

<p>Muamad om i Puamad (2) Tinangon di Unun Moroon Kg. Batition 1994</p>	<p>Muamad dan Puamad (2) Diceritakan oleh Unun Moroon Kg. Batition 1994 Terjemahan Melayu: Rosnah Nain 2013</p>	<p>Muamad and Puamad (2) Told by Unun Moroon Batition Village 1994 English: Nelleke & James Johansson 2013</p>
<p>Waro no ka ka dino. Warot iso kusay om iso tongondu, minisasawo. Aa songkuro koleed o kinopisasawaan ka, om minonontiyon no it tongondu ka. Om kosusu kabarsan iri nga, kusay. Pungaranay nopo i tanak dino, nga i Muamad. Boyoo nopo di mindakod no i tanak diri, minonontiyon no kembagu i tongondu ka ka. Om kosusu kabarsan ilo nga kusay-i kembagu ot tanak. Pungaranay nopo i tanak dino, nga i Puamad. Arati i Muamad om Puamad i ngaran di tanak. Boyoo nopo di mindoo mindakod no i totoori diri, tinumimpun no sumakit i tama ka. “Yoku ot sumakit,” ka om, turus nga minatay kabarsan it tama.</p> <p>Sombulan mantad di kinapatayan di tama diri, sinumakit no i tidi ka ka, ugu om irad di gama di tama dot sumakit tu kadung-ko nopurimanan i panakit yo nga turus minatay ka ka. Dadi, komoyon duwo po yoalo koyuwan o miniyon di walay, tu i tidi om i tama nga napatay no.</p> <p>Pagka tu nosianan i kamaman di tanak, i tobpinee di tama, kikiwa nopo om, maay no rangkato at duwo koyuwan ka ka. Minaan rangkato sid doo dot</p>	<p>Pada zaman dahulu, kononnya ada seorang lelaki dan seorang perempuan yang telah berkahwin. Setelah mereka berkahwin, tidak lama kemudian, si perempuanpun lalu mengandung. Setelah bersalin, mereka mendapat seorang anak lelaki, lalu anak itu mereka namakannya Muamad. Lalu, setelah anak itu sudah pandai naik-turun tangga, perempuan itupun mengandung lagi. Tidak lama kemudian, diapun bersalin dan mendapat seorang lagi anak lelaki. Lalu, mereka menamakan anak itu sebagai Puamad. Bererti anak mereka adalah Muamad dan Puamad. Setelah anak bongsunya sudah pandai naik-turun tangga, tiba-tiba ayah mereka jatuh sakit. Tidak berapa lama ayah mereka sakit, tiba-tiba ayah mereka meninggal dunia.</p> <p>Setelah genap satu bulan ayah mereka meninggal dunia, tiba-tiba pula ibu mereka sakit lalu meninggal dunia seperti ayah mereka. Kini hanya tinggal mereka berdua sahaja yang tinggal di rumah itu.</p> <p>Oleh kerana pakcik mereka merasa kasihan dengan dua beradik itu, maka dia mengambil anak itu dan membawanya pulang ke rumahnya. Segala barang-barang</p>	<p>Once upon a time there was a man and a woman who got married. Not too long after they had gotten married the wife got pregnant. When she had given birth it turned out to be a boy. They called their son Muamad. When their son was old enough climb the stairs, the woman got pregnant again. She gave birth to a second son. They called the child Puamad. So the names of their children were Muamad and Puamad. When the youngest one was old enough to go up and go down the stairs the father fell ill. “I am sick”, the father said, and died straightaway.</p> <p>One month after the death of the father, the mother fell ill, and just like had happened to their father, as soon as she felt that she was sick she died straightaway. So now there were only the two of them living in the house, for their father and mother had already died.</p> <p>Because their uncle, the brother of their father, had pity on the children, he moved them and all their possessions to his house. After the children had been there</p>

