

<p style="text-align: center;">Kanas Tagayo Tinuturan di Agingging Nunung Kg. Salimandut 1988</p>	<p style="text-align: center;">Babi Hutan Besar Dikisahkan oleh Agingging Nunung Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Huge Wild Boar Told by Agingging Nunung Salimandut Village 1988 English: James Johansson 2012</p>
<p>It tuturan diti, najangan ya di tiya dit okodok oku po. It tuturan nopo diti tirad diti. Yama sinumuwan id tumo. Yokoy sinumusuut okoy-i dot sinumopung okoy montod id Linukaan kumaa soriid sawa. Adi, i nopo it kamaman ya, sinumako do karabaw dot osisiyaw sabat. Yalo nopo dino, siti ot winayaan, id piolungan do Longob om Linukaan. Yokoy nopo, sitid sawa kaa dino ot winayaan.</p> <p>Kotupak okoy dit Longob, waro ot liang dot endalanan ya, dot aralom-i sabat. Ondos ku ong liang do karabaw. Intangay ya tu, bo, muutuan po it tana dot waya dot kanas. Ay, agayo ot waya dino. Ka dit tobpinee ku, Yungking, “Ay, tongoh itih, kanas?” ka, “Agayo iti dot kanas,” ka dialo. “Karabaw toboh ino,” kangku. “Okon-i,” ka, “kanas,” ka.</p> <p>Aji, korikot okoy sid tumo bo, it kamaman ya nga nokorikot no. Ka dit tobpinee ku, “Silo waya dot kanas wagu po muutuan po it tana,” ka dialo. “Oõ, kokooyon-i ino kantara,” ka dit kamaman ya. “Ong, kisorupu at tasu, kinasip,” ka dialo, “sosodoy iri, mongindad iri sosodoy,” ka nõono.</p> <p>Aji, korikot it silo po it tadlaw, minsosodoy no, topong tolidus po tobo, ta katanaban. Ka diiri, “Muli tokonow, yoku siti oku siti wayaan. Owito duyu it tandus om saanon duyu at tandus tu kakalu ong rumosi iti karabaw dot otuwong no, nga aa-ku elalaan manangkis,” ka dialo. Tu osiyaw inot karabaw dino. “Adi, Owiton duyu inot tasu,” ka.</p>	<p>Cerita ini mengisahkan apa yang saya alami ketika saya masih kecil lagi. Ceritanya adalah begini. Bapa saya bermalam di ladang. Kami pula menyusul pada keesokan harinya dari Linukaan pergi ke hilir. Pakcik kami pula datang dengan menunggang kerbau yang agak liar sedikit. Dia ikut jalan pertembungan antara sungai Longob dan sungai Linukaan. Kami pula ikut jalan hilir.</p> <p>Setelah kami menyeberang sungai Longob, kami menyusuri satu rekahan tanah yang agak dalam sedikit. Saya sangka, ia adalah jalan kerbau. Namun bila kami mengamati-amatinya, tanah itu masih berjatuhan lagi, dan ada bekas tapak kaki babi hutan. Tapak kaki itu sangat besar. Kata abang saya yang bernama Yungking, “Besarnya babi hutan ini,” katanya. “Itu kerbaulah,” balasku. “Bukan, babi hutan ini,” katanya.</p> <p>Jadi, setelah kami sampai di ladang, pakcik kami juga sudah sampai. Lalu, kata abang saya, “Ada tapak kaki babi hutan yang masih baru lagi di sebelah sana dan tanahnya pun masih berjatuhan lagi,” katanya. “Iyalah, biarkan dulu, menggendalakan,” kata pakcik kami. “Kalau anjing itu ada rezeki,” katanya, “petang nanti, pasti dia akan menunggu,” tambahnya.</p> <p>Jadi, apabila tiba waktu petang, iaitu sebelum matahari terbenam, pakcik kami berkata, “Marilah kita pulang, saya ikut jalan yang tadi. Kamu bawa lembing itu sebab, manalah tahu kalau-kalau kerbau ini ketakutan bila sudah gelap nanti, saya tidak tahu mana satu yang mahu dielak,” katanya. Sebab kerbau itu sangat liar. “Kamu bawa anjing itu,” katanya lagi.</p>	<p>This incident occurred while I was still small. The incident goes like this. My father spent the night in his field hut. We came to him the next morning, going early from Linukaan to him upstream. Our uncle rode a water buffalo that was a bit wild. He followed a path to the confluence of the Longob and Linukaan creeks. The rest of us took a path that was upstream.</p> <p>We crossed the Longob creek and there was a trail that we followed with tracks that were a bit deep. I thought that they were water buffalo tracks. We really took notice because there was soil sliding in the tracks of a wild boar. The tracks were huge. My brother Yungkin said, “What is this, a wild boar?” “This is a big boar.” “No, that’s a buffalo,” I said. “No, it’s a wild boar,” he retorted.</p> <p>So we got to the field and our uncle had already arrived. My brother said, “There are fresh boar tracks with the soil still breaking off and falling back into them.” “Oh well, that is going to delay us,” said my uncle. “If the dogs are fortunate, they will have caught up to it around sunset,” he said.</p> <p>When the sun got to the mid-afternoon position, not yet setting, our uncle said, “Let’s go home, I’m going to follow the same path back home. Bring along spears over your shoulders in case the buffalo gets frightened with it being dark, and I might not be able to avoid being gored.” He said that because that buffalo was wild.</p>

