

<p>I Turup om I Ruup Tinangon di Madaun Ukiyan Kg. Togudon, 2014 Tinulis di Rosnah Nain</p>	<p>Turup dan Ruup Diceritakan oleh Madaun Ukiyan Kg. Togudon, 2014 Terjemahan Melayu: Rosnah Nain 2014</p>	<p>Turup and Ruup Told by Madaun Ukiyan Togudon Village 2014-03-18 English: James Johansson 2020</p>
<p>Waro waro kaka. Pisasawo no i kusay om it tondu. (Tu sera ma dot sosompi kusay ot misasawo? Ino-i nga kusay om tondu.) Nokopisasawo ilo, naranjat nōono iri. Om binorusaa dīiri gisom do najadi do raja. Najadi do raja, najadi do dayang, om ogumu dīiri ot turipon doalo, tu kinumaya dīiri.</p> <p>Paganak nopo i raja, minisunu-i ot tanak. Paganak insan-i, pungaranay nopo dialo i Ruup. Paaganak no keembagu, kusay-i, pungaranay nopo dialo, i Turup. It tanak gulu i Ruup, tanak koduwo, i Turup.</p> <p>Kagayo nōono iri, minaganak po beeri nga, i Ruup no om i Turup ot nakatajuk. Kagagayo nōono yoalo dino, montod dit irad-ko tumur ti tanganak, pangatag no dot pana. Miduduwo miobpinee, minangatag do pana. Iri no, susuu'on managow, moongoy do weeg, om totongoh it koporoluan dit ponuuan di raja, nga okon-i-ko managow, suway no ot mangan. Ii-no ot maya dit boros dit moleeng boros di raja, i Turup. Kadung i Ruup, amu taantu mangasip di boroson dit tama doo. Adi, ong i Turup, i tombolog ot doo dot kolyuon mamana. Kadung ong i</p>	<p>Pada zaman dahulu, seorang lelaki dan seorang perempuan telah berkahwin. (Sebab takkanlah lelaki dengan lelaki yang berkahwin, melainkan lelaki dengan perempuan.) Selepas mereka berkahwin, mereka telah memperolehi cahayamata. Sesudah itu, berusaha mereka sehingga menjadi raja. Si lelaki telah menjadi raja, dan si perempuan telah menjadi permaisuri. Mereka mempunyai ramai hamba, sebab mereka sudah menjadi kaya.</p> <p>Apabila raja melahirkan cahayamata, kelahiran cahayamata mereka berperingkat-peringkat. Cahayamata yang pertama telah diberi nama Ruup. Cahayamata yang kedua telah diberi nama Turup.</p> <p>Ketika kedua-dua anak itu sudah masuk ke alam kanak-kanak, pasangan suami isteri itu memperolehi cayahamata yang lain, tapi hanya Ruup dan Turup yang menjadi watak utama dalam kisah ini. Apabila kedua-dua anak itu sudah masuk ke alam kanak-kanak, mulalah mereka membuat panah. Kedua-dua beradik itu membuat lastik bersama-sama. Mereka berdua seringkali disuruh oleh raja untuk mengambil air, tapi lain yang disuruh lain pula yang dibuat. Anak yang selalu menuruti perintah raja adalah Turup. Sedangkan Ruup pula, selalu tidak mahu menuruti perintah</p>	<p>Once upon a time, a man and a woman got married. (Because how could it be that two men got married? Rather, a man and a woman.) When they had gotten married, they had a child. Then [the man] worked so hard that he became king. They became king and queen, and they had lots of slaves, because they became wealthy.</p> <p>The king had another child that followed. The first child they named Ruup. The second child was also a son and they named him Turup. Ruup was the eldest, and Turup the second child.</p> <p>Those children grew, and the couple had other children, but this is about Ruup and Turup. They got bigger, like children's ages, and they made slingshots. Both of them made slingshots. When ordered to fetch water, and whatever need of the king, they would not fetch water; they would do something else. The one who would obey the king was Turup. As for Ruup, he wasn't so good at obeying what his father commanded. As for Turup, it was birds that Turup learned to shoot with his slingshot. As for Ruup, it</p>

<p>Ruup, okon-i-ko it tombolog ot koliyuon; it tulun di managow, it manaan do tangga, i poring. Iri ot koliyuon dialo.</p> <p>Pupuan po, maan dialo pana'o it poring. Nga akapak no gisom tu okodok po yalo. Adi it pana nga olowuw po tu aa-po akarog yalo mangalayay.</p> <p>Adi, guumuriyok it tulun, mangaabar id raja. Raasangon di raja yaloy Ruup. I Turup aa-i rasangon tu okon-i-ko it tulun ot di Turup do mangan, it tongo tombolog ot koliyuon. Kaa nopo dino, sampay nagayo, sampay sumukod no yoalo, amu tiningkadan ino.</p> <p>Na, kadung ong it nosukod no i Ruup om i Turup, ka di Turup, "Ambaya," ka, "tingkaday dikito neeti, amu awasi. Inot tulun nga oguriyok. Om awasi ong babanar-ko tombolog ot iimon kito nga inot tongo managow ot tulun om maan pana'o, amu awasi," ka di Turup, it tobpinee dit toori. "Ayy," ka di Ruup, "ombo koh no doyikaw," ka dialo, "ong tumingkod, ombo no-ko ikaw. Kadung ong yoku diti, aaku tumingkod diti," ka di Ruup, it tanak di gulu.</p> <p>Ka nogi nga kadung lostikon dialo, tu abasag diiri. It sasaanon dot tulun inot tangga dino nga nokuro tu kong-ko monompiyas o weeg, ababak it tangga. Mongoy neet tulun sid raja, mokiganti dit tangga, i poring. Suuon di raja it tongo turipon doo mangaganti. Saralom sangadlaw, kadang-kadang seed ongo-pipiro noopod ot</p>	<p>ayahnya. Turup selalu memamah burung, tapi Ruup pula memamah alat pengangkut air yang sedang dibawa oleh orang yang mengangkut air.</p> <p>Pada mulanya Ruup melastik perian (buluh pengangkut air), perian itu hanya berbunyi bedebap sebab ia masih kecil, lastiknya pun masih longgar sebab dia belum kuat menarik.</p> <p>Orang ramai akan membuat bising, dan melapor kepada raja. Ruup selalu dimarahi oleh ayahnya. Sedangkan Turup tidak dimarahi sebab Turup tidak melastik orang, dia hanya melastik burung. Begitulah kelakuan mereka sehingga mereka meningkat dewasa.</p> <p>Setelah Ruup dan Turup menjadi dewasa, berkatalah Turup, "Kanda," katanya, "kita hentikanlah kegiatan ini, tidak baik. Orang ramai pun bising. Bagus juga jika betul-betul burung yang kita cari, tapi orang yang mengangkut air pula yang dipanah, tidak baik," kata Turup, putera bongsu. "Ahh," kata Ruup, "terserahlah pada adinda, kalau adinda mahu berhenti, terserah, kanda tidak akan berhenti," jawab Ruup, putera sulung.</p> <p>Tambahan pula, apabila dia melastik, sebab kini dia sudah gagah, alat pengangkut air yang sedang berada di bahu orang pun, akan pecah sehingga airnya menempias keluar. Lalu pergilah orang ramai kepada raja untuk menuntut ganti perian. Kemudian baginda raja menyuruh hamba-hambanya menggantikan. Dalam</p>	<p>wasn't birds that he practiced shooting; people who were fetching water, carrying bamboo water containers. That is who he practiced on.</p> <p>At the beginning he would shoot the bamboo water containers. But it only made a clanking sound because he was small. The slingshot was weak because he wasn't yet strong enough to draw it all the way back.</p> <p>So people were loudly complaining, telling the king. The king scolded Ruup. He didn't scold Turup because he wasn't targeting people, he just practiced shooting birds. It went along like that till they were full grown that that practice was not stopped.</p> <p>So then, when Ruup and Turup were grown up, Turup said, "Friend, let's stop doing this – it's not good. The people are complaining. If we are going after birds it's good, but shooting at people fetching water is not good." Ruup the eldest child said, "Well, you do as you please. If you want to stop that's up to you. As for me, I'm not stopping."</p> <p>Moreover, when he would shoot, he was now strong. The water containers people were carrying would break and the water would spray out. People went to the king requesting that their bamboo water containers be replaced. The king commanded his slaves to replace them. In one day there</p>
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tulun do managow dot ababakan kiawi dot tangga, tu maan dialo lositiko. Mokiganti kikiawi dit raja. Ka dit sorita, sampay naawi i poring ka. Naawi o poring dot tatason, paangaganti. Aa-i tumingkod i Ruup do mangaraag dit tangga dit tongo tulun.

Naawi po it poring, posowoliyo it tongo mantaya, maan saano dot paangayan do weeg, tu aso po tongo gilano namot dino. Iri not awasi no mongolositik, nu o komoyon nu. Kadung ong oonong dialo mongolositik ino, bang okonko apasul, tad muuyas nee runggow ka, tu abasag diiri yalo do mongolayat. Sampay noowian i raja do runggow paangaganti dit runggow dot tulun.

Nokosukub po dino, waro insan masa, pongoro'on i raja dit kabun doo. Kooli nôono i raja dino, oluso no it toompa om kasut. I gibang, nitumbongon kaa, i wanan, nitinggoob. Nilinggata i gibang, nitinggoob i wanan, i kasut, sid tukad. Aa elaan ong jam nunu om nokooli i Ruup om i Turup. Nu ong i Turup diti, tongo tombolog ot towit. Kadung i Ruup asee ot towit dino tu it tulun ot kolyuon dialo, it managow ot kolyuon dialo mamana.

Mindakod nogi yoalo, kokito no it kasut, iso nilinggata, iso nitinggoob. "Ay ambaya," ka di Turup, "leled diri aaku insan kokito dot irad dino ot gama di ama dot peeyon dot kasut," ka. "Nokuro?" ka di Ruup. "Intaay ma," ka. Intaay nôono di Ruup, na tad nelaan-i di Ruup. Ka di Ruup, "Aanu elaan ilo oy? Ong aanu

satu hari, kadang-kadang berpuluh-puluh orang yang kehilangan perian akibat dilastik oleh Ruup. Semua pun menuntut ganti kepada raja. Menurut cerita, hal itu menyebabkan bekalan buluh telah habis dipotong sebagai pengganti. Begitu pun Ruup tidak juga berhenti merusakkan perian orang ramai.

Setelah bekalan buluh habis, tajau pula yang digunakan untuk mengangkut air, sebab belum ada gilano pada zaman itu. Benda itulah yang paling senang dilastik. Apabila benda itu terkena oleh lastik Ruup, tajau itu bocor dan kadang-kadang ada juga yang terus pecah, sebab Ruup sudah kuat menarik lastiknya. Hal itu menyebabkan raja kehabisan tajau untuk menggantikan tajau orang ramai.

Setelah demikian, pada suatu masa, raja telah pergi melawat kebunnya. Apabila baginda pulang, baginda pun menanggalkan kasutnya. Sebelah kiri diletakkannya dengan betul, sebelah kanan pula ditelungkupkannya dekat tangga. Entah pada jam berapa Ruup dan Turup pulang. Turup telah membawa pulang beberapa ekor burung, sementara Ruup pula, tidak membawa apa-apa, sebab dia asyik memperhatikan orang yang pergi mengangkut air, dan memanahnya.

Baru sahaja mereka hendak naik, tampaklah oleh mereka kasut yang diletakkan dengan cara yang berlainan, sebelah ditelentangkan, sebelah lagi ditelungkupkan. "Eh, kanda," kata Turup, "selama ini, dinda tidak pernah melihat cara ayahanda meletakkan kasut yang sedemikian," katanya. "Kenapa?" tanya Ruup. "Tengoklah," jawab

would be tens of people who had all their water containers broken, because he shot them with a slingshot. Then the people asked the king to replace them all. It went on till all the bamboo was used up. Ruup still didn't stop ruining people's water containers.

When the bamboo was finished off, people carried clay jars on their shoulders to fetch water, because there were no water cans in that era. Those were really nice to shoot with a slingshot. When he hit one of them, it would either get a leak or straightaway break apart, because he could shoot fast. The king had all his clay jars finished off replacing the people's clay jars.

After that, there was one time when the king went to look at his plantation. The king returned and took off his shoes. The left shoe was right side up on the steps, and the right one upside-down. Sometime later Ruup and Turup returned. As for Turup, he brought some birds [he had killed]. But as for Ruup he didn't bring anything because he was targeting people with his slingshot.

As they were coming in they saw the shoes, one upright, one upside-down. "Hey brother," said Turup, "up till now I've never seen father put his shoes like this." "What do you mean?" asked Ruup. "Just look." Ruup look and understood. He said, "Don't you know what that means?"