<p>walay. Jadi sombulan, duwo nowulan ka ka, do koleeday, sisilo ah tanak, aali-ali nga sampay opod toon sisilo ah tanak ka.</p> <p>Adi, at kamaman di Muamad om i Puamad dilo kabarasan, kiwaro tayaaya do tombolog dot reetan dot sarang kabayuk. Adi, warot iso tadlaw kabarasan, “Des oy nanak,” ka da kusay dot i sawo doo o komoyon, “norikot no tiya ku dot tiakan oku da sarang kabayuk dat piniara ku,” ka dat kusay. “Ba, ombo kono bo dino,” ka di sawo.</p> <p>Mangay neri onuwo om garaso no. Kadung nagaras, tunuway no kabarasan. Notunuwan-i, minaan no dfino ralago om rinakan nogi dino.</p> <p>Adi, ka da kusay, “Leed dot misingkaansak dino takanon om ino rinapa, modop oku po,” ka. “Kadung-ko aansak ino rinapa dino, maan oku no dikoo posikay,” ka da kusay ka. “O bo,” ka da tongondu, i sawo doo. Na, minodop nōono iri. Kadung nokosuwang sid lamin, nokoodop no i kusay.</p> <p>Ka di tongondu, “Oy katanganakan kow om panagow kopow,” ka. Minangan suuo managow i tanak i nokentoron sid doo. Posik mogulu i Muamad, “Kukuro melo at minangan garaso di Maman dilo?” ka. “Ay, taaw ma, aaku-i ela'an ong okukuro o rasa,” ka di Puamad ka. “Sampod yoku om elaan ku no,” ka. “Kukuro</p>	<p>milik kedua beradik itu juga di angkat semuanya. Selepas beberapa bulan pakcik itu membawa kedua beradik itu di rumahnya, anak-anak itu merasa seolah-olah sudah sepuluh tahun mereka tinggal di sana.</p> <p>Pakcik kepada Muamad dan Puamad ini kononnya ada memelihara sejenis burung yang bernama Sarang Kabayuk. Pada suatu hari, lelaki itu berkata kepada isterinya, “Sayang, sudah sampai masanya saya mahu makan burung yang saya pelihara itu,” katanya kepada isterinya. “Terserah padamu,” jawab si isteri.</p> <p>Lalu lelaki itu mengambil burung itu lantas menyembelihnya. Setelah burung itu sudah disembelih, diapun lalu membakarnya. Setelah burung itu selesai dibakar, dia terus memotong lalu memasaknya.</p> <p>Kata si lelaki, “Sementara lauk itu belum masak, ada baiknya saya tidur dulu,” kata si lelaki. “Jika lauk itu sudah masak, tolongkejutkan saya ya,” katanya lagi. “Baiklah,” kata si isteri. Lalu sang suami pun masuk ke dalam bilik dan terus tertidur.</p> <p>Kemudian perempuan itu berkata pula kepada anak-anak buah suaminya, “Anak-anak, pergilah kamu mengambil air,” katanya. Perempuan itu telah menyuruh anak-anak buah suaminya untuk mengambil air di sungai. Lalu Muamad yang bangun dahulu, berkata, “Bagaimana agaknya rasa burung yang pakcik potong itu?” tanya Muamad.</p>	<p>for one or two months everything was fine, as if they had lived there for ten years.</p> <p>The uncle of Muamad and Puamad had a pet bird of a breed called Sarang Kabayuk. One day the man said to his wife “Dear, the time has come that I want to eat the Sarang Kabayuk that I have been keeping.” “All right, up to you,” said his wife.</p> <p>She took the bird and slit its throat. After she had killed it, she burned off its feathers. After burning off its feathers she butchered it and cooked it.</p> <p>Then the man said, “It will be a while before the rice and meat is cooked, I’m going to sleep. Wake me up when the meat is cooked.” “All right”, said the woman – his wife. Then the man went to sleep. As soon as the man had entered the bedroom, he fell asleep.</p> <p>The woman said “Children, go fetch some water.” She told the children who had come to live with her to fetch water. Muamad woke up first and said “What is the bird like that uncle slaughtered?” “I don’t know how it tastes”, said Puamad. “How much less do I know,” he said. “I wonder what it’s like; let’s try it,” said Muamad. They took a bamboo water</p>
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<p>meelo? Maay kito umbalay,” ka di Muamad. Onuwo no i tangga om mangay no saano om minamanaw no minaya ponong sid ropuan.</p> <p>Pomurut insan-i i gugulu, nga tatad ot nopurut i tulu di sarang kabayuk. Pomurut no i totoori, iri nga tatad ot nopurut i tunduundu dit sarang kabayuk. Mangay no kabarasan dit miduduwo tolono. I tulu nga tinolon di gugulu om it tunduundu nga i totoori o minonolon. Pâamanaw no kumaa id weeg. Korikot id weeg, maay no posogoo i tangga kabarasan.</p> <p>Leed do taa po nokooli i tanganak diri mantad sid weeg, noposik no i kusay. “Ba, naansak no ke rinapa diri?” ka di kusay. “Oo, naansak no,” ka dit tongondu. Adi, minangan no dîino beeri sodiao dit tongondu i kaakanan kabarasan. Pokionuwo di kusay it tulu om it tunduundu nga, sedang-i do mogiim it tongondu di tulu om i tunduundu nga aso-i siri kabarasan.</p> <p>“Adis,” ka di kusay, “minaan iri akano di katanganakan i tulu om it tunduundu di sarang kabayuk,” ka. “Taaw, aki-i ela’an,” ka di tongondu. “Asot neemot ku,” ka. Irad po diri kabarasan ilo om kooli i tongo tanganak. “Nokuro tu minangan</p>	<p>“Entahlah pula, saya tak tahu,” jawab si Puamad. “Saya lebih-lebih lagi tidak tahu,” kata Puamad lagi. “Macamana rasanya ya, mari kita cuba,” kata Muamad lagi. Lalu mereka mengambil alat menyimpan air, yang diperbuat daripada bambu dan terus pergi ke sungai untuk mengambil air. Mereka mengambil jalan belakang di sebelah dapur.</p> <p>Sebelum itu, mereka mengambil ketulan daging burung yang ada dalam periuk. Terdahulu mengambilnya adalah yang sulung. Dia telah terambil bahagian kepala burung itu. Dan menyusul pula yang bongsu. Dan telah terambil jantung burung itu. Setelah kedua orang beradik itu mengambilnya, mereka terus menelannya. Setelah itu, mereka pun meneruskan perjalanan untuk mengambil air. Sesampainya di sungai, mereka terus mengisi bekas yang mereka bawa itu.</p> <p>Sementara anak-anak itu masih di sungai, si pakcik pula telah terjaga dari tidurnya. “Sudah masak agaknya lauk itu ya?” katanya. “Ya, sudah,” jawab si isteri. Lalu si isteri pun menyediakan makanan untuk suaminya yang berlaukkan burung Sarang Kabayuk. Sang suami pula maminta bahagian kepala burung itu bersama-sama dengan jantungnya, akan tetapi dia tidak menjumpainya.</p> <p>“Cis!” kata si suami, “anak-anak itu sudah mengambil kepala dan jantung burung Sarang Kabayuk ini,” katanya dengan marah sekali. “Entahlah, saya tak tahu,” kata si isteri, “lagi pula saya tidak melihatnya,” katanya lagi. Sesudah anak-anak itu pulang... “Kenapa</p>	<p>container, carried it over their shoulder, and left, walking thru the kitchen.</p> <p>The eldest stuck his fingers in the pot and up came the head of Sarang Kabayuk. The youngest did the same and up came the heart of Sarang Kabayuk. Both of them swallowed it without chewing it. The eldest swallowed the head and the youngest the heart. Then they went to the creek. When they had arrived at the river, they filled their bamboo water container with water.</p> <p>Before they had returned from the creek the man woke up. “Well, is the meat cooked yet?” asked the man. “Yes, it is cooked,” said the woman. So the woman prepared the food. The man asked for the head and the heart, but although the woman looked for it over and over again, the head and heart were not there.</p> <p>“Argh!” said the man, “the children have eaten the head and the heart of the Sarang Kabayuk”. “I don’t know,” said the woman, “I didn’t see anything.” After that exchange the children got back. “Why did you eat the head and heart of my Sarang Kabayuk?”</p>
