

<p style="text-align: center;">Tatanak</p> <p style="text-align: center;">Tinangon di Linggang Itor Kg. Tingkalanon, 1985-07</p> <p style="text-align: center;">Tinulis di Rosnah Nain, 2014</p>	<p style="text-align: center;">Si Anak-Anak</p> <p style="text-align: center;">Diceritakan oleh Linggang Itor Kg. Tingkalanon, 1985-07</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2018</p>	<p style="text-align: center;">Boy</p> <p style="text-align: center;">Told by Linggang Itor Tingkalanon Village 1985-07</p> <p style="text-align: center;">English: James Johansson 2020</p>
<p>Waro waro ka ka. Waro tongondu ki-anak dot iso. Iso no tanak, minatay nee sawo. Adi duduwo po dñiri.</p> <p>Adi, gugumayad it tidi, aangan it tanak, gugumayad, aangan. Na, iri not indoso'on dit tanak dit maya, mangansap do kayu. Dot ugugu do duwo tunturu. Turu ot minaan ansapay, om maay nogi lukisay dot murong. Notikid nopo iri.</p> <p>Nga warot isot timpu, minaya dit nangatan dit tidi, minogulu muli. Korikot sid walay, maay nopo dit tanak om polosoko nee kiawi dit tongo parakakas yo; gampa, it tongo lonjong, mangkuk, nilosok sid gowuton. Aji om kooli nōono it tidi diri om dolungkap monorimo nga lonjong po kam waro, it tongo gampa dot pomudung do gangot nga aso. “Ay, akang!” ka dit tanak, “siongo it tongo lonjong kito diri?” ka. “Ades oy idi,” ka dit tanak, “taaw no ong siongo iri?” ka dit tanak. “Nga, daapo ka,” ka dit tanak, “onuwo ku po at poogintangan ku oodiyo,” ka. Aso pineeyanan, niginit sid tinungusan.</p> <p>Om indokodo dit tanak, iiso it poogintangan oonuwon, tuddungan kaa dino, poowilion. Koduwo,</p>	<p>Pada suatu masa dahulu, ada seorang perempuan yang mempunyai seorang anak. Mereka hanya memiliki seorang anak, ketika suaminya meninggal dunia. Jadi, tinggallah mereka dua beranak.</p> <p>Setiap kali ibu itu berpergian, dia akan mengajak anaknya. Nah, apa yang dilakukan oleh si anak sewaktu dia mengikuti ibunya ialah menarah kayu. Saiz kayu yang ditarahnya adalah sebesar dua batang jari. Dia telah menarah kayu sebanyak tujuh batang, dan melukisnya dengan kotoran. Semuanya telah dilukiskannya.</p> <p>Suatu hari, ketika ibunya mengajaknya, dia telah pulang lebih dahulu. Sesampainya di rumah, dia menyembunyikan semua peralatannya; parang, periuk, mangkuk, disorokkannya semua di dalam hutan. Jadi, sewaktu ibunya pulang dan pergi ke dapur untuk menanak nasi, dia mendapati bahawa jangankan periuk, parang untuk memotong kayu api pun tidak ada. “Eh, anak!” seru si ibu, “Mana sudah periuk-periuk kita itu?” tanyanya. “Entah di mana agaknya benda-benda itu, ibu?” jawab si anak. “Tunggu sekejap ya,” kata si anak, “saya ambil dulu alat penilik saya di sana,” katanya. Alat itu telah digantungkannya di bawah bumbung.</p> <p>Lalu dipanjatnyalah alat itu oleh si anak, dan satu demi satu ditenungnya, kemudian diletakkan.</p>	<p>Once upon a time, there was a woman with one son. One son and her husband had died. So that left just those two.</p> <p>Whenever the mother went out she brought son along. When he came along he was always preoccupied with shaving down wood to make boards, about two finger-widths thick. He would shave down seven pieces of wood, and then write with dirt on them. He did it to each of them.</p> <p>But there was one time that he was brought along with his mother, and he went home first. When he got to the house, he hid all the items; machete, cooking pot, bowls. He hid them in the woods. When his mother got home and straightaway wanted to cook rice, not only was the cooking pot gone, even the machete for cutting up wood was missing. “Hey son, where is the cooking pot?” she asked. “Oh my mother,” said the boy, “I don’t know where that is. But hold on, I’ll go get my seer devices over there.” He had hung them in the rafters.</p> <p>The child climbed up and picked up one seer devise, looked down thru it, and put it</p>

