

| <p style="text-align: center;"><b>I Tupirik</b></p> <p style="text-align: center;"><b>Tinangon di Ruminting Jailin</b><br/> <b>Kg. Sinoginday Pitas, 2012.04.27</b><br/>           Tinulis di Rosnah Nain</p>   | <p style="text-align: center;"><b>Si Tupirik</b></p> <p style="text-align: center;"><b>Diceritakan oleh Ruminting Jailin</b><br/> <b>Kg. Sinoginday Pitas, 2012.04.27</b><br/>           Terjemahan Melayu: Rosnah Nain 2013</p>  | <p style="text-align: center;"><b>Tupirik</b></p> <p style="text-align: center;"><b>Told by Ruminting Jailin</b><br/> <b>Sinoginday Village 2012-04-27</b><br/>           English: James Johansson 2013</p>   |
|---|---|---|
| <p>Oh, waaro po ka ka ilo. Waro kabarasan ilo ot tanak di momoleeng do kusay. Sosonginan o tanak. Adi, ontod po dit okoodok po dot engin do milimpanaw sid minsolili di walay. Asal-ko eelo no milimpanaw, maapâanaw do ki-sosopuk kabarasan, meed do kaakaraban. Adi, maapâanaw sid minsolili di walay. Kokito do tugarang, sopukon. Om muli dîino kabarasan sid walay, nga otutuuk nopo i tawak yo do yôngkos ot maan agatay i tugarang, maan nogi toroto. Itungkap di tindi, nu ka guna diri; kon-ko aakanon. “Naa idi, nimporyan ku,” ka kabarasan, tu yotilo nopo bo dino asot tambaloy, bububuulun ka.</p> <p>Adi, pagkam agagayo no dîino iri, kaararati no. “Aay oy idi, oyongow kito diti, nga isay kay idi ot waris kito?” ka. “Aay oy oto, waro-i bo diti nga aaku elaan ong soombo, aaku no aandaman ong soombo kineeyonon tu oloed okoy no nokopitotongkiyad,” ka di Momoleeng. “Yoku siti oku no kinalagaon, na i tongo koworisan aaku elaan ong soombo no iri, tu oloed no dot aa nokopisasambat,”</p> | <p>Pada zaman dahulu, kononnya ada seorang wanita tua yang mempunyai seorang anak lelaki. Hanya seorang itu sahaja anaknya. Anak itu pula sejak kecil lagi, ia sangat gemar berjalan-jalan di sekeliling rumahnya. Sebaik sahaja pandai berjalan, maka tidak henti-hentilah ia berjalan dengan membawa sebatang sumpit dan tembelah. Dia seringkali berjalan di sekeliling rumahnya. Bila berjumpa dengan cicak tanah, ia akan menyumpitnya. Apabila pulang di rumah, pinggangnya sarat dengan cicak tanah, sebab apabila ia mendapat cicak tanah, ia akan ikatkan di pinggangnya. Apabila sampai di rumah, ia akan memberikan cicak tanah itu kepada ibunya, padahal cicak tanah itu bukannya boleh dimakan. “Ibu, ambillah hasil tangkapan saya ini,” katanya, sebab kononnya mereka ini tidak punya jiran tetangga, jadi mereka hanya berdua sahaja.</p> <p>Oleh kerana anak itu sudah besar sedikit, maka dia sudah boleh memahami. “Kita sangat sunyilah ‘bu, tapi siapakah ahli waris kita, ‘bu?’” katanya dengan pertanyaan. “Alah Oto, memang kita punya ahli waris juga tapi ibu tidak tahu mereka tinggal di mana, ibu tidak ingat, sebab sudah lama kami terpisah,” jawab si ibu. “Ibu ini, memang di sinilah ibu sampai, tapi yang lain itu, ibu tidak tahu di mana mereka berada</p> | <p>Once upon a time there was a son and his mother. He was an only child. From a young age he liked to roam about in the vicinity of the house. As soon as he was old enough to go into the woods he brought along a blowgun and a dart quiver. So he would roam near the house. When he would see a lizard he would shoot it. When he came home his belt would be stuffed full of lizards. He would give them to his mother, but they were of no use because they didn’t eat them. “Here mother, this is what I shot,” he would say. He behaved like that because they had no neighbors and there was just the two of them.</p> <p>Then he grew a bit older and had some understanding. “Mother, we are lonely here; who do we have as family?” he asked. “Son, we have some relatives but I don’t know where. I no longer remember where they are because we split from them so long ago,” answered his mother. “I came to this place, but I don’t know where our relatives are because</p> |