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<p>duyu akano i tulu di sarang kabayuk ku om i tunduundu di sarang kabayuk ku?” ka di kusay ka, i kamaman doalo. “Amu okoy nakaakan,” ka di tanganak. “Amu, aso wookon minangakan sala ko ikoo. Nga ontok iti om ongoy kow siti,” ka. Om indosoo do momobog i tanak dino kabarasan, sampay naadan do gama do momobog.</p> <p>Adi, ka dit gugulu, i Muamad, “Tingkaday okoy no momobog oy Maman tu mogidu okoy-i siti,” ka. Piwaya no mamananaw i duwo koyuwan kaka dilo, do sompi miad-iad kabarasan. Adi om pamananaw at tanganak dilo kabarasan, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman do maapânaw ne duwo koyuwan ka. Sumampot po da koturu kabarasan om korikot no sid iso ot pomogunan kaka. Iri diri, sabat-sabat po om amu kapanaw i totoori ka tu witlon. Nga, “Iti nopoy adi mamananaw kito-i bâanar, kakalu korikot kito do walay do tulun, nga mingkoyod kito i sino,” ka di gugulu, i Muamad. Awasi o nasip ka, podboros di Muamad kabarasan om waro not empa do walay ka. Aso no wookon o pinakayan doalo, modtuy rinumikot sid walay diri.</p> <p>Kadung nokorikot kabarasan silo, “Dii poy Maman om obbuli okoy gaam diti do mindakod?” ka da duwo koyuwan. “Osodu po dialo om oturukang om osukang iti walay,” ka dit sanganu di walay ka. “Nga pagka om aso-i oh rintodon do</p>	<p>kamu makan kepala dan jantung sarang kabayuk itu, hah?” tanya pakcik mereka. “Kami tidak memakannya,” jawab anak-anak itu. “Ahh, tidak! Tiada orang lain yang memakannya selain daripada kamu,” kata pakcik itu lagi. “Oleh kerana itu, kamu datang ke mari,” kata pakcik itu, dan kemudian memukul kedua-dua anak itu sehingga pengsan.</p> <p>Jadi, kata anak yang sulung, iaitu si Muamad, “Berhentilah memukul kami wahai pakcik, sebab kami akan pergi juga dari sini,” katanya. Lalu, mereka berduapun pergilah dari rumah pakciknya itu sambil meangis tersedu-sedu. Lalu, merekapun berjalanlah... dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima sehinggalah pada hari yang keenam mereka berjalan tanpa henti-henti. Genap pada hari ketujuh, mereka tiba ke suatu kampung. Sementara anak yang bongsu itu pula, kadang-kadang tidak dapat melangkah kerana tersangat lapar. Tapi, abangnya pula berkata, “Wahai adikku, sementara ini kita terpaksa berjalan saja terus, jika kita terjumpa rumah orang, nanti kita akan berhenti di situ,” katanya. Nasib baik menyebelahi mereka, kerana sesudah Muamad menghabiskan kata-katanya itu, mereka terus terpendang sebuah rumah.</p> <p>Tiada lain yang mereka tuju, mereka terus pergi ke rumah itu. Sesampainya di rumah itu, “Wahai Pakcik, bolehkah kami naik?” kata dua beradik itu. “Jauh sekali daripada terkena pantang rumah ini,” kata tuan rumah itu. “Tapi, oleh kerana tiada juga pantang</p>	<p>asked the man, their uncle. “We did not eat it,” said the children. “Yes you did, there is no one else who could have eaten it but you. Therefore, come here.” The children took a beating that was so severe that they fainted.</p> <p>The eldest, Muamad, said, “Uncle, stop beating us, we will go away from here.” The two siblings left together, both crying. The children kept walking, one day, two days, three days, four days, five days, six days they had been walking. Right on the seventh day, they arrived in a village. By that time, the youngest could almost not walk any further, because he had gotten hungry. “Brother, let’s walk a little further, and hopefully we will come across a house with people, and then we will stop there,” said the eldest, Muamad. They had good luck: as soon as Muamad had said that, they caught sight of a house. They need not go any further but came straight to the houses.</p> <p>When the two had arrived there they said, “Uncle, can we come up?” “This house is far from being under a taboo or restriction,” said the owner of the house. “So since this house is not under any taboo or restriction, come up,” he said.</p>
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<p>sukang diti walay dagay diti, indakod kow pogiyay,” ka.</p> <p>Indakod no kabarasan it duwo koyuwan diri. Kadung nokendakod kabarasan ilo, mangay no somungo do kosigupan, om keenggatan ka ka dilo. Dadi, ganta nokeenggat om nokosigup ah duwo koyuwan kabarasan dilo, mangay no duato dot siongo o lombusan. “Ay, laba ko kiwaro o lombusan bo diti ong kotolunung no do mamananaw,” ka da duwo koyuwan, i Muamad om i Puamad.</p> <p>“Ay, oõ nga, wilton kow dinoy aman,” ka da kinorikoton ka. “Oõ, owitil-i bo daraay iti ong okon-no-ko aso lutu dagay,” ka da duwo koyuwan ka. “Oõ, nga kada kopow pogiyay lumombus, mangay tekoo po paakano,” ka da kinorikoton dilo ka. Mangay no kabarasan paakano. Kadung-ko nakaakan kabarasan ilo, pomoros no dot, “Ine tararaat inoy Maman, om irad-ko rumosi diti walay dikoo nga ontok nopo dagay di adi diti, lumombus okoy po do mamananaw,” ka dialoy Muamad ka.</p> <p>Lombus no mamananaw kabarasan ilo. Ilo nga keesan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman kabarasan dot maapanaw no. Sumampot pe kumoturu tdlaw kabarasan ilo, om nakasambat no do ralan do ka di paanambarasan om, irad-ko binabak o tumbalang do ralan ka. Ino ralan dino, duwo ot pislambaton, it tiso nopo aparap sid gibang, om koduwo aparap sid wanan ka.</p>	<p>larang dalam rumah ini, silakan kamu naik,” katanya lagi.</p> <p>Kemudian, kedua orang beradik itupun lalu naik. Setelah mereka naik, mereka dihidangkan dengan sigup tembakau dan juga sirih pinang, dan kemudian ditanya pula tentang arah tujuan. “Memang kami ada arah tujuan perjalanan, seandainya kami tahu arah yang sebenarnya,” kata kedua orang beradik itu, iaitu Muamad dan Puamad.</p> <p>“Akan tetapi, kamu kelaparan itu,” kata tuan rumah itu. “Ya, memang kami terasa lapar, jika kami ada membawa bekal,” kata mereka. *<i>“Baiklah, tapi janganlah dulu kamu meneruskan perjalanan, saya nak bagi kamu makan dahulu,”</i> kata tuan rumah itu lagi. Lalu, dihidangkanlah makanan kepada mereka. Setelah selesai makan, “Adalah tidak baik seperti ini, dan sepertinya kami takut dengan rumah pakcik, namun berkenaan dengan kami berdua si adik ini, kami minta diri dulu untuk meneruskan perjalanan kami,” kata si Muamad.</p> <p>Kemudian merekapun meneruskan perjalanan. Kali inipun kononnya, mereka berjalan dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan hari keenam. Tiba pada hari yang ketujuh, mereka bertemu dengan sebatang jalan, yang diibaratkan seperti batang buluh dibelah dua. Jalan yang mereka temui itu mempunyai duwa simpang. Simpang yang pertama, terletak di sebelah kiri. Manakala simpang</p>	<p>The two boys went up. When they had gone in they were offered tobacco and betelnut. When the two were done chewing tobacco and betelnut, the man asked they were headed. “Oh, we are definitively continuing on to a certain place if we can find the way,” said the two, Muamad and Puamad.</p> <p>“Sure, but you will go hungry, boys,” said the host. “Yes, we will go hungry but we have no food for on the road.” “Yes, but don’t move on yet, let me feed you,” said the host. So he fed them. After they had eaten, they said, “There is something wrong, uncle. We are afraid of your house. As for us, we will continue on walking,” said Muamad.</p> <p>They continued walking. They walked for the first, second, third, fourth, fifth and sixth day. Right on the seventh day they came across a fork in the road that we say was like a split bamboo. The road that they came across split into two branches. The first split off to the left. The second split to the right.</p>
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Nokorikot siri, minipajal no yalo diri. Ka di gugulu, "Sitiyo kito wayaan," ka. "Amu," ka di totoori, "Sitidiyo kito wayaan," kaka dialoy Puamad. "Amu," ka di Muamad, "siilo o tawasi do wayaan," ka. "Amu," ka di Puamad, om tiim yoalo diri do mipajal-mipajal, leleed kam amu nokopilawan.