<p>poowilion. “Ay, okon keeti,” ka. I kotolu, poowilion, “Kong keeti,” ka. I kaapat, tutuddungan, “Ay, okon keeti oy idi,” ka, poowilion no. Kolimo i koonom. Wooy nopo di koturu om oloed tutuddungan om powilio no. “Idi!” ka dit tanak, “tinakaw balaay dot tulun,” ka. “Sid puun do kayu o pineeyanan diti,” ka dit tatanak. “Siongo?” ka dit tidi. Om, “Ay porisaa nogi id puun do kayu, nisuwang dot dalid do kayu iti tongo gampa kito diti, tongo lonjong,” ka. “Intaay ma kayu uudiyo,” ka, do seed sodu di walay yo. Naa, intangay no dit tidi. Nunu o kineentangan tu noompug kam noompug siri. Ba, nokito no bo dīino iri.</p> <p>Aa elaan songkuro koleed iri om ongoy no it tatanak sid raja. Iimo dit tanak i babanar-ko awasi it kuda dit raja, om gayato do sodoy. Om pee'imo do babanar-no-ko osupot. Niogot do puun do poring, dot nokulumbungan dot tuntutu dot gowuton i poring. Na ino, tumangkangaw nôono i raja diri.</p> <p>“Ay, idi,” ka dit tanak, “pomoli po dot koririnaapaan kito ad raja,” ka dit tanak. “O,” ka dit tidi. “Nga kada no kogumu dot tututuranon ki idi,” ka dit tanak, “orongow da raja,” ka. “O too oy akang, nu ma tututuranon,” ka dit tidi.</p> <p>Ba, kalaga i tidi sid raja.</p>	<p>Alat yang kedua, diletakkan, “Eh, bukan ini,” katanya. Ketiga, diletakkan, “Bukan ini,” katanya. Alat yang keempat, ditenungnya, “Ah, bukan inilah, ibu,” katanya, kemudian meletakkannya. Alat yang kelima, keenam pun demikian. Apabila sampai pada alat yang ketujuh, lama benar dia merenungnya, lalu meletakkannya. “Ibu!” serunya kepada ibunya, “barang-barang kita telah dicuri orang rupanya,” katanya, “Barang-barang itu telah diletakkan di bawah pokok kayu,” katanya lagi. “Di mana, ‘nak?’” tanya si ibu. “Ibu pergilah tengok di bawah pokok kayu, orang telah meletakkan periuk dan parang kita di celah-celah akar kayu,” katanya. “Cuba ibu pergi tengok di bawah pokok kayu yang di sana itu,” pinta si anak. Ibu itu pun pergi melihatnya dan mendapati barang-barang itu telah dikumpulkan di situ. Jadi, berjajalah mereka menjumpai.</p> <p>Entah berapa lama selepas itu, pergilah si anak ke istana raja. Dia mencari kuda baginda yang benar-benar cantik, lalu membawanya pada waktu malam. Selepas itu, dia mencari pula tempat yang benar-benar semak, lalu mengikatkan kuda itu di bawah pohon bambu yang diselubungi oleh tumbuhan. Apa lagi, raja sangat susah hati dengan kehilangan itu.</p> <p>“Ibu,” kata si anak, “pergilah ibu membeli lauk kepada raja,” katanya. “Baiklah,” jawab si ibu. “Tapi, ‘bu, ibu jangan menceritakan apa-apa, ya,” pesan si anak, “nanti baginda dengar,” katanya. “Baiklah, ‘nak, apa hal pula yang nak diceritakan,” jawab si ibu.</p> <p>Apabila si ibu sampai di istana</p>	<p>down. The second the same, and he put it down. “It’s not this one,” he said. The third, he laid it down. “Not this one,” he said. The fourth he looked thru, “It’s not this one mother,” he said and put it down. The fifth and sixth. When he got to the seventh, he looked thru it for a long time and put it down. “Mother,” said the boy, “it was stolen by someone. It is at the base of a tree.” “Where,” asked his mother. “Check at the base of a tree; inside the buttress root is our machete and cooking pot. Look in that tree over there,” he said, pointing to one far from the house. The mother looked. She found the things all gathered there.</p> <p>Sometime later the boy went to the king. He looked for the really good horses of the king and led them off by night. He looked for a very thick brushy place. He tied them at the base of bamboo, which was overgrown. The king became distressed over that.</p> <p>“Mother,” said the boy, “let’s buy some meat from the king.” “Alright,” said the mother, “but don’t say much, mother – it might be heard by the king.” “Yes son, what am I going to say?” said the mother.</p> <p>The mother came to the</p>
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“Monguro koh?” ka dit raja. Om, “Ay, sinuu oku di akang momoli dot tongo koririnapaan,” ka. “O, pongoduat silo, tu osusa oku diti,” ka di raja. “Nokuro?” ka dit tidi. Om, “Nununu po noliong, aaku-i orubatan,” ka. “Kodung i kuda ku do barang amas o wulu,” ka dit raja, “orubatan oku,” ka. Madaada i tidi, it tidi dit tanak. “Sera po koliong?” ka dit tidi. Om, “Oleleed no,” ka di raja, “waro no turu tadlaw,” ka. “Ay,” ka dit tidi, “oy raja,” ka, “ong ugu po di dagay, naan dot tulun takaa, nokitanan mari di akang,” ka. “Eelo mari mogintong yakang,” ka. Na, kororongow po di raja iri, suu'o i koo'uripanan moongoy, ko miuboboyo po i tanak do maan ongoyo; tad-om aa-i.