|   |   |   |
|---|---|---|
| <p>ka. “Doo,” ka dit tatanak.</p> <p>Agagâayo no iri dîino, ong sangko at tidino tu elaan no songkuro tumur, mungkin opod notoon no tumur. “Des oy idi,” ka dit tatanak dit susuwab no keembagu, “mad-ko engin oku do monusul di tongo koworisan,” ka. “Nga beenoy mabpanaw oku diti, kalu ong waro-i dati diti ot tambaloy nga osodu. Adi mumbal oku po mamanaw kalu ong alaga ku-i,” ka dit tatanak. “Oõ, awasi-i beenoy Oto do mabpanaw koh nga intangan no lalan. Kodung ong aparap do gibang ada no minlalan, ong aparap do wanan siri no wayaan nu,” ka dit tindi. “Oõ,” ka dit tatanak.</p> <p>Na, aa-i dîino iri minongowit do sopuk. Iri no minangan owito, pipisow dot ugu no do tunturu ka, kukuyutan i pipisow yo. Adi, pabpanaw dîino kabaranan i tatanak diri, aa-po leled om nakalaga no do pisimpangan do lalan. Adi, madaada i tatanak do mongoondom dit boros di tindi yo. Kukukûuro-i mongoondom nga amu-i aandaman dot sombo i nituduk di tindi yo do wayaan. Mâangay nopo bilido i kangkab yo om pabpanaw, tâatad do winayaan it aparap do gibang. Om pabpanaw bala iri, aa-po leled om nakalaga no do walay. Kalaga do walay, norongow no dîino dit tatanak momoros dot, “Des,” ka, “sombo iti tu aangod do kulos maangod?” ka. “Aangod iti do kulos maangod,” ka. “Yûumo duyu,” ka dit wookon it orongow. Kon-ko rumosi it tatanak tu okon-ko oorotiyân, amu-i insan</p> | <p>sekarang, sebab sudah begitu lama kami tidak berjumpa,” katanya. “Oh ya,” jawab si anak.</p> <p>Kini anak itu sudah besar dan mungkin sudah berumur sepuluh tahun. “Hm, ibu,” kata si anak pada keesokan harinya, “sepertinya, saya teringin mencari ahli waris kita,” katanya. “Kali ini, saya akan berjalan, sebab mungkin kita mempunyai jiran juga, cuma mereka jauh dari kita. Jadi saya akan coba berjalan dahulu, mana tahu saya boleh menjekinya juga,” kata si anak. “Baiklah, bagus juga Oto pergi tapi hati-hati berjalan ya, pastikan jalan itu betul. Jika jalan itu di sebelah kiri, tak usahlah ikut jalan itu, tapi jika jalannya di sebelah kanan, ikutlah jalan itu,” pesan si ibu. “Baiklah ‘bu,” jawab si anak.</p> <p>Bila si anak pergi berjalan, ia tidak lagi membawa sumpit, Cuma yang ia bawa ialah sebilah pisau yang hanya sebesar jari sahaja. Beberapa lama selepas si kanak-kanak bertolak, tibalah ia pada persimpangan jalan. Lalu si kanak-kanak berdiam diri untuk mengingati pesan ibunya. Akan tetapi, walau macamanapun dia berusaha mengingati jalan mana yang dikatakan ibunya, ia langsung tidak ingat. Lalu, dengan serta-merta, apabila dia membalikkan dadanya untuk meneruskan perjalanan, ia terus ikut jalan di sebelah kiri. Selepas beberapa langkah ia berjalan, tibalah ia pada sebuah rumah. Sebaik tiba di rumah itu, terdengarlah oleh si kanak-kanak suara orang berkata, “Aduh, di mana datangnya bau monyet wangi ni?” kata suara yang kedengaran. “Harumnya monyet wangi ni,” kata suara itu. “Kamu pergi carilah,” kata suara yang lain pula. Akan tetapi si kanak-kanak ini langsung tidak</p> | <p>it’s been a long time since we’ve met.” “Oh dear,” said the son.