Suway o winayaan di kotiso, suway o winayaan di koduwo ka. "Ino nopo," ka dialoy Muamad, "Pagka tu yoku nga aki-i maya dino dika do kinenginan, ikaw nga ami-i maya da dogon do kinenginan, ontok-ko kito om miganti kito do pondulung," ka. "Iti miganti kito do pondulung diti, keeso pogintutunan, kumoduwo nopo, wonsukan ku do kayu iti pisolambaton ti ralan diti," ka. "Isay-isay dito ot kiwaro ot ajangan, mangan intangay iti kayu di minangan ku powonsuko diti. Bang intangan no peti om olonug oh suni, naa awasi ot ajangan ku antawa ikaw," ka dialoy Muamad ka. "Bang intangan no peti om sinuniyan ong sinuniyan nga osisilow no suni, mimang kiwaro naajangan do karaatan," ka dialoy Muamad kabarasan.

Na, i Muamad nga minamanaw sid gibang om i Puamad nga minamanaw no ponong ad wanan ka. Aa oleed o kinapanaan kabarasan di Puamad dilo, milom patatankus po diti boluot. "Ay," ka di boluot, "kumaa koh siongo?" ka. "Ay, yoku diti, maapânw," ka dialoy

yang kedua pula terletak d isebelah kanan.

Sesampainya di situ, mereka lalu memaksa antara satu sama lain. "Di sini kita jalan," kata yang sulung. "Ahh, tidak!" kata yang bongsu, "kita jalan disini," katanya. "Tidak!" kata Muamad, "disitu jalan yang baik," katanya. "Tidak!" kata Puamad. Lalu mereka terus saling memaksa, tetapi tetap juga tiada yang mengalah.

