

<p style="text-align: center;">Sorumboy</p> <p style="text-align: center;">Tinangon di Runtangin Masibul Kg. Batition, 1992</p> <p style="text-align: center;">Nosunting di Janama Lontubon</p>	<p style="text-align: center;">Sorumboy</p> <p style="text-align: center;">Diceritakan oleh Runtangin Masibul Kg. Batition, 1992</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Sorumboy</p> <p style="text-align: center;">Told by Runtangin Masibul Kg. Batition, 1992</p> <p style="text-align: center;">English Translation: Nelleke & James Johansson 2012</p>
<p>Waro no ka, waro o tanak di momoleeng ka do reetan di Sorumboy. Ino no paling alanji sid pomogunan, aso o kataray kaa dino. Adi, waro iso o kusay minigit di tongondu dino, i Sorumboy.</p> <p>Na, i Sorumboy nopo dino, ino-no kokoliyuon di sangod ka, do pokio'onuwan benoh tu it talanji. Adi, igit i kusay. Ngaran nopo nga i Leeng. Kadung nokeegit, pomoros ne kusay diri ka dot, “Oy Minan,” ka, “yoku diti, kapayig oku, mangayow oku po,” ka di Leeng. “Nga jagaan no dogo yadi do mabpanaw,” ka, “tu yadi diti, kokoliyuon do sangod, pokio'onuwan da ambaya,” ka. “Oõ, awasi-i ino,” ka di tidi dit tongondu ka.</p> <p>Na, keesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman, ka, dot sagaan di tidi i tongondu tu amu pendoon. Ongko boroson o mongoy siongo, mongoy sid popodsuon nga aa mongoo, aa mangakun do mongoy sid weeg. Tu rumosi do mangan di sangod.</p> <p>Korikot di koturu tadlaw ka, losuan i tongondu. Tadam losuan babanar i tongondu ka. Na, it tidi diri, tad aso-i o nela'an tu turus</p>	<p>Pada zaman dahulu, tersebutlah kisah tentang seorang tua yang mempunyai seorang anak gadis yang bernama Sorumboy. Itulah gadis yang paling cantik di dunia, tiada yang dapat menandinginya. Jadi, ada seorang lelaki yang meminang anak gadis itu, Sorumboy.</p> <p>Nah, Sorumboy itu ialah yang diintip-intip oleh pengayau; mereka mahu mengambil kepala Sorumboy kerana terlalu cantik. Jadi, lelaki itupun lalu menghantar pinangan; nama lelaki itu ialah Leeng. Setelah Leeng disahkan bertunangan dengan Sorumboy, berkatalah dia, “Makcik, saya ni, mahu pergi jauh, saya nak merantau,” kata Leeng. “Tapi, tolong jaga si adik daripada pergi ke mana-mana,” katanya, “sebab si adik ini, diintip oleh orang mengayau, mereka mahu menangkapnya,” kata Leeng. “O ya, baiklah,” kata ibu Sorumboy.</p> <p>Hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, hari keenam, ibunya menyediakan air mandian untuknya sebab ibunya tidak mengizinkan dia turun. Jangankan pergi ke mana-mana, ke tempat mandipun ibunya tidak mengizinkan. Sebab, takut akan dibunuh oleh pengayau.</p> <p>Tiba pada hari ketujuh, gadis itu kepanasan. Dia terlalu kepanasan. Sementara ibunya pula, tiba-tiba tidak sedar apa-apa kerana dia terus</p>	<p>Once upon a time there was a daughter of an old couple whose name was Sorumboy. She was the most beautiful girl in the world; there was no one who could compete with her. There was also a man who was engaged to this girl Sorumboy.</p> <p>Headhunters kept spying on Sorumboy because they wanted to take her head because of her beauty. Then the man proposed marriage to her; his name was Leeng. After they had gotten engaged, Leeng said to her mother, “Aunty, I have to leave; I am going headhunting, but guard over my darling for me when I’m gone because headhunters are spying on her, wanting to take her head.” “All right, will do,” said Sorumboy’s mother.</p> <p>On the first, second, third, fourth, fifth, and sixth day the mother brought up water for the girl because she would not let her go out of the house. There was no question of going anywhere; she would not allow her to even go to the bathing place, not even to the river because she feared the headhunters would get her.</p> <p>On the seventh day, the girl felt hot. The girl felt very hot indeed. But the mother didn’t know what she was doing</p>