</p> <p>He grew some more, and was maybe ten years old. “Oh mother,” he said, “I would like to look for our relatives. I’m going to set off walking today, and maybe I’ll meet some neighbors that are far away. So I’ll give it a try and see if I find anyone.” His mother answered, “That’s okay son, but be cognizant of the path. Don’t take any forks to the left; just take the forks to the right.” “Okay,” said the son.</p> <p>This time he did not bring along his blowgun. All he brought along was a knife with a blade about as wide as your finger; he held it in his hand. So the boy set off and not too far along he came to a junction. He stood there trying to remember what his mother had instructed. No matter how he tried he couldn’t remember what she had said. Finally he just turned his body and followed the left fork. As he walked along he came to a house. As he approached he heard a child say, “Wow, where is the good monkey smell coming from?” Then another voice said, “Go search for it.” The boy didn’t understand what they were on about because he had never once heard something like this. He just stood their silently.</p> |
|---|---|---|

|   |  |  |
|---|--|--|
| <p>korongow. Madaada it tatanak, peengkâakat.</p> <p>Aa-po leeled om okitanan no dit tatanak dot tinumuun ti suwang ti walay do koogumu, om tinumoronong sid doo. Maay kabarasan soliliyo, om maay nogi tabpaay. Kodung-ko natabpaan, owito no do mindakod sid walay, kokito dit kotua, i woyoon, “Ay, kodung ong ino ot maak romog, nga ino nopo koyo duyu po mangay ino, posuwango duyu po ad bubu,” ka. “Tu kodung ong ino ong ad tinsod, osusa ino do momiara tu otutunan ku dot lumabus iti,” ka di woyoon.</p> <p>Adi waro kabarasan o bubu do turu milapis, do golong o minaan waalo, iri no pinosuwangan. Apapag komoyon ku, aa-i keedu-idu. Adi siri no diino kabarasan, om kinamay do monumad, ngaran-i do nisuwang siri nga naawi-i o bansa do takanon dot ipaakan-akan, aa-i oleed om agayo no.</p> <p>Adi, agayo iri kabarasan, “Dii poy ambaya om magagasin tokow po,” ka dit Kotua. “Kaanaman, kooturu kooli tokow. Na, asal kooli tokow bo diti, turus potongus tokow no dot raramay,” ka. “Tu, intatangan ku at tongo kaakakang dilo ad tinsod, ongo loolomu no, mingaam no do mangan,” ka. Do soromoon-i bala</p> | <p>merasa takut sebab ia tidak faham apa yang mereka maksudkan sebab ia belum pernah mendengarnya. Bahkan kanak-kanak itu diam sahaja sambil tercegat di situ.</p> <p>Tidak lama kemudian, kelihatanlah oleh si kanak-kanak penghuni rumah itu terjun ke tanah dengan begitu ramai sekali dan menuju ke arahnya. Kanak-kanak itu dikelilingi dan kemudian ditangkap. Selepas kanak-kanak itu ditangkap, iapun dibawa naik ke rumah, dan ketika ketua melihatnya, “Aik, itu adalah anak babi hutan yang sangat muda, tapi janganlah dulu apa-apakannya, kamu masukkanlah dahulu dalam bubu,” kata Ketua. “Sebab jika itu yang dimasukkan dalam kandang babi, payah menjaganya, sebab saya tahu dia ni pandai melepaskan diri,” kata Ketua.</p> <p>Jadi, kononnya di rumah mereka itu ada sebuah bubu sebanyak tujuh lapis yang diperbuat daripada dawai, nah di situlah kanak-kanak itu dimasukkan. Bubu itu memang agak kuat, dan memang payah untuk keluar dari situ. Nah, tinggallah kanak-kanak itu di dalamnya. Sejak kanak-kanak itu dimasukkan dalam bubu itu berbagai-bagai jenis makanan yang telah diberi kepadanya untuk dimakan sehingga tidak begitu lama kanak-kanak itupun besarlah sudah.