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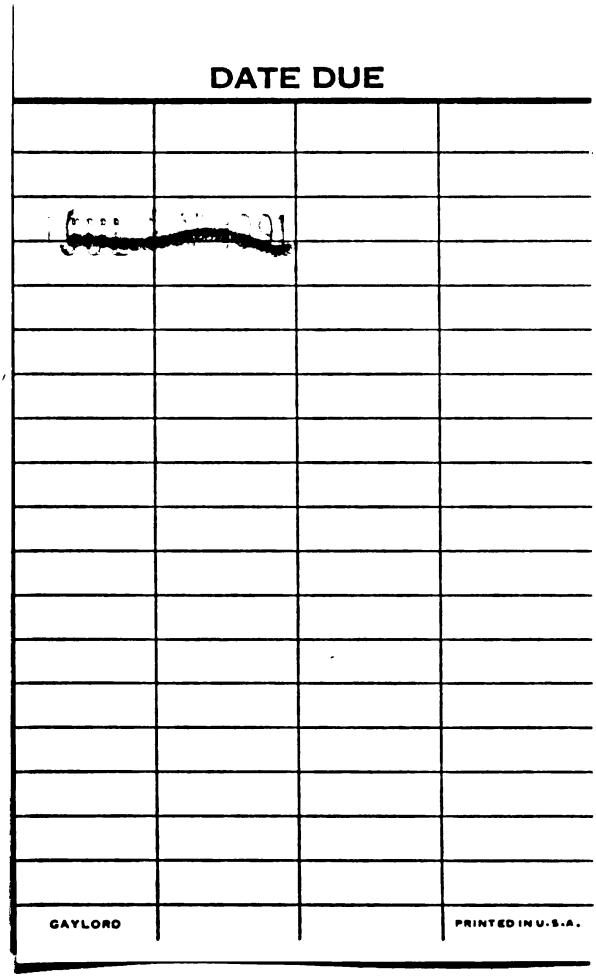
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Serie No. 63.

TJARITA ERMAN

DISOENDAKEUN

KOE

RADEN AJOE LASMININGRAT

TJITAKAN KATILOE.



KALOEARAN
BALE POESTAKA.

DRUKKERIJ VOLKSLECTUUR — WELTEVREDEN 1922.

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PASAL 1.

Ditilar koe iboe.

Kira[2] geus aja saratoes taoen ka toekang, di Nagara Walanda aja hidji djalma toeroenan menak, nja kitoe deui garwana sami bae djeung tjarogena, sarta beunghar taja kakoeranganana, dikawoelaan koe abdi-abdina.

Waktoe harita kagoengan poetra paměgět hidji, djěněnganana Erman.

Eta moerangkalih tatjan oeningaeun di rama, sabab ramana geus lami angkat ka pangpěrangan, ari garwana mah dikantoen bae di boemina; kabeh djalma sami arasih ka eta moerangkalih tea.

Manah iboena sabisa-bisa rek ngawoeroek noe pantěs ka poetrana, soepaja bisa njoekakeun kana manah ramana, di mana soemping, geus njondong poetra rea pangartina.

Dina hidji mangsa pasosore iboena tjalik di djěro pangkeng, bari ngalahoen poetrana, sarta pangatikna, ngaran Mina, aja di dinja, dioekna oge teu djaoeh, bari njěkělan kěmbang ditoedoeh-toedoehkeun ka eta moerangkalih tea.

Tina bawaning loetjoe ningali lampah poetrana, koe iboena hantěm bae eta moerangkalih teh ditjioeman.

Teu lila djěboel datang panakawanana anoe ngiring tjarogena kana pangpěrangan tea, roemenghap sěmoe soekěr bari pok hatoeran ngoeningakeun jen tjarogena tatoe pajah pisan, sarta sasaoeranana samemeh poepoes teh hajang těpang heula djeung garwana.

Barang garwana ngadangoe tjaritana eta panakawan, rarajna moenggah pias djeung ngadegdeg pananganana, datang ka teu jasa mangkon poetrana tea.