<p>nokoodop i tidi. Nokoodop i tidi, pamanaw no i Sorumboy, do modsu om mongoy sid tumo kabarasan. Nokopodsu nopo i Sorumboy, pamanaw no mooy sid tumo doo, sid lagkaw, momorisa di paray daw. Aa-po nokorikot i Sorumboy sid lagkaw, sid pintangaan nogi do ralan, kokosupay no di sangod ka. Turus do totoko i liow. Miiwiliw-i i koyuwan, onuwo ne tulu.</p> <p>Baa, nokooli nōono i Leeng diri. “Oh adi!” ka di kusay minonginloow. Aso o sumimbar. “Oh Minan!” ka di kusay ka, turus iduo kabarasan i barayit doo bo diri. Om turus minaan yo powilio i padang. Adi, “Oh Minan,” ka. “Nunu?” ka di tidi di Sorumboy. “Siongo yadi?” ka di Leeng, dot neemot yono mâantad dot miiwiliw i Sorumboy ka. “Oõ aso no kikiroon di tanak nu oy Minan, naanu no da ambaya iri,” ka, “tu yadi not kokoliyuwon da ambaya,” ka di Leeng. Aso totongoh simbar di tidi, iri no, “aa-ku najaga,” ka di tidi. “Aso nela'an ku, tad nokoodop oku-i, aa-ku ela'an ong siongo no yakang,” ka. Noontok do tolimu di sangod.</p> <p>Na, pamanaw nōono kabarasan i kusay, i Leeng. Om kinam lumaguy kabarasan i kusay diri, onom o nuluw tologuyan, sed koturu om kosondot. O'onom o nuluw tologuyan, sid koturu, kosondot i takod ka. Turus nokorikot sid walay di sangod. Nga, pagka anawaw po ka, ampo</p>	<p>tertidur. Setelah si ibu tertidur, pergilah Sorumboy untuk mandi dan pergi ke huma. Selepas Sorumboy mandi, pergilah dia ke huma, di sulap untuk memeriksa padinya. Belumpun ia sampai di sulap, baru dalam perjalanan, pengayau terkejutnya. Apalagi, pengayau itu terus memenggal kepalanya. Badannya terjatuh ke tanah, sementara kepalanya pula diambil oleh pengayau itu.</p> <p>Sesudah itu, Leeng pun pulang dari merantau. “Adik!” kata Leeng memanggil, tapi tidak bersahut. “Makcik!” panggilnya lagi, sambil menanggalkan bakul yang disekutnya. Dan kemudian meletakkan pedangnya. “Makcik!” panggilnya. “Apa?” sahut ibu Sorumboy. “Si Adik, di mana?” tanya Leeng, padahal dia sudah nampak akan tubuh Sorumboy yang terletak di atas tanah. “Tiada lagi yang difikir-fikir tentang anakmu itu