</p> <p>Jadi, apabila kanak-kanak itu sudah besar, “Wahai kawan-kawan, mari kita pergi memburu,” kata Ketua. Kita pergi memburu selama enam hari, pada hari yang ketujuh kita akan balik. Sebaik sahaja kita balik dari memburu, kita terus sahaja mengadakan pesta keramaian,” katanya. “Sebab jika saya tengok anak-anak babi dalam kandang babi</p> | <p>Soon the boy saw lots of children coming out of the house and approaching him. They surrounded him and grabbed him. They brought him up into the house. When the leader saw him he said, “That is a fat piglet, but let’s not take him just yet; put him in the fish trap. If we were to put it in the pigsty under the house I think this one would get free.”</p> <p>There was a seven-layered fish trap there made of wire, and that’s what they put him in. It was solid enough that you couldn’t get out. So he stayed inside there, and as they went on feeding him they fed him all sorts of food and soon he grew big.</p> <p>When he had grown big, one day the leader there said, “Let’s go hunting. After six days and on the seventh we will return. Then we’ll have a feast. I see that the piglets in the pigsty are all fattened now and just right for eating.” The area under the house was the pigsty and it was filled with people. The people</p> |
|---|--|--|

|  |  |  |
|--|--|--|
| <p>iri nga natarus nopo i susut do tinsod do noponu do tulun. Tulun kiawi o minaan insodo. Iri-i o kakang ka, dot agayo okodok, kusay tongondu no kabarasan. Tanganak moleeng not nisusuwang sirid tinsod, iri-i ot aangan porunggumo.</p> <p>Adi, nalaga i janji, kaanaman sid konom nokooli no. Adi, alaga i kotûuru, na linumaga not tulun ka dot aso suuway, iri kiawi o bansa. Do ki-towit-i bala iri dit minagasin ka, iri po minangan poguluono it towit, kaa'anu, aa-no minangan polomu. Adi naawi iri, ka dit woyoon, “Koyon po mangay ad tinsod, mangan po oodiyo ad minangan ku potongkiyado,” ka. Maay no dîino iri kabarasan rawato, maay lukano.</p> <p>“Dii po oy maman om, elaan ku-i beeno mangan oku dikoo patayo nga, ino po, pagkam maan oku dikoo patayo, miirurûunsay tokow po tu moginantadan oku. Mogot pong korongow oku po do runsay dot amu oku po matay,” ka dit tatanak. “Oõ, ba aso-i karaatan,” ka dit woyoon.</p> <p>Maay no lukano, maangay no owito mirunsay. Adi, it woyoon kabarasan o gulu, dot iri no i runsay yo, “Tupirik minampanow, dee nokopuantad,” ka. Komoyon nopo, pagkam</p> | <p>itu, semuanya sudah gemuk-gemuk dan sudah boleh dipotong,” sambung Ketua. Padahal kolong rumah mereka yang begitu panjang telah penuh dengan kandang yang penuh sesak dengan manusia. Semuanya diisi dengan manusia, dan itulah yang mereka panggil sebagai anak babi, yang mana ia telah bercampur lelaki, perempuan, tua, muda, kanak-kanak dan orang dewasa. Hanya kanak-kanak yang baru datang sahaja yang tidak dicampurkan di situ.</p> <p>Bila tiba hari yang dijanjikan iaitu pada hari yang keenam, pulanglah mereka dari berburu. Jadi, ketika tiba hari yang ketujuh, datanglah orang yang sama bangsa dengan mereka. Sementara orang-orang yang pergi berburu itu rupanya telah mendapat hasil buruan. Jadi, hasil buruan yang baru itulah yang telah dipotong dahulu, tidak lagi dibiarkan menggemuk. Apabila habis hidangan pertama, ketuapun lalu berkata, “Janganlah dipotong dulu babi yang dalam kandang itu, potong dulu babi yang telah diasingkan,” katanya. Lalu bubu itupun diturunkan dan kanak-kanak itupun dikeluarkan.