

<p>Inggiriyok om Inggiritay Tinangon: naanu sid youtube Kg. ..., aribulan Tinulis di Rosnah Nain, 2020</p>	<p>Inggiriyok dan Inggiritay Diceritakan: diambil dari youtube Kg. --, -- haribulan Terjemahan Melayu: Rosnah Nain 2020</p>	<p>Inggiriyok & Inggiritay Told by: taken from youtube -- Village Date unknown English: James Johansson 2020</p>
<p>Waro ka, waro duwo miobponee, Inggiriyok om Inggiritay. Na, yalo dino duwo miobpenee, sinumakit nōono it tidi om it tama, minatay. Nadi, ka di Inggiriyok, Inggiriyok tobpenee do gulu, Inggiritay totoori, ka doo, “Pagkam aso no koruang kito, mamanaw kito,” ka doo. “Oo,” ka di Inggiritay. Piwâaya no yotilo.</p> <p>Kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka do mamanaw, sumampot po di koturu, wilton nōono yotilo tu ase noowit ot lutu takanon. Adi, pagka nokokito yotilo do tutuwa, ponolon no, nga noluganan. Adi, pagka-om aa-i kaarati Inggiriyok mongolobong, iri no nelaan tongkubay o do sasaap i Inggiritay, pamâanaw o.</p> <p>Na, aa elaan ong komuro no koleleed mamanaw, korongow oh Inggiriyok monguni oh tombolog, dot iri no rineet, “Inggiriyok, induday po Inggiritay, tinindukan ku do lugon,” ka. “Ay na,” ka di Inggiriyok, “bo asanong oh tombolog dino obo dot sumusuut dogon monguni,” ka. Īiri nopo sampay koturu no it tadaw maapanaw Inggiriyok, ĩiri-i, aa tumatak i tombolog.</p> <p>Na, boboyo-i sōondiwi no Inggiriyok di kayu, minodop. Na leleed po, nokorikot no Inggiritay do noposiyon bala iri. Na ototomon no Inggiriyok i gugulu, noposiyon it tobpenee di numbur dua.</p>	<p>Pada zaman dahulu, ada dua orang bersaudara, Inggiriyok dan Inggiritay. Ibu dan bapa mereka berdua telah jatuh sakit lalu meninggal dunia. Jadi, kata Inggiriyok, sebab Inggiriyok adalah yang sulung dan Inggiritay adalah yang bungsu, kata Inggiriyok, “Oleh kerana kita sudah tiada kawan, lebih kita pergi,” katanya. “Baiklah,” balas Inggiritay. Oleh itu, pergilah mereka bersama.</p> <p>Satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya mereka menempuh perjalanan, dan apabila tiba pada hari yang ketujuh laparlah mereka sebab mereka tiada membawa bekalan nasi. Jadi, oleh kerana mereka telah terjumpa sejenis buah, maka mereka telah menelan buah itu, tapi kebengkalan. Jadi, oleh kerana Inggiriyok tidak pandai menguburkan, maka itu saja yang dia tahu, dia menutup Inggiritay dengan daun kering, lalu pergi.</p> <p>Nah, entah berapa lama selepas Inggiriyok pergi, kedengaranlah olehnya burung berbunyi, “Inggiriyok, tunggulah Inggiritay, saya telah mematak bengkalnya,” bunyi burung itu. “Eh, bagusnya burung itu berbunyi mengekori saya,” kata Inggiriyok. Burung itu tidak berhenti berbunyi sehinggalah genap tujuh hari Inggiriyok berjalan, burung itu tidak meninggalkan Inggiriyok.</p> <p>Nah oleh itu, duduklah Inggiriyok bersandar pada pohon kayu lalu tidur. Nah beberapa lama kemudian sampailah Inggiritay sebab rupa-rupanya dia telah hidup semula. Nah, betapa gembiranya</p>	<p>Once upon a time, there were two sisters, Inggiriyok and Inggiritay. Their mother and father got sick and died. Inggiriyok, the older sister, said, “Since we now have no companions, let’s just go.” “Alright,” said Inggiritay. So they went together.</p> <p>First day, second, third, fourth, fifth and sixth walking, when the seventh day came they were hungry because they had not brought any provisions along. Since they saw a fruit tree, Inggiritay swallowed it, but it got lodged in her throat. Since Inggiriyok did not know how to bury a person, she did what she knew; she covered her sister with leaves and set off again.</p> <p>I don’t know how long she had been walking when she heard a bird sing, and it said, “Inggiriyok, wait for Inggiritay, I pecked out the obstruction.” “Wow,” said Inggiriyok, “that bird following me is beautiful.” It kept repeating the same thing up until she had been walking for seven days. The bird was saying the same thing and not leaving her.</p> <p>She decided to lean against a tree and fell asleep. Eventually Inggiritay arrived, having been brought back to life. So Inggiriyok – the older sister – was overjoyed that her younger</p>