Makcik, memang si kawan sudah mengambil kepalanya ‘tu,’ katanya, “sebab si adiklah yang diintip-intip oleh si kawan,” kata Leeng. Ibu Sorumboy tidak menjawab walau sepeatahpun, cuma katanya, “Saya tidak menjaganya baik-baik,” katanya. “Saya tidak sadar apa-apa, tiba-tiba saya tertidur, saya tidak tahu si anak ke mana,” katanya lagi. Dia telah terkena ilmu pengayau.</p> <p>Kemudian, Leengpun lalu pergi. Dia melompat habis-habisan, sehingga enam gunung yang dia lompati, dan gunung yang ketujuh baru kakinya mencecah tanah. Dia melompati enam gunung, dan ke gunung yang ketujuh barulah dia menjejakkan kakinya ke tanah. Tidak lama kemudian, diapun sampailah ke</p>	<p>because she was sleeping. While her mother was asleep, Sorumboy went to bathe and then to the rice field. After Sorumboy had bathed, she left for the field – to the field hut – to check on the rice. Before she reached the field hut, on the way, she was overtaken by a headhunter. He chopped off her head straightaway. Her body he left there and took her head.</p> <p>Meanwhile Leeng had returned. “Darling!” said Leeng, calling her. There came no answer. “Aunty!” said the man, as he took the basket from his back straightaway, and laid down his sword. “Aunty,” he said. “What?” said Sorumboy’s mother. “Where is my honey?” Leeng asked even though he had already seen Sorumboy’s body lying on the ground beforehand. “There is nothing more to give thought to about your daughter anymore, aunty, her head has already been taken away by our friends because she was the one they were spying on.” The mother gave no answer except, “I did not watch her. I was unaware because I fell asleep. I don’t know where she is.” She slept because had been affected by the magic of the headhunter.</p> <p>So then Leeng set off. He kept taking great leaps. He jumped over six mountains and came down on the seventh. He jumped over six mountains and his feet landed on the seventh. Straightaway he arrived at the house of the headhunter. Since it was still light out Leeng did</p>
---	--	--