</p> <p>“Wahai pakeik, saya tahu bahawa kamu akan membunuh saya. Jadi, oleh kerana kamu nak bunuh saya, mari kita berbalas pantun sambil menari dahulu, sebab saya mahu buat kenang-kenangan. Memadailah kalau saya dapat mendengar pantun lagu sebelum saya mati,” kata si kanak-kanak. “Baiklah, itu tidak jadi masalah,” jawab Ketua.</p> <p>Kanak-kanak itupun dikeluarkanlah dari bubu, kemudian dibawa berpantun sambil menari. Jadi kononnya ketua yang terdahulu melagukan pantunnya, dan lagu pantunnya berbunyi begini, “Tupirik</p> | <p>were the piglets they were referring to, and they were both big and small, male and female. Only the boy had not been put into the pigsty with them.</p> <p>So on the sixth day and then the seventh came the appointed time. On the seventh day lots of people of the same species as them came. They also brought back their game that they captured, and ate them first without fattening them. When those were finished off the leader said, “Don’t take the ones in the pigsty; take that one that I separated first.” So they lowered the fish trap and took the boy out.</p> <p>“Uncles,” said the boy, “I know that you are going to kill me, but here’s the thing. Since you are about to kill me, as my last request I’d like to first have a impromptu antiphonal circle poetry contest. I’d like to do antiphonal poetry before I die. “Alright, that shouldn’t present a problem,” said the leader.</p> <p>So they brought him out and had him chant poetry. The leader went first and he said, “Tupirik set off walking without preparation.” What he meant by this was that when</p> |
|--|--|--|

|  |  |  |
|--|--|--|
| <p>okodok po dit minabpanaw, aso pot ororotiyen. “Aso-i ot minabpanaw dot aso po nororotiyen,” ka.</p> <p>Adi, sambut nopo i Tupirik, “Sagay Tupirik mampanow lumayu mipapandan,” ka. Om, “Oõ, sagay minabpanaw oku diti, ngaran-i dot tanganak oku nga waro not elalaan ku,” ka.</p> <p>Om kinam kabarasan do monobok, iri o komoyon do ‘lumayu mipapandan’ ka i mitotombuliad do minatay do maan doo toboko. Iso om tobokon, iso om tobokon. Naawi it koruang yo do mikuyut mirunsay, maangay no it linigow. Mi’indodoo po do mogium miikaakaa sid tambaloy. Naawi iri mamatay, baru nogi om uli siri, maay polobuso diino it tongo tulun.</p> <p>Kalabus it tongo tulun, nokosoliwan mantad sid tinsod, pangakan no yotilo tu nokosodia not tongo takanon. Nga iri po bo om aso-i o tongo rinapa tu tulun-i tulun o minaan rapao, it takanon no minaan akano.</p> <p>“Ino nopo,” ka di Tupirik, “ikowu dino momonguli konow, yoku diti nga muli oku no. Adi, mamasing konow dino do mogoondom dot ulion dikowu, nga taataago dikowu. Insan po</p> | <p>telah berjalan tanpa persediaan,” katanya. Maksudnya, oleh kerana kanak-kanak itu masih kecil lagi ketika berjalan dahulu, ia dianggap belum mengerti apa-apa. “Tiada siapapun yang berani berjalan tanpa memahami apa-apa.”</p> <p>Lalu Tupirik pun menjawab, “Sebabnya Tupirik berjalan, pandan berlayuan.” Lalu di berkata, “Saya berjalan sebab, walaupun saya masih kecil tapi sudah banyak perkara yang saya tahu,” katanya.</p> <p>Lalu berhabislah dia menikam, itulah yang ia maksudkan daun ‘pandan berlayuan’ iaitu orang-orang yang bertempiran mati ditikam olehnya. Seorang demi seorang ia tikam sehingga habis kawannya berpegang tangan, lalu para tetamu pula ia habiskan. Setelah itu ia turun pula mencari yang lain dan terus pergi ke rumah jiran-jiran. Setelah habis semuanya ia bunuh, barulah ia kembali semula di situ dan melepaskan para tawanan.