Na, kīnam o yotilo dot mamanaw, nokorikot nōono yotilo dot walay. Nga, “Kikik,” ka di manuk. “Hoori,” ka di Odu Kopokuwan. “‘Hoori,’ kanu oy minan, do yoku-i,” ka. Nga ongoyo di Odu Kopokuwan yotilo, owīto no yotilo mindakod id walay. Om kinamay mamakan dit kinorikoton dit totongondu, Yodu Kopokuwan, naa onom toon, id koturu oh toon nosukod nee tongondu duwo neenan, Inggiriyok om Inggiritay. Nga apāaparū yotilo bo. (Ong ilo maaka pongoreetan putiri. Ay bo i muula bala kongko putiri, dayang).

Adi, waro nōono id pomogunan dot elaan ong komuro kosodu, na waro nōono kabarasan oh linigow. Ay kapanggih yotilo, owito it tongondu. Adi, na mijijimput nōono beno dot monginlalanu ka di kodori nga ongko monginlalanu, mirunsay. Adi, na warot olīgkang oh kusay ka. Eraranan tu i momoleeng oh manyanyi nga adarkan oh koo'ilo dit manyanyi, mirunsay. Adi eraranan nooneet turu koyuwan i kusay.

Na, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka do mogīinum o. Nolintamos po it raramay diri, om nobobos nopo yotilo, na minuli nobo yodu Kopokuwan om it duwo it tongondu. Nga nototokod no dit tongo wawayoy ka, i randawi siri dot waro tongondu di Odu Kopokuwan. Na turus waro nōono ginawo di kusay dot solukuon ong muli.

Na, om kooli Yodu Kopokuwan, posisipo id tinimbuku i tongondu nga na nokosisip tu

Inggiriyok sang kakak sebab adiknya telah hidup semula.

Sesudah itu mereka pun meneruskan perjalanan dan tibalah mereka pada sebuah rumah. “Kikik,” bunyi ayam. “Enyah kau,” kata Nenek Kopokuwan. “‘Enyah kau,’ makcik kata padahal saya,” kata mereka. Dengan itu Nenek Kopokuwan mengambil mereka lalu membawa naik ke rumah. Kemudian Nenek Kopokuwan memberi mereka makan dengan semahu-mahunya maka selepas enam tahun iaitu pada tahun yang ketujuh besarlah kedua-dua anak gadis itu, Inggiriyok dan Inggiritay. Mereka berdua sangat cantik. (Kalau gelaran pada zaman sekarang, puteri. Kalau dulu, dayang).

Jadi kononnya, adalah di kampung lain yang entah berapa jauh, adalah kononnya jemputan. Mereka telah dijemput, dan Nenek Kopokuwan telah mengajak kedua-dua gadis itu. Jadi, berjemput-jemputlah bernyanyi tapi cara menyanyi zaman dahulu tidak sama dengan cara menyanyi sekarang. Jadi kononnya dalam majlis itu ada pemuda yang sangat tampan. Pemuda itu kehairanan sebab si nenek yang menyanyi tapi sangat pandai menyanyi. Jadi kehairananlah ketujuh-tujuh pemuda itu.

Nah, satu hari, dua hari, tiga hari, empat hari, lima hari, enam hari kononnya mereka berpesta ria. Apabila majlis keramaian itu sudah selesai, dan mereka pun sudah puas maka pulanglah Nenek Kopokuwan bersama dengan dua orang gadis itu. Tapi para pemuda di situ mempunyai firasat bahawa Nenek Kopokuwan ada anak gadis. Nah, para pemuda itu terus menyimpan niat bahawa kalau Nenek Kopokuwan pulang, mereka akan mengintip.

Nah, sebaik sahaja Nenek Kopokuwan pulang, diselitkannya kedua-dua gadis itu pada sanggulnya

sister had come back to life.

So they both walked on, and they came upon a house. “Bwok, bwok,” said the chicken. “Shoo,” said grandma Kopokuwan. “‘Shoo,’ you said auntie [to chase away a hawk] whereas it is me,” said Inggiriyok. So grandma Kopokuwan went and got them, and brought them into her house. The girls who had arrived at Kopokuwan’s place went on eating, and after six years and then seven, both Inggiriyok and Inggiritay were full-grown.