<p>rinumikot i kusay. Rongoo nopo kabarasan di kusay iri nga tadam songuni-uni do toburi kam songkukuwo ne mogondi, monginsamung di tulu om mongusaa di kapala di sangod ka siri.</p> <p>Dadi, madaada i kusay ka. Notuwong, insusut ne kusay sid tanga di walay om ruluw id torigi ka. Orongow di kusay ka dot, “Tawak nopo di Sorumboy,” ka, “tawak do pononongolon.” “Tobik nopo di Sorumboy,” ka, “tombirog o nansapan.” “Tobuk nopo di Sorumboy, sopuan ko nirampay; mato nopo di Sorumboy, bungkaw do sinodian; nipon nopo di Sorumboy, karaban piniutub,” ka di sangod ka. Do mangarayow di kolonjian di Sorumboy tu iri no paling alanji sid pomogunan. Iri nopo ka, aso taa narayow kikiawi; i sopuan ko nirampay, kabang, mato di Sorumboy, todung nopo di Sorumboy nga turali ko niwunsud.</p> <p>Na, korikot nopo di tanga sodoy, nokoodop no ka i tongo sangod. Tadam ogugur kiawi o poposon do ginorukan di sangod. Kadung nokoodop i tongo sangod, indakod i kusay ka. Mantad no sid tukad ka, kinamay di kusay monotok sampay nokotukod sid somputul. Adi, suwang i kusay kabarasan sid lamin, om kinamay di kusay</p>	<p>rumah pengayau. Akan tetapi, oleh kerana hari masih siang, dia tidak terus datang. Apabila Leeng mendengar dengan teliti, maka dia mendapati bahawa para pengayau itu membunyikan sejenis bunyian yang diperbuat daripada bambu, dan para bomoh sedang menjalankan upacara memuja kepala dan mengubati ketua musuh itu.</p> <p>Jadi, Leeng mendiamkan dirinya sementara menunggu siang berganti malam. Setelah hari sudah agak gelap, Leeng pergi ke bawah kulung rumah, lalu berdiri dekat dengan tiang. Dan terdengarlah oleh Leeng tentang, “Pinggang Sorumboy, bagaikan boleh digenggam; Rusuk Sorumboy, bagaikan kayu lembut yang ditarah; Rambut Sorumboy bagai tupai yang disangkutkan; mata Sorumboy pula, bagai ukiran bungkau; gigi Sorumboy pula bagaikan tembelah yang ditutup rapi,” kata orang mengayau itu. Mereka memuji kecantikan Sorumboy sebab, dialah gadis yang tercantik di dunia ini. Dalam upacara itu tiada satupun dalam tubuh Sorumboy yang tidak dipuji; bagaikakan tupai yang disangkutkan, mulut, mata Sorumboy – hidung Sorumboy bagai seruling yang dijulur.</p> <p>Ketika tiba pada tengah malam, orang-orang pengayau sudah tidur. Bergegar seluruh hujung atap dengan dengkurannya mereka. Setelah para pengayau itu sudah tidur, Leengpun lalu naik ke rumah. Dari tangga rumah, Leeng memotong kepala, sehinggalah ke hujung rumah panjang tersebut. Sesudah itu, Leeng masuk pula ke dalam bilik, dan memotong habis orang pengayau di sana.</p>	<p>not go straight to the house. He only heard the sound of a celebratory bamboo noise maker and witchdoctors chanting to welcome the head and doing a ritual over the enemy’s leader.</p> <p>So Leeng remained still. When it had become dark, he went underneath the house, in the middle, and pressed himself against a pillar. “Sorumboy’s waist was so small you could put your hand around it, Sorumboy’s side was like white wood scraped smooth, Sorumboy’s hair was like black squirrels hanging to dry, Sorumboy’s eyes were like a carved Jew’s harp, Sorumboy’s teeth were like dart quivers level across,” said the headhunters. They were praising Sorumboy’s beauty because she was the most beautiful in the world. There was no part of her that was not praised; like a black squirrel that is hanging to dry, her mouth, her eyes – her nose was like a flute sticking thru the cracks in a floor.</p> <p>Around midnight, the headhunters had fallen asleep. The overhang of the roof was shaking from the snoring of the headhunters. When they were all asleep Leeng went up into the house. From the steps at one end he began decapitating everyone right to the other end of the longhouse. He also entered the bedrooms and began</p>
--	--	---