<p>elaan, yoku o keelo,” ka dialo, “iti gibang nilinggata, ikaw ilo,” ka, “iti wanan nitinggob, yoku,” ka. “Ikaw, aakoh peeduon di ama, yoku, peeduon oku,” ka dialo, “nga aso masaala, mogidu oku,” ka di Ruup.</p> <p>“Ay ambaya,” ka di Turup, “kadung mogidu koh, maya oku,” ka. “Kada maya, tu yoku diti, mimang amu oku no podulion di ama, siongo nopo korikoton ku,” ka di Ruup, it tobpinee di gulu. Pamanaw no. Tongoh it koginawaan do mongowit, nokurong tongo giginaray-i do kumut, minangan-i owito. Pamanaw i Ruup, pamanaw i Turup. Sadang-i raja om i dayang, it tidi, nga amu. “Kadung mamanaw yaambaya, andang kukuro poma nga maya oku,” ka di Turup.</p> <p>Pitanud nōono ino, aso sodoy om adlaw maapanaw, aa elaan ong siongo do pomogunan ot noririkot. Titiodop dit sodoy atau tadlaw, ombo-i ot kododooon, sid tongo puun do kayu. Oopoposik, maamanaw.</p> <p>Nakabambor dot, aso kinoodopon doalo, id puun do kayu tagayo. Sodoy ino. Aa elaan ong it waro no ot tongo manuk sid somok, ong komuro iri. Moosomok no dot talib dot tanga sodoy ot kopurimanan di Ruup, tu asee tongo jaam doalo dino. Mīilom nokorongow yalo dot</p>	<p>Turup. Apabila Ruup melihatnya, dia terus mengerti maksud kasut itu diletakkan sedemikian. “Adinda tak tahukah apa maksudnya itu? Kalau adinda tidak tahu, kanda yang tahu,” kata Ruup, “kasut sebelah kanan yang ditelentangkan itu ialah adinda. Adinda tidak akan diusir oleh ayahanda, tapi kanda akan diusirnya. Tapi, itu tiada masalah, kanda akan pergi,” sambung Ruup.</p> <p>“Ehh, kanda,” kata Turup, “kalau kanda mahu pergi, adinda akan ikut,” katanya. “Dinda jangan ikut, sebab kanda ini tidak lagi diperdulikan oleh ayahanda, ke mana pun kanda akan pergi,” kata Ruup, putera sulung, dan terus pergi. Apa pun jenis barangan yang hendak dibawanya, diangkatnya semua termasuklah kain yang sudah lapuk. Apabila Ruup melangkah, Turup mengikutinya. Sudah berbagai cara baginda dan permaisuri menahannya, tidak juga berhasil. “Kalau kekanda pergi, walau bagaimana pun anakanda tetap ikut sama,” kata Turup.</p> <p>Setelah itu, pergilah mereka bersama. Siang dan malam mereka mengharungi perjalanan, entah di kampung mana mereka sampai. Apabila mereka rasa mengantuk, mereka akan tidur di bawah pohon kayu. Apabila mereka terjaga, mereka akan meneruskan perjalanan semula.</p> <p>Pernah juga mereka tertidur di bawah pokok kayu yang besar, pada waktu malam. Entah kalau ada ayam yang ada di dekat mereka, entah jam berapa waktunya itu, sebab mereka tidak punya jam. Tapi Ruup merasakan bahawa masanya sudah melintasi tengah malam. Pada masa itu, Ruup tiba-tiba terdengar bunyi</p>	<p>This left one that is upright is you, and this right one that is upside-down is me. Father isn’t going to put you out, but he is going to put me out. It won’t become a problem because I’m going to leave.”</p> <p>“Brother,” said Turup, “if you are leaving, I’m coming with you.” Ruup the older brother said, “Don’t come with me, because father doesn’t care about me, no matter where I go.” So off he went. Whatever he felt like bringing, even worn out clothes, he brought. Ruup set off. Turup also went. The king and queen tried to prevent Turup from going but he wouldn’t hear it. “If my brother goes, no matter what I am going along,” said Turup.</p> <p>They went together, not caring if it was day or night, not knowing where they would come to. When they were sleepy, day or night, they would sleep wherever they could find, maybe at the base of a tree. When they awoke, they would walk on.</p> <p>They happened to sleep at the base of a big tree. It was night. I don’t know if there were chickens nearby, and what time of night it was. Ruup felt like it had passed midnight, because they had no watch. Suddenly he heard something walking. Ruup was awake, but</p>
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<p>mamanaw ka, tu noposik i Ruup, i Turup moogoruk po. Orongow dialo mamanaw. Aa oleed iri, meed dot okurontod o paamanaw ka, olopug ot tana, om korikot siri nga unta. (Iri nga kiroo ong tangon, mimang ong tangon diti, milo om inot tongo jinis do dupot dino nga eelo momoros.)</p> <p>Ka dit unta, “Nunu ot maan duyu siti?” ka. “Aay iti no beeti, maapanaw iti. Ombo kotitiadapan om moodop,” ka di Ruup. “O na,” ka dit unta, “sako ad solot ku,” ka. “Nokuro?” ka di Ruup om. “Sako po. Asal korikot koh sid rikoton ku, tad alantik koh no do raja,” ka dit unta. “O nga, kada po, posikay ku po at tobpinee ku,” ka di Ruup.</p> <p>Posikay no, kuoyon-i kuoyon, nokuro ong kakaton po om idumpaw nogi, aa-i oposik i Turup. Nunu-i nga moosomok no dot sumuwab, it unta amu mongindad, aa-i mongindad yalo do sampay osuwaban. “Sinoo-i ino; mogiim-i inot tobpinee nu dino. Ombo kopisasambatan duyu tu oruay no munawaw iti,” ka dit unta ka.</p> <p>Sako no i Ruup. Awasi-i it takal di Ruup tu it kumut doo minaan kiniso dot tongo-koodok. Kapapanaw it unta, monginis yalo, ilo'o. Moonginis, ilo'o. Naawi it kumut, oluso i baju. Kinison, kinison, ilo'o sid wayaan dit unta.</p>	<p>tapak kaki, sebab Ruup sudah terjaga, sedangkan Turup masih berdengkur. Dia terdengar bunyi berjalan. Tidak lama kemudian, dengan diikuti bunyi tapak kaki, tanah pun berdebab, dan apabila tiba di sana, rupanya ia adalah unta. (Itupun cuba bayangkan kalau cerita dongeng ini, tiba-tiba segala jenis binatang pandai bercakap.)</p> <p>Sang Unta bertanya, “Kamu hendak buat apa di sini?” tanyanya. “Ahh, beginilah ini, jalan-jalan. Jika rasa mengantuk, tidurlah,” jawab Ruup. “Baiklah, sila naik di belakang patik,” kata sang Unta. “Kenapa pula?” tanya Ruup. “Naik saja, sebaik saja tuan hamba tiba di tempat patik, tuan hamba terus dilantik menjadi raja,” jawab sang Unta. “Baiklah, tapi tunggu sebentar, patik kejutkan dulu adinda patik,” kata Ruup.</p> <p>Kemudian Ruup pun mengejutkan Turup, tapi walau apapun caranya, walaupun diangkat kemudian dihempaskan, tapi Turup tidak juga terjaga. Sedangkan waktu itu sudah hampir pagi, dan sang unta pula tidak mahu menunggu sampai pagi. “Biarkanlah dia di sana, adinda tuan hamba akan mencari juga nanti. Terserah pada waktu untuk mempertemukan kamu, waktunya sudah hampir pagi,” kata sang Unta.</p> <p>Lalu, naiklah Ruup di belakang sang unta. Bagus juga buah fikiran Ruup sebab dia telah mengoyakkan selimutnya dan menjadikannya cebisan kecil. Seiring dengan langkah sang unta, Ruup mengoyakkan selimutnya dan menjatuhkannya. Dikoyaknya selimutnya, dan dijatuhkannya. Apabila selimutnya habis, dia menanggalkan bajunya dan</p>	<p>Turup was snoring yet. He heard footsteps. Not long thereafter, a stamping sound was heard, with heavy footsteps, and what arrived was a camel. (Remember this is a folktale and animals know how to speak.)</p> <p>The camel said, “What are you doing here?” “Oh, we are just journeying about. Whenever we are tired we just sleep,” said Ruup. “Okay,” said the camel, “get on my back.” “Why?” asked Ruup. “Just get on. When you get to my destination, you will be appointed as king,” said the camel. “Yes but, hold on, I’ll just wake up my brother,” said Ruup.</p> <p>He tried to awaken Turup, but no matter what he did, even if he picked him up and threw him down, Turup didn’t awaken. It was nearing dawn, and the camel would not wait for the morning. “Just leave him there; your brother will search you out. You will meet when you meet. But it’s nearly daylight now,” said the camel.</p> <p>Ruup got on. Ruup had a good idea because he tore his clothes into small pieces. When the camel walked a ways, he would tear a scrap and drop it. Tear and drop. The blanket was done, he used his shirt. Tearing, and dropping scraps of cloth along the camel’s path.</p>
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<p>Mingaam dot naawi i baju dialo, nokorikot sid tisan dot oluwas, nokorikot dot walay. Aso no nununu ot tukum. Kadung nokendoo yalo dino, mangay no dot tulun somungo, linantik turus do raja. Ka di Ruup, “Nunu kasabap tu irad diti, songo it raja siti? Aso gaam ot raja siti?” ka om. “Waro nga, mimang waro masaala dot raja siti,” ka dit tulun. “Nunu ot masaala?” “Waro ot maangkan siti dot raja,” ka. “Tongoh do bansa ino?” ka di Ruup om. “Jin,” ka, “waro kabarasan ot jin ad nunuk oodi. Ilo no jin silo dilo ot mindoo, moongoy do raja,” ka, “okon-no-ko pipiro po raja siti diti nga aakan nopo,” ka.</p> <p>Nakapapanaw yalo dino om nganga'am dot munawaw no, kikiro nokorikot dati yo-Ruup diri, munawaw, nopusik nogi i Turup. Kopusik nga iri ot miikaakaa dino, aso-i sino it tobpinee doo. Totos yalo mogiad, tu mogiad dit moorosi dot nopatay it tobpinee, om mogiad dot nunu ot kototolunung, siongo po koririkoton.</p> <p>Adi, ananawaw diiri, mogigintong diiri yalo kaa dino, nokokikito no do waya. Om intangay nga miiwiliw ot kininis ot kumut. Om maay intangay nga otutunan dialo dot i kumut dit tobpinee doo. “Na napatay no</p>	<p>mengoyakkannya, lalu menjatuhkan di jalan yang dilalui oleh sang unta.</p> <p>Sebaik sahaja bajunya habis, tibalah mereka di kawasan yang lapang, di perkarangan istana. Tiada lagi bicara apa-apa, sebaik sahaja Ruup turun, orang ramai menyambutnya, dan terus melantiknya menjadi raja. Ruup bertanya, “Apa sebabnya berlaku demikian? Mana perginya raja di sini? Tiadakah raja di sini?” tanyanya. “Ada juga, tapi memang raja di sini bermasalah,” jawab orang ramai. “Apa masalahnya?” tanya Ruup. “Di sini, ada sesuatu yang suka memakan raja,” jawab mereka. “Apa bendanya itu?” tanya Ruup. “Jin,” jawab mereka, “pada pohon ara di sana itu kononnya ada jin yang akan turun mengambil raja. Bukan lagi beberapa orang raja di sini, tapi semuanya telah dimakan,” kata mereka.</p> <p>Berkenaan dengan Turup pula, sebaik sahaja Ruup dibawa pergi oleh sang unta, agaknya sesudah Ruup dan sang unta sampai, terjagalah Turup, semasa hari sudah menjelang pagi. Tatkala Turup terjaga, dia bagaikan hilang akal sebab kandanya tidak ada di situ. Maka dengan itu, Turup menangis semahu-mahunya, sebab dia bimbang kalau-kalau saudaranya itu telah meninggal dunia. Dia juga bimbang bagaimana dia mencari jalan, di mana tempat yang hendak dituju.</p> <p>Sebaik sahaja menjelang siang, pergilah dia melihat-lihat di sekelilingnya, dan telah terlihat tapak kaki. Apabila dia memperhatikannya, dia mendapati ada cebisan kain sedang terletak di situ. Apabila dia mengamati kain itu,</p>	<p>Just when his shirt was finished off, they arrived beside a large clearing and then at a house. There was no negotiation. When he got down, people met him and appointed him as king. Ruup said, “Why is it like this? Where is the king here? Is there no king here?” “There is, but there is a problem with the king here,” said the people. “What is the problem?” “There is something that likes to eat kings here,” they said. “What would that be?” asked Ruup. “Jinn,” they said, “there is supposedly a jinn in that banyan tree there. That jinn there comes down, and carries off kings. It has eaten more than a few kings.”</p> <p>They had set off and then it became light out just about when they arrived. When it became light Turup awakened. When awake he looked around and his brother wasn't there. He wept, crying because he feared his brother had been killed, and crying not knowing how to find where to go to.</p> <p>So then it got light out, and he looked around and saw a track. And he looked and saw a scrap of cloth. He examined it and recognized it as a piece of his brother's blanket. “So then, someone has killed my</p>
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yambaya,” ka, “waro minamatay di ambaya,” ka di Turup, “nga kukukuuro poma iti nga susuuton ku-i yaambaya,” ka.

Kinam yalo dino sumusuut, lees kiilong dit winaya’an diri nga atatad-i dot waro kumut-kumut. Aa nong i baju dialo, otutunan dñiri babanar di Turup. Nookorikot sid koluwasan, siri no ot gisom di kumut. “Aa elaan songo yambaya diri, pinatay ka yambaya diri ko kukuro?” ka.

Adi, amu oleed kabaranan iri, waro dñiri ot orongow dot momoros dot minomoros dit tongo tulun dot, “Isay nñopo dikoo ot kadapat mamatay da jin, onuwon ku dot wakil ku do raja,” ka dit raja ka, “lontikon ku do raja muda siti ong isay ot kadapat mamatay da jin,” ka di Ruup. I Ruup nñono ino. Rongoo di Turup, mad-ko otutunan dot bongut dit tobpinee doo.

Aa-po nga yalo diri nga nooyan mamananaw, tu okon-i-ko ososomok bala iri, tad odop-odop-i yalo, nganga'am puun do nunuk ot kinoodopon dialo, id tisan dit oluwas ino. Nga aa dialo itatak it pana doo. Pampang nga ogumu ot nowit. Yalo nga akarog dñiri mamana tu bujang no. “Ayy,” ka di ginawo di Turup, “Songo not komoyon dino raja dino dot jin? Ay na, matay diti. Ong aajangan oku do jin, matay,” ka dit ginaawo di Turup. Oodop no yalo siri, aa

dia sangat mengenali bahawa kain itu adalah milik kekandanya. “Aduh, memang kekanda sudah mangkat. Ada yang membunuh kekanda,” katanya, “tapi walau bagaimanapun, patik tetap akan menyusuli kekanda,” kata Turup.

Lalu, pergilah dia menyusuli kekandanya dengan semahumahunya, dan lurus bengkoknya jalan itu, tetap terdapat cebisan kain. Apalagi kalau bajunya, memang Turup mengenali sangat. Sebaik sahaja dia tiba di tempat yang lapang, cebisan kain hanya sampai di situ sahaja. “Entah di mana agaknya kekanda itu, dia telah dibunuhkah atau bagaimana?” kata Turup.

Tidak lama kemudian, terdengarlah oleh Turup suara yang berkata kepada orang ramai, “Siapa pun di antara kamu yang dapat membunuh jin itu, beta akan menjadikannya timbalan beta!” titah raja, “beta akan melantiknya menjadi raja muda, siapa pun yang dapat membunuh jin itu!” titah raja Ruup. Itu adalah Ruup. Apabila Turup mengamati suara itu, ia seakan-akan mengenali bahawa suara itu milik kekandanya Ruup.

Oleh kerana Turup merasa lelah sebab dia telah berjalan begitu jauh, maka dia terus berbaring, dan kebetulan pula tempatnya berbaring itu adalah di bawah pohon ara, di tepi kawasan yang lapang. Tapi dia tidak tinggalkan panahnya. Batu pun banyak yang telah dibawanya, sebab kini dia sudah kuat menarik panah sebab dia sudah dewasa. “Ehh,” kata Turup dalam hatinya, “di mana agaknya jin yang baginda maksudkan itu? Nah, matilah patik jika terserempak dengan jin,” kata

brother,” said Turup, “but no matter what, I am going to follow him.”

He went on following, straight or crooked be the path, there were scraps of cloth. Even more so did Turup recognize his brother’s shirt. He arrived at a clearing, and that was the end of the scraps of cloth. “I don’t know where my brother is, whether he has been killed or what,” said Turup.

Not long thereafter, he heard people speaking, and the king said, “Whoever of you can kill the jinn, I will appoint you as the king’s ambassador, you will be appointed as second-in-command here.” That was Ruup. Turup heard, and it seemed he recognized his brother’s voice.

Given that he was worn out from walking, because that was not a short distance, he straightaway slept precisely at the base of that banyan tree, at the edge of the clearing. He had not left his slingshot behind. He had brought lots of rocks too. He was fit for shooting because he was a young man. Turup thought in his heart, “Where are those jinn that the king is referring to? Oh boy, I’m a dead man. If those jinn come after

<p>yalo minintalang sampay sodoy. Sirid saaw, waro nunuk siri, nga aa dialo elaan ong siongo-siongot iyonon dit reetan do jin dino. Siongo kinorikoton dialo, otutunan dialo oh nunuk, na siri no kinoodopon, kinododopon.</p> <p>Korikot nôono it sodoy kabarasan, ganta napatay ot tinuwong, om waro wulan, ngangaam dot wulan tagayo ka, orongow no di Turup ot mukurongkod. Orongow dialo ot mukurongkod ka dino, om mangay tingoo dialo tu osinaran di wulan, noku-tu kong-ko tad-pom agayo ot pututulun ka, dot mindoo. “Ay e-e-e nar, ino-no toomod ot komoyon dit raja diri dot jin?” ka di ginaawo di Turup. Insodu no yalo siri tu oolakan no di jin ong keendoo, it niyonon diri. Insodu no seed sosodu. Maan dialo intangay ino nga, “Ades banar-ko iti no bala iti mangakan do raja siti,” ka di ginaawo di Turup. Panganu no yalo mâantad do pampang, onuwo it pana doo. Aa elaan ong komuro kalaab inot pana dialo dino.</p> <p>Amu po nokosoondot sid tana kabarasan, lobi kurang tatalib po nokeentanga mindoo om mogigintong kaa dino, om layatay dialo kaa do pana, om wawakasy di pana id wuros, asal nokorikot i pampang kabarasan kaa dino turus noliwan. Pololopug po sid tana, noliwan. Okon-no-ko i pana po pinakay dialo, waro ot kokondungan, (kondungan ka dit poongoreetan dot Kimaragang, kokondungan dit paanarip tongo</p>	<p>Turup dalam hati. Setelah itu, tidurlah dia di situ, dia tidak menampakkan diri sehingga ke malam. Dia tidur di bawah pohon ara, tapi dia tidak tahu pun di mana jin itu tinggal. Di mana dia sampai, dia tahu kalau pokok itu adalah pokok ara, dan di situlah dia tertidur.</p> <p>Ketika tiba waktu malam, iaitu sebaik sahaja hari berganti malam, dengan bulan yang terang mengembang, terdengarlah oleh Turup bunyi berderap. Dia terdengar bunyi berderap, dan ketika dilihatnya sebab cahaya bulan menerangi, alangkah terkejutnya dia apabila dia melihat lembaga manusia yang begitu besar sedang turun. “Alamak, dialah agaknya jin yang dimaksudkan oleh baginda,” kata Turup dalam hatinya. Oleh itu, Turup pergi menjauhkan diri dari tempat itu sebab jika jin itu turun dia akan terpijak. Maka dengan itu, dia telah menjauhkan diri. Apabila dilihatnya lembaga itu, “Aduh, memang inilah dia jin yang memakan raja di sini,” kata Turup dalam hatinya. Maka dengan itu, dia telah menyediakan batu dan mengambil panahnya. Panahnya pula tidak tahu berapa saiz lebarnya.</p> <p>Sebelum jin itu sempat mencecah ke tanah, agaknya baru setengah perjalanannya turun sambil memandang di sekeliling, Turup menarik panahnya, dan ketika dilepaskannya panah itu pada muka jin itu, dan batu itu sampai, jin itu terus terjatuh. Bunyi berdebab kedengaran di tanah. Apabila jin itu terjatuh, Turup tidak lagi menggunakan panahnya. Oleh kerana dia ada membawa pisau pengupas kulit ubi manis sebagai</p>	<p>me I’m a dead man.” He went to sleep there. He didn’t show himself before night fell. There was a banyan tree that he was under, but he didn’t know where the jinn they spoke about was. Where he was he knew to be a banyan tree, and there he slept.</p> <p>When night arrived, right when the light died out, and there was a moon, just then a full moon, Turup heard steps. He heard the steps and looked up. It was illuminated by the moon, and he saw a huge apparition of a human coming down. “Oh my, oh my, that must be the jinn the king was talking about,” Turup said in his heart. He moved away from there, because he would have been stepped on by the jinn when it came down to where he had been. He moved away a bit. He looked on, and he said in his heart, “Oh my, this is definitely the thing that eats kings here.” He got a rock ready beforehand, and picked up his slingshot. I don’t know how broad his slingshot was.</p> <p>When the jinn had not yet reached the ground, when it was about halfway down, he watched and pulled back his slingshot, and let loose into the jinn’s face. As soon as the rock struck its target he fell down. He landed on the ground with a thud. What he used then was not his slingshot. He had peeling knife with him. He went at slicing the throat of the jinn, and did not quite until its head</p>
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bayag, kondungan ka. Iri not totoriyap dialo di minamanaw. Kokondungan no nowit.) kinamay dialo mongogkor it tatalanan, amu tiningkadan ong okon-no-ko noputut it liow dit jin. Onuwo no dialo it tulu, om pogidu no montod siri, odop-odop no, tad ulunanay-i dialo it tulu di jin. Minodop tu nooyan bababanar. Wilton nogi tu aa-i nakaakan. Oodop no yalo.

Sera do noposik dit minsusuwab no nga aso no sino it tulu. Naa, om kinamay dialo mogiim, siongo ka, asee ot nasambat dialo. Madaada nōono yalo diri tu amu no elaan ong songo po pogiiman yo. Ki-warō no ot orongow di Turup ot pongumuman di raja, “Bianoy, kiawi dikoo aso nakadapat mamatay di jin!” ka dit raja, “iso no nakadapat, ilo no pongiran!” ka. Waro iso pongiran siri. Iri ot minamanaw dit sodoy siri dot mangakalu-i dot maya di boros di raja dot mamatay di jin. Nga okon-i-ko yalo minamatay. Kokito nopo dialo it tulu dit nulunanan di Turup, tad onuwo-i dialo, owito muli, owito tumungkap di raja. Na, tad lontiko-i di Ruup do raja muda it pongiran siri.