Geus kitoe panakawanana ngoepahan ka djoeragan istrina, pokna: „Raka teh teu patos walěs, moeng sae djoeragan ajeuna enggal bae angkat, soepados raka kaboedjěng koe landong, malah mandar enggal damang deui."

Ti dinja manahna rada oge tětěg, sarta toeloej nganggo[2]. Barang rek djěngkar iboe Erman njampeurkeun heula poetrana, sarta sasaoeran bari nangis, saoerna: Ěmh! Erman, kěmbang mata iboe, tangtoe maneh moal njaho sababna noe matak

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iboe tjeurik. Karoenja teuing anak iboe, oepama ama poepoes samemeh oedjang njaho di bapa. Pisakoemahaeun soesahna ati iboe; ari dibawa oedjang ajeuna ka pangpĕrangan teu aja pĕtana, sabab soesah di djalanna."

Ti dinja sasaoeran deui ka pangatikna noe ngaran si Mina tea, sarta bari neuteup, saoerna: „Aing ajeuna njelehkeun anak kakasih aing ka maneh, sarta koedoe didjaga koe maneh sing hade[2], papatjoean oelah rek ditinggal-tinggalkeun, sanadjan sakitjeup oge koe maneh teh; dina sarena koedoe dioeroes tjara keur aja aing bae, djeung koedoe dibawa djalan[2]. dina waktoe noe hade, isoek[2] bawa ka djĕro kĕbon, sarta bari kawihan; eta boedak toedoeh-toedoehkeun kana kĕmbang[2] djeung kana sagala roepa noe araloes, oelah sina njoo naon[2] anoe teu hade, bisi didahar.

Djeung deui poma oelah disĕntoran, atawa dipolototan, atawa dibaeudan, soemawonna lamoen dipeupeuh diteunggeul, tina sabab eta boedak tatjan aja akalna. Moenggoeh djalma anoe ngadjaga boedak teh, ngaraksana koedoe sapĕrti malaikat bae. Kitoe deui ka noe toenggoe imah, aing talatah, nja eta ieu pangatik teh koedoe dikanjahokeun gĕten-toelatenna ka boedak. Lamoen maraneh noeroetkeun sakoemaha omong kami, sarta djeung satoehoena, kami djangdji tangtoe moal poho baris aja panarima.

Tah sakitoe talatah kami ka maneh. Poma maneh oelah rek salĕmpang, tangtoe kami ingĕt nĕpi ka balik deui.

Oepama mangke, di mana kami geus datang deui, njampak anak kami salamĕt, tangtoe kami moelang tarima ka maneh, sakoemaha pantĕsna."

Harita piwoeroek djoeraganana kabeh disanggoepan koe si Mina. Ti dinja eta moerangkalih toeloej koe iboena ditjioeman sarta didoaan lalaoenan, doana pandjang pisan; seg iboena tanggah ka langit bari ngalimba tjisotjana njalangkroeng.

Sanggeus kitoe seg eta moerangkalih dipaparinkeun ka si Mina; ari andjeunna toeloej kana kareta, sarta didjaradjapkeun koe sakabeh abdi-abdina bari tjareurik. Waktoe harita hoedjan djeung poëk kabina-bina.

PASAL 2.

Mokaha ngadatangkeun tjilaka gĕde.

Awewe noe ngaran Mina tea, djalma malarat sarta pahatoe; ari parangina sĕmoe manis toer bear boedina sarta hade pisan lampahna, noe matak koe djoeraganana kapilih sarta dipĕrtjaja ngarorok poetrana. Mina estoe noeroet pisan kana sagala parentah djoeraganana, toer tara ngabaekeun kana pĕrdjangdjian, manehna estoe toehoe sarta njaaheun pisan ka

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doenoenganana teh, sabab djoeraganana oge katjida hadena ka Mina teh. Mina katjida pisan njaaheunana ka Erman, sabab ingětanana geus tangtoe eta moerangkalih moen pandjang joeswana teh bakal djadi doenoenganana.