<p>monotok ka, naawi nopo. Kadung ke lalakow ka, nopudung ne tulu, nga nakaanu po di padang it koyuwan om nokotibas po sid torigi. Momungarit i tulu ka do nototok neeno. Baa, kinam i kusay diri, korikot sid tanga di binatang, siri no bala o kineyonon di tidi om i tama di kusay diri, i minanganu di Sorumboy. Tadom nikaang kiawi o takod, nikaang kiawi i palad do mokimaap. Tolibay po di kusay, om kinamay di kusay monotok, noompus.</p> <p>Naawi, nasapu, nopunso. Jadi, gulio nogi di kusay. Ka it tama dit kusay-i, i tama di lalakow – om tibaso no ka nga tadpom nikaang kiawi di momoleeng ka i palad bo om i takod nga kinakat kiawi do mokimaap – “tu gontian ku-i i Sorumboy,” ka. “Ay,” ka dit kusay, “benoy, pagka tu mokimaap koh dogon, imatay ku pe tanak nu,” ka. “Ong okonoko ugu ke Sorumboy, okonoko keeso di Sorumboy, patayon tekaw,” ka, “om patayon ku peno tanak nu,” ka. “Oō,” ka di momoleeng.</p> <p>Om onuwo kabarasan i mantaya om rawato, tu nisuwang siri ka i tongondu. Om imatay di Leeng nga, mad-ko gapas i tongondu dot koopurak, impurasay ka nga aso nalabas. I mato di Sorumboy, tokobuk, nununu bo, i pisin di koyuwan,</p>	<p>Manakala orang wira itu pula, walaupun kepalanya sudah dipotong, tapi badannya masih dapat mengambil pedang dan memotong, tetapi terkena pada tiang. Kepala-kepala itu mengeritkan giginya walaupun lehernya sudah dipenggal. Leeng masih berhabis-habisan memenggal kepala orang mengayau hingga dia tiba di tengah rumah panjang itu. Sesampainya dia di sana, dia mendapati bahawa rupanya di situlah tempatnya ibu dan ayah lelaki yang mengambil kepala Sorumboy. Namun, mereka mengangkat kaki dan tangan untuk memohon maaf kepada Leeng. Leeng tinggalkan mereka sebentar dan pergi ke hujung pula untuk memenggal orang-orang di sana sehingga habis. Habis semuanya dibunuh.</p> <p>Setelah habis semuanya dibunuh oleh Leeng, dia kembali semula kepada ayah dan ibu lelaki perwira itu. Sesampainya Leeng di sana, dia terus memotong mereka, namun orang tua itu mengangkat tangan dan kakinya untuk memohon maaf sebab, “Akan saya gantikan juga Sorumboy,” katanya. “Ah, hari ini, oleh kerana kau minta maaf, saya mahu tengok dulu anakmu,” kata Leeng. “Jika ia tidak seperti Sorumboy, dan tidak sama dengan Sorumboy, saya tetap akan membunuh kau, dan anakmu pun akan saya bunuh juga,” katanya lagi. “Baiklah,” kata orang tua itu.</p> <p>Kemudian orang tua itu mengambil tajau besar dan menurunkannya, sebab perempuan yang dimaksudkan itu telah dimasukkan kedalam tajau besar itu. Dan apabila Leeng melihatnya, kulit perempuan itu bagaikan kapas, putih melepak, dan bila di amat-amati oleh</p>	<p>chopping and finished everybody off. As for those warriors, even when their heads were severed, their body was still able to grab their sword and swing it, hitting the house posts. Their heads would be grinding their teeth, even tho they had been severed. The man continued on and reached the middle of the longhouse, which happened to be the dwelling of the parents of the man who had taken Sorumboy’s head. They extended their feet and hands asking for pardon. He passed them by and continued cutting off heads until everyone else was dead.</p> <p>They were finished off, swept away, wiped out. So the man went back to the father of the man, the father of the champion. He prepared to slash them but the parents extended both their hands and feet to ask for pardon, saying, “I will replace Sorumboy.” “Today, since you asked me for pardon, I will look at your daughter first,” said Leeng. “If she does not look like Sorumboy, is not the spitting image of her, I will kill you, and I will also kill her.” “Agreed,” said the parents.</p> <p>He took a large clay jar and took it down, because the girl had been put inside it. Leeng looked at the girl, and she was white as cotton. He examined her and there was no difference at all. The eyes of Sorumboy, the hair, the shape of her body;</p>
---	--	---