Boboyo-i di raja, kondirio. Ka di raja, “Bang okitanan nu it kuda ku,” ka, “aso bisara, ipasawo ku dikaw it tanak ku, om pogontion teeka po do raja,” ka dit raja, “pogontion teeka dogon,” ka. “Ay dess, aakii elaan, momudut iidi dino,” ka, “sera oku do mogintong,” ka. Apajal-i i raja. “Ino nobo, oy idi,” ka dit tanak, “okon-ko ogumu o tuturanon kangku dikaw om, monuturan koh-i,” ka dit tanak. “Kuoyon po ka oy akang, kinasalaan di kabang ku,” ka dit tidi. “Maay intangay ong ino no,” ka dit tanak, “sera dot eelo oku mogintong,” ka. “Ay amu-i,” ka di raja, “intangay-i dogon,” ka.

Na, boboyo-i dit tanak, “Maay kay idi, onuwo dogon ah

raja, “Kamu mahu apa?” tanya baginda. “Saya telah disuruh oleh anak saya untuk membeli lauk-pauk,” jawab si ibu. “Baiklah, kamu bertanya sahaja di sana, beta susah hati ini,” kata baginda. “Kenapa?” tanya si ibu. “Apa sahaja harta beta yang hilang, beta tidak sayang, tapi kalau kuda beta yang berbulu emas itu, beta sangat sayang,” jawab baginda. Ibu itu berdiam seketika. “Bila lagi hilangnya, tuanku?” tanya si ibu. “Sudah lama,” jawab baginda, “sudah tujuh hari,” sambungnya. “Eh, tuanku,” kata si ibu, “kalau barang-barang kami dahulu yang dicuri orang, anak saya berjaya menilikinya,” katanya. “Anak saya pandai menilik,” tambahnya. Nah, apabila baginda mendengar akan hal itu, bertitahlah baginda kepada hamba-hambanya untuk mengambil si anak, tapi si anak langsung tidak mahu.