Korongow nōono di Turup iri dot nalantik no it pongiran do raja muda, tu nakaanu dot gaam ki-bongit it tulu, “Des-es-es,” ka di Turup, “ino pongiran bala minanakaw dit tulu,” ka. Om ino nogi, osusa babanar it ginawo dialo, mipapanaw-mipapanaw, miilom waro nokokito dialo. Dot

senjata dalam perjalanannya, maka sebaik sahaja jin itu terjatuh, Turup terus mengelar lehernya sehingga terputus. Setelah itu, dia mengambil kepala jin itu, lalu pergi dari situ, kemudian berbaring, dan kepala jin itulah yang dijadikannya sebagai alas kepalanya. Dia tidur kerana terlalu letih. Tambahan pula, dia merasa lapar, sebab bukannya dia tiada makan. Setelah itu tidurlah dia.

Apabila dia terjaga pada keesokan harinya, kepala jin itu sudah hilang. Lalu, pergilah dia mencarinya, tapi tidak menemuinya. Maka berdiam dirilah Turup, sebab dia tidak tahu di mana lagi hendak dicarinya. Tidak lama selepas itu, terdengarlah raja membuat pengumuman, “Hari ini, kamu semua tidak dapat membunuh jin!” titah Raja, “Hanya pengiran sahaja yang dapat membunuhnya!” titahnya. Di sana ada seorang pengiran, dan dialah yang telah pergi di situ pada waktu malam, sebab dia mahu mencari nasib untuk membunuh jin menurut perintah baginda. Tapi bukan dia yang berjaya membunuhnya. Sebaik sahaja dia melihat kepala jin yang menjadi alas kepala Turup, pengiran itu terus mengambilnya dan membawa kepada baginda. Maka dengan itu, pengiranlah yang telah dilantik oleh baginda untuk menjadi raja muda.

Apabila Turup mendengar akan hal itu, iaitu bahawa pengiran telah dilantik menjadi raja muda, malahan kepala itu siap berjanggut lagi, “Aduh-aduh-aduh,” kata Turup, “rupanya pengiran itu yang telah mencuri kepala jin itu,” katanya. Berkenaan dengan hal itu, Turup merasa sangat susah hati sambil

was cut clean off. He picked up the head, and left. He laid down and used the jinn’s head as a pillow. He slept because he was so worn out. He was also hungry because of not having eaten. So he went to sleep.

When he awakened the next morning, the jinn’s head was not there. He went on looking around but it was nowhere to be found. He stopped and pondered because he didn’t know where to look. He heard the announcement of the king, “Today, none other has succeeded in killing the jinn! Only one succeeded, this Duke. There was one Duke there. It was he who went out at night there in case he might succeed in killing the jinn according to the king’s orders. But it was not him who killed it. He saw the head Turup was sleeping on, and he took it, and brought it home – brought it to present to the king. So Ruup straightaway appointed him as the second-in-command.

When Turup heard that the Duke had been appointed as second-in-command, because he had gotten the bearded head, he said, “Oh my, oh my, that Duke stole the head.” After that his heart was greatly troubled, just walking around and around. Then something spotted him.

<p>intipon-i nôono bala yalo dit pongiran diri tu, moorosi dot elaan it takal doo dot minanakaw di tulu.</p> <p>Eeran dîiri it tongo tulun, “Isay ilo, isay ilo?” ka di wookon. Tad ukumay-i di pongiran, “Tabpaay dikoo, potuopo ad talaga,” ka. Tad nukuman-i dit pongiran. Tabpaay nee Turup. Aso pinotuapan, id talaga dot tukang poriuk, ii maangatag do lonjong, tongo kawali. Nokotuop yalo siri, tad mangay-i tutubay, tu waro tutub. Notutuban po, moyog-oyog nôono i Turup sid suwang dit talaga.</p> <p>Korikot it gantaan dit sanganu dit talaga mongoy siri, it tukang poriuk ka, maangay no sukabo nôono iri, tu manganu do weeg. Kosukab it tutub om pogigintong sid suwang dit talaga nga moyog-oyog ot tatanak, tu mad-ko tanak po kokitanan dîiri. “Aay eh-eh,” ka dit kusay, panangkus muli id walay, pineelo dit sawo. Tu ino dino sompi otutuo no nga asee ot tanak. “Kayo po, intangay kito po ilo, waro ot tanak ad suwang dat talaga kito,” ka. Om korongow di sawo di tukang poriuk nga amu-amu noloo id tana dot kaalankas do mindoo. Om intangay nôono iri nga, nu ka maan dot moyog-oyog it tanak. Tuopo-i bâanar iri dit kusay om saango no it tanak diri, potindalo no, piniuupan dit sawo. Kotindal iri, aso po miniduat dot totongoh, owito po muli.</p>	<p>berjalan terhuyung-hayang, dan tiba-tiba ada yang melihatnya. Rupa-rupanya dia sedang diintip oleh pengiran sebab pengiran itu takut kalau-kalau perbuatannya mencuri kepala jin akan diketahui.</p> <p>Orang ramai merasa hairan dan bertanya, “Siapa itu, siapa itu?” tanya mereka. Apabila mengetahui akan hal itu, pengiran terus memutuskan, “Tangkap dia, masukkan ke dalam perigi,” perintah Pengiran. Lalu ditangkaplah Turup, dan dimasukkan ke dalam perigi milik Tukang periuk. Selepas Turup dimasukkan ke dalam perigi itu, perigi itu pun ditutup sebab perigi itu mempunyai tutup. Selepas perigi itu ditutup, berenang-renanglah Turup di dalam perigi itu.</p> <p>Apabila tiba masanya tuan punya perigi itu datang di situ, dibukanyalah perigi itu untuk mengambil air. Akan tetapi, sebaik sahaja dia membuka penutup perigi itu dan melihat ke dalam, maka dia mendapati ada seorang anak kecil sedang berenang-renang di dalamnya, sebab dia kelihatan seperti kanak-kanak. “Eh, alamak,” kata si Tukang periuk dan terus berlari pulang ke rumah untuk memberitahu isterinya. Sebab pasangan suami isteri ini walaupun sudah tua tapi mereka tidak mempunyai anak. “Mari ikut abang, kita lihat dulu, ada anak di dalam perigi kita,” katanya. Apabila isteri tukang periuk mendengar hal itu, dia hampir-hampir terjatuh ke tanah akibat pantasnya dia turun. Dan ketika dilihatnya di dalam perigi memang benarlah bahawa anak kecil itu sedang berenang-renang. Tanpa membuang masa tukang periuk masuk ke dalam perigi dan</p>	<p>He was being spied upon by the Duke, worried that he knew his trick of stealing the head.</p> <p>The people were amazed. “Who is that? Who is that?” people asked. The Duke immediately pronounced sentence. “Catch him, throw him into the well.” He immediately pronounced judgment. They caught Turup. They threw him in the well of the potter, who made pots and woks. When he was inside, they put the lid on. With it closed Turup was treading water in the well.</p> <p>When the owner of the well arrived, the potter, he took off the lid to draw water. With the lid off he looked inside the well and a child was treading water. He looked like a child at that point. “Oh my,” said the man, and he ran to his house and told his wife. They were both old and had no child. “Come, let’s look in there, there is a child in our well,” he said. When his wife heard, she nearly fell to the ground because of descending the stairs so quickly. So they looked, and thought what was to be done with the child treading water. The potter just jumped into the well and brought the child out to the ground, with the help of his wife. When they got on dry land, they asked no questions and brought him home.</p>
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<p>Noowit po muli, maay nogi d̄ino podsuo. Pinodsu po d̄iri it tanak diri, om mangay nogi sulungay do sosookot. Om duato-duato d̄ino iri, noku-tu miilom siri nga, “Kaa om kaa dino,” ka di Turup. Sinorusul n̄ono it minitanud dit tobpinee doo, om it nakaanu dit tulu di jin nga miilom aso sino. “Nga iri bala tinakaw dit pongiran, nitungkap ad raja,” ka. Aa-po nelaan di Turup iri dot it tobpinee doo ko nunu. “It tobpinee ku diri nga minatay no dati iri,” ka di Turup.</p> <p>Om kinamay momiara, noku-tu kong-ko bujang no dot kong-ko salang-salang ot kooligkang, tu it nopiara om tongo soosokot nga kopingaam dit koyuwan. Tad-om aa koyuu, ong ongo-babarang no, isuwang dialo id pati, tu amu d̄iri koyuu, tu aso tanak obo dit tukang poriuk ka dino, it maangatag do tongo lonjong, tongo kawali.</p> <p>Miilo pom aa elaan ong piro wulan iri om miilom norongow dit pongiran dot waro ot tanak dit tukang poriuk. Pura-pura d̄iri it pongiran dot monu’u mogintong; monu’u-monu’u. Nga nu ka ot intangan dot mimang waro tanak siri. It pongiran nga pura-pura milimpanaw. Aa-i tinumingkod</p>	<p>mengangkat anak itu, kemudian mengeluarkannya dari perigi dengan dibantu oleh isterinya. Selepas anak itu berjaya dikeluarkan dari perigi, tiada lagi bertanya apa-apa, mereka terus membawa anak itu pulang.</p> <p>Sesampainya di rumah, anak itu pun dimandikan. Anak itu dimandikan terlebih dahulu, kemudian dipakaikan dengan pakaian. Sesudah itu, mereka menanyakan anak itu kenapa tiba-tiba dia berada di situ. “Ceritanya demikian,” jawab Turup. Kemudian diceritakannya adalah dari mulanya, iaitu dia dan kekandanya telah pergi bersama-sama, kemudian dia telah berjaya mendapatkan kepala jin, tetapi kepala itu tiba-tiba hilang. “Rupanya kepala itu telah dicuri oleh pengiran, lalu dibawa kepada baginda,” kata Turup. Turup belum tahu siapa sebenarnya raja itu. “Kekanda patik itu, mungkin sudah mangkat,” kata Turup.</p> <p>Sesudah itu, Turup pun dipelihara oleh tukang periuk sehingga dewasa, dan bukan main lagi tampannya dia, sebab dia telah dijaga dengan baik dan pakaiannya pun sesuai dengan potongan badannya. Tukang periuk begitu mengasihinya sebab kiranya Turup ibarat barang yang berharga, tukang periuk akan memasukkannya ke dalam peti, kerana tukang periuk ini tidak mempunyai anak.</p> <p>Tiba-tiba entah berapa bulan selepas kejadian itu, tiba-tiba pengiran mendengar bahawa tukang periuk itu mempunyai anak. Maka dengan itu pengiran itu telah berpura-pura menyuruh orang pergi melihatnya; dia selalu menyuruh. Tapi apa yang hendak dilihat, memang benarlah bahawa di situ ada</p>	<p>When they got him home they bathed him. They bathed the child, and put clothes on him. Then they began asking questions why he was there, and Turup told them the story. He told how he had followed his brother, and cut off the head of the jinn, and suddenly it was gone. “But it was the Duke who stole the head and brought it to the king,” he said. Turup still did not know that his brother was the king. “My brother may have died,” said Turup.</p> <p>The potter took care of Turup till full grown. He was very handsome, and his size was the same as the one caring for him. The potter could not bear to lose Turup. If he were an object, he would have been stored in a special box, because they had no child.</p> <p>Sometime thereafter, who knows how many months, the Duke heard that the potter had a child. So the Duke sent people to see him, pretending to be interested. What would he want to see, given that there was certainly a young man there. The Duke pretended to be out</p>
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ong kono-ko neempurasan it tanak. Impurasay nga mimang otutunan dot it minamatay di jin. Notutunan dot irad dino ino, mad-ko susuway dñiri i ginawo dit pongiran tu moorosi dot orongow dit raja om intangan. Nga orongow poma di raja nga aa-i rumosi tu, nisuu no dot ipapatay it jin. Nga iri not ikorosi dialo it tinakaw doo. Tatap dot yalot oontok ong elaan di raja.

Adi, suway-ko wuulan, aa elaan ong piro wulan yalo dot pipiara'on dit duwo koyuwan it maangatag do lonjong, miilom waro nokorikot do reetan do Sarip tagayo ka. Korikot peeno, dot ino dino nga moomoli dot tongo barang-barang ino Sarip tagayo dino, sambat it pongiran. Sambat it pongiran, duato dit pongiran, momoli ko nunu ong tulun. "Momoli," ka dit Sarip. "Waro silo ot idagang ku ot tulun," ka dit pongiran. "Isay ot sanganu?" kam. "Yoku," ka dit pongiran ka. "O, obbuli-i beeno," ka.

Piupakat no. Ong tidino, aa elaan ong piro noopod siin. It tontok diri inot sosiin-i nga agayo nilai. Adi, aa elaan ong songkuro piniupakatan daalo. Tinggal minonuu it pongiran dit Sarip dot

seorang anak. Pengiran itu pun telah berpura-pura berjalan-jalan. Dia tidak berhenti sebelum dia dapat memastikan anak itu siapa. Apabila dia berjaya memastikan maka dia mendapati bahawa orang itu adalah orang yang telah berjaya membunuh jin. Selepas pengiran mengenali siapa dia sebenarnya, hatinya menjadi tidak tenteram, sebab dia merasa bimbang kalau-kalau baginda akan tahu dan akan pergi melihatnya. Tapi, sebenarnya walaupun baginda mengetahuinya, dia tidak juga merasa bimbang sebab baginda sendiri yang memerintahkan supaya jin itu dibunuh. Tapi apa yang dibimbangkannya ialah, tentang kepala jin yang dicurinya. Memang dia yang menerima hukuman kalau baginda tahu.

Suatu hari pada bulan yang lainnya, yaitu entah sudah berapa bulan lamanya Turup diasuh oleh pasangan tukang periuk itu, tiba-tiba datang pula seorang yang berpangkat Sharif Besar. Sesampainya Sharif itu di situ, dengan tujuan mahu membeli barang-barang, dengan semena-mena pengiran itu datang menemuinya. Pengiran pergi menemui Sharif itu dan bertanya sama-ada Sharif mahu membeli orang atau tidak. "Ya, mahu," jawab Sharif. "Ada orang di sana yang patik nak jual," kata Pengiran. "Siapa pemiliknya?" tanya Sharif. "Patik," jawab Pengiran. "Ya, boleh juga," kata Sharif.

Lalu berbincanglah mereka. Kalau masa sekarang ini, entah berapa puluh sen, sebab pada masa itu syiling satu sen pun besar nilainya. Jadi, tidak tahu berapa harga yang mereka bincangkan.

taking a walk. He would not stop walking till he had seen the child. When he saw him he knew it was the man who had killed the jinn. So then the Duke felt uneasy because he worried that the king would hear about him and come see him. On the other hand he wasn't worried about the king hearing because he had been ordered by the king to kill the jinn. But what did worry him was that he had stolen the head. Certainly he would be in for it if the king knew.

So in a different month – who knows how many months the potter had taken care of the young man, suddenly a Sharif of high rank arrived. When he arrived, he met the Duke. He was there to trade in goods. The Duke met him and asked if he bought people. "Yes, I buy them," said the Sharif. "There is a person over there that I want to sell," said the Duke. "Who owns him," he asked. "I do," said the Duke. "All right, we can do that," he said.