<p>nga i Sorumboy no kiawi. Nga iri-iri po ka, i susu. Apat o susu. Madaada i Leeng kabarasan.</p> <p>“Adi, mijanji kito,” ka di Leeng, “ong amu monongidi ilo tongondu di tidi di Sorumboy, patayon ku-i om subay-ko nunu o karaja, subay-ko mongoy om ikaw nga onuwon ku do turipon, poongimuawon teeka do susut,” ka. “Oō,” ka di momoleeng, papaad po do patayon i kondiri yo.</p> <p>Na, pamanaw nōono kabarasan yoalo diri muli. Kadung nokorikot, pitutubo no di kusay i tulu om i koyuwan di Sorumboy ka tu nanu di Leeng i tulu. Nga, nawa po taso sino, iri-iri kaalanji ka. Minogiad i Leeng di minongolobong di koyuwan di Sorumboy tu asayangan di Sorumboy ka. Nobobos nopo i Leeng do mogiad, pamanaw no muli om maatanud-i nōono i tongondu om i momoleeng.</p> <p>Korikot id walay ka, ososodu po ka, “Ay, yakang-yakang,” ka di tidi. “Siongo oy Ugow ot kinaajangan nu di akang dino? Awasi poma oy akang dot ake-i minatay,” ka. “Siongo o kinokosupan nu di akang?” ka di tidi di Sorumboy. “Mm, siloo id sulap,” ka di Leeng ka. “Oō. Kirik-kirik susunduwan nu oy akang,” ka di tidi ka tu aso nalabas, iri no i tanak doo, iri po i pondulung aso. I tanak doo ki-pondulung. Nga, aa-po nokilala</p>	<p>Leeng, tiada yang kurang pada perempuan itu, semuanya bagaikan Sorumboy – mata Sorumboy, rambutnya, potongan badannya, semuanya sama. Hanya satu saja lagi yang tidak sama dengan Sorumboy, yaitu buah dadanya. Empat cabang. Leeng terdiam sejenak.</p> <p>“Jadi, kita berjanji,” kata Leeng, “kalau perempuan itu tidak memanggil ibu Sorumboy dengan panggilan ‘Ibu’, saya akan membunuhnya juga. Dan apapun juga jenis kerja, dia mesti buat. Dan kamu, saya akan jadikan kamu hamba, tukang sapu kulung rumah,” katanya. “Baiklah,” kata orang tua itu, jangan saja dirinya dibunuh.</p> <p>Lalu, pergilah mereka pulang ke rumah Sorumboy. Setelah sampai, Leeng mencantumkan kepala Sorumboy ke badan Sorumboy, sebab kepala Sorumboy telah diambilnya dari rumah orang pengayau itu. Akan tetapi, nyawa saja lagi yang tiada sebab kecantikannya tidak berubah walaupun sudah mati. Leeng sangat menangis ketika menguburkan mayat Sorumboy sebab terlalu sayang dengan Sorumboy. Setelah Leeng puas menangis, pergilah dia pulang ke rumah orangtua Sorumboy.</p> <p>Sesampainya mereka di rumah, dan masih dalam jarak yang jauh, “Si anak, si anak,” kata ibu Sorumboy. “Mana kau jumpa si anak ini, ‘Nak? Sangat baiklah anak ini tidak mati,” kata ibu Sorumboy. “Di mana kau dapat menjejaki si anak ini?” tanya ibu Sorumboy. “Mm, di sulap,” kata Leeng. “O ya, pulihkan semangat mu ‘Nak,” kata si ibu, sebab perempuan itu tidak ubahnya seperti Sorumboy, Cuma yang kurang, perempuan itu tidak mempunyai cincin. Sedangkan anaknya pula mempunyai cincin.</p>	<p>everything was like Sorumboy. The only difference was her breasts – she had four breasts. Leeng was contemplative.</p> <p>“Let’s agree on this,” said Leeng, “if the girl does not call Sorumboy’s mother ‘mom’, I will kill her anyway. And she will have to do any work, and I will take you as slaves, as sweepers of the ground under the house.” “We agree,” said the parents rather than being killed themselves.</p> <p>So they left for home. When they got there, Leeng put the head and body of Sorumboy back together, because he had brought back her head. Even though it had no soul anymore, she was still just as beautiful as before. Leeng cried as he buried Sorumboy’s body because he loved her. When Leeng was done crying he left for home, with the girl and her parents in tow.</p> <p>When they were still far from the house Sorumboy’s mother said “My daughter, my daughter. Son, where did you find my child? It’s good dear that you weren’t killed. Where did you come across her?” “Uh, in the field hut,” said Leeng. “Call back her spirit, darling,” said the mother, taking her to be her daughter because there was no difference between them, although she had no ring. Her daughter had a ring. But the</p>
--	--	---