Oleh yang demikian, pergilah baginda sendiri untuk mendapatkan si anak. Kata baginda, “Jika kamu menemui kuda beta, tiada lagi apa-apa syarat, beta kahwinkan kamu dengan puteri beta, dan beta jadikan kamu raja untuk menggantikan beta,” kata baginda. “Ah, saya tidak tahu, ibu saya berbohong itu, bila masa pula saya membuat tilikan,” kata si anak. Tapi baginda memaksa juga. “Itulah ibu, saya sudah cakap dengan ibu, ‘Jangan ceritakan apa-apa,’ tapi ibu menceritakan juga,” kata si anak. “Nak buat macamana lagi, mulut ibu sudah buat salah,” jawab si ibu. “Ibu tiliklah, saya tidak pandai menilik,” kata si anak. “Ah, tidak,” kata baginda, “tolonglah tilikkan untuk beta,” pintanya.

Nah, oleh kerana begitu, “Ibu, tolong ambilkan alat penilik saya,”


king. “What are you here for?” asked the king. “My son told me to buy meat,” she said. “Alright, ask over there, because I am distressed,” said the king. “Why,” asked the mother. “No matter what I could lose, I wouldn’t feel the loss. But my horses with golden hair, I really feel the loss,” said the king. The boy’s mother said nothing. “When were they lost?” asked the mother. “A long time ago,” said the king – “it has been seven days.” The mother said, “Oh king, if it were like at our place, people stole our things, and my son saw them. My son knows how to be a seer.” When the king heard that, he ordered his slaves to go get him. The child did not agree to being brought, not at all.

The king then decided to do it himself. The king said, “If you see my horses, there will be no negotiations, you will marry my daughter, and you will replace me as king.” “Oh my, I don’t know, mother is lying, I don’t know how to act as a seer,” said the boy. The king insisted. “Mother, see what I told you, not to talk a lot, and you went and talked,” said the boy. “What to do son, I made a mistake with my mouth,” said his mother. “I’ll just try being a seer,” said the boy. “Who says I know how to be a seer?” “No, you must be a seer for me,” said the king.