Ba, pitongkiyad okoy bo. Ay, sosodoy no tobo. Korikot okoy siri sid kinokitanan ya dit waya, aso po. Warot ugu siti iri om ad do Tibal [30 meter] kinapanaan ya, kinotoliban ya om pogogoongay-i dit tasu ya. Sid tisop do kulubung om lasas i kanas. Om panangkus, asot pinakayan di kanas, tinumoluwoyo dagay.

Ay, aa-i songkuro wo kosodu om, “Es,” ka dit tobpinee ku, “kanas,” ka dialo. Totolu neenan it tasu ya. Kangku, “Okon-ko owudut ka wo, sera ma dot kanas ilo, karabaw ilo bo,” kangkuh, tu agayo tobo. “Kanas towo,” ka. Ba, panangkus it kanas, nokopopogulu dagay sorid sasarayo om tuod no. Om toronongo dialo dino iri dot tanganak po. Mogot-i ong aa-ku muususut dino bo. Na, okitanan ku yalo dot mioobo'ob sid gurungut dot lingkong. Yoku muususut oku dialo id toori. “Kada sinoh!” ka dialo. Muukuut yalo dot tandus, it nipoowit di maman. Om totokono dialo id kuwo oy Janama, podorinding *** ilo bo, siti dara toonongon {sid tobik}, aa-i nelaan dot aa elaan ong kinumukuro it kanas tu siti nogi ot noonong, id tulu. Om, kosorusu kaa dino bo it tandus, sid kulit om it tulang. Om piintuturugo dit kanas it tulu yo, nga ginumolung it tandus kaa wo. Awasi, nokowiliw nopo it tandus, minogidu no yalo, it tobpinee ku. Bang amu, om nokowiliw it tandus om minaan no yalo gusaa, tongoh ot daaran oy dot id guyumut dot lingkong ot niyonon, okon-ko minindakod po yalo sid kayu.

Om loowo dîiri dit tobpinee ku, i maman. Aso nisimbar dialo, “Kada kow koguriyok!” ka, dot it

Setelah itu, kamipun berpisah. Waktu itu hari sudah hampir gelap. Sesampainya saja kami di tempat di mana kami melihat tapak kaki itu, belum ada lagi. Lebih kurang tiga puluh meter kami berjalan melintasi tempat itu, tiba-tiba anjing kami menyalak. Rupanya babi hutan itu masuk di tengah-tengah rimbunan rumput tebal, di celah-celah rumpun rotan besar. Lalu, babi hutan itu berlari mengikuti kami.