Yang seorang ikut jalan yang satu, dan yang kedua ikut jalan yang satu lagi. "Baiklah," kata Muamad, "oleh kerana saya pun tidak mahu ikut jalan yang kau pilih, dan kaupun tidak mahu ikut jalan yang saya pilih, maka dengan itu mari kita bertukar cincin," katanya. "Sebab-sebab kita bertukar cincin adalah, yang pertama pengenalan, dan yang kedua, saya akan pacakkan kayu di antara kedua simpang jalan ini," katanya. "Siapa-siapa di antara kita yang berjumpa dengan sesuatu, sila lihat pada kayu yang saya pacakkan ini, apabila kayu ini dilihat dan mempunyai tunas yang subur, akan baiklah keadaan yang menimpa saya ataupun kau," kata Muamad. "Akan tetapi, jika sekiranya kayu yang saya pacakkan ini mempunyai tunas yang kekuning-kuningan, memang ada masalah yang dihadapi," kata Muamad lagi.

Sesudah itu, Muamadpun segera pergi menyusuri jalan yang di sebelah kiri, dan Puamad juga begitu, berjalan menyusuri jalan yang disebelah kanan. Belum berapa lama Puamad berjalan, tiba-tiba dia bertemu dengan seekor beruang. "Hai," sapa beruang itu, "kau mahu kemana?" tanyanya.

When they got there, they tried to coerce each other. The eldest said, "Let's go here". "No", said the youngest, "Let's go there. "No", said Muamad, "this is the right way." "No", said Puamad, and they tried to coerce each other, but after a long while they gave up on arguing.

The eldest went one way and the youngest the other way. "Well," said Muamad, "since I don't want to follow the path you choose and you don't want to follow the path I choose, let's exchange our rings. This is why we should exchange rings: first for identification and secondly, I will plant a tree at the road junction. "If anything happens to either of us, we will just look at the tree that I planted. If you notice that its twigs are fresh, then something good has happened to me or to you. If you notice that its twigs are yellowish, then something bad has happened," said Muamad to him.

Muamad went to the left and Puamad went to the right. Not long after Puamad had left, there was a bear running. "Hey!" said the bear, "where are you going?" "Oh, I'm just walking around," said Puamad. "Okay, but wherever you go I will join you," said the bear. "All right, up to you," said

<p>Puamad. “Ay oõ nga, siongo-siongo pamanaan nu dino nga maya oku dikaw,” ka di boluot ka ka dilo. “Ba, ombo keekaw,” ka dialoy Puamad. “Ong engin koh maya dogon nga ombo-ko ikaw,” ka. Waya no at boluot di Puamad kabarasan dilo. Adi, minamanaw no yoalo miduduwo kabarasan.</p> <p>Nokololombus kabarasan ilo, patatabpas diti gobuk ka. “Des,” ka di gobuk, “Kumaa kow siongo diti?” “Ay, aso i bo diti, maapânaw,” ka dialoy Puamad ka ka dilo. “Ay, maya oku dikaw,” ka di gobuk. “Ba, ong maya koh, asee o monulak, ombo ko ikaw,” ka di Puamad. Waya no at gobuk kabarasan. Linumombus no yoalo tolu koyuwan no mamnaw.</p> <p>Nakapapanaw sabat kabarasan ilo, okito no dot mad-ko sosorupan i tuntut di kayu ka, om korikot yoalo. Maay imatay dialoy Puamad kabarasan nga okon-ko tongoh, kogiw. “Adis,” ka di kogiw, “Maya oku dikaw oy ambaya,” ka. “Bang engin koh, maya,” ka di Puamad, “Asee ot monulak, intaay pogi yoalo da minaya dogon dino nga, aaku-i minaan tulako. Jadi, ong maya koh nga asee ot karataan,” ka dialoy Puamad ka. Waya no it kogiw kabarasan dilo.</p> <p>Adi, apat-apat koyuwan yoalo nôono diri do mitatanud dot mamanaw. Adi om pamanaw yoalo, mantad siri, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman, kaka dilo</p>	<p>“Hai, saya ini berjalan tanpa arah tuju,” jawab Puamad. “Kalau demikian, kemana saja engkau hendak pergipun, saya mahu ikut,” kata sang beruang. “Baiklah, terserah pada kau,” jawab Puamad. “Kalau kau mahu ikut, terserah pada kau,” kata Puamad lagi. Lalu beruang itupun mengikuti Puamad. Kemudian mereka berduapun meneruskan perjalanan.</p> <p>Belum berapa jauh perjalanan mereka, tiba-tiba datang pula seekor monyet. “Hai,” kata monyet itu. “Kamu mahu kemana ini?” tanyanya. “Tidak kemana-mana, saja jalan-jalan,” jawab Puamad. “Oh, saya mahu ikut kamu,” kata sang monyet. “Kalau kau mahu ikut, tiada juga yang menolak, terserah pada kau,” kata Puamad. Monyet itupun mengikuti Puamad. Mereka meneruskan lagi perjalanan.</p> <p>Belumpun berapa jauh mereka berjalan, mereka ternampak dari jauh hujung kayu di depan mereka bagaikan ditiup angin kencang. Setelah mereka sampai dan melihatnya, rupa-rupanya ia adalah orang utan. “Hai,” tegur orang utan itu. “Saya mahu ikut kau wahai kawan,” kata orang utan itu. “Kalau kau mahu ikut, tiada siapapun yang mahu menolak, kau lihatlah mereka yang mengikuti saya, saya tidak tolakpun. Jadi, kalau kau mahu ikutpun tiada juga masalah,” kata Puamad. Lalu, orang utan itupun mengikutinya.</p> <p>Jadi, kini mereka sudah empat sekawan dalam perjalanan. Dan merekapun meneruskan perjalanan, dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan hari keenam kononnya Puamad</p>	<p>Puamad. “If you want to join me, up to you,” he said. The bear joined Puamad. They set off together.</p> <p>When he had walked on there was a monkey jumping from tree to tree. “Hey!” said the monkey, “Where are you going?” “Oh, nowhere in particular, we are just walking around,” said Puamad. “I will join you,” said the monkey. “All right, if you want to join I won’t stop you, up to you,” said Puamad. The monkey joined them. The three of them continued walking together.</p> <p>After having walked a little ways, they saw something like the tree tops blowing in the wind, and then they came near it. They looked at it and it was none other than an orangutan. “Hey!” said the orangutan, “I will join you, friends.” “All right, if you want to join,” said Puamad, “I won’t stop you. They also joined me and I did not reject them either. So if you want to join that’s no problem.” The orangutan joined them.</p> <p>The four of them were walking together now. They walked the first, second, third, fourth, fifth and sixth day – Puamad and the three animals. Right on the seventh day</p>
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do maapânaw no yaloy Puamad om it tolu neenan i dupot. Sumampot pe kumoturu kabarasan om, milom nokorikot dot iso walay do raja ka. Na, sid walay di raja dino kabarasan, ogumu o tulun dot oguriyok nopo kabarasan.

Boros dialoy Puamad, “Dii poy kongooripanan kow om, tongoh koguriyok diti tongo tulun siti diti?” ka dialoy Puamad ka. “Ay, iti nopo bo diti oy ambaya om, mitataray do mongindakod da tinggaton,” ka dat kongooripanan ka. “Isay-isay ot kopogulu do rumikot ad tuwa da tinggaton om manganu da tuwa da tinggaton, om kopogulu do mindoo, ino-no ot kasanganu diti pomogunan da raja om kasawo da tanak da raja,” ka dat tongo kooripanan ka.