So then the boy said, “Mother, go get my seer

<p>poogintangan ku,” ka. “Awasi ong oonong ku mogintong; ong a'amu no, patayon oku da raja diti,” ka dit tanak. Onuwo dit tidi nga masam keeri no bo poogintong diri, tu soro-iseeso'on manganu it poogintangan yo. Nalagaan pee koturu om, “Raja,” ka dit tanak, “intangay duyu nogi tu agagas neeti kuda nu diti,” ka. “Aapo matay iti ong tidino po om oongoy duyu. Niogot dot tulun id puun do poring iti, notowunan dot dobur,” ka dit tanak. “Ay o bala,” ka di raja. Uli no, om suuo it tongo kooripanan yo. “Nga aa-i osodu ontod id walay nu iti, miума neeti dot duwo noomo,” ka dit tanak.</p> <p>Om kooli nôono i raja om pee'imay i kuda, om iri po bala oh binoros, “Koyo no popikikilongo mamanaw, poleeso-i ontod ad pinaagatan nu di kuda,” ka. Ay om poleeso-i dit raja it turipon yo mamanaw, ngam-ngam nokodugal sid puun di poring, mogot-ogot i kuda siri, nga gagayaton-i, o dot agagas neeti kuda.</p> <p>Na, om kooli nôono, kokito nôono di raja iri, mangay ganggangay i turipon dot nipoongoy it tatanak diri. Nga okon-ko minaan papana'a, tad-om minangan onggungo i tanak. Asal</p>	<p>katanya. “Bagus kalau tilikan saya tepat, kalau tidak, baginda akan bunuh saya,” tambah si anak. Si ibu pun mengambil alat penilik itu, dan mulalah si anak menilik seperti sebelumnya, iaitu satu demi satu diambilnya lalu ditenungnya. Apabila sampai pada alat penilik yang ketujuh, “Tuanku!” seru si anak, “segeralah tuanku tengok sebab kuda tuanku sudah agak kurus ini,” katanya. “Kuda tuanku dapat lagi diselamatkan kalau tuanku mengambilnya sekarang. Orang telah mengikatnya di bawah pokok bambu yang diselubungi dengan sejenis rotan,” kata si anak. “Baiklah,” jawab raja. Baginda pun pulanglah dan memerintahkan hamba-hambanya. “Tempat ini tidak berapa jauh dari istana tuanku, mungkin ia hanya sejauh dua buah ladang,” kata si anak.</p> <p>Sebaik sahaja baginda kembali ke istana, baginda terus memerintahkan hamba-hambanya untuk mencari kudanya. Tapi satu lagi pesan si anak, “Janganlah ambil jalan yang bengkok, jalan lurus sahaja dari tempat tuanku mengikatkan kuda itu,” katanya. Maka baginda pun memerintahkan hamba-hambanya untuk berjalan lurus sahaja, dan sebaik sahaja mereka berjumpa dengan pohon bambu, maka kuda itu pun ditemui sedang terikat di situ, dan mereka pun menarik kuda itu dan membawanya pulang. Tapi kuda itu sudah agak kurus.</p> <p>Nah, sesudah hamba-hamba itu pulang dengan membawa kuda baginda, dan dilihat oleh baginda, maka baginda pun menitahkan kepada hamba-hambanya untuk mengambil si anak. Namun si anak</p>	<p>devices for me. It would be good if my viewing is accurate; if not, I will be killed by the king.” The mother got them for him, and he did the same thing. One by one he took his seer devices. When he got to the seventh, he said, “King, look, your horses are skinny now. They are not yet dead if you go get them now. Someone has tied them at the base of some bamboo which is grown over with rattan.” “Oh I see,” said the king. He went home and ordered his slaves. “This is not far from your palace, about two rice fields in distance,” said the boy.</p> <p>The king went home and ordered his horses be searched out. The boy had told them, “Don’t follow a crooked path, walk straight from where your horses were tied.” So the king had the slaves walk straight, and they ran into them at the base of some bamboo. The horses were tied up there. They led them back home, and they were skinny.</p> <p>When they got back, the king saw them, and he ordered the slaves to go get the boy. They did not have him walk, they carried the boy on a palanquin. As soon as he</p>
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<p>nakalaga minaan posowo'o. Na, nokopisasawo nōono beeri.</p> <p>Miuma no dot turu tadlaw oh kinasawa'an om misosowoli nopo ot tulun do moki'intong. Raja mangaraja moki'intong, madaada i tatanak. Muutuku ot indoso'on di tanak. "Ess," ka dit raja, "nokuro koh diti?" ka. "Ay ades," ka dit tanak, "osusa ginawo ku do muurusod okoy dikaw," ka dit tanak. "Engin oku daraay dot mokiwaal dot okoodok oh walay," ka. "Obbuli ino," ka di raja. "Woy kow ka oy koo'uripanan kow," ka, "waalay duyu do walay yo akang dino," ka. Na, om waalay dit koo'uripanan, songkuro ka koleed, minaan tuunay nopo. Waaliw no siri, onuwo no it poogintangan yo, posowito id tinungusan di walay.