Belumpun berapa jauh, “His,” kata abang saya, “Babi hutan,” katanya. Anjing kami hanya tiga ekor sahaja. Sayapun berkata, “Jangan bohonglah, itu bukan babi hutan, itu adalah kerbau,” saya kata, sebab babi hutan itu sangat besar. “Babi hutanlah,” katanya. Kemudian, babi hutan itu berlari mendahului kami di sebelah hulu dan terus berhenti. Lalu, abang saya pergi mendekatinya, sedangkan dia masih kanak-kanak lagi. Bagus kalau saya tidak mengekorinya dari belakang. Lalu, saya nampak dia terbongkok-bongkok di dalam semak ribu-ribu. Dan saya pula mengekorinya dari belakang. “Jangan sana!” tegahnya. Dia sedang memegang lembing yang pakcik suruhnya bawakan. Lalu dibalingnya babi hutan itu dengan lembing, padahal bahagian rusuk yang dia hendak baling. Tapi tidak tahu macamana kedudukan babi hutan itu sehingga kepalanya pula yang terkena. Dan kemudian lembing itu pula menyusup ke dalam kulit dan tulangnya. Lalu, babi hutan itu memusing-musingkan kepalanya, sehingga lembing itu menjadi bengkok. Nasib baiklah, bila lembing itu terlepas dia terus pergi. Kalau tidak, dan lepas lembing itu terlepas dan dia dikejar, apakah dayanya, sedangkan dia berada dalam semak ribu-ribu, bukannya dia memanjat di atas pokok kayu.

Kemudian abang saya memanggil si pakcik. Tiada lain yang dia jawab, “Jangan kamu

“Bring along those dogs,” he said.

So we split up. Oh, it was already around sunset. We got to where we saw the tracks, and nothing yet happened. When we walked about 30 meters, the dogs began barking. It turned out that the boar had hidden in an area of thick grass and rottan. Then the boar ran because of being startled, and it ran none other than towards us.

It wasn't wasn't far from us when my brother said, “Oh boy, a boar.” We had just three dogs. I said, “Don't lie; no way is that a boar, that's a buffalo,” because it was really big. “I'm telling you it's a boar,” he said. So the boar ran ahead of us downstream and then stopped. My brother approached it, whereas he was still a child. It would have been better if I hadn't followed him, but I saw him sitting on a thicket of climbing ferns. I followed behind him. “Don't go there,” he said. He was clutching the spear that my uncle told him to bring. He thrust the spear into the side of the boar. I don't know what the boar did, because the spear actually hit it in the head. The spear slid along the top of its head, under the skin and along its bones. And the boar spun his head around and the spear bent into a curve. Fortunately the spear fell to the ground and my brother ran away. If not, if it had chased my brother after the spear fell out, what chance would he have had, being in thick ferns, and having not climbed a tree?

Then my brother called our uncle. He just answered, “Be quiet!” because the boar had

kanas dino nga sinumamung dialo, di maman. Tad tinumuod-i dñiri, “Maman-i!” ka dit tobpinee ku. “Kada kow koguriyok!” ka. “Siongo it tandus?” ka, om “Iti,” ka dit tobpinee ku. Om onuwo dialo, intangai kaa dino wo nga nokilong no. “Nokuro itih?” ka. Om, “Nitokon ku,” ka dit tobpinee ku. “Ababambor,” ka dialo. Onuwo dialo it tandus om polopiso id kayu, tutuko dialo tu monulid. Om “Sisinoh kow-i,” ka.

Om toronongo dialo, aa songkuro koleed om pokokobob. Om panangkus it kanas, om inday id toluwas. Ay, aa monginkotup *** it kanas. Iri no gisom. “Wuwu, wuwu,” ka, monoburi nopo. Inday sid toluwas bo, toronongo dialo. Om tokono dialo, mogot-i ong noonong po, nga amu. Om, gusaa dialo bo.