Dina hidji poë si Mina dioek noenggoean ajoenan Erman, bari ngarenda djeung diteundeunan kěmbang roepa² dina deukeut ajoenanana keur aměnganana moerangkalih tea. Ti loehoerna ditoeroeban koe lamak noe ipis; atoeh katendjona teh wani njatjas pisan, moenggah mantjoer tjahjana moerangkalih teh sarta woewoeh sieup, reh ditapoek koe kěkěmbangan; kitoe deui kěmbangna moenggah siang reh kahibaran koe tjahjana moerangkalih.

Dina mangsa harita Mina ngadeṇge aja tatabeuhan. Kabeh djalma noe aja di djěro eta boemi pada laloempatan maksoedna rek njaloekan eta tatabeuhan. Ti dinja toeloej bae dibawa ka pangkeng handap, soekan² nanggap tatabeuhan reh djoeraganana teu aja di boemi. Si Mina taja deui karěsěpna ngan kana tatabeuhan, tapi ari mangsa harita mah dipěrěkětkeun bae, tina sabab ingět kana djangdji djoeraganana; manehna tjitjing bae ngadědempes.

Aja hidji toekang kěbon loeloempatan ka loear ka djěro, bari ngomong, pokna: „Mina, Mina! ka dieu toeroen, ieu tendjo geura aja tatabeuhan ngareunah pisan, saoemoer oge kakara manggih, geura ieu saoerang noe něrěbang, saoerang, boedak, noe mětakeun sikoe² beusi, djeung saoerang deui aja boedak wani kěmboeng pipina nioep tarompet, estoe tatabeuhan ngareunah pisan kadengena. Ka dieu geuwat toeroen."

Si Mina ngawalonan, pokna: „Ah, teu wani ninggalkeun moerangkalih, sanadjan sakeudeung oge."

Toekang kěbon teh ngomong deui, pokna: „Oelah salěmpang ka Erman, keun bae da keur sare, ka dieu bae sakeudeung mah montong mělang² teuing; matak naon soegan ditinggalkeun satěngah djam mah, poma oelah teu daek, geuwat ka dieu, da ngan sakali ajeuna bae."

Ti dinja toeloej si Mina indit laladjo djeung bari nepakan dada tina heranna djeung rěsěpna, tatapi atina mah teu poegoeh bae tina rasana laladjo ninggalkeun moerangkalih. Ti dinja geuwat manehna balik deui. Nadjan sakoemaha rěsěpna oge, manehna maksa bae balik, toeloej loempat njampeurkeun kana ajoenan Erman tea.

Estoe tjilaka gěde pisan, barang diteang teh kana ajoenanana harita kasampak geus kosong, tapi dikirana koe Mina maroekanna aja djalma noe ngaheureujan bae, eta moerangkalih disoempoetkeun, toeloej manehna asoep ka pangkeng neangan moerangkalih tea. Ti dinja seg ka loear deui; wěleh eta moerangkalih hěnteu kapanggih. Gantjangna Mina toeloej

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bae loeloempatan bari tjeurik gĕgĕroan, ti dinja seg aneprok dina golodog sĕsĕgroek bari midangdam, pokna: „Ĕh doenoengan, ka mana djoeragan koering, saha djalmana, naha heureuj teh bĕt kabina-bina teuing, kawas taja deui pigaweeun, kadieukeun koe kaoela rek diais, djeung rek disĕsĕpan. Ĕh, ieu agan, kĕmbang malati kaamĕngan agan, naha agan mana teungteuingeun teuing, geura mangke koering tiwas, tĕrkadang meunang hoekoem pati, siksaan ti iboe-rama. Naha saha atoeh noe iren-panastren teh ka diri kaoela? Taksiran eta, doemeh djoeragan geus djangdji kĕrsana rek moelang tarima. Tajoh kitoe noe matak tjoea ka diri teh, inggis kami meunang bagdja lantaran ti moerangkalih. Ĕh, abong teuing bagdja awak! Estoe roemasa koering teh salah, koerang ati[2] kabengbat kagoda koe batoer; bĕt anggoer nendjo noe ngawih ditabeuhan, diigĕlan; mana horeng pisoesaheun diri koering; samborong teuing tjeuk bapa, hiroep teh koedoe ati[2], sagala lampah koedoe dipikir heula, oelah rasa mokaha pedah tina djalan leuleutikan, bĕt hĕnteu dipikir heula, nja eta bisi pinanggih djeung kasoesahan, da ari geus kieu mah soesah pioebareunana. Estoe kadoehoeng teu noeroet ka woeroek sĕpoeh. Nja ajeuna karasana, da kadoehoeng mah tara ti heula datangna teh, sok ti pandeuri. Pilakadar soesah teh lantaran kabengbat koe tatabeuhan. Geus pisakoemahaeun bae koering nja soeka lamoen Erman kapanggih deui teh, meureun koe koering rek diĕĕmban bae, moal pisan ditinggal-tinggalkeun, geus teu aja pĕtana rek kabengbat deui koe laladjoaneun teh."