</p> <p>Adi, miuma no dot tolu tadlaw o kinarangkatan diri, nokoodop i sawo yo. Tungag no do tanga soodoy, om tutuday i walay yo. Moongondob-i. Ba, om posikay nōono dit tanak i sawo yo diri, om koposik dīno iti nga nununu i barang di siri diri om i poogintangan yo nga naawus kiawi. Ujung-ujung nokoolit-i sid walay di raja do rumusod.</p> <p>Ba, om lumaga nōono it tulun diri moki'intong, "Ess," ka di</p>	<p>tidak dibenarkan berjalan kaki, tapi dijunjung. Sebaik sahaja si anak sampai di istana, baginda mengahwinkannya dengan puteri baginda. Jadi, sahlah si anak dan puteri raja menjadi suami isteri.</p> <p>Selepas tujuh hari mereka berkahwin, datanglah orang ramai silih berganti untuk meminta tilik kepada si anak. Orang yang datang di situ adalah raja-raja, tapi si anak diam sahaja. Dia selalu menundukkan kepalanya. "Alamak, kenapa dengan kamu ini?" tanya baginda. "Ayahanda," jawab si anak, "patik sangat susah hati memikirkan keadaan kami yang masih tinggal dengan ayahanda," jawab si anak, "kiranya ayahanda berkenankan, anakanda teringin nak berumah sendiri," sambungnya. "Boleh juga," jawab baginda. "Wahai hamba-hamba sekalian, kamu binakan istana untuk anakanda ini," titah raja. Lalu, hamba-hamba itu pun melakukan seperti yang diperintahkan oleh baginda, dan tidak lama kemudian siaplah istana itu. Lalu berpindahlah si anak dan isterinya dengan membawa alat peniliknya dan menggantungkannya di bawah bumbung.</p> <p>Jadi, selepas tiga hari mereka berpindah, sedang isterinya beradu, bangunlah dia pada tengah malam lalu membakar rumahnya. Maka menyalalah api. Dia mengejutkan isterinya yang sedang beradu, dan ketika isterinya terjaga, apa sahaja barang-barang di rumah itu termasuklah alat peniliknya telah hangus dimakan api. Akhirnya, mereka kembali di istana raja dan tinggal semula di sana.</p> <p>Apabila orang ramai datang untuk minta ditilik, "Alamak," kata</p>	<p>arrived he was married. So he was married to the king's daughter.</p> <p>Seven days after they were married one person after another came to the boy to be a seer. Kings came to have him act as their seer, but he just remained silent. He bent over, seemingly absorbed in something. "Oh my, said the king, "what's the matter?" "Well," said the boy, my heart is troubled living together with you. I would like to build a small house." "The king said, "You can do that. Hey, slaves, build a house for the boy." So the slaves built him a house, and it was soon finished. The boy moved in there, and brought his seer devices, hanging them in the rafters.</p> <p>Three days after moving house, his wife was asleep. He got up in the middle of the night, and set his house on fire. The fire got large. He awakened his wife. Everything in the house including all his seer equipment burned up. When it was over they went back to stay with the king.</p> <p>So people came again to seek a seer. "Oh my," said the</p>
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<p>tanak, “mokimaap oku no dikoo, tu noonong oku do kosusaan dot agayo, tu nosorob it poogintangan ku,” ka. “Ongko aa duyu po nokito ah walay ya do nosorob,” ka di tatanak. Do siongo po poogintangan yo o, iri-i. Ong aa minangan kooyo kaa di tanak, natantu no tengkosupan, tu yino-yino bala pinolosok dit kuda diri. It tongo paangakanan yo, tongo gampa yo nga yino pinolosok.</p> <p>Na, nakaa pom nakaa dino, aso nôono, noompus no.</p>	<p>si anak, “saya minta maafilah dengan kamu, sebab saya telah terkena bencana besar, alat penilik saya telah terbakar. Bukannya kamu tidak nampak istana saya telah terbakar,” katanya. Mana ada alat peniliknya lagi. Jika dia tidak buat begitu, sudah pastilah dia akan kedapatan, sebab dia sendiri yang menyembunyikan kuda itu. Barang-barang dapurnya dan parangnya pun dia sendiri yang menyembunyikan.</p> <p>Sesudah demikian maka tiada sudah, habis sudah tuan. Tamat.</p>	<p>boy, please forgive me, I have been hit by a big problem, because my seer equipment burned up. You can all see the burnt down house.” So that took away supposedly his seer ability. If he had not done like that, he would have been found out, since he himself had hidden the horses. The cooking pot and machete was also hidden by him.</p> <p>So then, with that situation the story ends. The end.</p>
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