Adi, ugu dilo it ruukon pakaa id Longob, bawang dit Longob. Id piras dit bawang dit Longob dino, waro kayu maakaa dino [dahan yang rata]. Adi, gusaa yalo {kamaman} dit kanas om panangkus yalo om singkakod yalo sid kayu diri, sabat po om nokosupan it pakow dialo. [Babi hutan berlari di bawah dia dan masuk sungai yg berdekatan.] Nookotindal, tuod no it kanas, dot aso tinuodon, ugu diti it timbawasa, ugu dilo ot tolid, adi siti oku {sid sawat sid tongo raan}, dot siilo it tinuodon, id lolobuon do karabaw, sid somok ku.

“Adis,” ka di ginaawo ku, “ong ki-tandus oku-i dñino,” ka dit ginaawo ku bo. Tokono waagu dit

bising!” jawabnya, sebab babi hutan itu menyongsongnya, kemudian berhenti. “Pakcik!” panggil abang saya. “Jangan kamu bising!” jawab Pakcik, “Mana lembing itu?” tanyanya. “Ini,” jawab abang saya. Lalu, pakcik mengambil lembing itu dan mendapati lembing itu bengkok. “Kenapa ini?” tanyanya. “Saya membalingnya,” jawab abang saya. “Pandai-pandai saja,” katanya. Dia mengambil lembing itu lalu memukulkan pada batang kayu kemudian menekuknya untuk meluruskannya. “Kamu di sana saja,” katanya.

Setelah itu, dia mendekati babi hutan itu, dan tidak lama kemudian, terdengarlah bunyi berdebab. Babi hutan itu berlari, dan berhenti di kawasan lapang. Babi hutan itu tidak mengeluarkan bunyi apa-apa, selain daripada berbunyi seperti meniup seruling bambu, “Wuwu, wuwu,” bunyinya. Apabila babi hutan itu berhenti di kawasan lapang, pakcik mendekatinya lalu dilemparnya dengan lembingnya. Namun, bagus kalau kena, tapi tidak. Lalu pakcik mengejanya pula.

Jadi, jalan menuju ke sungai Longob itu agak curam sedikit. Di tebing sungai Longob itu, ada kayu yang tumbuh dengan agak condong sedikit tapi mempunyai dahan yang agak rata. Lalu, babi hutan itu pula mengejar pakcik, tapi pakcik berlari dan terus bergayut pada dahan kayu itu yang rata itu. Akan tetapi, sedikit saja lagi punggungnya akan tertangkap oleh babi hutan itu sebab babi hutan itu berlari ke bawah tempatnya bergayut, lalu masuk ke sungai. Apabila babi hutan itu keluar dari sungai, ia pun berhenti. Namun, tempat babi hutan itu berhenti tidak lain dan tidak bukan adalah berdekatan dengan tempat saya bersembunyi, iaitu dekat dengan kubangan kerbau. Sebab saya bersembunyi di celah-celah pucuk muda sejenis pokok.

“Alamak,” kata hati saya, “kalaulah saya ada lembing,” kata hati saya. Kemudian pakcik kami

come to my uncle, and suddenly stopped. “Uncle,” said my brother.” “Be quiet,” he answered. “Where is the spear,” he asked, and my brother answered, “Here.” He took it and looked at it, because it was all bent out of shape. “Why is the spear bent?” he asked. My brother answered, “I stabbed it.” “I’ll just give it a shot,” my uncle said. He took the spear and slapped it against a tree, and it became straight again.

He approached the pig, and soon there was a thud sound. Then the boar ran and stopped in an open area. Oh, actually the boar made no grunting noise but a “wuwu, wuwu” like a flute. It stopped in an open area, and my uncle approached it. He thrust the spear at it. If only it had hit it, but it didn’t. Then it charged him.