</p> <p>Selepas tawanan itu keluar dari kurungan, merekapun lalu makan sebab makanan sudah tersedia, cuma masalahnya lauknya tidak ada sebab lauk yang sedia ada itu adalah daging manusia, dan mereka hanya makan nasinya sahaja.</p> <p>“Ini sahaja,” kata Tupirik, “Kamu pulanglah, dan sayapun akan pulang juga. Jadi, masing-masinglah kamu mengingati tempat asal kamu, dan hati-hatilah kamu. Lain kali, jika kamu berjalan, hati-hatilah ketika</p> | <p>they boy went walking he still had little understanding. Then he said, “No one goes out walking before he has understanding.”</p> <p>Tupirik said in reply, “Tupirik went walking to make the pandan tree wilt.” And he said, “For this reason I went walking; even tho I was regarded as a child I already had some understanding.”</p> <p>Then Tupirik began stabbing all of them. That was what he meant by, “the pandan tree wilted (dropping its leaves)” – they were strewn about dead like dead leaves, having been stabbed by him. He stabbed them one by one as he came upon them. When his companions who were holding onto him for the singing contest were all dead he began stabbing the guests. Then he went down out of the house searching for more of them at neighboring houses. When he had killed all of them he came back to the original house and freed the people in the pigsty.</p> <p>When the people got out from the pigsty they began eating because the food had been prepared. But they had no meat because the people themselves were to be the meat.</p> <p>“You all go home now,” said Tupirik, “and I am also going to go home. Each of you remember the path home, and may you be safe.</p> |
|--|--|--|

|   |  |  |
|---|--|--|
| <p>dîino ong milimpanaw, nga taatagon do milimpanaw,” ka di Tupirik.</p> <p>“Oõ diis obo,” ka, “awawasi noy oto, nokosoliwan okoy po,” ka. (Iso keeso nga yoto, waro nong Yoto, waro nong Yaka). “Awasi poy Oto tu nokosusuut koh dagay. Ong aakoh nokosusuut dagay, opunso okoy bo diti do matay,” ka. Do soromoon-i kabelasan ong i wookon diri nga, aa nakapanaw tu sampay miniromut o poo do koolomu, tu totontuon-i mangakan i maan paakano. “Ba aa mangakan nga minong-i, matay-i. Adi gaam pong mangakangan po, mogot pong kaakan po,” ka di ginâawo.</p> <p>Na, iri diri, nakalabus po i tongo tulun diri di minangan insodo di tongo rogon – tu rogon bala iri o kinalagaon – minûuli no dîino. Kooli, “Nunga’y Ooto, siongo pinakaayan nu?” ka dit tindi. “Booy idi, napalid oku,” ka. “Aaku-i naandaman i boros nu diri dit, okon-ko minlalan sid aparap do gibang kanu. Korikot oku sid pisimpangan di lalan nga sadang oku-i mongôndom di boros nu nga aaku-i naandaman, taatad o kinowoyoon ku nga it aparap do gibang. Om pabpanaw oku bala diri, nakasambat ong nakasambat oku do walay nga, okon-i-ko tulun tawasi bala iri it sanganu di walay. Nga awasi tu aaku-i bo dogima minaan patayo, minaan oku-i polobuso,” ka di Tupirik.</p> <p>“Oõ, ino noboy Oto sagay minaan teekaw boroso nga nelaan ku leed do kodung ong i lalan diri dit aparap do gibang okon-i-ko</p> | <p>berjalan,” kata Tupirik. “Baiklah, aduhai,” katanya.</p> <p>“Bagusnya wahai Oto, kami dapat keluar juga,” kata mereka. (Satu demi satu mamanggilnya Oto, dan ada juga yang memanggilnya abang). “Nasib baiklah Oto menyusuli kami, jika kau tidak menyusuli kami, memang kami akan habis mati,” kata mereka. Sementara yang lain pula kononnya, ada yang tidak dapat berjalan sebab peha mereka bagaikan melekat akibat terlalu gemuk, sebab mereka telah diberikan makanan yang lebih daripada cukup. “Kalau tidak makan pun akan mati juga. Jadi lebih baik makan saja, sangat baiklah kalau dapat makan,” kata hati mereka.