Noe laladjo kabeh ngadarenge, jen Mina keur tjeurik sarta midangdam, malah noe ditanggapna oge harita toeloej bae baralik geus teu tolih menta diboeroehan. Sakabeh eusi boemi djeung pamagĕrsari pada laloempatan, objag nareangan moerangkalih, sarta toeloej ngaloris barang[2] di djĕro boemi. Ana diloris djaba ti moerangkalih teh, loba pisan barang[2] anoe laleungitan.

Ti dinja mah tĕtĕp pamikirna sakabeh, jen eta moerangkalih teh tangtoe aja noe maling. Harita koempoel awewe-lalaki pinoeh di djĕro boemi djeung di latar, lir oepama aja papaten bae. Noe toenggoe boemi ngomong, pokna: „Ĕh Allah," ieu mah estoe baroeang anoe katjida pisan njoesahkeunana ka djoeragan istri reudjeung ka oerang."

Eta kasoesahan si Mina geus teu beunang ditjaritakeun deui, tjatjakan moen teu aja noe nganjahoankeun mah, manehna meureun ngoentjloengkeun maneh ka soemoer. Ti dinja seg manehna ngomong deui, pokna: „Ĕh, Pangeran, anoe sipat moerah, naha saha anoe pitĕrangeun atoeh, bĕt sakitoe kasalahan asa saeutikna, datang ka matak tjilaka anoe sakieu gĕdena."

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PASAL 3.

Kasoesahan iboena.

Eta gĕdong oeroet Erman tea moènggah pinoeh koe djĕlĕma, sarta balawiri pasoeliwĕr nareangan djeung pada saroesah atina. Si Mina rasana wani ngan kari saparo deui njawana, lahoenanana datang ka geus tjiproek koe tjipanon. Manehna dioek bari neuteup kana ajoenan Erman tea; kĕmbang[2] noe dina ajoenan tea taloehoer djeung maroeragan.

Katjaritakeun djoeragan istri tea geus soemping ka pasanggrahan, sarta geus tĕpang djeung tjarogena, toeloej koe andjeunna dilandongan, Tina tatoena teu pati parna, sanggeus dilandongan oge tĕras bae hoemapoer. Andjeunna di pasanggrahan pangpĕranganana hĕnteu lami, ladjĕng bae moelih deui ka boemina, rehna mĕlang ka poetrana anoe djadi boeah manah.

Katjatoerkeun geus soemping ka boemina, enggal loengsoer tina kareta, sarta tĕras lĕbĕt ka boemi.

Djalma[2] sakoer noe aja di dinja sarieuneun katjida, tina sabab nendjo djoeraganana soemping. Ti dinja Mina ngadjĕrit bari ngomong, pokna: „Ĕh Allah," karoenja teuing koe djoeragan istri, djeung koemaha pĕtana koering!" Ti dinja ditingali koe djoeraganana beungeut si Mina wani pias, sarta matana beureum oeroet tjeurik, djeung barang ngareret kana ajoenanana, kosong. Sakabeh noe aja di dinja teu aja saoerang-oerang atjan noe wanieun ngomong ka djoeraganana, tina katjida pisan sarieuneunana.

Koe iboe Erman dihantĕm dimanahan, naon noe matak si Mina kitoe pĕpĕtaan, bari manahna ratoeg, sĕsĕblakan raos disĕbitan bae.