The land sloped towards Longob – towards the Longob creek. Along the creek there was a tree with a horizontal branch. The boar charged my uncle, and he ran and jumped up and grabbed that branch and hung from it. The boar nearly hit him in the butt, but it went under him into the stream. When the pig got ashore again, it stopped none other than under under a tree that I was up in. It stopped near a buffalo wallow which was near me.

“Darn,” I thought, “if only I had a spear.” My uncle chucked the spear at it but once again it

kamaman ya, nga amu-i amu noonong [both on same side of river]. Ay, “ay ay ay ay,” ka di kamaman ya, “nokuro ino?” ka. Ay, mongikiro bo moongoy dit tandus, momurus nga adis, kuoyon ka momurus owo. Ay, agayo toboh it kanas.

Boboyoo nopo dialo, panatas do lias. Kaanu do lias, kalaga i Ogok, tulun do Longob, dot adis ka dino it soruway wo dialo, songkikip it soruway. “Ba, awasi nogi ot siti koh oy Ogok, mamaay oku po dino tabango tu bo, aa-ku insan dino,” ka dit kamaman ya. “Ay, yoku nga aa-ku insan dot tirad dilot kanas,” ka, “dot aa mongingkotup, monoburi nopo,” ka dialo.

“Dio inot tandus nu,” ka dit kamaman ya bo. Pataako di Ogok it tandus yo. Om tokono dialo, ami amu nonong ino. Ay, aa-ku-i elaan ong nokuro. Mootodok-i it tandus dit kamaman ya sid solot dit kanas dino. Onuwo dialo it lias apat neenan wo, om insamakay dialo it kanas. Om kinamay dialo monokon, pootokon po dit kaapat, gusaa no yalo wo. Om, gusaa yalo dino om kinamay ya gumara {wah, wah, wah}.

Waro ot kayu kaa dino – dot aaku elaan ong tongoh dot kayu iri, longkobung ko timbawasa po iri – mokud-okud, singkakod yalo kaa dino. Om, sipako di kanas, singapo om kasamit sid pakow nga, montod siti om noliyab (napapas) it soruway kumaa sori, silo pilat sid pakow. (noonong dit nipon dit noriling) {4 inci} Nga, insan iri no diri, ong okon-ko it tasu, ay, aa elaan apatay yalo ko nunu. Nokendakod-i yalo dino id kayu nga orimomol it kayu wo, mokud it kayu, sinumosot.

melemparkannya semula dengan lembingnya, tapi tidak juga kena. “Ala, ala, ala, ala,” kata pakcik kami, “kenapa ni?” katanya. Dia berusaha pula hendak mengambil dan menarik lembing itu, tapi macamana nak menariknya. Besar sangatlah babi hutan itu.

Mahu tidak mahu, dia memotong batang bemban. Setelah dia mengambil batang bemban, si Ogok orang Longob pula sampai. Tapi seluarnya menggigil begini. “Bah, baguslah kau datang sini, Ogok. Kau bantu dulu saya, sebab saya tidak pernah mengalami hal yang sedemikian,” kata pakcik kami. “Aik, saya pun tidak pernah berjumpa dengan babi hutan yang seperti itu,” jawab Ogok, “yang tidak pandai berbunyi apa-apa kecuali seperti meniup seruling sahaja,” katanya.

“Baiklah, mari lembing kau itu,” kata pakcik kami. Lalu Ogok pun memberikan lembingnya. Setelah itu, pakcik melemparnya lagi, tapi masih juga tidak kena. Saya pun tidak tahu kenapa. Tapi lembing milik pakcik kami masih terpacak di belakang babi hutan itu. Lalu, pakcik mengambil empat batang bemban, dan pergi mendekati babi hutan itu. Kemudian dilemparnya bemban itu satu persatu, namun ketika dia melemparkan bemban yang keempat, babi hutan itu mengejanya pula. Kami pun pergi mengejar dan bersorak.