“Dis, obbuli gaam ino ong maya oku?” ka dialoy Puamad ka. “Yoku nga kiwaro o pagandalan,” ka dialo ka. “Ay, obbuli,” ka di kooripanan. Ongoy no yaloy Puamad kabarasan sid raja. “Dii po oy raja om, engin oku maya dat poomangkasaan dikoo,” ka di Puamad. “Ba ong engin koh, om kiwaro oh pangandalan nu, obbuli do tumanud koh,” ka di raja. “Nga ilo po sarat, kadungko amu koh kalawan ontok ko ikaw, ontok da koruang nu nga aanu ku kiawi sampay ikaw nga onuwon ku do turipon,” ka da raja. “Dikalaw ong ikaw, keno ong ilo koruang nu, ot amanang,” ka di raja, “nga ikaw no ot kasanganu diti walay, om iti pomogunan ku om sampay

dengan tiga ekor binatang itu berjalan. Genap pada hari yang ketujuh mereka berjalan kononnya, tiba-tiba mereka sampai di perkarangan istana raja. Di istana raja itu terdapat ramai sekali manusia, dan menyebabkan keadaan riuh-rendah.

Lalu, Puamad bertanya, “Wahai hamba-hamba sekalian, apakah gerangannya yang menyebabkan orang-orang itu riuh sekali?” tanya Puamad. “Yang menyebabkan mereka riuh itu wahai kawan ialah, ada pertandingan memanjat pokok pinang,” jawab hamba-hamba itu. “Siapa-siapa saja yang sampai dahulu kepada buah pinang itu dan mengambil buah pinang itu, dan mendahului turun dari pokok pinang itu, dialah yang dapat memiliki kerajaan raja dan dapat mengahwini puteri raja,” kata hamba-hamba itu.

“Bolehkah saya menyertai pertandingan itu?” tanya Puamad. “Sayapun mempunyai pengharapan juga,” kata Puamad lagi. “Aik, boleh,” jawab hamba-hamba itu. Lalu, Puamadpun pergilah berjumpa dengan raja. “Ampun tuanku, saya mahu menyertai permainan tuan hamba itu,” kata Puamad. “Kalau kau mahu, dan kau ada pengharapan, boleh juga kau ikut,” jawab raja. “Tapi, ada syaratnya. Kalau kau kalah, semua kawan-kawan kau beta akan ambil, dan kaupun akan beta jadikan hamba,” titah raja. “Jika seandainya kau ataupun kawan-kawan kau yang akan menang,” titah raja, “maka kaulah yang memiliki istana ini, kerajaan ini dan kau dapat mengahwini juga puteri beta,” titah raja dengan panjang lebar.

they came to a palace of a king. In the palace there was a large noisy gathering of people.

Puamad asked “Slaves, what is this noisy gathering about?” “Friend, this is what it is about: it is a competition of climbing a betelnut tree,” said the slaves. “Whoever gets to the top of the betelnut tree and picks a betelnut, and descends first, he will inherit the land of the king and marry the king’s daughter,” said the slaves.

“Wow, can I join?” said Puamad. “I also have a competitor.” “Sure you can,” said the slaves. Puamad went to the king. “Sire, I would like join your game,” said Puamad. “All right, if you want, and you have some hope of winning, you can join,” said the king. “But this is the condition, if you lose, I will take your friends and I will also take you to be my slaves,” said the king. “Should you or your friends win,” said the king, “you would own this palace, my land, and would even marry my daughter.”

asawo nu po a tanak ku,” ka da raja kaka dilo.

Norikot no dfino kabarasan iri it tiya dot mongindakod. Insan-insan dot tumoning sid puun di tinggaton. Om insan-insan-i do miniya do mindakod kabarasan. Totongong po a gobuk kabarasan, om indakod nogi. Kadung nokotingan mindakod, amu no miningkokoyod, sampay nokorikot sid tuwa. Asal nokorikot sid tuwa di tinggaton, ponintak di tuwa di tinggaton om indoo no. Waro ong rumikot nogi di tinggaton, waro ong nokopintanga nogi ka dilo, nokeendoo nee gobuk. Naa komoyon dot yaloy Puamad o nakamanang. Ilo dilo kabarasan, madaada a raja ka, “Aa-i kukuoyon,” ka di raja ka, “kooturan,” ka.

Boros dialoy Puamad, “Id saralom do nakamanang okoy, ontok ko i kinamanangan ya diti, mangan kupo poogolo sitid dikaw, om at koruang ku nga mangan ku-i poogolo sid dikaw dot mananggom dino tongo barang,” ka di Puamad. Adi i kinamanangan dialoy Puamad diri nga niogol po sid raja, om i gobuk nga nogol no siri.

Lombus no kabarasan yoalo do mamanaw ka. Iri nga kaanaman-i do mamanaw no kabarasan ilo. Sumampot po dit koturu om, nokorikot no kabarasan do pomogunan do raja ka. Dot iri diri kabarasan, osodu po yoalo, orongow no dialoy

Kini tibalah sudah hari yang dinanti-nanti untuk memanjat pokok pinang. Dengan serentak, semuapun datang mendekati pokok pinang itu, dan dengan serentak mereka memanjat pokok pinang itu. Sang monyet pula, berdiam diri dulu seketika kemudian memanjat pokok kelapa itu dengan tidak berlengah-lengah sehingga sampai ke tempat buah pinang itu. Apabila sahaja sang monyet itu tiba ke tempat buah pinang itu, dia terus menarik buah pinang itu dan kemudian membawanya turun. Peserta yang lain pula, ada yang baru sampai di pertengahan batang pokok kelapa itu, sedangkan sang monyet sudahpun turun ke bawah. Maksudnya, Puamad yang memenangi pertandingan itu. Berkenaan dengan hal itu, raja terdiam seketika, “Apa boleh buat,” kata sang raja, “aturan,” katanya lagi.

Kata Puamad, “Sungguhpun kami memenangi pertandingan ini, namun kemenangan ini, saya tinggalkan dahulu kepada tuanku, saya tinggalkan juga kawan saya ini untuk menjaga barang-barang ini,” kata Puamad. Jadi, segala harta kemenangannya itu Puamad tinggalkan kepada raja bersama dengan sang monyet.

Kemudian, Puamadpun meneruskan perjalanannya. Kali ini pun perjalanannya memakan masa selama enam hari. Dan apabila genap pada hari yang ketujuh, mereka tiba pula ke satu negeri yang dijaga oleh seorang raja. Ketika mereka masih jauh,

It was time for climbing the tree. All went to the betelnut trees simultaneously. And all started climbing the tree simultaneously. The monkey was first sitting still, but then started climbing. Once he had started climbing he did not stop until he had reached the fruit. As soon as he had reached the betelnut fruit, he yanked off the betelnut fruit and descended. While some of the competitors were still reaching the betelnut fruit, and others were half way up the tree, the monkey had already descended. This meant that Puamad had won the competition. The king was silent about this, and then said “What can I do? Rules are rules.”

Puamad said to him, “Although we have surely won, I will leave what we have won here with you, and I will leave my companions with you to guard my possessions.” Puamad left everything he had won with the king, and also left the monkey there.