So they worked out the details. If it were now, I don't know how much money it would be. At that time money had a high value. So I don't know how much they agreed

<p>moongoy sid tukang poriuik tu, “Silo it idagang ku,” ka dit pongiran. Tinggal minagarawat dit tanak it Sarip, minoongoy. Nga kuoyon-i kuoyon dit duwo koyuwan momusus it tanak dino dot nongguran ot mipatay nga pun nga amu-i, naanu-i it tanak, it kusay dino, naanu-i tu, “Nakadagang no dat pongiran,” ka Sarip tagayo ot minomoli, ilo pongiran ot pinadagang.</p> <p>Om kinam mogiad not duwo koyuwan misasawo dino dot orubatan dit tanak, iad dit duwo koyuwan, iad dit tanak. Koorikot po id talud, nokosuwang id talud, na papana’o no it talud. Maapanaw yoalo, ka di Sarip, “Waro ot talob tagayo silo’o. Waro ot piimbabasan dot sumako do kuda om bulugu’on ot soputangan, mitalib sosompi mipilay,” ka. “Ong asambut dit tongondu, asambut di kusay, mangan pisosowo’o. Aso tukum do nununu, tad misasawo no,” ka dit Sarip. “Adi, mongoy koh,” ka dit Sarip dot i Turup.</p> <p>Korikot siri, ajang. Tinumindal d̄ino iri. Om intangay di Turup nga babanar-i-ko waro dino, sompi maasako do kuda. It tongondu dino nga tanak-i do raja. Ino dino, okon-no-ko impipiro po, ninikid talob, iino nopo ino nga amu kopisambut, aa-i kopisasawo.</p> <p>Sako no do kuda i Turup om it</p>	<p>Pengiran itu hanya menyuruh Sharif pergi ke rumah tukang periuk sebab, “Orang yang patik jual berada di sana,” kata Pengiran. Kedatangan Sharif di sana hanya untuk mengambil anak itu. Walau macamanapun pasangan suami isteri itu menahan anak itu, bahkan sehingga mereka sanggup berbunuhan, tapi akhirnya anak itu terlepas juga dari tangan mereka sebab, “Pengiran sudah menjualnya,” kata Sharif. Sharif Besar yang membeli, pengiran yang menjual.</p> <p>Lalu, menangislah pasangan suami isteri itu semahu-mahunya kerana sayang dengan si anak. Anak itu pun menangis, sambil berjalan. Sesampainya mereka di kapal dan masuk dalam kapal, bertolaklah mereka. Sambil belayar, berkatalah Sharif, “Di sana ada sebuah tamu besar, dan ada pertandingan menunggang kuda dan membulatkan sapu tangan, lari berpapasan sambil sama-sama melemparkan,” katanya, “jika kedua-duanya dapat saling menyambut sapu tangan yang dibulatkan itu, mereka akan dikahwinkan tanpa apa-apa persyaratan,” sambungnya. “Jadi kamu mesti pergi,” tambahnya lagi kepada Turup.</p> <p>Apabila tiba di sana, singgahlah mereka di situ, lalu naik ke darat. Apabila Turup melihatnya, memang benarlah seperti yang dikatakan oleh Sharif, iaitu sama-sama menunggang kuda. Anak gadis itu adalah puteri raja. Hal itu sudah beberapa kali diadakan, bahkan setiap tamu, itulah perkara yang dilakukan tapi tidak juga dapat saling menyambut, dan tidak dapat berkahwin.</p> <p>Lalu, naiklah Turup dan Tuan</p>	<p>upon. All that remained was for the Duke to tell the Sharif to go get him at the potter’s house, because the Duke said, “That is where the one I’m selling is.” All that was left was for the Sharif to get the young man. Even tho the old couple clung to the young man, willing to die, the young man was still taken, because the Sharif said, “The Duke sold him to me.” The Sharif bought him, the Duke sold him.</p> <p>The old couple cried and cried, feeling the loss, and the young man cried. When they got to the ship, he was put in, and the ship set sail. As they were traveling, the Sharif said, “There is a big market over there. There is a contest of horse riding, and making handkerchiefs into a ball, and throwing them at each other as you pass. If the girl and the boy catch each others’ [handkerchief], they are married to each other. There are no negotiations of any kind, they just get married,” said the Sharif. “So, you go,” said the Sharif to Turup.</p> <p>So they stopped there. They got off the ship. Turup looked and it was true that that was occurring; men and women were riding horses. The girl was the daughter of a king. That contest had been done many times at every market, but they never both caught the handkerchiefs and got married.</p> <p>Turup mounted the horse</p>
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<p>tongondu. Pototoso po it kuda patangkus miduduwo, om pogulio nogi misamung, om piyaa nogi paada dit minaan bulugu'o it soputangan, sompi kukuyutan; it niada di Turup nga kukuutan dit tongondu, it niada dit tongondu nga kukuutan di Turup. Naa, tad ukumo no di raja, peendo'on, misasawo, aso not nununu.</p> <p>Kopisasawo peeno, om nopongo diino ot raramay siri dit misasawo, "Naa yokoy diti oy raja, muli po diino iti," ka dit Sarip. "O," ka di raja. Pitaanud no muli. Nga iri po kowowosian, insan iri no tu waro no kokikiro ot sawo di Turup, pun nga keead-i yalo, keead-i, aandaman it minomiara doo. Duato dit tongondu nga, "Asee, koyon-i tumangkangaw, asee diti," ka di Turup. Silod tanga dot raat.</p> <p>Jadi, nokolintanga not raat, maay no boroso dit Sarip tagayo it tindog doo, it pangaarapan doo siri, "Pura-pura, angkatay i Turup dot mongoro'on silo," ka. Nitaak turus dit Sarip tagayo ot kuasa sid di Turup, "Ong-ko boroson ti talud, barang, insan ong yoku nga ikaw ot sanganu," ka dit Sarip, "ino nogi roonon nu silo," ka, "roonon nu, manataw dot waro mangasow," ka. Boroso no it pangarapan doo it tindog doo.</p> <p>Naa, maangay no, nangatan i</p>	<p>Puteri di atas kuda. Kuda itu dipecutkan terlebih dahulu bersama-sama, kemudian dibawa kembali di situ untuk bertemu, lalu saling membalingkan sapu tangan yang dibulatkan itu, maka kedua-dua mereka masing-masing telah menyambutnya; sapu tangan yang dibalinkan oleh Turup dapat disambut oleh Tuan Puteri, begitu juga dengan sapu tangan Tuan Puteri yang dapat disambut oleh Turup. Oleh yang demikian maka tiada lagi persyaratan apa-apa, mereka berdua terus diminta turun, lalu dikahwinkan.</p> <p>Selepas mereka berkahwin, dan setelah majlis itu selesai, "Ampun tuanku, izinkanlah kami meneruskan perjalanan pulang," kata Sharif. "Silakan," jawab Baginda. Lalu pulanglah mereka. Apa yang baiknya, walaupun Turup sudah beristeri tapi dia masih menangis mengenangkan pasangan suami isteri yang telah membelanya. Apabila Tuan Puteri bertanya, dia menjawab, "Tidak apa-apa, adinda tidak usah risau, kekanda tidak apa-apa," jawabnya. Kini, mereka sudah di tengah lautan.</p> <p>Sebaik sahaja mereka berada di tengah laut, berkatalah Sharif kepada timbalannya, "Kamu harus berpura-pura, ajak Turup meronda di sana," katanya. Sharif telah memberikan kuasa kepada Turup, "Jangankan perahu ini dan juga harta, sedangkan patik sekalipun, kamulah yang berkuasa," kata Sharif. "Oleh itu, kamu haruslah meronda di sana, mana tahu ada yang mengganggu," katanya. Selepas itu, dia memberitahu pula timbalannya.</p> <p>Selepas diberitahu maka timbalan</p>	<p>and so did the girl. They made their horses run away from each other, and then turn around and come back towards each other to meet. They simultaneously threw the balled-up handkerchiefs. The one thrown by Turup was caught by the girl. The one thrown by the girl was caught by Turup. Straightaway the king order that they dismount and get married with no further ado.</p> <p>They got married, and when the party finished, the Sharif said, "We are going home now king." "Alright," said the king. They went home together. But the good thing was that, even though he was married, he was crying and crying, remembering the couple who had taken him in. His wife asked about it and Turup said, "It's nothing, don't worry, it's nothing really." They were in the midst of the sea.</p> <p>When in the midst of the sea, the Sharif said to his underling, his right-hand man, "Pretend to bring Turup along to patrol over there." The Sharif straightaway gave power to Turup, saying, "Not just as far as this ship, the goods, even me, you are the owner. Patrol over there in case someone is messing with things." He also said the same to his right-hand man.</p> <p>So Turup was brought along</p>
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<p>Turup mongoroon siri. Noko'ulok- ulok i Turup ponong sid tisan, tad potuuro-i dit tindog di Sarip, nga nu-o komoyon nu dot kadung nokotuur, minitilombus-i sid raat, sid laut. Gaam nokito po dit wookon dot aa-po nokotodlong babanar yalo, i Turup, waro no minanambar, minaan sambaro do sada. Liyot mantad diri sampay nokorikot sid pomogunan dit Sarip, aa-no nokito i Turup ong songo.</p> <p>Tiinumotos no it tongondu mogiad. Kinam ino, gaam nogi tumuop dara sid laut it tongondu nga minangan pususo. Ka dit Sarip, “Kada no tumangkangaw,” ka, “kuoyon poma d̄ino ong naratu no. Iri mimang napatay no it sawo nu nga aa-i kukuoyon, ada no mogiad. Biar no minatay it sawo nu, yoku ot manansawo dikaw,” ka dit Sarip. Iri bala iri ot tujuan dit Sarip diri; ipapatay i Turup tu tad yino no manansawo dit tongondu.</p> <p>Miilom angatan n̄ono sid bilik doo, nga amu it tongondu, tad-pom amu. Gaam nogi ong garatan, maan toboko dot pisow it Sarip. “Mimang,” ka dit tongondu, “aso no wookon ot sawo ku diti, ikaw no. Tu it sawo ku nga okon-ko apasi po,” ka, “nga ilo no gisom, kada po,” ka. “Mokiindad oku po dikaw,” ka, “indaday oku po, ombot ijin ku dikaw,” ka dit tongondu. “Mimang aa-no mogidu iti dot ikaw not sawo ku nga ilo no om, ombot ijin ku dikaw,” ka.</p> <p>Om korikot sid walay, iiri-i, angatan sid bilik nga aamu it tongondu. Kadang-kadang maan</p>	<p>Sharif pun mengajak Turup untuk meronda di situ. Asal sahaja Turup berpijak di tepi, timbalan Sharif terus menolaknya, dan menyebabkan Turup terjatuh ke dalam laut. Bahkan sempat lagi dilihat oleh yang lain bahawa sebelum Turup masuk ke dasar laut, ia telah disambar ikan. Sejak itu, Turup tidak lagi dilihat sehinggalah mereka tiba di negeri Sharif.</p> <p>Menangislah Tuan Puteri semahu-mahunya. Bahkan, dia hampir-hampir terjun ke laut, tapi telah dihalang. Kata Sharif, “Janganlah tuan puteri sugul, apa boleh buat kalau sudah terjatuh. Memang suami tuan puteri sudah mangkat, jangan lagi Tuan Puteri menangis. Biarlah suami Tuan Puteri mangkat, patik yang akan menggantikannya,” kata Sharif. Rupanya tujuan Sharif berbuat demikian adalah untuk membunuh Turup supaya dia dapat memiliki Tuan Puteri.</p> <p>Tiba-tiba dia mengajak tuan puteri masuk ke biliknya, tapi tuan puteri menolak, tuan puteri langsung tidak mahu. Bahkan, kalau dipaksa, tuan puteri sanggup menikam Sharif dengan pisau. “Memang,” kata Tuan Puteri, “tiada lagi yang dapat memiliki patik selain dari tuan hamba. Sebab suami patik bukannya hidup lagi. Cuma berikan patik tempoh, ikut keizinan patik. Sebab memang tidak lari lagi bahawa tuan hambalah yang akan menjadi suami patik, tapi ikut keizinan patik,” kata Tuan Puteri.</p> <p>Setelah mereka tiba di istana Sharif, tuan puteri masih diajaknya masuk ke bilik tapi tuan puteri tidak</p>	<p>to patrol there. When Turup had stepped to the side, the Sharif’s right-hand man pushed him. When pushed he went straight into the sea. But other people saw that before he was fully into the water, a fish swallowed him. From that time until they arrived at the Sharif’s home country, they did not see where Turup was.</p> <p>The king’s daughter cried and cried. Beyond that, she wanted to jump into the sea but they held her back. The Sharif said, “Don’t worry, what’s to be done if he fell into the sea. Your husband is certainly dead, but there’s nothing to be done, so don’t cry anymore. Since your husband has died, I will marry you.” So that was the intent of the Sharif; he had Turup killed so he could marry the girl.</p> <p>Suddenly he tries to bring the girl to his room, but the girl wouldn’t go, she refused. If she were forced, she was going to stab the Sharif with a knife. The girl said, “Certainly I have no husband other than you, because my husband is no longer alive, but the restriction I’m making is this; not yet. I’m asking you to wait till I give you permission. I certainly can’t avoid that you are my husband, but it has to be only when I give permission.”</p> <p>When they got to the Sharif’s house, it was the same story. He tried to bring her into</p>
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<p>toboko ong osusugul no. “Yoku siiti, ikaw sino,” ka dit tongondu. “Pototonguso ku po at ginawo ku om mituturan kito nogi,” ka dit tongondu.</p> <p>Aa elaan ong piro tadlaw iri, angatay no dit tongondu mituturan it Sarip. Ka dit tongondu, “Aso not indadan ku dit sawo ku, mimang aa-no mogidu dot ikaw no sawo ku diti, nga ilo gisom, tumimpuun do bianoy tulungay oku po, ongko boroson ot nununu, ilot koyuwan ku, iti tunturu ku aaku mangakun dot kuutan nu,” ka, “tu dogo nopo dot keenginan diti, adung kuutan, turus it misasawo no,” ka. “Aa-po kopisasawo, aaku po mangakun dot kuutan nu ti koyuwan ku,” ka dit tongondu. “Ino nogi, yoku kondiiri o mongookum ong seera timpu dot pisasawaan kito. Om nununu, inot tongo sapi tongo karabaw dino nga aaku monorima dino dot borian nu,” ka, “totongoh-i song-pangayam aaku torima'on dot borian,” ka dit tongondu.</p> <p>“Nunu-i ot torima'on nu?” ka dit Sarip. “Poboroso, tu aaso kurang id dogo dino,” ka. Ka dit tongondu, “Onom wulan koh mogiim dot tambang,” ka dit tongondu, “ka'anu-anu koh dot tambang, sala'o,” ka, “sala'on ot tambang,” ka. “Orikot pot onom wulan, sosongkuro-i not tambang dino naanu nu dino, ino-no balanja kito dot ipaakan dot tulun dino pisasawaan kito,” ka. Nookunan-i di Sarip nga, ka di Sarip, “Ookunan ku-i ino nga ilo no,</p>	<p>mahu. Kadang-kadang tuan puteri akan menikamnya dengan pisau jika dipaksa. “Patik di sini, tuan hamba di sana,” kata Tuan puteri, “biarlah patik menenangkan hati dulu barulah kita bersembang,” katanya.</p> <p>Entah beberapa hari selepas itu, tuan puteri mengajak Sharif bersembang. Kata Tuan Puteri, “Tiada lagi yang patik tunggu berkenaan dengan suami patik, memang tidak lari lagi bahawa tuan hambalah yang akan menjadi suami patik. Tapi ada satu syarat, mulai dari sekarang, patik minta tolong sangat dengan tuanku, jangan katakan apa-apa, tubuh patik bahkan jari patik pun, patik tidak mahu dipegang,” katanya, “sebab, patik mahu supaya apabila ianya dipegang, haruslah terus melangsungkan perkahwinan,” kata Tuan Puteri. “Maka dengan itu, patik sendiri yang memberi perintah, iaitu bila kita akan melangsungkan perkahwinan, dan apa sahaja, samada lembu, kerbau, patik tidak mahu menerimanya sebagai berian. Apa sahaja jenis binatang peliharaan, patik tidak mahu menerimanya sebagai berian,” kata Tuan Puteri.</p> <p>“Apa yang tuan puteri mahu?” tanya Sharif, “Katakanlah, sebab semua itu tiada yang kurang pada patik,” kata Sharif. Tuan Puteri menjawab, “Tuan hamba harus mencari rusa selama enam bulan. Setiap kali tuan hamba mendapat rusa, tuan hamba haruslah menyalainya. Selepas enam bulan berlalu, berapa pun banyaknya rusa yang tuan hamba dapat, itulah yang akan menjadi santapan majlis perkahwinan kita,” kata Tuan Puteri. “Patik bersetuju dengan syarat-</p>	<p>his bedroom, but she wouldn't go. She might stab him if forced her. “I'll stay here, you stay there,” said the girl. “Let my heart settle down, and then we can talk.”</p> <p>We don't know how many days that was, and then the Sharif wanted to talk with the girl. She said, “There is nothing to wait for with my husband. I can't avoid that you will be my husband, but here is the condition; starting today, please do this for me, don't say anything, and as for my body, I don't agree to you touching me, because my desire is, when you want to touch me we must immediately get married. If we are not yet married, I don't permit myself to be touched. I myself will decide when is the time that we marry. As for brideprice, I will not accept, cows or buffalo. I won't accept any domestic animal as a brideprice.”</p> <p>The Sharif asked, “Then what will you take as brideprice? Just tell me, because I am not lacking in wealth.” The girl said, “You hunt deer for six months, when you have gotten some deer, dry the meat. When six months is up, however many deer you have gotten, that will be what we feed the people at our wedding.” The Sharif agreed, but he said, “I agree with your conditions. However, I would like to receive your</p>
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<p>keinginan ku dara dot torima'on ku inot tukum nu dino, nga migumpul kito no bo modop," ka dit Sarip. "Amu obuli," ka dit tongondu, "amu obuli," ka, "kada no tumangkangaw, aso no pogiduon ku diti. Ikaw no sawo ku diti nga orikot po timpu," ka dit tongondu.</p> <p>Pialatan diri, warot norongow ot tabar sid tambaloy, dot it tambaloy dino, okon-no-ko sid somok dit walay diri, masam keeti dot iseeso o pomogunan, nga inot kososodu, waro dati ot ugu siti om ad tupak (2 kilometer). Waro ot tuturan dot, warot iso ot tukang ikan, ino not ngaran 'Tukang ikan' ka, ot nakaapon, nakaanu do sada tagayo, tiyu. Dot aa insan kaanu dot ugu diri ot kaagayo. Minangan-i gayato dit talud tu a noowit posuwang, amu oowit dit talud ong isuwang.</p> <p>Korikot id pangkalan, tobukay nōono. Om kotobukay ino, okito migugura it tinee. Eeranan, "Nunu ino?" ka. Iri no tuyuanan dīino tu moorosi dot oonong dit tarom, tu eeranan ong nunu it muugura. Om iduo nōono kabarasan ino om keembulay nga tanak. Naar-i, taad nopo ino om tinabpaan dit tukang ikan ka dot minongidu sid tinee dit sada. Tulun nga mad-ko ragang po ka it tanak.</p> <p>Naa, tad-pom kinanday ino, aa-</p>	<p>syarat itu, tapi patik mahu supaya tuan puteri beradu bersama patik," kata Sharif. "Tidak boleh," jawab Tuan Puteri, "itu tidak boleh," katanya, "janganlah tuan hamba bimbang, patik tidak akan lari ke mana, memang tuan hambalah suami patik, tapi sampai masanya dulu," kata Tuan Puteri.</p> <p>Di antara masa enam bulan yang ditentukan itu, ada satu khabar dari jiran sebelah yang sampai di pengetahuan mereka. Jiran itu bukanlah berdekatan rumah tapi jiran satu kampung, jaraknya lebih kurang 2 kilometer. Ada sebuah cerita yang mengatakan kononnya ada seorang Tukang ikan, yang telah mendapat seekor ikan besar, iaitu ikan yu. Padahal selama itu, tidak pernah ada orang yang pernah mendapat ikan yang sebesar itu. Ikan itu terpaksa ditarik oleh perahu sebab jika ia dimasukkan ke dalam perahu ikan itu tidak muat dan tidak dapat diangkat oleh perahu.</p> <p>Sesampainya di pengkalan, perut ikan itu pun dibelah. Apabila perut ikan itu dibelah, kelihatanlah perut ikan itu bergerak-gerak. Orang itu merasa hairan, "Apa itu?" tanyanya. Maka dengan itu, dia memperlahankan tangannya kerana ia takut benda yang bergerak itu terkena pisau, sebab dia merasa hairan dengan apa yang bergerak-gerak itu. Apabila benda itu dikeluarkan, orang itu mendapati bahawa apa yang bergerak-gerak itu adalah seorang bayi. Apalagi, tukang ikan itu terus menerpa bayi itu untuk mengeluarkannya dari perut ikan. Orang yang didapati berada dalam perut ikan itu kelihatan seperti bayi.</p> <p>Tukang ikan itu terus mendukung</p>	<p>conditions, but we will sleep together." "No, we cannot," said the girl. "Don't worry, I have nowhere to go to. You will be my husband, but the right time must come."</p> <p>During that six month duration, there was news from a distant neighbor, not a close one, maybe two miles away. It was said there was a fisherman whose name was "Fisherman", who caught a huge fish, a shark. It was the first time he had gotten such a large fish. The boat pulled the fish behind because they couldn't lift it into the boat, and the boat couldn't handle it if it were brought inside.</p> <p>When they got to the landing, they cut it open. When it was cut open, they saw movement in its stomach. They were amazed. "What is that?" they said. He then cut very carefully, fearing to stab it, because they were amazed that something was moving. When they got it out it was a baby. Wow, the fisherman had caught it, and took him out of the belly of the shark. The person was like an infant.</p> <p>So he just cradled the baby,</p>
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<p>i pinoduli it koosomu kikiro. Kadung nakanday, owito no muli dot monong-“Oy! Oy!” ka, monginloow dit sawo. Ino dino nga lumeeng neeno nga asee ot tanak. “Awasi ot poongimpoori ku bianoy, tinaakan oku do Kinoringan do nasip, tinaakan kito do Kinoringan dot tanak sid tinee di sada,” ka dit Tukang ikan ka. Nga naar-i, tad-om pinisolod dot manganday ti tanak. Owito mindakod om kinamay momodsu, sampay ka dot tuturan, sampay turu mitopong kabarasan ot sabun dot naawus tu alamow it koyuwan dit tanak daagan dit tinee dit sada. Sampay turu batang ka ot sabun dot naawus dot pinanabun, baru nogi om awasi it koyuwan.</p> <p>Nga katalib iri, mad-ko kikiyapan-i ka sumurut it tanak. Mad-ko oruay nga miilom gumayo it tanak; gumayo, gumayo, gumayo, sampay miilom nagayo banar. Nagayo peeno, mamanaw d̄ino it tanak siti silo. Om duaton-duaton nga aso po panarangan dit tanak. Sera dot nagayo iri dot kukuro poma it boros nga eelo no di boros, minonuturan neet tanak. “Yoku nopo diti,” ka dit tanak, “kaa om kaa dino,” ka. Sinorusul dit tanak montod dit minikoruang nogi dit mamana, sampay it minogidu, sampay it nakaanu dit tulu di jin, sampay it nituop id talaga, tinuturan dialo, piniara dit Tukang Poriuk. Nga it pondulung dialo dino kakal-i sid tunturu. It pondulung dino, miniganti di Ruup om i Turup dit tantad mamanaw. Miniganti yoalo do pondulung. It sid saralom no dit tinee dit sada i Turup nga kakal-i it pondulung, aa</p>	<p>bayi itu tanpa mempedulikan kotorannya. Sebaik sahaja dia mendukung bayi itu, dia terus membawanya pulang sambil, “Hoi! Hoi!” panggilnya kepada isterinya. Pasangan suami isteri itu sudah tua tapi tidak mempunyai anak. “Baik sungguh nasib abang menangkap ikan hari ini, Tuhan telah beri abang rezeki, Tuhan telah memberi kita anak dalam perut ikan,” kata si Tukang ikan. Mereka berdua berebut mendukung anak itu. Selepas itu mereka membawa anak itu naik lalu memandikannya, dan menurut cerita, mereka telah menghabiskan tujuh batang sabun akibat licinnya badan anak itu disebabkan perut ikan. Sesudah mereka menghabiskan tujuh batang sabun barulah badan anak itu bersih.</p> <p>Selepas beberapa lama berlalu, anak itu membesar seperti dikipas-kipas sahaja. Bagaikan sekejap sahaja maka anak itu semakin membesar; membesar, membesar sehingga tiba-tiba sudah menjadi dewasa. Apabila anak itu sudah dewasa, maka berjalan-jalanlah anak itu ke sana ke mari. Ketika mereka bertanya kepada anak itu, anak itu belum ada penjelasan. Setelah anak itu sudah dewasa, dan apapun bahasa yang digunakan dia sudah pandai bertutur, maka berceritalah anak itu. “Berkenaan dengan saya ini, ceritanya begini,” katanya. Dia telah menceritakan semenjak dia dan kekandanya pergi melastik bersama-sama, sehinggalah dia berjaya mendapat kepala jin, dan dimasukkan pula ke dalam perigi, dan dibela oleh pasangan suami isteri iaitu tukang periuk. Semuanya telah diceritakannya. Berkenaan dengan cincinnya pula, masih tetap</p>	<p>not caring that is was dirty. When he held it, he brought it home, saying, “Come, come,” calling his wife. They were old and had no child. “My fishing went well today, God gave me good luck, we were given a child in the stomach of the fish,” said the fisherman. But how they competed to hold the child! They brought him in, and bathed him, and as the story goes, they used up seven bars of soap washing him because the child’s body was slippery from being in the fish’s stomach. Seven bars of soap washed him, and only then was his body clean.</p> <p>But after that the child grew like a fanned [fire]. It seems a very short time and suddenly the child got big. He grew and grew and grew until he was full grown. When full grown, the child went here and there. They asked him questions but he did not clarify anything. When grown, he knew how to say anything, and he began to speak. “As for me,” said the child, “like thus and so”. He laid out the whole story, from the time they would go shooting with a slingshot, to getting the head of the jinn, to being thrown in a well, and being raised by the potter. His ring was still on his finger. He and his brother had exchanged rings on the day they set off. Inside the shark he still retained the ring. It didn’t come off because the ring shrunk and grew with</p>