Barang geus kamanah sarta tetela jen poetrana leungit, gĕro bae nangis, ngadjĕrit maratan langit, ngotjeak maratan lĕmah, salirana leuleus toengtoengna lĕs bae hĕnteu eling.

Barang geus eling deui tina kapioeĥanana, ladjĕng andjeunna sasaoeran: „Ĕh Allah, naha mana meunang balai gĕde[2] teuing. Ĕh oedjang, siki mata iboe, boeah ati, oepama aja bedjana ka ama maneh, tada teuing pinjĕrieunana manahna, meureun alahmanan ditĕwĕk koe pakarang moesoehna.

Ĕh, anak aing Erman," na' di mana atoeh maneh ajeuna, djeung koemaha asalna noe matak maneh aja noe maling teh? Njaah teuing! meureun ka maneh teh moal aja noe mere pangadjaran anoe hade!

Leuwih hade iboe njeungtjeurikan oedjang di astana, tinimbang djeung tjara ajeuna mah, sabab oepama oedjang poepoes mah, aja arĕp-arĕpeun bisa papanggih di sawarga; koemaha ari tjara ajeuna mah teu aja pisan pikeun pangboeboengah

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kana ati iboe. Koemaha toengtoengna oedjang aja di noe sedjen?"

Ti dinja andjeunna ladjĕng ningali ka boemi sarta tanggah ka langit bari njaoer kieu: „Ĕh Allah, noe kagoengan kanjaah ka abdina, toer noe kawasa sarta wĕnang noeloeng ka djalma noe keur nandang kasoesahan, estoe moeng Andjeun pisan noe lajak mikawĕlas ka noe prihatin, nja eta reh anak koering ajeuna papisah djeung koering, tatapi kantĕnan moal paanggang ari djeung Andjeun mah, tangtoe Andjeun oeninga, moen aja di djĕro leuweung, leuweung mana, atawa moen aja di djĕro goeha tĕmpat bangsat, goeha noe mana piajaeunana anak koering teh. Tapi oepama koering hĕnteu dipaparinan deui tĕrang, atoeh da ngan Andjeun anoe pingadjagaeun sarta ngaraksa ka anak koering. Andjeun tangtoe ngadangoe sanadjan kana sora gagak oge, soemawonna kana tjeurikna anak koering. Moegi[2] Andjeun kĕrsa maparinan sabar-tawĕkal ka diri koering, bisa nahan kana ieu kasoesahan, djeung oepama anak koering aja noe maling tea mah, atoeh eta oge da kalawan kakawasaan Andjeun. Koe margi eta noe matak koering sĕdja nitipkeun ka Andjeun kalawan ati anoe iklas. Taja sanes moeng pitoeloeng Andjeun anoe diantosan, tina kasoesah koering sakieu gĕdena."

Toenda heula iboena noe keur katoengkoelkeun koe soesah tjalik bari ngalilipoer manah.

Katjaritakeun si Mina atina wĕleh hĕnteu beunang dililipoer, ti dinja toeloej bae ngarontok kana sampean doenoenganana, bari njanggakeun pĕrtobat, omongna: „Koering iklas noekeurkeun njawa ka poetra gamparan, langkoeng sae koering paeh, estoe soeka pisan, tinimbang djeung nandangan kasoesah kieu."

Djoeraganana ngahampoera ka si Mina, sarta pok ngalahir, saoerna: „Heug koe aing dihampoera, tapi ka hareup koedoe ingĕt, geuning hĕnteu salah omong aing teh. Koe sabab maneh teu noeroet kana omong aing, ngan ngagĕdekeun lalawora djeung ngoembar napsoe bae, rĕsĕp kana laladjo, toengtoengna kieu kadjadianana. Ari djĕlĕma ahli soekan[2] teh ahirna sok tjara kĕmbang seungit, djadi aloem sarta ligar balik deui ragragan kana taneuh."