Di situ ada sebatang pokok kayu yang condong begini. (Saya tidak tahu apa jenis kayu itu.) Lalu pakcik melompat dan terus bergayut pada pokok itu. Namun, babi hutan itu menyepakinya lalu menggigitnya dengan pantas sehingga punggungnya tertangkap dan menyebabkan seluarnya koyak dan punggungnya terluka sepanjang empat inci. Akan tetapi, walaupun demikian, kalau bukan anjing itu datang, entah dia selamat ataupun tidak. Sebab walaupun dia sudah memanjat pada pokok kayu tapi pokok kayu itu lembut dan pandai

missed. “What it the world,” said my uncle, “what is going on?” He wanted to go get the spear, to pull it out, but how could he get it out? That boar was really big.

So he decided to cut mohtra reed {*Donax arundastrum*} to make a spear. After cutting it, Ogok, a man from Longob arrived, and his pants were shaking from his fear. “Oh, it’s good that you are here Ogok,” said my uncle, “you can help me out, because I’ve never run across anything like this before.” Ogok responded, “Neither have I ever run across a wild boar like this, it doesn’t grunt, it just whistles.”

“There is your spear,” said my uncle. Then he handed Ogok his spear. So Ogok threw the spear and he missed as well. I don’t know why. My uncle’s spear was sticking out the the boar’s back. Then he took four mohtra reed spears he had made and approached the boar. He went on throwing, and when he had thrown the fourth one, the pig chased him again. So as it chased him we shouted.

There was a tree leaning over like this – I’m not sure what type of tree it was – and he jumped up and hung from it. Then the boar kicked its rear feet at him, turned and snapped at him, and got ahold of his buttocks. His pants ripped from here to here, and his buttocks was ripped into with a four inch cut by the boar’s tusks. Even as bad as that was, if it wasn’t for the dogs, I’m not sure if he would have been killed or what. He did manage to then climb up the tree but it was a very