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<p>needu tu maya dit tunturu dot sumolot ka. Agayo it tunturu nga gumayo-i it pondulung.</p> <p>Adi, sampay noompus nôono ino. Iri no it minipilay dit soputangan, om sompi minisambut nga tad pinisasawo no dit tongondu. Nga i minamanaw nôono iri, linumombus muli sid pomogunan dit Sarip tagayo, “Nga opurimanan ku do minangan oku potuuro nga noliwan oku id weeg,” ka. “Iri no gisom do naandaman ku, aso no naandaman ku,” ka di Turup. “Adi, tadi do waro taandaman ku iti no maaka dino iti. Dadi inee ot kotututuran ku dino,” ka di Turup. Om naan nôono dialo reeto i ngaran doo.</p> <p>Na nelaan no dit tukang ikan siri. It tama dialo nga nitulis-i, it tobpinee nitulis, i Ruup, tobpinee do gulu. Kikawi nga minangan tuliso dit tukang ikan. “Nga yalo diri, nga aaku elaan ong songo, samada pinatay do tulun ko kukukuro, aakoy no nokopisambat,” ka di Turup. Nitulis kiawi dit tukang ikan it boros dialo diri.</p> <p>Adi, it tukang ikan dino, notutuk it walay do bunga. Aa elaan komuro koosodu ot oluwas do tinanaman do bunga. Kokito di</p>	<p>tersarung di jarinya. Ruup dan Turup telah bertukar cincin sebelum mereka memulakan perjalanan. Ketika Turup berada dalam perut ikan pun cincin itu masih tersarung di jarinya sebab kononnya cincin itu boleh membesar bersama-sama dengan jarinya. Kalau jarinya membesar, cincin itu juga akan membesar.</p> <p>Sehingga selesai dia menceritakan kisahnya. Kemudian diceritakannya pula hal membalingkan sapu tangan, dan sama-sama menyambutnya, maka mereka terus dikahwinkan dengan tuan puteri. Tapi, ketika mereka meneruskan perjalanan untuk pulang ke negeri Sharif besar, “Saya merasa seperti saya ditolak, dan saya terjatuh ke dalam air,” katanya. “Setakat itu sahaja ingatan saya, dan saya tidak ingat apa-apa lagi,” cerita Turup. “Sekarang ini barulah saya dapat mengingati apa-apa, jadi itulah sebabnya saya menceritakan hal itu,” tambahnya. Setelah itu, Turup pun memberitahu siapa namanya.</p> <p>Jadi, dari situlah tukang ikan mengetahuinya. Tukang ikan telah menuliskan semuanya. Berkenaan dengan ayahanda Turup pun dituliskannya, juga kekanda Turup yang bernama Ruup. Semua cerita Turup telah ditulis oleh Tukang ikan. “Tapi, berkenaan dengan kekanda patik itu, patik tidak tahu pula samada dia sudah dibunuh orang atau macamana, kami tidak lagi berjumpa,” tambah Turup. Semua yang diceritakan oleh Turup telah ditulis oleh si Tukang ikan.</p> <p>Adapun rumah Tukang ikan itu dikelilingi dengan pokok bunga. Entah berapa jauh keluasan yang mereka tanami dengan pokok bunga.</p>	<p>his body. When his finger grew the ring also grew.</p> <p>So he told the whole story. The throwing of the balled-up handkerchiefs, and both catching them, and straightaway getting married. They travelled going on to the home of the Sharif. “I feel like I was pushed into the sea,” he said. “That is the last that I remember, I remember nothing after that,” said Turup. “The first I remember after that is right now. So that’s my story.” And he told his name.</p> <p>The fisherman knew his story. He wrote the whole thing down, his father’s name, his brother Ruup – his elder brother. He wrote the whole story down. “But regarding my brother, I don’t know where he is, whether he was murdered, or what. We didn’t meet,” said Turup. The fisherman took the whole story down.</p> <p>The fisherman’s house was encircled with flowers. We don’t know how far away, and how much was cleared around</p>
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<p>Turup nga, “Aay asanong ti tongo bunga diti oy ama,” ka. “Asanong. Iidagang duyu gaam iti?” kam. “Amu,” ka, “periasan nôpo ino,” ka dit Tukang ikan. “O nga aso gaam o momoli dino ong padagang do bunga?” ka di Turup.</p> <p>Naa, miilom miniupakat dîiri dit tidi doo dit sid tukang ikan om i Turup dot, “Manganu kito da bunga, padagango kito,” ka. Na woyo'o no bo i boros diri. Manganu-manganu di bunga, ongkoston. O nga aa elaan ong komuro kogugumu, oowiton. Korikot sid tongo walay di tongo tambaloy nga waro-i momoli, alaku-i. Sosongkuro-i it maan doo padagango, aawi. Ka'a nopo dino ino.</p> <p>Adi, miilom nababambaran no do nokorikot sid walay di Sarip dot pinadagang di bunga. Korikot siri, eeranan it Sarip tu indama om iri om pinadagang, nunu ot sabap tu miilom padagang. Nga ka dit sawo dit tukang ikan, “Akiî dara yoku diti padagang nga ilot tanak ku ot mangangat dogo dot padagang,” ka. “Ontod songo ot tanak duyu? Dot nelaan ku, aso tanak duyu?” ka dit Sarip. “Mimang no, piniara ya sid tulun,” ka dit sawo dit tukang ikan. Aa-i mongoo it tanak do maan boroso dot i montod sid sada i kondiri doo. “O,” ka dit Sarip tagayo.</p> <p>Na, leed nopo, mongowit-mongowit do bunga siri, nga ka di Turup, “Okukuro ilot sawo nu oy</p>	<p>Ketika Turup melihatnya, “Eh, indahnya bunga ini, ayahanda,” katanya. “Indah sekali. Kamu jualkah bunga ini?” tanyanya. “Tidak, ia hanya perhiasan,” jawab si Tukang ikan. “Tapi, tiadakah yang mahu membeli sekiranya kita menjual bunga itu?” tanya Turup.</p> <p>Dengan tiba-tiba Turup berbincang dengan ibunya, iaitu isteri kepada Tukang ikan, “Mari kita mengambil bunga itu dan menjualnya,” kata Turup. Lalu, ibunya pun mengikuti cadangan Turup. Mereka mengambil bunga dan mengikatnya. Entah berapa banyak yang mereka ambil, kemudian dibawa untuk dijual. Apabila sampai di rumah jiran-jiran, bunga itu telah dibeli sampai habis. Berapa pun banyaknya yang dijualnya, semuanya habis dibeli. Begitulah seterusnya.</p> <p>Jadi, tiba-tiba wanita itu telah sampai di istana Sharif, kerana menjual bunga. Ketika wanita itu sampai di istana Sharif, Sharif merasa hairan sebab baru kali itu dia menjual bunga, apa sebabnya tiba-tiba dia menjual bunga. Tapi isteri tukang ikan itu berkata, “Saya sebenarnya tidak mahu menjual bunga, tapi anak saya yang mengajak saya menjual,” katanya. “Dari mana pula kamu mendapat anak? Setahu patik, kamu tidak mempunyai anak?” tanya Sharif. “Memanglah, kami telah belanya dari orang,” jawab isteri Tukang ikan. Anak itu tidak mahu ibunya menceritakan kalau dirinya itu didapati dari perut ikan. “Baiklah,” kata Sharif.</p> <p>Nah, lama-kelamaan ketika mereka membawa bunga di situ, berkatalah Turup, “Bagaimana</p>	<p>the house for flower planting. Turup saw it and said, “Wow, these flowers are beautiful, sir. Do you sell them?” “No,” said the fisherman, “they are just decorative.” “Yes but don’t people buy them if you were to sell them?” asked Turup.</p> <p>Then Turup and his adoptive mother held a discussion. “Let’s take the flowers and sell them,” he said. They followed his suggestion. They picked the flowers, and bundled them. We don’t know how many, and they brought them. They went from house to house of neighbors and there were people who bought them. They sold well. No matter how many they had for sale, they all were bought. That’s how it went.</p> <p>So then, suddenly they happened to arrive at the Sharif’s house selling flowers. When they got there, the Sharif was amazed because only then had they sold flowers. Why did they suddenly sell flowers? The wife of the fisherman said, “I wouldn’t sell flowers, but my child is dragging me into it.” “Where is your child from? To my knowledge, you have no child,” said the Sharif. “True enough, we adopted him from people,” said the fisherman’s wife. The child did not allow them to say he had come out of a fish. “I see,” said the Sharif.</p> <p>Eventually they repeatedly brought flowers there, and Turup said, “What about the</p>
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<p>raja, ilo dayang, aa-i gaam ilo momoli?” ka. Tu i momoli nopo diri nga it sid tongo somok-somok. “Ay aa elaan bo do momoli ko nunu, nga obbuli tōo dot maan dikoo duato,” ka dit Sarip. “Om obbuli-i gaam dot mindakod oy raja?” ka di Turup. “Obbuli, nunu ma pantang,” ka.</p> <p>Indakod nôono iri, tu i Turup diri nga waro no nanging-angin doo dot orongow o tongo tuturan dot waro towit dit Sarip tagayo dot tongondu. Nunu-i, it pangaandaman di Turup, i sawo doo it Sarip tagayo ot minongurus dit kopisasawo dit tongondu. Adi iri ot mangan di Turup solidiko. Kinam-kinam ino nga, nokuro tu kongko aa tinumingkod yalo ong aa-no nokorikot sid tongondu. Nga aa-po nokopiilo ino tu it tongondu diri nga sadang mongimpatong, mongintutun ong isay, tu aa-i nelaan dot sid tongo sada po kinoonuwan dit tanak.</p> <p>Naa, dadi, kouli-uli duaton dit tanak it tidi doo, it sawo dit tukang ikan. Nga ka dit tidi doo siri, “Waro norongow ku diti ot tuturan dot ki-towit ilot Sarip dilo dat tongondu, nga ilo nobo kikiroon manansawo dilo. Nga, orongow ku dot aa-po mokisawo at tongondu, ong aa-po osukup i kenginan doo do pokionuwon,” ka dit tidi. “Nunu o pokionuwon?” ka di Turup om. “Inot tongo karabaw, tongo sapi dino nga aa-i mangakun, aa-i monorima dot borian,” ka, “subay tambang,” ka. “Onom wulan at Sarip tagayo dot mongoliyuw do tambang, manalaw do tambang. Osukup ot onom</p>	<p>dengan permaisuri tuanku, dia tidak mahu membelikah?” tanyanya. Sebab orang yang mahu membeli itu adalah jiran-jiran terdekat. “Tidak tahulah pula sama-ada dia mahu membeli atau tidak, tapi boleh juga kamu tanyakan dia,” jawab Sharif. “Tapi tuanku, bolehkah kami naik?” tanya Turup. “Boleh, apa pula pantangnya,” jawab Sharif.</p> <p>Lalu, naiklah Turup, sebab Turup telah mendapat khabar melalui cerita-cerita orang bahawa Sharif besar ada membawa pulang seorang puteri. Padahal, kalau mengikut ingatan Turup, Sharif-lah yang mengurus perkahwinannya dengan isterinya. Jadi, hal itulah yang mahu diselidiki oleh Turup. Apabila Turup berusaha semahu-mahunya, dia tidak berhenti selagi dia tidak sampai kepada tuan puteri. Akan tetapi, mereka belum dapat mengecam antara satu dengan yang lain sebab tuan puteri masih mahu memastikan dan mengenali siapa Turup, sebab dia tidak tahu kalau anak itu didapati daripada ikan.</p> <p>Selepas pulang, anak itu bertanya kepada ibunya, isteri si tukang ikan. Tapi ibunya berkata, “Ibu telah mendengar cerita yang mengatakan bahawa Sharif telah membawa puteri itu, dan puteri itulah yang menjadi calon isterinya. Tapi ibu mendengar pula bahawa puteri itu belum terbuka hati untuk berkahwin jika permintaannya belum cukup,” jawab ibunya. “Apa permintaannya?” tanya Turup. “Kerbau, sapi dia tidak mahu menerima sebagai beriannya,” katanya, “mesti rusa. Enam bulan lamanya Sharif besar itu menangkap rusa, menyalai rusa. Cukup enam bulan barulah mereka akan</p>	<p>princess, oh Sharif, doesn’t she want to buy?” Because the ones buying were those living nearby. “Well, I don’t know if she wants to buy, but you can ask her if she wants to buy,” said the Sharif. “And can we come in, Sharif?” asked Turup. “You can,” he said, “there is no restriction against it.”</p> <p>Turup went up inside, because he heard rumors spoken about the Sharif bringing a girl home. Whereas from what Turup remembered, it was the Sharif who arranged for his marriage to the girl. So that was what he wanted to investigate. He pursued the matter and wouldn’t let it drop until he had met the girl. But they had not yet recognized one another because the girl was looking to know who he was, because she didn’t know that the young man had come from the fish.</p> <p>So, when he got home to his mother, wife of the fisherman, he asked her. “I have heard stories that the Sharif brought the girl, and is planning to marry her. But I heard she is not yet ready to marry him if her desires are not yet fulfilled,” said the mother. “What does she request?” asked Turup. “She won’t agree to buffalo or cows as a brideprice, it has to be deer. The Sharif has six months to get deer, and to smoke the meat. After six months they will marry, with the deer as brideprice.” “Wow, deer is very seldom the meat for a wedding.</p>
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<p>wulan om misasawo nogi tu it tambang o balanja,” ka. “Aay, oo nga bo, kalalambatan ino tongo tambang ot rinapa dot misasawo. Songo pogiiman dino?” ka di Turup.</p> <p>Nunu ong ino Sarip tagayo dino, sampay agagas no ka, daagan dot amu-i it tongondu mangakun ong kono-ko yalo o kumondiri mogiim. Ong monuu dit tongo tulun, amu. Subay-ko it Sarip ot kumondiri mogiim. Na, tinggal mangangat iri do koruang doo. Sampay agagas no ka it Sarip, tu alang-alang ot sampay tolu wulan no yalo mogiim do tambang. Tu yalo nga okosog-i mogiim tu ba, okon-ko alang-alang it tongondu dit koginawaan dialo manansawo.</p> <p>Ponulis no i Turup. Potuliso di Turup montod dit sid tama po ot nitulis dialo, om it tobpinee. I kondiri doo momana dot tombolog no, it tobpinee di gulu, i Ruup, aso pana'on, tangga, runggow dot tulun, it panagow, poongoy do weeg. Nitulis kiawi dialo ino, sampay it minogidu no tu, “Kaa om kaa dino,” ka, “minogidu i tobpinee ku dino, minaya oku. Adi, pogidu okoy nopo dino. Waro iso kineeyonon dot kinorikoton dagay do minodop okoy siri do sodoy. Kuposik oku po di minsasarap nga aso no sino i tobpinee ku,” ka. Nitulis kiawi. “Susuuto ku nopo nga warot kumut-kumut do iloo- iloo, om i waya di sinaka'an nga kon-i-ko karabaw, unta,” ka. “Sampay nokorikot oku sid gisom dit oluwas sid kaawalayan no,” ka. Nitulis kikiawi di Turup. Om it minindoo i jin di sodoy, om minaan dialo panaa, om koloo i jin,</p>	<p>berkahwin, sebab rusa itulah belanja perkahwinan mereka,” katanya. “Ehh, tapi jarang berlaku kalau rusa yang dijadikan belanja perkahwinan. Di mana tempat mencarinya itu?” kata Turup.</p> <p>Berkenaan dengan Sharif besar itu, dia sudah agak kurus sebab tuan puteri tidak mahu jika bukan Sharif sendiri yang mencari rusa. Jika Sharif menyuruh orang lain, tuan puteri tidak mahu. Mestilah Sharif sendiri yang pergi mencarinya. Jadi, Sharif hanya perlu mengajak kawan. Sharif sudah begitu kurus sebab bayangkan kalau sudah tiga bulan lamanya dia berusaha mencari rusa. Tapi dia pun keras hati juga mahu mencari, sebab tuan puteri yang menjadi idamannya bukan calang-calang.</p> <p>Lalu menulishlah Turup. Dia telah menuliskan kisahnya sejak berada bersama ibu dan ayahnya, dan juga kekandanya. Dia adalah seorang pelastik burung, sedangkan kekandanya suka melastik perian, juga tajau milik orang lain. Semuanya itu telah dituliskan oleh Turup, sehingga mereka melarikan diri. “Ceritanya demikian, kekanda patik telah melarikan diri, dan patik mengikutinya. Jadi, apabila kami melarikan diri, ada satu tempat yang telah kami datangi, dan kami telah beradu di situ. Apabila patik terjaga pada keesokan harinya, kekanda patik sudah tidak ada di situ,” ceritanya. Semuanya dituliskannya. “Apabila patik pergi menyusulnya, patik menjumpai cebisan kain yang telah dijatuhkan, dan tapak kaki yang ditunggangnya bukanlah kerbau, tapi ia adalah unta. Patik telah menyusulnya sehingga patik tiba di kawasan yang lapang, di</p>	<p>Where does he look for them?” asked Turup.</p> <p>As for the Sharif, he had become skinny because the girl didn't allow that it would be someone other than he himself who would go to find deer. He couldn't order people to do it for him. He could only bring others along as companions. So he had gotten skinny, having pursued deer for three months. He was also fixed on finding deer because the girl he wanted to marry was something very special.</p> <p>Turup wrote. He wrote his life story from the time with his father, and his brother. He would shoot birds, his older brother Ruup would shoot people's bamboo water containers and clay jars when they were fetching water. He wrote all that down, up till when he left home. He wrote, “My brother left, and I went with him. So we both left home. There was a location where we slept one night. When I awakened in the morning my brother was no longer there.” He wrote everything. “I followed behind and there were scraps of cloth dropped, and camel tracks, not buffalo. I arrived at a clearing where there were houses.” Turup wrote it all down. About the jinn descending the tree at night, and he shot it, and the jinn fell, and</p>
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<p>pinudung dialo i liow, nulunanan no modop. Nitulis dialo kiawi.</p> <p>Korikot i minsasarap om koposik nga aso no sino i tulu. Okon-ko isay o minanakaw, i pongiran. Aji, ii-not pongiran diri ot minangan lontiko di raja siri dot raja muda. “Dadi, na sampay waro d̄iri ot tulun nokokito dogon, nipokoliyuw oku d̄ino, om minonuu d̄ino it pongiran dot tulun do manabpo dogon, om nituop oku d̄ino sid talaga dit tukang poriuk. Nokito oku dit tukang poriuk, om piniara oku d̄ino dit tukang poriuk gisom dot nawasi ot koyuwan ku. Kelaay ku po om waro no minoongoy dogon do nidagang oku da pongiran sid Sarip tagayo. Naa, nakaa dino ino, nakawaya oku no tu aso jalan ku dot aa maya.”</p> <p>“Naa, korikot it nakapanaw okoy, waro o boros di Sarip dot ‘Kaa om kaa dino,’ ka, om waya oku d̄ino tumindal nga babanar-i-ko waro ot portondingan diri. It portondingan diri, kadung kopisambut dit buluguon i soputangan, aso no tukum do nununu, misasawo.” Nitulis kiawi dialo.</p> <p>Sampay i minuli no, i nituur.</p>	<p>kawasan perumahan,” katanya. Semuanya itu telah dituliskannya. Tentang jin yang telah turun dan kemudian dilastiknya, dan jin itu telah jatuh, kemudian dipotongnya leher jin itu dan kepala jin itu telah dibuatnya sebagai alas kepalanya beradu. Semuanya itu telah dituliskannya.</p> <p>Apabila dia terjaga pada keesokan harinya, kepala itu sudah tidak ada di situ. Orang yang mencurinya tidak lain dan tidak bukan adalah pengiran. Maka dengan itu, pengiran itulah yang telah dilantik oleh raja untuk menjadi raja muda. “Sehingga ada orang yang telah ternampak patik, dan orang itu telah disuruh untuk memperhatikan patik. Kemudian pengiran menyuruh pula orang untuk menangkap patik, dan memasukkan patik ke dalam perigi milik tukang periuk. Apabila tukang periuk menjumpai patik, dia telah membela patik sehingga patik sihat. Apabila patik menyedari, sudah ada orang yang mengambil patik, kerana pengiran telah menjual patik kepada Sharif Besar. Selepas semuanya itu, patik terpaksa mengikuti mereka sebab sudah tiada cara untuk patik menolak.”</p> <p>“Nah, selepas kami bertolak, berkatalah Sharif Besar itu, ‘Ceritanya demikian,’ katanya. Apabila patik mengikutinya naik ke darat, maka memang benarlah bahawa di situ ada pertandingan. Pertandingan itu adalah, apabila kedua-duanya dapat menyambut sapu tangan yang telah dibulatkan itu, tiada lagi persyaratan apa-apa, akan dikahwinkan terus.” Semua itu telah dituliskannya.</p> <p>Dia juga menuliskan bahawa</p>	<p>he cut off its head, and slept on it. He wrote everything.</p> <p>When morning arrived he woke up and the head was not there. It was none other than the Duke who stole it. So the Duke was appointed as the second-in-command by the king. “So, then there was someone who saw me, because they then were spying on me, and the Duke ordered people to catch me, and put me in a well. The potter saw me, and then cared for me till my body was fine. Without warning someone came and got me. I was sold by the Duke to the Sharif. So I went with him because I had no way to get out of it.”</p> <p>“When it came time to set sail, the Sharif gave certain orders, and I went ashore with him, and indeed there was a contest there. In that contest, if you caught a balled-up handkerchief, without further ado you would get married.” All of that was written.</p> <p>Including that he was</p>
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<p>“Iri no gisom do naandaman ku i nituur oku, aso no nelaan ku,” ka. “Ino minaan oku tolonno dino do sada nga aso no nelaan ku,” ka. “Tadi waro nelaan ku, iti no tidino iti tu ngangaam dot awasi o nasip ku tu aaku-i napatay sid tinee di sada, sampay ngangaam do naanu do tukang ikan, ilo tama ku nakaanu sampay nokosoliwan oku, om piniara oku diiri sampay nagayo oku dot irad diti. Naa iti neeti ot kinowowoyoon ku. Adi montok di sawo ku, aaku diino elaan ong siongo i sawo ku.”</p> <p>Notulis dialo iri, angatay no dialo it tidi doo dit sid tukang ikan. Naan dialo posuwango sid piradsangan di bunga it surat yo, om paataday nogi dialo dit tidi doo sid tongondu dit minangan kurungo dit Sarip. Kopongo nôono it tongondu diri moningud di bunga om mad aangod ka kopurimanan, om intangan kaa dino, nokikito no surat. Maay wutuso kaa i surat. Om intangay ino, minangan lulupio ino, om wungkayaa (ungkalado) om intangay nga i boros di Turup ot siri. Ngg, aa-po naawi dit tongondu mambasa, minogiad neet tongondu. Tu it sawo doo bala iri, i i Turup. Tinumotos po mogiad, om suuo nogi it tidi di Turup, nipoongoy i Turup, nowit siri. Nga, ades amu dara i Turup, nga napajal. Boboyo-i ôongoy-i, sinumambat.</p>	<p>ketika mereka meneruskan perjalanan untuk pulang, dia telah ditolak. “Setakat itu sahaja yang patik dapat ingat, iaitu patik telah ditolak dan patik tidak mengetahui apa-apa lagi. Hal tentang patik telah ditelan ikan pun patik tidak tahu.” “Sekarang ini baru patik menyedari semula, sebab patik bernasib baik kerana patik tidak juga mati dalam perut ikan, sehingga kebetulan ayahanda patik telah tertangkap ikan itu dan patik telah dikeluarkan dari perut ikan itu, dan patik dibela oleh mereka sehingga patik sudah besar begini. Inilah riwayat hidup patik. Berkenaan dengan isteri patik pula, patik tidak tahu dia telah pergi ke mana.”</p> <p>Sesudah dia menuliskan demikian, dia pun mengajak ibunya, isteri si tukang ikan. Dia telah memasukkan surat itu di celah-celah bunga itu, kemudian disuruhnya ibunya menghantarnya kepada tuan puteri yang telah dikurung oleh Sharif. Setelah tuan puteri selesai menghidu bunga yang dirasanya sangat harum, dia pun mengamatinya, dan telah terlihat sepucuk surat. Ditariknya surat itu, dan apabila dilihatnya surat itu, surat itu telah dilipat. Apabila dibukanya surat itu dia mendapati bahawa ia adalah kata-kata Turup. Belumpun tuan puteri habis membaca kandungan surat itu, menangislah dia. Sebab, rupanya lelaki itu adalah Turup, suaminya. Tuan puteri menangis semahu-mahunya, kemudian disuruhnya ibu Turup untuk memanggil Turup datang di situ. Namun, Turup tidak mahu datang tapi dia telah dipaksa. Mahu tidak mahu dia pergi juga untuk berjumpa.</p>	<p>pushed [off the ship]. That is all I remember, I was pushed [off the ship] and knew nothing further. I got swallowed by a fish, and knew nothing after that. I first knew something again now that I had good luck because I didn’t die in the fish’s stomach, I was taken by a fisherman, my father got me and took me out, and took care of me until I was full-grown like now. As for my wife, I do not now know where she is.</p> <p>When he had written that, his mother brought him to the fisherman. He put what he had written in between the flowers, and his mother brought it to the girl who the Sharif had confined. The girl finished smelling the flowers that seemed fragrant, and she looked and saw the document. She pulled out the document. The document had been folded, so she opened it up and looked and saw that it was Turup’s story. The girl had not yet finished reading the document, and she began crying. She realized that it was her husband Turup. She cried and cried. She told Turup’s mother to go get him and bring him there. But Turup didn’t want to go, but felt forced. He finally went and met her.</p>
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Korikot i Turup siri, tad gopuso-i dit tongondu ino, om pomoros no it tongondu, “Mimang pujion ku o Kiningan dot keelo mongkaji. Irad diri poma tu nokopitongkiyad kito nga buli jadi dot nokopirumpung kito waagu. Nga irad dino poma nga kada mimbulay, sisiilo koh-i, om kada no mongowit do bunga, kada no padagang,” ka dit tongondu, “ombo not dogon dot elaan,” ka dit tongondu. Om niboros nogi dit tongondu dot, “Ongko boroson o koyuwan ku diti, ilo tunturu ku dilo nga aaku mongoo do kuyutan da Sarip,” ka. “Ong aa-po osukup ot onom wulan yalo do mogiim dot tambang,” ka.