Lila[2] mah geureuha menak teh rada lĕlĕr oge manahna, sarta geus beak nja panasaran, rehna pirang[2] anoe nareangan, anoe ngaler anoe ngidoel, sawareh aja noe ngoelon aja noe ngetan, disaksrak ka goenoeng[2] ka leuweung[2], tapi wĕleh hĕnteu kapanggih bae. Sakabeh noe nareangan geus pada baralik saimahimahna, ngan si Mina anoe toeloej sakaleumpang-leumpang bae bari tjeurik, matana wani tjindoel balas tjeurik teuing, beungeutna pias, leumpangna daloegdag-daligdeug sĕmoena nahnaj teu nangan, katĕbak koe angin oge meh bae roeboeh.

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Sakabeh djalma sakoer noe nendjo kana lampahna si Mina pada kararoenjaeun, soemawonna djoeraganana mah wĕlaseun katjida, tina ningali sakitoe kaedananana ditilar koe asoehanana teh.

Djoeraganana sok rĕmĕn sasaoeran njalira, saoerna: „Ĕh Mina, saroea bae maneh teh njĕrina peurihna djeung aing."

PASAL 4.

Goeha ĕnggon bangsat.

Anoe maling Erman teh hidji nini-nini, beungeutna pias, djeung boeoekna bodas sapĕrti kapas bae.

Kalakoeanana eta awewe teh, sok asoep ka oenggal[2] imah, malingan boedak, akalna hĕnteu koerang, oenggal poë intip-intipan neangan anoe bongoh.

Dina hidji mangsa manehna reureudjeungan djeung djalma noe ngamen tatabeuhan tea, barang geus koempoel anoe laladjo, eta nini-nini teh ngageuwat bae asoep ti toekang, naek kana tangga, maling eta moerangkalih djeung barang[2] noe ringkĕs sarta pantĕs, ti dinja toeloej bidjil deui gagantjangan loempat ka leuweung mawa moerangkalih djeung barang[2].

Eta moerangkalih disoempoetkeun dina djĕro leuweung, ari ti peuting toeloej dibawa leumpang kana djalan anoe soempang-simpang, anoe tara kasorang koe djalma, tapi manehna mĕkĕl kadaharan, beurang-peuting leumpangna kĕkĕlĕmĕtan bae; gantjangna barang geus djaoeh loemampahna, manehna nĕpi ka hidji goenoeng.

Dina eta goenoeng aja goeha sababaraha hidji beunang njieun anoe baheula, djalanna poengkal-pengkol, djeung dilingkoeng koe batoe, soepaja hese kapanggihna koe anoe rek neangan, djeung eta goeha dipantoan koe beusi. Ari toekang sorogna tjitjingna di sahandapeun eta goeha. Harita toeloej diboeka, di djĕrona aja deui djalan, katjida pisan djaoehna rek nĕpi kana ĕnggon bangsat teh. Eta ĕnggon boeni katjida, moal kapanggih koe poelisi, tjatjak lamoen kapanggih mah eta bangsat geus tangtoe gĕde hoekoemanana.

Di dinja diteundeunna sagala barang[2] noe beunang malingan teh, sarta disimpĕnna dina djĕro pĕti noe gĕde sarta santosa, ari eusina nja eta sipat njamoe, ĕmas, perak djeung pĕrmata. Dĕmi roepana bangsat[2] tea estoe matak gila pisan, wani geus siga hantoe bae.

Waktoe harita bangsat[2] teh roepa[2] kalakoeanana, sawareh aja noe keur njaratoe djeung sawareh deui aja noe keur maen kartoe. Ti dinja nini-nini teh toeloej asoep, sarta mawa moerangkalih tea, sarta eta moerangkalih pada nareuteup koe

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sakoer noe aja di dinja, djeung pada ngira jen eta moerangkalih tangtoe toeroenan menak, katjida pisan aratoheunana, tina geus lila pisan maranehanana neangan moerangkalih anoe toeroenan menak, maksoedna rek didjaga dihade-hade, nja eta ingětanana rek didjieun djimat, soepaja djadi panoelak balai.