<p>Nga, monurabpo it kanas, singapo no dit tasu it siti [on the pig's hind legs], nokosumpak it kanas. Adi, aa nokeerot siti. Ong, aso minomidsalang dit siti. Ay, matay towo, ong amu minaan tabpaay dit tasu.</p> <p>Boboyoo nopo dialo, pagka aa eduan yalo dot sigar, siongo-siongo, id tulun ka id karaja ka nga, kakal-i it sigar dialo dino, tongo tinagaban, maay dialo pompilo ka, naan ogkoso (tinagkos dialo). Oõ, sinsingo dialo it soruway kaa dino.</p> <p>Aji, it kanas dino, nokeedu po siri, ay, aa nokoogu siti om odiyo ad do Ibal ot kinotongkuson om tuod no [30 meter] kembagu. Oõ, dot, mikapoy no ot tonipot dino, otuwong no. Oõ, silo wulan (kosilaw) tingangapat.</p> <p>Aji, boros dialo, “Sisino kow-i,” ka, “kada konow minsid, porisaa ku po,” ka. Sisiri okoy diri do Ogok bo, tolu koyuwan okoy. Om porisao, aa-i songkuro koleed pokokobob po, dot loloowo okoy-i, “Pakayay duyu siti!” ka. Om, ongoy okoy, nakarasang yalo tu, ugu dilot watang, ugu siti it kanas, ugu siti yalo tumoronong {nokopiampaping po di watang} [pig and uncle on opposite sides of log], kinumuwo dit sitidiyo, sinumondiw yalo dit kayu ka, om tutuwo dialo it kanas, naan dialo wonsukay. Om wowonsukay nga minitilombus-i owo id somputul, naaba it kanas. Nolopuson it tobik, lalaadon dialo. Adis, agayo inot kanas dino, seelo i nipon [from index finger to joint of thumb] (ay agayo kanas dino) agayo towo. Rugodingon ot sondulu dino.</p>	<p>melengkung.</p> <p>Ketika babi hutan itu hendak menerkam, anjing itu datang menggigitnya dari belakang, sehingga punggung babi hutan itu terhempap ke tanah dan anjing itu tidak lagi dapat menggigit kakinya. Dan jika babi hutan itu tidak dihalang oleh anjing itu, sudah tentulah pakcik akan mati.</p> <p>Mahu tidak mahu, oleh kerana ke mana saja dia pergi pun sigarnya tidak pernah tinggal, ke tempat orangkah mahupun di tempat kerja, sigarnya tetap dibawanya. Jadi dia membuat keputusan dan membongkar sigarnya lalu membarutnya pada pinggangnya dan menyinsing seluarnya.</p> <p>Jadi berkenaan dengan babi hutan itu, sebaik sahaja ia pergi dari situ, maka tidak sampai tiga puluh meter dia berlari, berhenti ia. Padahal, ketika itu kelip-kelip sudah banyak, maksudnya sudah agak gelap. Bulan pun sudah terbit.</p> <p>Jadi, katanya, “Kamu di sana saja.” “Jangan kamu berganjak dari sana, saya mahu pergi memeriksanya,” katanya. Kami bertiga pun tinggallah di situ dengan si Ogok. Lalu pergilah dia memeriksanya, dan tidak lama kemudian ada pula suara berdebap, dan kamipun dipanggil, “Datang kamu di sini!” panggilnya. Dan ketika kami sampai, mungkin pakcik geram agaknya dengan babi hutan itu sebab kami mendapati bahawa jarak antara pakcik dan babi hutan itu hanyalah sebatang kayu sahaja. Jadi, pakcik datang ke arah sebelah dan bersandar pada batang kayu itu, lalu menumbuk babi hutan itu dengan batang kayu. Dan ketika pakcik menumbuk babi hutan itu dengan batang kayu maka dengan tidak salah-salah lagi, batang kayu itu terus sahaja ke hujung, dan babi hutan itupun rebah. Tulang rusuk babi hutan itu tembus, dan pakcik</p>	<p>flexible tree, bending over. If not for the dogs, I don't know if he would have been killed or what.</p> <p>When the boar charged, the dogs snapped at the boar's hind legs, and the boar's hind end dropped to the ground, so that the dog couldn't get a grip on his legs. If it hadn't been for them distracting the boar by biting its legs, surely my uncle would have been killed.</p> <p>His headcloth was always on him wherever he went, to visit people, or to work, his headcloth was on him. He took it off and tied it around his waist. Then he rolled up his pant legs.</p> <p>As for the boar, it had left that spot, but it had just gone about 30 yards away and stopped. At that point the fireflies were blinking on and off – it had become dark. The moon was out, and it was the fourth day after the new moon.</p> <p>So he said, “You stay there, don't move, I'm going to go inspect.” So Ogok and us boys stayed put – three of us. So he took a look, and very soon there was a pounding sound, and he called us. “Come over here,” he said. So we went, and the boar was trapped, because he was on the opposite side of a log from the boar. He approached the boar and leaned over the log and plunged the end of the spear down into it. When he had plunged the spear down, it went thru the boar and it fell over. The side of the boar was pierced thru, and he lifted up the end of the spear [to immobilize the boar]. Wow, was that a big boar; its tusks were as long as from the joint of your thumb to your index finger tip. The hooves of the boar had lines on them like sugarcane</p>