Moyo po dit sombulan po, tu limo wulan no, pangatag nee tongondu do surat. Woyoo no it surat di Turup, om jumputo no it tidi om tama di Turup. It tukang poriuk, jinumput. It tidi om it tama doo, jinumput. I pongiran, minangan-i jumputo. It raja siri, jinumput-i. Tu misasawo i kondiri doo dot, “Ino om ino,” ka, “lobi kurang sombulan po,” ka. Tu limo wulan no it Sarip do mogiim do tambang.

Sera do notulis it surat, minaan nōono pootodo, sinuu dit tongondu it tongo turipon dot pinotikid di surat diri. It surat di Turup, amu minangan pataamo dit tongondu, niatag iri.

Sera norikot ot onom wulan, mad-po-ko laalalawo ka i Sarip do kaagagas, tu mangakan nga aa-i atantu do kaakan. Tu uma-i o mogiim babanar do tambang tu moorosi dot aa osukup dot balanja

Apabila Turup sampai di situ, tuan puteri terus memeluknya, kemudian berkata, “Adinda memuji Allah bahawa Dia pandai mengkaji. Walau pun begitu, iaitu kita telah terpisah, tapi boleh jadi kita dapat bertemu semula. Tapi walau pun begitu, janganlah kanda menampakkan diri, kanda tetaplah di sana, dan jangan lagi kanda membawa bunga, jangan lagi menjual bunga,” kata Tuan Puteri, “terserah pada adinda, apa cara adinda,” katanya. Tuan Puteri berkata lagi, “Jagankan tubuh adinda ini, jari adinda pun sekalipun, adinda tidak rela disentuh oleh Sharif,” katanya, “kalau belum cukup enam bulan dia mencari rusa,” sambungnya.

Ketika tinggal satu bulan lagi, sebab lima bulan sudah berlalu, mulalah tuan puteri menulis surat. Dalam suratnya itu dia mengikuti perisian surat Turup. Kemudian dia menjemput bonda dan ayahanda Turup, si Tukang periuk, bonda dan ayahandanya dan Pengiran. Raja di negeri itu juga dijemputnya. Sebab kononnya dirinya akan berkahwin, “Pada masa dan tarikh ini,” katanya, “kira-kira satu bulan lagi.” Sebab sudah lima bulan lamanya Sharif mencari rusa.