Eta nini-nini tea katjida pisan diparoedjina, sarta pok ngomong loerah bangsat teh ka nini-nini, pokna: „Ajeuna maneh geus boga panggawe anoe sakitoe gědena mangpa'atna. Satěměnna kieu: oerang kakara ajeuna ngarasa bagdja, sabab ieu boedak tangtoe djadi pakarang, nja eta oepama salah sahidjina batoer aja noe katjěkěl koe poelisi, ieu boedak oerang pake kěpěng; kieu oerang nja ngomong: „Heg bae eta batoer kaoela dihoekoem, sarta moal dileupaskeun deui, tapi ieu moerangkalih tangtoe koe kaoela dipeuntjit." Tah kitoe oerang nja ngomong. Tina njaaheunana, tangtoe batoer oerang noe katjěkěl koe poelisi teh dileupaskeun deui. Ajeuna ieu boedak koedoe dimoemoele mangka hade.

Dina djěro eta goeha tea, Erman antěng oelinna sarta nalaktak reh keur meudjeuhna loeměngěr toetoeroet moending djeung tatjan ingět kana naon[2], tina sabab moerangkalih keneh, sarta tatjan oeninga di boelan, atawa di panonpoë. Ari dina djěro goeha tea teu aja pisan tjahjana boelan atawa tjahja panonpoë, saoemoer-oemoer ngan masih aja damar dina palita, ti beurang ti peuting teu aja pareumna.

Tatapi ari kahakanan mah loba, karana eta toekang maling tea, sok mawaan oenggal poë kadaharan djeung inoeman roepa[2], piběkěleun salilana tjitjing di djěro eta goeha.

Di dinja aja gěntong wadah tjai běrěsih pisan, ari ěnggonna diamparan djoekoet anoe toehoer, ti loehoerna seg diamparan deui samak.

Nini-nini tea katjida pisan toelatenna ngoeroes eta moerangkalih, panganggona djeung toeangeunana teu aja pisan kakoeranganana.

Erman salawasna aja di dinja teu pisan ngadangoe noe ngadji, atawa noe moedji, soemawonna njěboet djěněngan Goesti Allah, tina sakabeh noe aja di dinja woengkoel djalma goreng bae.

Di antara eta sakabeh bangsat[2] tea, aja hidji anak djalma bageur noe asoep ka dinja, manehanana rěsěp katjida kana oelin, oenggal[2] poë reureudjeungan bae djeung Erman, sarta sok njoekakeun kana manahna Erman; manehna sok noedoeh-noedoehkeun kana tjotjooan roepa[2], beunang njieun koe kai.

Erman dibere hidji soeling malah těroes diadjar koe manehna sina bisa djeung njoelingna; djaba ti eta diadjar ngagoentingan kěrtas baris njieun kěkěmbangan roepa[2]. Kitoe bae Erman teh pagaweanana oenggal[2] poë. Djeung aja hidji tjotjooan anoe

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pangdipikarĕsĕpna, nja eta gambar iboena beunang maling nini-nini tea waktoe bareto basa keur maling andjeunna; eta gambar ditaretes koe pĕrmata, katjida pisan Erman teh rĕsĕpeunana. Eta gambar tara dibikeun oenggal poë, ngan di mana eta nini-nini parĕng keur soeka atina, kakara dibikeun ka moerangkalih teh sina ditjoo.

Katjaritakeun di dinja aja hidji djalma ngora asoep djadi hidji djeung bangsat, parĕng manehna nendjo kana gambar iboena Erman tea, sarta tĕroes manehna tjeurik sadjĕroning ati, tina sabab ingĕt ka indoengna sorangan, bari ngomong dina hatena kieu: „Ĕh koemaha bae lampahna djalma noe njokot ieu gambar sarta maling ieu moerangkalih, eta iboena sakitoe geulisna, na koemaha ieu asalna? Oepama andjeunna oeningaeun jen poetrana ajeuna reureudjeungan dina tĕmpat sangsara toer sakieu sĕpina, geus pisakoemahaeun bae pisoesaheunana, taksiran ajeuna oge ngangloeh bae tina tjintana ka poetra. Oepama aing bisa nganteurkeun deui ka iboena, geus pisakoemahaeun teuing bae piatoheunana, tatapi koemaha piakaleunana, sabab aing oge ajeuna tjitjing dina djĕro pandjara; tjatjak lamoen bongoh mah batoer[2], sarta meunang pidjalaneunana keur bidjil, tangtoe aing teh minggat."