<p>teeno di tidi do ki-pondulung ko aso. Otomon nopo i ginawo, pun i tongondu nga, “i idi,” ka. Nununu i karaja nga maan di tongondu nga iri-iri po, amu po oorotiyon di tongondu tu okon-ko doo do walay.</p> <p>Milom warot nopikir di tidi ka, “Nokuro ka tu milom amu nu apaam, oy akang do totongoh sitid walay? Tongo gamaan om ino todopon nu nga amu ela'an nu mongodoropi,” ka di tidi ka. “Mm, taw, nolingan kuno toy idi,” ka di tongondu ka. Na, antad di nokopisasawo sampay iso o tanak, sisiri no.</p> <p>Tiya dit aso po o tanak, aso po boros di kusay. Kaanak kabarasan, pomoros ne kusay, “I Sorumboy nelooy?” ka, minomoros dñiri id tulun. Tiya dino, nakapayig i tongondu, i sawo doo. “Keematan dikoo,” ka sid tidi, “yadi nelo oy?” ka. “Oõ, yakang nelo,” ka di tidi di Sorumboy. “Oõ, i tanak kuno.” Om i tulun o duaton nga, “Oõ, i Sorumboy no,” ka di tulun.</p> <p>Nga i momoleeng nõono bala diri, moongimuaw do tongo susut, i tama di sangod najadi do turipon, tama di Sorumboy. Dinuat di tulun i Leeng ong tulun siongo nga, “Nasambat ku siñilo,” ka di Leeng. Sera do bibinoros do</p>	<p>Tapi, si ibu masih belum lagi memperhatikannya samada perempuan itu ada cincin atau tiada. Hanya yang ada, perasaan gembira yang meluap-luap, dan perempuan itupun memamnggilnya ‘Ibu’. Apa saja kerja di dalam rumah itu, semuanya akan dikerjakannya, cuma dia belum tahu betul keadaan rumah itu sebab rumah itu bukan rumahnya.</p> <p>Tiba-tiba, ada sesuatu yang melintas dalam fikiran si ibu, “Kenapa ‘Nak, tiba-tiba saja kau tidak faham dengan apa saja di dalam rumah ini? Segala kerja dan tempat tidurmu pun kau tidak tahu mengemasnya,” tanya si ibu. “Mm, entah, saya sudah lupalah ‘Bu,” jawab si perempuan. Na, sejak Leeng dan Sorumboy berkahwin sehingga mempunyai seorang anak, mereka masih tinggal di situ.</p> <p>Semasa mereka masih belum mempunyai anak, belum ada apa-apa yang dikatakan oleh Leeng. Setelah mendapat anak, Leeng mulai bertanya kepada orang, “Pada pendapat kamu, apakah Sorumboy ini adalah Sorumboy yang sebenar?” Pada waktu itu, isterinya itu sedang berpergian. “Pada penglihatan kamu, apakah dia itu memang anak kamu?” tanyanya lagi kepada ibu Sorumboy. “Ya, dialah tu,” kata ibu Sorumboy, “ya, anak saya,” katanya lagi. Dan orang-orang yang ditanya juga berpendapat sama, “Ya, Sorumboy,” kata mereka.</p> <p>Na, sementara orang tua itu pula, ia dijadikan tukang sapu kolong rumah, bapa kepada perempuan itu, iaitu bapa kepada isteri Leeng. Orang bertanya kepada Leeng dari mana asalnya orang tua itu, namun jawab Leeng, “Saya telah menemuinya di</p>	<p>mother did not yet look closely whether she had a ring. She was happy, and the girl also addressed her as mother. The girl would do anything she was asked to do in the house, but she wasn’t entirely familiar because it wasn’t her own house.</p> <p>Suddenly one day the mother had a thought and said, “Why all of the sudden are you not familiar with anything in the house, darling?” You don’t even know how to do housework and how to make up your bed.” “Umm, I don’t know, I forgot, mom,” the girl said. From the time they got married until they had one child, they stayed with Sorumboy’s mother.</p> <p>When they did not have children yet, Leeng didn’t say anything. But when they had a child, then Leeng began asking people while his wife was away, “Is my wife Sorumboy?” He asked his mother-in-law, “In your view, is this your daughter?” “Yes, son,” said Sorumboy’s mother, “she is my daughter.” When other people were asked they said “Yes, she is Sorumboy.”</p> <p>As for the parents, the enslaved father of the girl who was now called Sorumboy were sweeping the ground under the house. When people would ask Leeng who these people were, he would say “I came across</p>
--	--	---