Selesai menulis surat itu, dia pun menghantarnya dengan menyuruh para hamba untuk mengedarkan surat itu. Berkenaan dengan surat Turup pula, dia tidak membuangnya; dia telah menyimpannya.

Apabila genap enam bulan, keadaan Sharif lagi tambah kurus kerana makan pun tidak tentu. Sebab masanya tertumpu pada mencari rusa, kerana dia bimbang nanti belanja perkahwinan mereka tidak

Turup got there and hugged the girl. The girl said, “I praise God who knows how to research. Even with things as they went, having been separated, yet it was possible for us to meet again. Even so, don’t show yourself, stay at your home, and don’t bring any flowers – don’t sell them. Let me work it out.” Then the girl said, “Not to speak of my body, even so much as my fingers I won’t allow the Sharif to hold if it hasn’t reached six months.”

When there was one month remaining, since five months had passed, the girl wrote a letter. In her letter she wrote what was in Turup’s document. Then she invited Turup’s mother and father. She also invited the Duke. The local king was also invited. The ostensible reason was that she was getting married “in about one month.” The Sharif had been searching for deer for five months.

When she wrote the letter, she sent it. She ordered her female slaves to give it to everyone. She did not discard Turup’s document; she saved it.

When it reached six months, the Sharif was as skinny as a stick insect, because he didn’t eat regularly. He focused on finding deer, being afraid that he wouldn’t have enough to

<p>di piasawaan doo. “Na, misasawo nôono,” ka dit Sarip. Ka dit tongondu, “Sabar,” ka dit tongondu, “aa-no mogidu, ikaw no sawo ku diti, nga yang ponting mingkakat oku do momoros dot popeelo oku do baawa kito nga misasawo,” ka.</p> <p>Nopumpung neeri nôono, it tama om tidi di Turup nga siri no. I pongiran om i raja nga siri no. I tukang poriuik sompusasawo nga siri no. It tama om tidi doo nga siri no.</p> <p>Ingakat nee tongondu, ugu-ko it mosuarat kokikiro, pineelo di kinowowoyo'on. “Mimang borsukur oku id Kinoringan tu walaupun aso not ingatan ku dot waro po masa do kopisambat, nga pagka tu kotulungan do Kinoringan, nga miilom tiba-tiba nokopisambat.” Nga aa-po rineet ino. “Om sukur oku tu walaupun dot onom wulan ot timpu ku dino Sarip tagayo dino, dot sinuu ku do mogiim do tambang tu balanja do piasawaan dagay nga nokosanggung, sampay noganap i janji ku diti, om iti misasawo okonoy. Nga dalam misasawo okoy, owion ku po boroson ku,” ka dit tongondu.</p> <p>Sorusulo nôono iri, montod di nimpunon di Turup om i Ruup. “I Turup, it okodok po mamana do tombolog. I Ruup, okon-ko tombolog o pana'on, it tongo tangga dit tulun i managow, tongo runggow. Sampay naawi o poring do paangaganti dit tangga.</p>	<p>mencukupi. “Masanya untuk berkahwin,” kata Sharif. “Sabar,” balas Tuan Puteri, “tidak akan lari lagi, kamulah suami patik. Tapi yang penting, patik mahu berdiri untuk mengistiharkan bahawa kita akan berkahwin,” katanya.</p> <p>Semua jemputan sudah ada di situ, iaitu ayahanda dan bonda Turup pun sudah ada di situ. Pengiran dan baginda raja pun sudah ada di situ. Tukang periuk suami isteri pun sudah ada di situ. Ayahanda dan bonda tuan puteri juga sudah ada di situ.</p> <p>Oleh itu, maka berdirilah tuan puteri dengan gaya seperti orang yang bermesyuarat, untuk memberitahu kisah. “Memang saya bersyukur kepada Allah sebab walau pun patik sudah tidak menjangkakan dapat bertemu semula, tapi oleh kerana pertolongan Tuhan, tiba-tiba dapat bertemu semula.” Dia belum menyebut siapa. “Patik juga mengucap syukur sebab walau pun tempoh yang patik beri kepada Sharif untuk mencari belanja perkahwinan kami begitu lama iaitu enam bulan, tapi Sharif sanggup juga sehingga janji patik sudah tertunai dan kini kami akan berkahwin. Tapi dalam pada kami mahu berkahwin, patik mahu habiskan dulu kata-kata patik,” kata Tuan Puteri.</p> <p>Dia menceritakan dari permulaan Turup dan Ruup. “Turup, ketika kecilnya suka melastik burung. Ruup pula, bukannya burung yang dilastiknya, tapi perian dan tajau orang ramai. Sehingga habis bekalan buluh betung untuk menggantikan perian mereka. Seterusnya orang</p>	<p>cover the brideprice of his marriage. “Okay, now let’s get married,” said the Sharif. The girl said, “Be patient, I won’t run away, you will be my husband, but what is important is that I stand up and speak to inform that we are getting married.”</p> <p>Everyone was gathered there. Turup’s mother and father were there. The Duke and the king were there. The potter and wife were there. Her parents were there.</p> <p>The girl stood up, as if in a meeting, and told the course of events. “I give thanks to God because even though I didn’t expect to meet again, since God showed me the path, out of nowhere we met.” She had not yet said who she was referring to. “And thanks to God, because even though I gave the Sharif six months timespan, where I told him to get deer for a brideprice for our wedding, he was willing, until my promise was fulfilled, and now we get married. But within our wedding, I will finish what I want to say,” said the girl</p> <p>Then she told all the details, from the beginning of Turup and Ruup. “Turup would shoot birds when he was small. Ruup would not shoot birds, but bamboo water containers and clay jars. Clay jars carried by people would shatter when</p>
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Runggow po saanon dit tulun nga ooyas do maan pana'o di Ruup. Aji goontian di raja, sampay noowian i raja do runggow, paangaganti."

"Om i nitinggoob i kasut; isot nilinggata, iso nitinggoob. Kokito nopo iri di Turup om i Ruup, om pisotoko diiri nga, ii nopo nilinggata i Turup, aa mongoo do mogidu. Ii nopo nitinggoob nga i Ruup o peeduon. Nga kadung minogidu i Ruup, minaya i Turup. Om sid panaan nga iti om iti, sampay nokorikot dot iso puun do kayu. Nokoodop yoalo miduduwo nga i Ruup ot noposik mogulu. Miilom warot unta do rinumikot siri do minoongoy di Ruup. I Turup, nokoogol siri."

"Om kopsik nōono i Turup di minsasarap nga aso no siri i Ruup. Dadi, sinusuut nōono di Turup. Korikot yalo sid oluluwas, waro no norongow dialo ot boros do raja dot isay nopo kadapat mamatay do jin, mangan dialo lontiko do raja muda. Adi i Turup diri, pagka nooyan yalo, minodop diiri yalo sid puun do nunuk. Nokodop-odop i Turup, waro no minindoo o jin do mangakan di raja sid pomogunan diri. Ngangaam minindoo i jin, noposik i Turup. Maay no panaa di Turup ino, noloo i jin. Kadung noloo it jin, pudungo no di Turup i liow di jin sampay nopudung, ulunanay nogi modop it tulu."

membawa pula tajau, tapi tajau itu pecah kerana dilastik oleh Ruup. Lalu, baginda raja menggantikan tajau mereka sehingga baginda kehabisan tajau untuk dijadikan sebagai pengganti."

"Kemudian, berkenaan dengan kasut yang telah ditelungkupkan; kasut sebelah ditelentangkan dan yang sebaliknya ditelungkupkan. Apabila Turup dan Ruup melihatnya, mereka pun saling meneka, dan kasut yang ditelentangkan adalah Turup, baginda tidak mahu dia melarikan diri. Dan kasut yang ditelungkupkan pula adalah Ruup, baginda mahu supaya dia melarikan diri. Tapi, apabila Ruup pergi, Turup telah mengikutinya. Ketika mereka dalam perjalanan, berbagai cabaran yang mereka hadapi sehingga mereka tiba pada sepohon pokok. Di situ mereka berdua telah tertidur dan Ruup yang telah terjaga dulu. Tiba-tiba ada seekor unta yang telah datang di situ untuk mengambil Ruup. Sedangkan Turup tertinggal di situ."

"Apabila Turup terjaga pada keesokannya, dia mendapati bahawa Ruup sudah tidak ada di situ. Lalu Turup pun pergi menyusulnya. Ketika dia tiba di kawasan yang lapang, dia telah terdengar raja bertitah bahawa, sesiapa yang dapat membunuh jin, baginda akan melantiknya menjadi raja muda. Jadi berkenaan dengan Turup pula, oleh kerana dia kepenatan, dia telah tidur di bawah pohon pokok ara. Sebaik sahaja Turup terlelap, turunlah satu lembaga jin untuk memakan raja di negeri itu. Sewaktu jin itu hendak turun, terjagalah Turup. Turup pun melastik jin itu sehingga jin itu terjatuh. Apabila jin itu terjatuh,

Ruup shot them. So the king would replace them, until the king was out of clay jars, replacements."

She told of the shoes, one upright and one upside-down. When Turup and Ruup saw them they guessed that the upright one was Turup and the upside down one was Ruup who was being driven out. But when Ruup left Turup went along. In their journey various things happened, until they got to one tree. They both slept there, but Ruup awoke first. There was a camel that came there and got Ruup. Turup was left behind.

When Turup woke up in the morning Ruup was gone. So, he followed behind. He arrived at a clearing and heard the king speaking, saying that whoever succeeded in killing the jinn would be appointed the second-in-command. So Turup, being tired slept at the base of a banyan tree. He laid down, and a jinn started coming down the tree to eat the king in that land. Just when it was coming down Turup awakened. He shot it and the jinn fell. When it had fallen Turup cut its head off, and used it for a pillow.

<p>“Noolunanan dialo modop, ro'on no it pongiran siri dot mamatay o kikiro do jin nga, kukuro poma nga nokuro i leleed diri nga aa-i napatay dit pongiran,” ka. “Kokitanay it tulu dit nulunan di Turup, taka'o dit pongiran, owito sid raja,” ka, “s sedangkan i tulu diri, i Turup o nakaanu. Nga i pongiran o naan lontiko do raja muda, tu i pongiran o minangakun do yalo o nakapatay di jin,” ka.</p> <p>“Adi, katalib dino, kokitanay nopo di pongiran i Turup, patabpaay di pongiran dit tongo turipon yo, nituop id talaga dit tukang poriuk,” ka. “Panagow nopo it tukang poriuk, nokitanan dialo ot tanak sid suwang dit talaga dot mootoyog,” ka, “mootoyog i Turup,” ka. “Mangay dñiri di tukang poriuk tindalo i Turup, om owito no muli sid walay. I tukang poriuk diri nga sampay tumuo no nga aso tanak. Jadi osukup oh kootomon, tu turus ki-tanak. Minangan dñiri doalo piarao i Turup. Manod dot nopiara no sampay nagayo no, miilom nokorikot oh moongoy, sinuu di pongiran, tu nidagang di pongiran sid Sarip tagayo,” ka. It surat di Turup siri ot naan dit tongondu.</p>	<p>Turup pun mengelar lehernya sehingga terputus, kemudian Turup menjadikan kepala jin itu sebagai alas kepalanya.”</p> <p>“Sebaik sahaja Turup menjadikan kepala jin itu sebagai alas kepalanya, datanglah pengiran di situ untuk meronda keadaan dan untuk membunuh jin itu, tapi walau bagaimanapun kenapa selama ini pengiran itu tidak juga dapat membunuh jin itu,” katanya.</p> <p>“Apabila pengiran ternampak kepala jin yang menjadi alas kepala Turup, pengiran itu mencurinya kemudian membawanya kepada baginda, sedangkan Turup yang berjaya mendapat kepala jin tetapi pengiran yang telah dilantik oleh baginda untuk menjadi raja muda, sebab pengiran mengaku bahawa dia yang berjaya membunuh jin itu.”</p> <p>“Jadi, selepas itu, apabila pengiran melihat Turup, dia telah menyuruh hamba-hambanya menangkap Turup dan memasukkan ke dalam perigi milik tukang periuk. Sewaktu tukang periuk datang ke perigi itu untuk mengambil air, tukang periuk menjumpai seorang anak sedang berenang di dalam perigi itu; Turup sedang berenang. Oleh itu, tukang periuk segera mengeluarkan Turup dari dalam perigi itu dan membawanya pulang ke rumah. Tukang periuk itu tidak mempunyai anak walaupun sudah tua. Jadi, mereka sangat gembira kerana mereka terus mempunyai anak. Mereka telah membela Turup. Sebaik sahaja Turup dibela dan sudah besar, tiba-tiba pula ada orang datang mengambilnya, sebab mereka telah disuruh oleh pengiran, kerana pengiran telah menjualnya kepada Sharif besar.” Perisian surat Turup</p>	<p>He slept on it, and the Duke patrolled to kill the jinn, but even though he was there a long time he didn't kill the jinn. He saw the head that Turup was sleeping on, and stole it, and brought it to the king, even tho Turup had actually gotten the head. So the Duke got appointed as second-in-command, because he claimed to have killed the jinn.</p> <p>So after than the Duke saw Turup, had him caught by his slaves and thrown in a well of the potter. When the potter went to fetch water he saw him in the well treading water. So the potter got him out, and brought him home. The potter was old but had no children. So he was happy, because he straightaway had a child. So this was their big opportunity, and they took care of Turup. When he had been cared for and was full grown, someone came to take him away, sent by the Duke, because he has sold him to the Sharif. The document of Turup was what the girl was using.</p>
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“Adi, katalib ino, ki-tuturan no it Sarip tagayo do majang sid iso pomogunan do raja, it waro ot milumba do kuda; mitalib, mitaam do soputangan. Ong sompi asambut, aso tukum do nununu, misasawo. Na minajang nobo,” ka. “Om korikot nôono masa do mitanding diri, nga i tongondu nga patankus no di kuda, it kusay nga pinatankus no, minisulak,” ka, “nokoguli keembagu sompi pinaada do soputangan do sompi kukuutan,” ka, “nga aso no tukum do nununu dit tama di tongondu om it Sarip tagayo, tad pinisasawo no, iri no janji,” ka. “Sera do nokopisasawo, minuli no it Sarip tagayo om nanggap no di Sarip tagayo dot i Turup no ot kuasa montod di talud, arta sampay yino nga i Turup o kuasa. Ino nogi suuon mongoroon di sid talud. Adi, waro ot iso o tindog dit Sarip tagayo dot tinumanud di Turup dot mongoroon siri, miilom nituur o nopurimanan di Turup,” ka, “nokosondot po sid weeg, aso no nelaan.”

“Adi, pipiro nowulan mantad diri, miilom nakaanu do tiyu dot agaayo it tukang ikan, sampay aa nokosuwang sid talud. Minaan-i gayato do talud pakaa ad pangkalan,” ka, “om tobukay nga, miilom ki-tanak siri do tulun,” ka, “ragang po,” ka. “Piaraa nôono iri di tukang ikan, om piara no nga mad-ko kikiyapan-i do sumurut, sampay nagayo iri. Sera do

yang diceritakan oleh tuan puteri.

“Jadi, selepas itu, Sharif besar mengatakan bahawa ia akan singgah di satu negeri raja, tempat yang ada diadakan perlumbaan menunggang kuda; berpapasan, dan saling melempar sapu tangan. Jika saling menyambut, tiada apa-apa persyaratan, ia akan dikahwinkan. Jadi, singgahlah mereka. Apabila tiba masa pertandingan itu, si gadis memecut kudanya, si lelaki pun memecut kudanya, mereka berpapasan. Apabila mereka bertemu semula, mereka saling membaling sapu tangan dan saling menyambutnya. Oleh itu, ayahanda tuan puteri dan Sharif besar tidak lagi berkata apa-apa, mereka terus mengahwinkan pasangan itu, sebab itulah perjanjiannya. Selepas mereka berkahwin, pulanglah Sharif besar dan dia telah menganggap bahawa Turuplah yang berkuasa atas kapalnya, hartanya, termasuklah dirinya sendiri. Maka dengan itu, Turup disuruh meronda keadaan dalam kapal itu. Jadi, di situ ada seorang timbalan Sharif besar yang telah ikut meronda bersama Turup, dengan tiba-tiba Turup merasa dia ditolak. Setelah mencecah di dalam air, Turup tidak mengingati apa-apa lagi.”

“Jadi, beberapa bulan selepas itu, tiba-tiba tukang ikan telah mendapat seekor ikan yang sangat besar, sehingga tidak boleh dimuatkan di dalam perahu. Ikan itu terpaksa ditarik menggunakan perahu menuju ke pengkalan. Apabila perut ikan itu dibuka, tiba-tiba dia mendapati seorang anak manusia di dalamnya. Anak itu masih bayi lagi. Lalu si tukang ikan pun terus membela bayi itu dan bayi

So after that, the Sharif talked of stopping in a place of a king, where horses raced, passing one another, throwing a handkerchief. If both parties caught it, without further ado they would be married. So they stopped. When the time for the contest arrived, the girl made her horse run, the man made his run, and they ran past each other. They returned and both threw handkerchiefs they were holding and caught them. There was nothing else to negotiate with the father of the girl and the Sharif; they straightaway were married; that was the agreement. When they had gotten married, the Sharif headed home. He decided that Turup had authority over his ship, goods, and himself. Only he told Turup to patrol the ship. So there was one underling of the Sharif who went with Turup on patrol, and suddenly pushed Turup [into the sea]. When he hit the water, he had no further memory.