There was someone in another village – who knows how far away – who invited Kopokuwan to a feast. Having been invited, Kopokuwan brought along the girls. She was asked to sing – that is to do spontaneous antiphonal singing. There were some very handsome young men present. They were amazed because an old woman was singing, but she sang so extraordinarily well. So the seven young men were amazed.

So the drinking party went on for first day, second, third, fourth, fifth and sixth. When the feast was finally over, and they had had enough, Kopokuwan and the two girls went back home. The good looking young men – the cream of the crop – suspected that Kopokuwan had girls with her. They immediately had a desire to spy on her when she went home.

When grandma Kopokuwan headed home, she slipped the two girls into her hair bun, and

<p>landu gayo dit tinimbuku kabarasan. Oodop no. Adi, na i kusay bala diri rinumikot id walay. Na mongingkikik i piyak tu minomoros yodu Kopokuwan dot, “Ong waro tulun,” ka, “ong aaku oposik, kakayon oh mato ku,” ka. I tandaa minaan boroso. Na oorotiyen bo dati di manuk iri kodori. Na nokito nôono di manuk it kusay duwo koyuwan, tad indakod om kinamay mangakay ot mato di Odu Kopokuwan sampay nongo-karaa ka, ko oposik yodu Kopokuwan.</p> <p>Na, kendakod nôono i kusay bala diri nga turus minaan agagamay i lapoy dit tongondu di duwo. Agagamay dotilo nga madko kinindat oh mato di Odu Kopokuwan, songo po ka, nasawo no di kusay. Asal ong aagaman i lapoy. Irad keeno tangon dino.</p> <p>Aaku elaan do ki-tompus po ko tongoh, ino-no gisom norongow ku. Nasawo di duwo i kusay it tongondu. Nokindat i mato di Odu Kopokuwan. Naawi no.</p>	<p>maka terselitlah mereka sebab kononnya sanggul Nenek Kopokuwan sangat besar. Sesudah itu, tidurlah dia. Berkenaan dengan pemuda itu pula, dia telah datang di rumah Nenek Kopokuwan. Jadi, anak ayam milik Nenek Kopokuwan telah membuat bising sebab Nenek Kopokuwan telah berpesan bahawa, “Kalau ada orang, dan saya tidak terjaga, kau cakar mata saya,” pesannya. Pesanan itu diberikan kepada ayam jantan. Nah, mungkin ayam pada zaman dahulu boleh mengerti dengan arahan itu. Jadi, apabila ayam itu ternampak kedua orang pemuda itu, ayam itu terus naik ke rumah lalu mencakar mata Nenek Kopokuwan tapi walaupun mata Nenek Kopokuwan berdarah-darah, tapi dia tidak juga terjaga.</p> <p>Nah, sebaik sahaja pemuda itu naik di rumah, mereka terus menduduki selendang kedua-dua anak gadis itu. Dan sebaik sahaja mereka menduduki selendang itu, mata Nenek Kopokuwan bagaikan dibeliakkan, tapi pemuda itu sudah mengahwini kedua-dua gadis itu. Menurut cerita dongeng, apabila selendang itu diduduki maka sahlah perkahwinannya.</p> <p>Jadi, saya tidak tahu sama-ada dongeng ini masih bersambung atau tidak, itu saja yang saya dengar. Kedua-dua anak gadis itu telah dikahwini oleh dua orang pemuda. Terbeliak mata Nenek Kopokuwan. Tamat.</p>	<p>she fit them in because she had such an extremely large hair bun they say. They went to sleep when they got home. Those men came to her house. The chickens bwoked, because Kopokuwan had told them, “If someone comes here, if I don’t wake up, scratch my eyes. She said that to the rooster. I guess in the old days chickens understood things like that. The chickens saw the two men. They straightaway went up into the house and scratched at Kopokuwan’s eyes until they were bleeding, and she still did not wake up.</p> <p>So then the two young men came up into the house and straightaway sat on the two girl’s sashes. No sooner had they sat down than grandma Kopokuwan’s eyes were opened. But it was too late – the men had already married the girls. It happened as soon as they sat on their sashes. So goes the story.</p> <p>I don’t know if there is a further ending; that is as much as I heard. It ended with grandma Kopokuwan opening her eyes. The end.</p>
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Refer to: / Rujuk: F004, F081