Then they continued on their journey. They walked again for six days. Right on the seventh day, they came to a land of a king. When they were still far away, Puamad heard some loud voices. It turned out to be nothing other than

<p>Puamad dot oguriyok ka. Okon-i-ko tongoh kabarasan ilo, sid galanggang ka keelo, dot popigogol do tasu. “Adis,” ka dialoy Puamad, “Engin oku do maya dikoo dino,” ka. “Pasawung oku da dogon do tasu,” ka dialoy Puamad ka.</p> <p>“Obbuli-i ong kiwaro oh tasu nu,” ka da raja. Na, iri no minaan dialoy Puamad, suuo kabarasan it boluot. Iri no it boluot ot ponoko-tatasu yo. Om korikatay i dialo do tasu diri, soro-insan-insan kabarasan i boluot mongogogol om tingabon i tulu dit tasu dit tongo anak muda nga, ongo-bababak it tulu di tasu di tongo anak muda kabarasan. Iri nga nakamanang-i yaloy Puamad ka ka diri.</p> <p>Iri nga ugu diri no oh minangan pitaanay tu, kadung-ko kamanang yoaloy Puamad nga asawo dialo i tanak da raja, om kadung akala nga uriponon. Iri minomoros yaloy Puamad kabarasan dot “Mangan kupo poogolo iti barang kinamanangan ku diti om iti tasu ku, mangan ku poogolo sid dikaw,” ka dialoy Puamad ka. “Ay o bo,” ka di raja.</p> <p>Linumombus no ka keelo do mamanaw. Iri nga ugu om irad diri kabarasan tu onom tadlaw do maapânaw. Koturu kabarasan ilo, nokorikot no do walay do raja kembagu no. Dot it mangan siri kabarasan di raja diri nga, mipadsa. Ka di Puamad, “Maya oku do mipadsa ong</p>	<p>terdengarlah oleh Puamad suara yang riuh. Apabila mereka sampai disana, Puamad mendapati ada satu gelanggang yang mengadakan perlawanan antara anjing dengan anjing. “Alamak,” kata Puamad, “Saya mahu ikut dalam pertandingan kamu itu,” kata Puamad. “Saya mahu anjing sayapun turut sama dalam perlawanan itu,” kata Puamad.</p> <p>“Boleh saja kalau kau ada anjing,” kata raja. Lalu Puamad menyuruh sang beruang menyertai pertunjukan itu, kerana beruang itulah yang dia jadikan sebagai anjingnya. Bila tiba giliran kepada anjingnya, sekali saja beruang itu berlawan dengan anjing pemuda-pemuda itu, dan kemudian menggigit kepala anjing itu, sehingga kepala anjing-anjing pemuda itu pecah. Dan Puamadlah juga yang memenangi pertunjukan itu.</p> <p>Hadiah yang dimenangnya juga sama dengan hadiah yang dia menangi pada kali pertama dia mengikuti pertandingan. Setelah Puamad memenangi pertandingan itu, dia juga dengan serta-merta dapat mengahwini puteri raja itu. Namun, Puamad pula berkata, “Saya tinggalkan dahulu barang-barang kemenangan saya dengan anjing saya ini,” katanya. “Baiklah,” kata raja.</p> <p>Lalu Puamadpun meneruskan perjalanannya. Perjalanannya pada kali ini juga sama, kerana dia mengambil masa selama enam hari untuk berjalan. Genap pada hari yang ketujuh, dia berjumpa lagi dengan istana raja. Di situ juga sedang mengadakan perlawanan beradu tenaga dengan tangan. Kata</p>	<p>an arena for a dog fighting competition. “Wow,” said Puamad, “I want to join. I want to have my dog fight”, said Puamad.</p> <p>“Yes you can join if you have a dog,” said the king. Puamad told the bear to join. The bear would act as a dog for him. When it was the turn for his dog, the bear fought with all the dogs of the boys. It would bite the dogs’ heads and crush their skulls. Therefore, Puamad won the competition.</p> <p>In this contest the stakes were the same; if Puamad and his companions won, he could marry the king’s daughter, and if he lost, he would become his slave. Once again Puamad said, “I will leave the possessions that I won with you, as well as my dog.” “All right,” said the king.</p> <p>They continued on. Again, they walked for six days. On the seventh day, they arrived at a palace of a king once again. This king was holding a finger wrestling competition. Puamad said, “I’d like to join finger wrestling if possible.” “Sure, you can,” said the</p>
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obbuli?” ka. “Obbuli,” ka di raja, “Nokuro tu amu obbuli?” ka. “Nga ineno poy aman,” ka di raja, “kadung-ko akala koh, uriponon tekaw om ino koruang nu nga maan ku kiawi onuwo,” ka dit raja. “Dikalaw ong yoku ot akala,” ka di raja, “nga asawo nu a tanak ku,” ka di raja, “om ikaw no ganti dogon,” ka di raja. “Obbuli i ino,” ka di Puamad ka.

Soromoon nopo i tulun nga songririkot nopo kabarasan i pagandalan ka. Om korikot nôono i tiya diri kabarasan, om korikatay i paagadalan dialoy Puamad, dot it pagandalan nopo dialoy Puamad kabarasan nga it kogiw, nâakamanang no yaloy Puamad. Nunu ot amu nakamanang dot, iso om saangon kabarasan di kogiw iri om tad buringoson-i di kogiw ka i pagandalan nga kataam ka ka. Nga iri po, oleed do madaada kabarasan i raja tu notilombus do naadan ka ka. Tongoh tamu naadan dot i tarata yo nopo dino, adarakan do kogumu tu raja beno, om sampay asawo po i tanak yo dit koturu.

Na, siri no gisom dialoy Puamad diri kabarasan, tu nakasawo no di tanak di raja. Sombulan duwo nowulan yalo do miyon-iyon sirid pomogunan da raja dilo ka. Rumikot po kabarasan i kotolu wulan dilo, milo pom poririkot po do surat ka ka dilo. Nu o komoyon di

Puamad, “Saya mahu menyertai perlawanan beradu tenaga itu jika diperkenankan,” katanya. “Tentu saja boleh,” kata raja, “kenapa pula tidak boleh?” kata raja itu lagi. “Tetapi, ada syaratnya ni, anak-anak,” kata raja, “kalau kau kalah dalam perlawanan ini, beta akan jadikan kau hamba beta, dan kawan kamu itupun akan beta ambil,” kata raja. “Tapi, jika sekiranya beta yang kalah,” kata raja itu, “kau akan dikahwinkan dengan puteri beta,” kata raja, “dan kaulah yang akan menggantikan takhta beta,” titah raja. “Baiklah, tiada masalah,” kata Puamad.

Sementara itu, para pesertapun sudah berdatangan semuanya. Dan kini tibalah masa yang dinantikan itu, dan tibalah kini giliran peserta Puamad, iaitu sang orang utan, maka Puamadlah juga yang memenangi perlawanan itu. Bagaimana orang utan itu tidak menang, dia angkat satu persatu lawannya dan kemudian membalingnya sehingga terbang jauh. Akan tetapi, bila saja Puamad memenangi perlawanan itu, raja itu terdiam dengan begitu lama sekali kerana pengsan. Apa tidak pengsan, hartanya begitu banyak sekali, rajalah katakan, bahkan puterinya yang ketujuh juga terpaksa dikahwinkan.

Sampai disitu sajalah perjalanan Puamad, kerana dia telah berkahwin dengan puteri raja. Sebulan, dua dia tinggal di negeri raja itu, dan bila tiba pada bulan yang ketiga, tiba-tiba datang sepucuk surat yag memberitahu kepada Puamad bahawa dia akan diserang. Dia akan diserang oleh

king. “Why not? But, son, if you were to lose, you would become my slave, and I would take your companions as well,” said the king. “If I were to lose, you will marry my daughter,” said the king, “and you will replace me.” “All right”, said Puamad.