tama di tongondu. Baa, korikot di posusu di tanak i tongondu ka, keemot-imot no di tidi dot duwo ot susu, duwo milabpang i tuwa di susu.

Ka dit momoleeng ka, milom nopikir di momoleeng dot ong-ko i tanak yopo tu i susu. Tu, iseeso o susu di tanak yo. Adi, kapayig nopo i Leeng ka, ka tidi di Sorumboy ka, “Nokuro ka oy akang tu milom apat o susu nu?” ka. Na, ka nopo di tongondu ka, “Dogo do kinowowoyoon, aa-nu gaam oy idi nela'an dot tadi nga antad di nosusu oku nopo nga apat mâantad ot susu ku,” ka di tongondu ka. “Oõ,” ka di tidi ka.

Jadi, ka di Leeng ka, “Ilo dilo, okon-ko yadi pelo, boroson banar kuno dikoo,” ka di kusay. Nitarang dñiri dot, “Okon-i-ko yadi pelo, tanak do sangod,” ka di kusay. “Tu ino nopo kiro'o: Korikot oku sori nga minaan i adi diri tatakay do liow, niginit nogi id tinungusan, nga minaan ku-i wagu posuputo om polobongo kuno. Ilo nopo nga, tanak do sangod ilo, i minanganu di adi, i tobpinee,” ka. “Oõ, kuoyon po dñino,” ka dit momoleeng, “nogontian po yakang,” ka. “Aa-i kukuoyon tu otoluod dogon ilo,” ka. Na, irad no dino ka. Aso no, nopongo.

sana,” katanya. Dia tidak memberitahu bahawa orang tua itu adalah bapa kepada perempuan itu. Bila tiba masa perempuan itu menyusukan anaknya, ibunya ternampak akan puting susunya yang bercabang dua.

Kata orang tua itu, sebab tiba-tiba dia berfikir bahawa perempuan itu bukan anaknya sebab puting susunya. Sebab anaknya yang sebenar hanya mempunyai satu puting sahaja. Jadi, apabila Leeng berpergian, bertanyalah ibu Sorumboy, “Kenapa ‘Nak, tiba-tiba saja kau mempunyai empat cabang puting susu?” tanya si ibu. Lalu perempuan itupun menjawab, “Memang asal-asal saya, ibu tidak tahukah bahawa sejak lahir saya sudah punya empat cabang puting susu,” kata perempuan itu. “O ya,” kata si ibu.

Jadi, Leeng pun kemudian berkata, “Saya nak terangkan kepada kamu, sebenarnya dia bukanlah si adik Sorumboy,” katanya. “Dia bukan si adik Sorumboy yang kamu sangkakan, dia itu adalah anak orang mengayau,” kata Leeng lagi. “Sebab, kamu bayangkan saja, sesampainya saya di sana, leher adik Sorumboy telah dipenggal, kemudian mereka gantungkan kepalanya di bawah bumbung. Akan tetapi saya telah cantumkannya dan kemudian saya kuburkan mayatnya. Perempuan itu adalah anak orang pengayau yang telah mengambil kepala si adik Sorumboy, adik kepada lelaki yang telah mengambil kepala Sorumboy,” katanya panjang lebar. “Baiklah, tak apa juga, sebab perempuan itu adalah pengganti anak saya,” kata ibu Sorumboy. “Nak buat macamana, diapun sayang dengan saya,” katanya.

them over there.” He wasn’t going to tell them that this was the father of the woman. So then, when the woman was about to give birth to her child, the mother saw that each of her breasts branched out into two breasts with two nipples.

The old woman concluded that this was not her child, because of her breasts, because her child had only one breast on each side. So when Leeng was away, Sorumboy’s mother said, “Why darling do you suddenly have four breasts?” The woman just said, “This is just how I am. Don’t you know mom that I had four breasts from birth?” “I see,” said the mother.

Then Leeng finally told her, “She is not your daughter, I’m now revealing the truth to you.” Then he clarified, “She is the daughter of a headhunter. Here is what you need to process: When I got there they had severed Sorumboy’s head and hung it up from the house center beam. I put her head and body back together again and buried her. This is the daughter of one of the headhunters who took our darling.” “Oh, there’s nothing to be done about that now,” said the old woman, Sorumboy’s mother, “my child has already been replaced.” “No matter, she loves me,” she said. So, that’s how it went. That ends the story. The End.

	Nah, begitulah ceritanya. Tiada lagi. Tamat.	
--	---	--

General Editor / *Penyunting Umum*: James Johansson

Kimragang Editors / *Penyunting Bahasa Kimragang*: Rosnah Nain & Janama Lontubon



Creative Commons Attribution 3.0: Kimragang.net 2012