</p> <p>Dalam pada itu, apabila orang-orang itu sudah keluar dari kurungan hantu-hantu itu, sebab rupa-rupanya tempat di mana ia sampai itu adalah hantu, mereka pun pulanglah. Setelah pulang, “Aduhai Oto, kau pergi ke mana?” tanya ibunya. “Aduh ibu, saya tersesat,” jawab Tupirik. “Saya tidak ingat pesanan ibu, bahawa ibu tegah saya mengikuti jalan di sebelah kiri. Ketika saya tiba di persimpangan jalan, macamana pun saya mengingati kata-kata ibu tapi saya langsung tidak mengingati, lalu saya memilih jalan di sebelah kiri. Dan apabila saya berjalan saya telah bertemu dengan sebuah rumah, padahal orang yang tinggal di rumah itu bukanlah orang baik. Tapi, nasib baiklah saya tidak dibunuh, dan saya dilepaskan juga,” cerita Tupirik.</p> <p>“Ya, itulah sebabnya ibu berpesan dengan kamu, kerana ibu memang sudah tahu bahawa jalan di sebelah kiri itu bukannya orang yang baik-</p> | <p>“Yes, it’s good that you freed us,” they said. “It was good that you came after us. Had you not come after us we would have all been wiped out.” Some of them couldn’t walk because they were so fat that their thighs would rub and they couldn’t move them. They had eaten everything fed to them. They thought to themselves, “What’s the difference? If we don’t eat what we’re given we will be killed anyway. We may as well eat it.”</p> <p>So the people who had been interred in the pigsty were set free from the demons – because the place he had arrived at was actually the dwelling place of the demons – and they all went home. When he got home his mother asked, “Where in the world did you go to son?” “Mother, I got lost,” Tupirik responded. “I didn’t remember your instructions, that you has said not to follow the left fork. When I got to the junction I didn’t remember what you said and I went left. As I walked along I came to a house but it turned out to not be nice people who owned the house. Fortunately I was not put to death; they freed me.”</p> <p>His mother said, “Yes, that’s why I told you not to go to the left, because I have known for a long time that the path to the</p> |
|---|--|--|

|   |  |   |
|---|--|---|
| <p>tulun tawasi o kalagaon,” ka di momoleeng. “O nga, awasi-i boy idi o nasib tu aaku-i minaan patayo bo dogima, ongo-wawasi-i yo-maman,” ka di Tupirik.</p> <p>Na nokooli peeri, aaku no aandaman do ki-tompus po ko kukuro nga ino not aandaman ku. Adi, noompus.</p> | <p>baik untuk didatangi,” balas si ibu. “Iyalah, tapi bagus juga ya ‘bu nasib saya, sebab saya tidak dibunuh oleh mereka. Pakcik-pakcik tu baik juga orangnya,” kata Tupirik.</p> <p>Nah, selepas mereka pulang, saya tidak ingat lagi sama ada cerita ini masih bersambung lagi atau tidak, tapi hanya sampai di sini saja yang saya ingat.</p> | <p>left does not lead to good people.” Tupirik responded, “Yes, but my luck was good and I wasn’t killed. Those uncles were good.”</p> <p>So after he got back, I don’t remember if there was anything further, but that is as much as I remember. The End.</p> |
| <p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>   |  |   |
| <p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Janama Lontubon &amp; Rosnah Nain</p>  |  |   |
| <p> Creative Commons Attribution 3.0: Kimarangang.net 2013</p>   |  |   |