All the contestants were arriving for the competition, so Puamad also brought his contestant, which was the orangutan. So Puamad won again. How could he not win? The orangutan just grabbed their hands one by one and twisted and they were all hurled to the ground. Now the king was still for a long time because he had fainted. How could he not faint given that he was losing his extensive possessions – he was king after all – and he had to give his seventh daughter in marriage.

This is where Puamad’s journey ended, because he married the king’s daughter. He stayed in the land of the king for one or two months. In the third month a letter unexpectedly arrived. The letter was a declaration of war against Puamad. The three lands that

<p>surat, ino-no mangan parango yaloy Puamad. Mangan parangan ditolu it pomogunan di notoliban dialoy Puamad. Iri no mamarang tu yaloy Puamad oh nakaanu kiawi di tongondu om it tarata di raja.</p> <p>Sangadlaw duwo tadlaw kabarasan ilo dot amu kototoron i Puamad do mongitung. Mooyo po di kotolu tadlaw kabarasan ilo om nokoodop no yoaloy Puamad ka. Kadung nokoodop yoaloy Puamad kabarasan dilo, milom poririkot po do tinipi ka ka. “Adis oy aman,” kabarasan di momoleeng, nasambat di tatod dialoy Puamad. “Tongoh oh niodop-odop nu?” ka. “Ay, aso-i oh niodop-odop ku diti,” ka dialoy Puamad. “Tongoh-tongoh nga asee o kosusa'an ku diti,” ka. “Oõ, okon-ko boroson po bo dot boroson nu sid dogon, amu nu poma boroson sid dogon nga nelaan ku no, gumagaw koh bo dino dat mangan koh parango, timbakon kow da tolu oh pomogunan,” ka di momoleeng ka. “Nga kada-i kosusa dino, intangay-i tongoh i tanda nu. Maay nopo onuwo ah soputangan om maay pawalado ad apat penjuru dat walay nu,” ka dit tinipi ka. Om koposik kabarasan yaloy Puamad dilo nga apat nenan o soputangan sid toguwang di Puamad ka ka dilo.</p> <p>Mangay no pawalado di Puamad at soputangan dilo ad apat pinjuru da walay kabarasan. Om, korikot nõono i janji, kaanaman sumampot po di koturu om mangay kabarasan yoalo borisay. Nga okon-ko boroson po i pirulu kabarasan</p>	<p>tiga buah negeri yang telah dilaluinya. Sebab-sebab kenapa dia diserang, adalah kerana dia yang telah memiliki kesemua puteri raja berserta dengan harta raja.</p> <p>Sehari, dua kononnya Puamad tidak senang duduk kerana memikirkan akan hal itu. Bila tiba pada hari yang ketiga, tiba-tiba Puamad tertidur. Setelah Puamad tertidur, tiba-tiba datang pula kononnya mimpi kepadanya. “Wahai anak buah,” kata seorang tua yang dijumpai oleh Puamad dalam mimpinya. “Kenapa engkau tidur?” tanya orang tua itu. “Hmm, tidak apa-apa,” jawab Puamad. “Sedikitpun saya tidak mempunyai masalah apa-apa,” kata Puamad lagi. “Baiklah, tapi jangankan kau mengatakannya kepadaku, walaupun kau tidak akan menceritakannya, namun saya sudah terlebih dahulu mengetahuinya. Kau sangat risau kerana kau akan diserang, bukan? Kamu akan ditembak oleh tiga buah negeri,” kata orang tua itu. “Akan tetapi, kau jangan susah hati, kau lihat saja apa tandamu. Kau ambil sapatangan itu dan bentangkan di setiap penjuru rumahmu,” kata mimpinya. Dan, apabila saja Puamad membuka matanya, dia mendapati ada empat helai sapatangan berada di depannya.</p> <p>Lalu, Puamad segera membentangkan sapatangan itu di keempat-empat penjuru rumahnya. Dan bila tiba pada hari yang dijanjikan, iaitu pada hari yang ketujuh, merekapun telah diserang hendap. Akan tetapi, jangankan peluru yang biasa saja, walaupun</p>	<p>Puamad and his companions had passed thru had declared war against him. They declared war because Puamad had taken all their princesses and royal possessions.</p> <p>For one or two days Puamad was restless thinking about the matter. On the third day Puamad fell asleep. When Puamad had fallen asleep, he had a dream. “Son,” said an old man to Puamad’s spirit, “why are you sleeping?” “O, for nothing in particular,” said Puamad. “I don’t have any problems.”. “Even without you telling me I already know that you are worrying about being attacked, that you will be under fire of three lands,” said the old man. “But don’t worry, look at the signs. Take handkerchiefs and stretch out over the four corners of your house,” said the dream. When Puamad woke up there were four handkerchiefs in front of him.</p> <p>Puamad laid the handkerchiefs in the four corners of his house. Just as had been announced, the sixth day passed and right on the seventh day the enemy formed a battle line against them. Not only did the bullets they shot drop into</p>
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<p>dino om koloo, nokuro ong it tongo rantaka no om it tongo bosingan ot potonguson nga amu-i koloo tu sid soputangan kiawi ot kotoposon ka.</p> <p>Om suliy di Puamad kabarasan tu ogumu i turipon dialo. Tu i turipon po di raja om suway po i tongo pagandalan dialo, i tongo anak muda-anak muda. I minaan boriso kabarasan doalo diri notuus nopo it sid laut ka da tuturan. Adi ilo no kinopupusan dialoy Puamad diri.</p> <p>Milo po kabarasan dilo om, waro ot tabar dot orongow dialoy Puamad ka sid pomogunan diri dot warot kosusa'an kabarasan. Ii nopo it tabar diri, kiwaro oh tulun kabarasan sid somputul do pomogunan dot maamatay. Ong mantad id pomogunan dialoy Puamad, onom po pomogunan kabarasan.</p> <p>Sabap-sabap nopo do maamatay it tulun diri kabarasan nga, asayangan yalo dit tobpinee doo, tu maay nopo intangay i poogintangan doo nga napatay no i tobpinee doo ka. Jadi, sogina i tulun nga punsoon yo kiawi do maamatay ka. Adi, iri diri kabarasan, iso po pomogunan do pialatan om korikot no it tulun dit mamatay dino.</p> <p>Adi, kikiwa nopo om somungo no dialoy Puamad ka. Om somungo dialoy Puamad kabarasan iri, om korikot nga,</p>	<p>peluru meriam dan bom sekalipun yang ditembak, namun tidak akan sampai kepada mereka, kerana ianya akan jatuh ke atas saputangan yang Puamad bentangkan.</p> <p>Kemudian, Puamad membalasnya pula kerana dia mempunyai banyak sekali hamba-hamba. Sebab, hamba-hamba raja pun sudah cukup banyak, lain lagi orang-orang harapannya, iaitu pemuda-pemuda. Sewaktu mereka membalas serangan itu, habis kesemuanya terbunuh, bahkan walaupun yang di laut sekalipun. Setakat di sini sajalah cerita mengenai Puamad.</p> <p>Dengan tiba-tiba, Puamad mendengar berita bahawa kononnya, negeri itu sedang mengalami masalah. Nun jauh di sebuah negeri kononnya ada seorang pembunuh. Jarak antara negeri yang didiami oleh Puamad sekarang ialah enam buah negeri.</p> <p>Kononnya, sebab-sebab mengapa orang itu membunuh, dia terlalu menyayangi adiknya, kerana apabila saja dia melihat pada tempatnya melihat nasib, dia mendapati bahawa adiknya sudah meninggal dunia. Jadi, dia akan membunuh semua orang. Berkenaan dengan hal itu, hanya satu buah negeri saja lagi jaraknya antara negeri Puamad dengan negeri yang didatangi pembunuh itu, maka akan sampailah ke negeri Puamad.</p> <p>Dengan tidak berfikir panjang, Puamad lalu pergi menemui orang itu. sesampainya Puamad di sana, dia melihat orang itu bagaikan</p>	<p>the handkerchiefs, even the cannon balls and bombs dropped on the handkerchiefs.</p> <p>Then Puamad counter-attacked with his many slaves: the slaves of the king, as well the young men combatants. The battle line of the enemies was wiped out, falling into the sea. That ends the story of Puamad's exploits.</p> <p>One day news came to Puamad that another country was in trouble. According to the report, there was a man on the far side of the earth who was a killer. There were six villages in between Puamad and him.</p> <p>This is why the man had become a killer: he loved his brother, but every time he looked at the tree he had planted to see how his brother was doing it showed him that his brother had been killed. So he would kill everyone. There was only one village left between him and Puamad where the killer yet had to come.</p> <p>Puamad made a snap decision to meet him. When went out to meet him, when he got there, he</p>
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<p>babanar-i-ko ii nopo tulun diri nga mad-ko kolumpisaw ka, dot tumulud sorid sawat om mingsimbit di tongo randawi. Ong iino it anak muda kabarasan diri o taajangan nga aa-i kosomul ka tu, irad-ko kulumpisaw do managad di tulun ka.</p> <p>Om pilawan duwo di Puamad kabarasan ilo, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman do milawan no ka ka. Sumampot po da kumoturu kabarasan ilo om, “Des oy ambaya,” ka dialoy Puamad, “ingkoyod po,” ka. “Inkoyod po tu waro ot boroson ku dikaw,” ka dialoy Puamad.</p> <p>Om ingkoyod nôono kabarasan ilo om pintutun nôono yoalo nga, “Ay,” ka dialoy Puamad, “okon-ko miulun kito bala diti, miobpinee kito. Intay peno pondulung nu nga i pondulung ku,” ka dialoy Puamad ka. Om kuyutay dialoy Muamad at longon di Puamad kabarasan om intangay di Muamad at pondulung kabarasan dilo nga banar-i-ko i doo do pondulung.</p> <p>Turus dot pomoros i Muamad ka dot, “Babanar-i ko okon-ko miulun kito, miobpinee kito bala. Ondos ku napatay kono, tu nintaan ku it kayu dit niwansuk ku nga sinuniyan do tosilow,” ka di Muamad ka. “Dadi, yoku nga mongoluu oku do tulun dot suwang saganap diti pomogunan, tu nunu ma guna dot songinan oku po dot apasi sitid pomogunan,” ka dialoy Muamad ka. “Oõ, kaa nobo</p>	<p>burung layang-layang yang terbang hingga ke atas dan menyambar para pemuda yang tangkas, sehingga tidak ada satupun pemuda yang tinggal, kerana tangannya bagaikan burung layang-layang memotong setiap orang yang ditemuinya.</p> <p>Lalu, berlawananlah orang itu dengan Puamad. Mereka berlawanan dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, sehingga pada hari keenam. Apabila tiba pada hari yang ketujuh, “Wahai kawan,” kata Puamad, “kau berhentilah dahulu,” katanya. “Kau berhenti dahulu, kerana ada satu hal yang saya nak katakan padamu,” kata Puamad.</p> <p>Lalu, berhentilah orang itu, dan merekapun saling mengenalkan diri. “Aik,” kata Puamad, “Kita berdua bukan orang lain, tapi kita adalah adik-beradik. Kau lihatlah cincin itu, ia adalah milik saya,” kata Puamad. Kemudian, Muamad memegang tangan Puamad untuk melihat cincin dijari Puamad, maka dia mendapati bahawa cincin yang tersarung di jari Puamad adalah cincin miliknya.</p> <p>Muamad terus berkata, “Memang benarlah bahawa kita ada hubungan saudara, rupanya kita adik-beradik. Saya menyangka bahawa kau sudah meninggal dunia, sebab apabila saya melihat kayu yang saya pacakkan itu, ianya mempunyai tunas yang sangat kuning,” kata Muamad. “Jadi, sayapun berfikir akan membunuh semua manusia di dunia ini kerana saya rasa, tiada gunanya saya hidup sebatang kara di dunia ini,” kata</p>	<p>saw the man like a swallow, that flies high in the sky and swoops down and snatches the champions in a village. When he swooped upon the young fighting men they were defenseless because he moved like a swallow and cut them down.</p> <p>Then Puamad fought with the man the first, second, third, fourth, fifth, and sixth day. Right on the seventh day Puamad said “Friend, let’s have a ceasefire, because I have something to say to you.”</p> <p>Once they stopped fighting they recognized each other. “Oh”, said Puamad, “we are not strangers to each other but we are brothers. Look at your ring, that is my ring.” Muamad took Puamad’s hand and looked at the ring, and it was indeed his ring.</p> <p>Then Muamad said “It is true that we are not strangers to each other, we are brothers indeed. I thought that you had been killed, because I looked at the tree that I planted, and its leaves were yellow,” said Muamad. “So I decided to kill everyone in the land, because what’s the point of living when I’m all alone in the world.” “Oh, so that’s the explanation,” said Puamad.</p>
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<p>dino,” ka dialoy Puamad. Piwaya no yoalo muli.</p> <p>Kadung nokopiwaya do muli kabarasan dino ilo, poguliay no doalo do muli sid pomogunan doalo babanar. Nga, minajang po i Puamad id kinamanangan doo koduwo, pinasawo yalo dit tobpinee yo gulu, yaloy Muamad. Om iri nopo i kotolu nga minangan doalo onuwo kikiawi. Jadi, nakaa pom nakaa, ino-no kinopupusan di dogon do tangon om noompus no.</p> <p>Arati nopo, it minangakan dit tombolog di kamaman di sarang kabayuk, ino-no popiintalang di duwo koyuwan, ino palajaran sid sikul. Ino-no dino sampay nakadapat do monguyut di pomogunan.</p>	<p>Muamad. Kemudian, merekapun lalu pulang bersama-sama.</p> <p>Setelah mereka pulang bersama-sama, mereka pun kembalilah ke negeri asal mereka. Tapi sebelum itu, Puamad menyinggah dahulu di negeri kedua dia mendapat kemenangan untuk mengahwinkan abangnya Muamad. Manakala negeri yang ketiga pula, mereka ambil kesemua harta kemenangannya. Setelah itu, tamatlah sudah kisahnya di sini.</p> <p>Maksudnya, yang memakan burung sarang kabayuk milik pakcik mereka ialah, kedua orang beradik itu menjelaskan tentang pentingnya menimba ilmu pengetahuan di sekolah. Iaitu, sehingga boleh memerintah dunia.</p>	<p>So they went home together. When they went home together, they returned to their original home village. But Puamad first stopped by in the two lands that he had won to marry off his brother, Muamad. And in the third land they took everything. So then that was how things ended. So this is the end of my story. The End.</p> <p>The meaning of them haven eaten the Sarang Kabayuk bird of their uncle is that it shows the importance of gaining understanding in school. It worked for them right up to owning villages.</p>
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