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<p>Om, maay dialo tayaday i Ogok, ‘naan unusay’ ka dit sasambatan, iso it kayab om notikid it paras, it tongo titikagang, it toruntud om it kulit, dot silo lunok, minisukat dit nipon. Ka di Ogok, “Koyo no ino ruangay, aaku owit,” ka dialo. Ay, agayo to not kanas dino, om ay akapal toboh, dot yalo om momoleeng no dino.</p> <p>Aji, naan ya suluo ya no dot tangaw om gandar dialo diino iri, bo awasi wo tu aa-i rumosi it karabaw. Dot osisiyaw inot karabaw dino. Sakaay dialo, korikot sid walay, orolong no. Om, ponginloow yalo dit sid walay, “Maay duyu po itih rawato!” ka. Ay, tadopom nokopibala dogimawat it tongo koruang. “Nunu nōono itih ginandar dialo diti?” ka. Om, ongoy siri nga nunu ka ginandar, kanas; tadopom otomon bo dogima. Nga iri not, bo iso tasu napatay, tu minangakan di tayad dit kanas. [Seekor anjing makan sebageian daging babi hutan itu lalu dipukul sampai mati oleh tuannya.] Atago nopo dialo, nunu ong yalo tu aa-i mongolu dot ogugumu, lagas dit tulu, naan kiawi laako iri. Iri no gisom, poo not oluon. Ino-no ino.</p>	<p>telah mendongakkannya. Aduh, babi hutan itu besar sekali, giginya hampir-hampir enam inci. Bayangkan saja, kukunya sudah berwarna kemerah-merahan seperti warna sejenis tebu yang berjalur.</p> <p>Dan ketika dia membahagikan beberapa bahagian kepada Ogok, seperti orang selalu kata, ‘dihunus’, iaitu satu bahagian bahu, dan kesemua bahagian isi, tulang rusuk, tulang belakang dan kulitnya yang lemaknya sahaja hampir sama tebalnya dengan saiz gigi. Kata Ogok, “Jangan lagi kau tambah ‘tu, saya tak dapat bawa,” katanya. Aduh, sangat besar babi hutan itu, dan kulitnya juga sangat tebal. Dan yang mengangkatnya pula adalah si Ogok yang sudah tua itu.</p> <p>Setelah itu, kamipun mencucuk daging-daging itu dengan sejenis tumbuhan yang menjalar dan kemudian memuatkannya di atas belakang kerbau. Nasib baiklah kerbau itu tidak ketakutan, padahal kerbau itu sangat liar. Kemudian pakcik menunggang kerbau itu, dan ketika sampai di rumah, hari sudah jauh malam. Ketika dia memanggil orang di rumah sambil berkata, “Tolong angkatkan ini!” serunya, orang-orang dalam rumah itu hampir berlanggaran apabila mendengar panggilan pakcik. “Apalah agaknya yang dia bawa di atas belakang kerbau itu?” tanya mereka. Dan ketika mereka datang dan mendapati bahawa apa yang dibawa oleh pakcik adalah babi hutan, maka mereka semua sangat gembira. Tapi itulah, satu ekor anjing yang tidak terlibat dalam pemburuan itu telah dipukul sampai mati kerana mencuri sebahagian daripada babi hutan itu. Selepas itu, pakcik mengaturnya dan membahagi-bahagikannya, sebab dia ini tidak suka meninggalkan daging yang banyak di rumahnya. Kulit kepala babi hutan itu dibuka semua, dan dia hanya mengambil bahagian paha babi hutan itu sahaja.</p>	<p>called 'rugading'.</p> <p>He divided up the boar with Ogok – he ‘unsheathed’ it, as people call it – one shoulder, and each got parts; the ribs, the backbone, and the and the skin, with the fat being as thick as the tusks were long. Ogok said, “Don’t give me anymore – I can’t carry anymore.” That boar was huge. Ogok was old, and the boar’s fat was thick, so he couldn’t carry so much.</p> <p>We attached two halves together with vines and hung them on either side of the buffalo to carry home. I was good that the buffalo didn’t get spooked, even tho it was a rather skittish buffalo. Then my uncle rode the buffalo and when he got home it was late at night. He called up to the house, “Come and get this down from the buffalo.” All our friends were bumping into each other [trying to get a look at it]. “What is this that they carried back on the buffalo?” they said. So they came to look and what was carried on the buffalo was none other than a wild boar. (One dog got ahold of some of the meat and was beat to death by the owner.) They divided up everything, even the head they peeled off the skin, and gave it to other people. He is not one to keep much, so he just took one leg of the boar. That’s all that was left to him.</p>
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