So then, some months from that, a fisherman caught a huge shark, so big it wouldn't fit in the boat. He pulled it behind the boat to the shore, and when he cut open the belly there was a child inside – an infant. The fisherman took care of him and he grew like a fanned [fire] till he was full grown. When full grown, he saw the flowers. He persuaded his mother to sell

<p>nagayo, kokitanay i tongo bunga, minangangat dñiri it tanak dit tidi doo siri dot padagang di bunga. Sampay nolongkop sid tongo tambaloy siri do pinadagangan do bunga, sampay nokorikot sid dogon do pinadagang do bunga. Ong it impipiro padagang, aso po pongilaan ku. Kadung ong it kopupupuson no diri, waro nōono pongilaan ku, tu ki-surat sid bunga, sid suwang. Ii nopo surat sid bunga nga irad diti o sorita, om iti no it surat dit nisisip id bunga,” ka, meed dot manganu dit surat, “surat di Turup,” ka. Madaada it tongo raja siri. Songkadaada.</p> <p>“Adi, it Sarip tagayo,” ka dit tongondu, “kadung napatay no i Turup, yoku dñiri o mangan koliyuo dot mongowit sid bilik doo,” ka, “nga yoku, aaku sinumanggup,” ka. “Na iti neeti, nokorikot no sitid walay diti om ukumay ku nogi dot onom wulan at Sarip tagayo do sinuu ku mogiim do tambang. Ka'anuanu do tambang, sala'on, sampay osukup ot onom wulan. ‘Sosongkuro-i koogumu, ino-no balanja do piasawaan kito,’ kangku,” ka dit tongondu. “Adi, iti, norikot no masa diti. Ilo sinalaw, aa elaan ong songkuro no koogumu dot sinalaw dot tambang, nga akanon nopo ilo,” ka dit tongondu. “Adi yoku diti, sabanar no turus tarang oku, aaku mokisawo dat Sarip tagayo tu i</p>	<p>itu membesar bagai dikipas-kipas, dan kini dia sudah besar. Apabila anak itu sudah besar, dan dia ternampak bunga-bunga di halaman rumah si tukang ikan itu, dia telah mengajak ibunya untuk menjual bunga itu. Mereka telah menjual bunga itu di seluruh rumah jiran-jiran di sekeliling, dan akhirnya mereka sampai kepada patik. Beberapa kali mereka menjual, patik belum mengetahui apa-apa. Tapi, pada akhir-akhir ini, patik sudah mengetahui apa-apa, sebab patik telah mendapat sepucuk surat yang diselitkan di celah-celah bunga itu. Surat itu berbunyi begini. Inilah surat yang diselitkan di celah-celah bunga itu,” katanya, sambil mengambil surat itu, “surat daripada Turup,” katanya lagi. Semua raja-raja yang ada di situ terdiam. Mereka semua berdiam diri.</p> <p>“Jadi, berkenaan dengan Sharif besar itu pula,” kata Tuan Puteri, “apabila Turup sudah mangkat, patiklah yang diperhatikannya untuk dibawanya masuk ke dalam bilik. Tapi patik tidak mahu. Maka dengan itu, setelah sampai di istana ini barulah patik memberi perintah bahawa, enam bulan lamanya Sharif besar itu mencari rusa. Setiap kali dia mendapat rusa, dia haruslah menyalainya, sehingga genap enam bulan. ‘Berapa pun banyaknya, itulah belanja perkahwinan kita,’ kata patik kepadanya. Jadi sekarang ini sudah tiba masanya. Entah berapa banyak pun daging rusa salai, itulah yang menjadi hidangan,” titah Tuan Puteri. “Jadi, berkenaan dengan patik, terus terang patik katakan, patik tidak rela berkahwin dengan Sharif besar itu, sebab Turuplah suami patik. Inilah suami</p>	<p>flowers. They went everywhere to the neighbors selling flowers and arrived at my place selling flowers. A number of times they sold to me and I didn't know anything. At the last I found out, because there was a document in the flowers. The document told just what I am telling you now, she said as she picked up the document. The document of Turup. The kings there sat in stunned silence.</p> <p>So then when Turup was dead, the Sharif turned his attention to me, wanting to bring me into his bedroom, but I was unwilling. Instead, I arrived at this house, and told the Sharif to look for deer for six months. When he got deer, smoke the meat for six months. However much, that would be the brideprice for our wedding. So, the time has now arrived. That dried venison, I don't know how much there is, but just eat it. As for me, I'll be frank, I will not marry the Sharif because Turup is my husband, this is my husband – Turup.</p>
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<p>Turup o sawo ku diti,” ka, “iti no sawo ku diti, i Turup,” ka.</p> <p>Om korongow dīno iri dit raja dit sid pomogunan di pongiran, dot i Ruup balaay it naanu do raja siri, kadung nopupusan it tongondu momoros, aso no nununu o tukum dino, pod-ingkakat di Ruup, tad maangay-i dialo sandango it pongiran, ipapatay. “Aso tukum do nununu, patayon!” ka, “tu amu asansara not tobpinee ku ong kon-i-ko i pongiran!” ka.</p> <p>Nookum i pongiran do patayon, uukumo no it Sarip tagayo do patayon. Nga mangakat do longon i tongo raja di wookon dit duaton di Ruup dot sotuju ko amu. Labako sotuju, tu i Ruup o rongoon, aa lumawan dit tukum di Ruup. Patayo pee pongiran, patayo nogi it Sarip; tukum. Maay nogi ukumo dot okon-ko i Sarip ot posowoon dit tongondu dit tadlaw diri, ino-i nga i Turup. “Tinorima ku i tulu di jin tu nitungkap dit pongiran,” ka di Ruup, i raja siri. “Ondos ku nopo ong babanar-ko i pongiran o nakaanu. Bang nelaan ku no di tiya diri dot ino tobpinee ku ot nakaanu, patayon ku i pongiran dit tontok diri,” ka. “Ondos ku nopo ino tobpinee ku dino ong aa nokotolunung dogon,” ka di Ruup.</p> <p>Naa, ukumo dīno iri dot yoalo o minisasawo no babanar, i Turup om it nuwung diri, tu it kodori nuwung. Na ii nopo dayang diri it</p>	<p>patik, Turup,” titah Tuan Puteri.</p> <p>Apabila raja dari negeri pengiran mendengar akan hal itu, padahal Ruuplah yang telah menjadi raja di situ, sebaik sahaja tuan puteri habis bertitah, baginda terus berdiri dan tanpa bicara apa-apa, baginda terus menjinjing pengiran untuk dibunuh. “Tiada hukuman apa-apa selain daripada dibunuh!” titah Baginda, “sebab adinda beta tidak akan sengsara sedemikian kalau bukan kerana pengiran ini!” titah Baginda.</p> <p>Selepas pengiran dijatuhkan hukuman bunuh, tibalah giliran Sharif besar untuk dijatuhkan hukum bunuh. Semua raja-raja yang lain mengangkat tangan tanda bersetuju ketika ditanya sama-ada setuju atau tidak. Mereka sangat setuju, sebab titah Ruup yang akan mereka dengar. Mereka tidak melawan perintah Ruup. Sesudah pengiran dijatuhkan hukuman bunuh, Sharif besar pun juga dijatuhkan hukuman bunuh. Kemudian baginda memerintahkan pula bahawa bukan Sharif besar yang akan mengahwini tuan puteri, tetapi Turup. “Beta menerima kepala jin itu sebab kepala itu telah dibawa oleh pengiran. Beta sangka bahawa pengiranlah yang berjaya mendapatkan kepala jin itu. Kalaulah beta tahu pada waktu itu bahawa adinda betalah yang telah mendapat kepala jin itu, pada masa itu juga beta akan bunuh pengiran itu!” titahnya. “Beta sangka adinda beta ini tidak berjaya menyusuli beta!” titah Baginda.</p> <p>Selepas itu, baginda memerintahkan bahawa Turuplah yang dikahwinkan dengan tuan puteri (yang dikurung), sebab pada zaman dahulu istilahnya adalah</p>	<p>The king of the land of the Duke heard that, and that was in fact Ruup. When the girl had finished her speech, there was no court case. Ruup stood up straightaway, kicked the Duke, directed he be killed. “There will be no trial; kill him!” he said, because my brother would not have suffered if not for the Duke.</p> <p>So the Duke was sentenced to death, and the Sharif was sentenced to death. But other kings raised their hands when Ruup asked if they agreed or not. They more than agreed because Ruup was who they listened to, they would not oppose his judgment. Execute that Duke, execute that Sharif was the judgment. They decided that it would not be the Sharif who married the girl that day but Turup. “I received the head of the jinn because I thought the Duke killed it. I thought it was the Duke who had killed it. If I had known at that time that my brother killed it, I would have executed the Duke at that point. “I thought my brother had not found his way to me,” said Ruup.</p> <p>So they decided that Turup and the one in confinement would marry. (The term in the past was “in confinement”.) The princess was his wife. (The</p>
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<p>ki-sawo no. Na, iti nopo nuwung diti, bujang po komoyon.</p> <p>Dadi, turu tadlaw om turu sodoy mitogunggu, miagung. Montok dit duwo koyuwan dfino diri, suuway no dfino pinongooturan doalo, okon-no-ko siri po. It Sarip nga ugu-ko tanak koodok ot maan gayato do peedu. It pongiran nga aa-nong i pongiran.</p> <p>Nasasalay nopo dfino iri, nasalay no kikiawi, aso no masaala. Nga i Ruup diri, aso gisom dot gumapus dit tobpinee doo, om i Turup nga ugu-gu, gumapus tu mimang turus asanang i ginawo di nokopisambat tu irad keeri. “Om uli karena dot kotulungan do Kinoringan,” ka di Turup, “walau ugu diri o kaasansara ku nga obbuli jadi dot needup oku-i masam keeti diti. Om ah sawo ku nga borsukur oku tu songkuro koleed iri, sapatutnya it Sarip tagayo, okon-ko salang-salang ko-tulun,” ka di Turup, “patut-patut minokisawo no beeri,” ka di Turup. “Nga aa-i minokisawo, tu kakal-i mongoondom dogon,” ka di Turup.</p> <p>Nolintamos nopo iri kikiawi, naa i tama om i tidi no banar di Turup nga tama om tidi doo. I tukang poriuk nga tama-i om tidi. I tukang ikan nga tama-i om tidi. Natur di Ruup dot irad diri.</p> <p>“Tama nu om tidi nu aa obbuli do aanu totontuon momiara,</p>	<p>‘dikurung’. Kalau dayang pula, ia adalah istilah untuk puteri yang sudah bersuami. Istilah ‘dikurung’ adalah puteri yang belum bersuami.</p> <p>Tujuh hari dan tujuh malam lamanya majlis itu dijalankan. Berkenaan dengan dua orang itu, mereka telah diasingkan, mereka tidak lagi diizinkan bersama-sama dalam majlis itu. Sharif tidak ubahnya seperti anak kecil yang diheret keluar. Lebih-lebih lagi dengan pengiran.</p> <p>Setelah semuanya selesai, tiada lagi masalah apa-apa. Berkenaan dengan Ruup, dia tidak habis-habis memeluk adindanya, begitu juga dengan Turup. Mereka berdua saling berpelukan kerana mereka begitu bahagia apabila dapat bertemu semula. “Oleh kerana semua ini adalah atas pertolongan Tuhan,” kata Turup, “maka walaupun patik mengalami kesengsaraan seperti itu, tapi patik masih boleh hidup lagi seperti sekarang ini. Isteri patik pun, patik amat bersyukur sebab begitu lamanya, sepatutnya Sharif besar itu bukanlah calang-calang orang, dan sepatutnya isteri patik itu sudah berkahwin dengan Sharif. Tapi dia tidak juga menerimanya sebab dia masih mengingati patik,” kata Turup.</p> <p>Sesudah semuanya berakhir, maka kedua orang tua kandung Turup juga adalah ibunda dan ayahandanya. Tukang periuk dan isterinya juga adalah ibunda dan ayahandanya. Begitu juga dengan si tukang ikan dan isterinya juga adalah ayahanda dan ibunda Turup. Ruup telah mengatur demikian.</p> <p>“Ayahanda dan ibunda mu tidak boleh adinda persendakan, sebab semuanya itu adalah ayahanda dan</p>	<p>meaning of “in confinement” is a single girl.)</p> <p>The ceremony went on seven days and seven nights. As for the two convicted men, they were taken elsewhere. The Sharif was like a small child being dragged out. The same with the Duke.</p> <p>When that was all finished, there was nothing further that needed doing, no problems. As for Ruup, he couldn’t stop hugging his brother, and Turup was the same, because they felt so good meeting each other again. Turup said, “Because of God’s help, even though I suffered like that, it was possible for me to live like this now. As for my wife I give thanks to God, because no matter how long it was, it should have been that the Sharif could marry her, given his high status. But they did not get married because she still remembered me.”</p> <p>When that was all over, the real parents of Turup were again his parents. The potter and wife were also parents. The fisherman and wife were also his parents. Ruup arranged it.</p> <p>“You can’t not care for all of your parents,” said Ruup. Turup would not have done such a</p>
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<p>kikiawi dino tidi om tama nu ino,” ka di Ruup. Aa-nong i Turup, sera nu dot aa maan podulio dialo iri dot iri no nakasalamat doo obo.</p> <p>Om aa-nong iri tu, “I Turup,” ka bo dit tongondu, nga mongimpuros babanar i Ruup, tu aa dñiri dialo otutunan dot it tobpinee doo. Nga, mikaakaa dino, miilom nokaambay-ambay no i mato sid pondulung, nokito dialoy Ruup. Om impurasay nga, tad notutunan-i dot i pondulung doo. Om intangay i doo do pondulung, i pondulung di Turup. Piniganti doalo dit tantad mamanaw, i muula. Iri no pinintutunan doalo. I Turup nga turus notutunan doo dot it raja dit kinorikoton diri, i Ruup, i tobpinee doo. Na, iri no-ko tad miningkakat-i i Ruup dot nipapatay it Sarip om it pongiran.</p> <p>Adi nopongo no peeno, tad lontiko no dialo i Turup do raja muda sid pomogunan diri, i sid kineeyonon diri. Aa dialo nitongkiyad. Pinitanud di sawo siri. Om niwaliw po it tukang poriuk om it tukang ikan. Aa-no yalo minangakun do mangatag do tongo lonjong, tongo monginsada. Tad numpug no siri, sid pomogunan di raja, tu tad raja muda no i Turup doyino. I Ruup diti nga raja, it tobpinee dialo di gulu.</p> <p>Dadi, ino tangon dino, aa elaan</p>	<p>ibunda mu,” kata Ruup. Mana mungkin Turup mempersendakan mereka, sedangkan merekalah yang telah menyelamatkannya.</p> <p>Tambahan pula, walaupun tuan puteri menyebut nama Turup, tapi Ruup masih mahu memastikannya sebab Ruup tidak lagi mengenali adindanya itu. Tapi ketika mereka saling berpandangan, tiba-tiba Ruup terpancang cincin di jari Turup. Apabila Ruup mengamati cincin itu, dengan cepat dia dapat mengenali Turup melalui cincin itu, sebab cincin yang ada di jari Turup adalah milik Ruup, begitu juga dengan cincin di jari Ruup, ia adalah milik Turup, sebab sebelum mereka bertolak pada masa dahulu, mereka telah bertukar cincin. Cincin itulah yang menyebabkan mereka dapat saling mengenali. Turup pun terus dapat mengenali bahawa raja di negeri yang didatanginya itu adalah Ruup, kekandanya. Jadi, itulah sebabnya Ruup terus berdiri dan menitahkan bahawa Sharif dan pengiran harus dihukum bunuh.</p> <p>Jadi, apabila semuanya sudah selesai, Raja Ruup terus melantik Turup sebagai raja muda di negeri itu, di tempat itu. Dia tidak memisahkan mereka darinya. Ruup mengajak mereka suami isteri. Kemudian Ruup juga menempatkan Tukang periuk dan Tukang ikan di situ. Ruup tidak lagi mengizinkan mereka membuat periuk mahu pun menjadi nelayan. Baginda terus sahaja mengumpulkan mereka di negeri itu, sebab Turup kini sudah menjadi raja muda. Begitu juga dengan Ruup yang telah menjadi raja, kekanda Turup.</p> <p>Jadi, begitulah cerita dongeng itu. Tidak tahu pula sama-ada masih</p>	<p>thing, not caring for those who saved him.</p> <p>When the girl called “Turup”, Ruup would stare because he no longer recognized his brother. But when they looked at each other, Ruup suddenly noticed the ring. And when he studied it, he knew the ring well. And he looked at his own ring, the ring of Turup. They exchanged rings before setting off, at the start. That’s what they spoke about. Turup recognized him as the king in the place he came to. That’s why Ruup had stood up and directed that the Sharif and Duke be executed.</p> <p>So, when that was over, he appointed Turup as second-in-command in his country. They did not separate. His wife came with him to there. And the potter and the fisherman were moved to there. He was not allowed to make pots anymore. They were gathered there, in the king’s land, because Turup had suddenly become the second-in-command. Ruup (the older brother) was the king.</p> <p>So, as for that folktale, I don’t know if there is a proper</p>
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<p>do waro po-ko nunu o pongoompusan diri, nga gisom dit minanangon dogon, ino no gisom do nelaan ku. Kadung nokopi'ilo no dot irad diri, om nalantik nee Turup dot raja muda, nirunggum di Ruup sid doo, na siti no gisom ditit tangon diti.</p>	<p>ada sambungannya atau macamana, tapi sampai di sini saja yang diceritakan oleh orang yang bercerita kepada saya, hanya itu saja yang saya tahu. Apabila Ruup dan Turup sudah saling mengenal dan Turup sudah dilantik menjadi raja muda, dan Ruup sudah bawa mereka tinggal bersama-sama dengannya, maka sampai di sini sajalah cerita dongeng ini.</p>	<p>ending, but this much is what I know. When they recognized one another, and Turup was made second-in-command, he stayed with Ruup in his place. So this ends the folktale.</p>
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