diti ogumu o naajajangan ku,” ka di Puamad. “Iri nopo it godingan balaay dit minongowit dogon diri, okon-i-ko sid gowuton o nulion,” ka di Muamad. “Tu i godingan balaay diri, tayaaya do</p>	<p>sambungnyanya. “Haii sahabat, berhentilah engkau,” tegah Puamad. “Walaupun begitu, kau berhentilah dulu,” katanya. “Ahh tidak, saya tidak akan berhenti!” jawab Muamad. “Berhentilah dulu, kita bercerita dulu,” kata Puamad. Nah, oleh kerana Puamad sangat memaksa supaya Muamad segera berhenti, maka Muamad pun berhentilah. “Kau duduk dulu, kita bercerita dulu,” kata Puamad. “Sebab, saya inipun datang dari jauh juga,” kata Puamad. “Saya bukannya orang asal di sini,” katanya.</p> <p>Lalu, berceritalah mereka, “Ceritakan dulu bagaimana saudaramu meninggal dunia,” kata Puamad. Maka berceritalah Muamad, dan Puamad pula diam sahaja mendengar cerita Muamad. “Haii sahabat, sebenarnya, sayapun juga mempunyai seorang saudara,” kata Puamad. “Dan sebenarnya tujuan saya mengembara ini adalah untuk mencari saudara saya itu,” kata Puamad. “Jadi, apa sebabnya kamu terpisah?” tanya Muamad. Nah, Puamadpun menceritakan peristiwa yang menyebabkan mereka terpisah. “Alamak, engkau rupanya adik saya itu,” kata Muamad. “Sungguh baiklah kau tidak juga meninggal dunia. Saya sangka kau sudah meninggal dunia. Bagaimana lagi kau tidak meninggal dunia?” tanya Muamad.</p> <p>“Ya, saya tidak juga meninggal dunia tapi banyak sekali pengalaman yang telah saya lalui,” jawab Puamad. “Gajah yang telah membawa saya itu tidak membawa saya dalam hutan,” kata Muamad. “Sebab gajah itu adalah binatang mainan Tuan Puteri. “Jadi, ia telah membawa saya di istananya. Dan raja telah mengambil saya sebagai</p>	<p>long ways away. I’m not a local.”</p> <p>So they talked. “Tell me the story of how your brother was killed,” said Puamad. So he told him and Puamad listened silently. “Friend, actually I also have a brother,” said Puamad. “Actually I’m travelling around looking for my brother as well. How did you two get separated?” asked Muamad. So Puamad told him the story. “Oh my, you are my younger brother,” said Muamad. “It’s good that you didn’t actually die. I thought you had died. What did you do that you didn’t die?”</p> <p>“I wasn’t killed but I’ve had lots of adventures,” said Puamad. “The elephant that carried me off was not going back to the jungle. That elephant turned out to be the pet of a princess. So the elephant brought me to her house. The king took me in as an adopted child. He made me an adopted child and directed me to marry his</p>
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<p>Dayang,” ka. “Adi, tatâad po do pinongowitan dogo, sid walay yo. Adi minangan oku onuwo di raja dot anak angkat,” ka. “Naan oku onuwo dot anak angkat, om sampay nga nipasawo dogon it tanak yo,” ka di Muamad. “Na, ki-sâawo oku no yoku diti oy adi,” ka di Muamad. “Ba, ikaw?” kam. “Ngg, aso po dogo. Waro-i naajangan ku nga aaku po eengin do sawo,” ka di Puamad.</p> <p>Na, nokopitolunung po dîino beeri di Muamad om i Puamad, baru nogi om minanansawo dîino i Puamad. Adi, pagka tu ki-tobponee it Dayang dit sanganu dit godingan, na iri no dîino ot minangan sowoo di Puamad. Na, iri diri, nakasawo po i Puamad, aki-i elaan dot ki-tompus po ko kukuro, ino no gisom dot aandaman ku om norongow ku. Noompus.</p>	<p>anak angkatnya,” katanya. “Dia telah menjadikan saya anak angkatnya dan seterusnya mengahwinkan saya dengan puterinya,” cerita Muamad dengan panjang lebar. “Dan saya ini ‘dik, sudah beristeri,” kata Muamad. “Bagaimana pula dengan kau?” tanya Muamad kepada adiknya Puamad. “Hmm, saya belum mempunyai isteri. Ada juga yang saya jumpa, tapi saya belum terbuka hati untuk beristeri,” jawab Puamad.</p> <p>Nah, setelah Muamad dan Puamad bertemu semula, maka berkahwinlah Puamad. Dan oleh kerana Tuan Puteri pemilik gajah itu mempunyai seorang adinda puteri, maka puteri itulah yang telah dikahwini oleh Puamad. Jadi, setelah Puamad berkahwin, saya tidak tahu lagi sama-ada masih ada penghujungnya atau bagaimana, hanya setakat itu sahaja yang saya ingat dan saya dengar. Tamat.</p>	<p>daughter. So now I have a wife. How about you?” asked Muamad. “I’m not married yet. I came across someone but I don’t want to marry yet,” said Puamad.</p> <p>After Muamad and Puamad became reacquainted Puamad finally got married. Since Muamad’s wife had a younger sister, that is who Puamad married. After he got married, I don’t know if there is more to the story or not, but that is as much as I remember. The End.</p>
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