Tjaritana noe ngarang, eta djalma ngora noe boga pikiran kitoe teh, toenggal asalna beunang maling keneh bae, ngan geus katjida heubeulna. Gawena oenggal[2] poë ngan ngabĕbĕrah Erman bae, tatapi manehna hĕnteu pisan wani mapatahan tina djalan kaaheratan, sabab sieuneun koe batoer-batoerna, noe matak di dinja mah tara meunang aja noe ngomong njĕboetkeun djĕnĕngan Goesti Allah.

PASAL 5.

Djalanan leupas ti goeha.

Waktoe harita Erman geus rada gĕde, manehna katjida pisan heraneunana mikiran toekang maling tea, naha ka mana njabana oenggal[2] poë teh sok tara aja bae, malah Erman sababaraha kali njarita hajang miloe djeung bangsat tea, tapi teu kaidinan, ngan dibobodo bae, pokna bangsat[2] teh: „Moen hajang miloe mah ĕngke deui bae sedjen poë hade miloe."

Dina hidji mangsa toekang maling teh barĕng sapoë reudjeung njarabana nareangan palingeun; noe aja di goeha teh ngan nini-nini tea bae sorangan, da poegoeh manehna mah geus teu koeat.

Eta nini[2] tea roepana katjida pisan gorengna, beungeutna baroetjoet, kawas djĕroek poeroet atawa kawas randoe asak, tjeulina kawas tjeuli gadjah, matana beureum kawas kĕmbang

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wera, iroengna ngĕloek kawas pamatoek ekek, toenggirna kawas gagang oër.

Ari pagaweanana ajeuna mah ngan poerah ngapoetan djeung nambalan papakean bangsat[2] tea bae sakoer noe geus rarobet.

Isoek[2] nini[2] hees keneh, njĕgrek bae kerek ngeunaheun pisan.

Barang nini[2] keur hees, Erman toeloej njokot tjorong sarta diseungeutkeun, sanggeus hoeroeng toeloej leumpang toeroet djalan noe poengkal-pengkol tea, tapi barang nĕpi kana lawangna beusi teu beunang diboeka, sabab dikoentji pageuh pisan, ti dinja toeloej balik deui sarta soesaheun pisan.

Eta djalan rea pisan simpanganana, oepama salah teh sok toeloej kasaroeng datang ka sababaraha pal.

Harita Erman salah hĕnteu make djalan anoe tadi, datang ka sasab djaoeh pisan, oborna oge meh bae pareum. Erman heraneun pikirna nendjo ti kadjaoehan bĕt aja noe siga damar kĕtip[2], toeloej disampeurkeun, ana diawas-awas tjahja teh beuki deukeut beuki gĕde, katendjona bĕt siga djalma tjahja teh. Ti dinja manehna ngiklaskeun atina sarta toeloej disampeurkeun datang ka bisa ka loear. Di dinja manehna manggih wahangan, toeloej bae meuntas kana tĕgal.

Erman ajeuna boga rasa geus ka loear tina goeha anoe poĕk mongkleng tea, geus aja di kolong langit anoe biroe roepana, djeung nendjo goenoeng[2] sababaraha hidji sarta leuweung kai sakoerilingna.

Harita isoek keneh, panonpoë kakara bidjil, tjahjana montjorong, tjiiboen noe dina dangdaoenan katendjona siga ĕmas, dina tĕgal djoekoet hararedjo, kĕkĕmbangan noe araloes harita keur karĕmbangan, manoek[2] disarada patembalan di djĕro leuweung, goenoeng tjaangna ka loehoer[2], pating garoerilap, hararedjo, koebang[2] tingbaranjaj kasorotan koe panonpoë.

Erman hookeun bae, tina katjida heranna, tjara djalma loeloengoe bingoeng nendjo sagala roepa, pikirna estoe adjaib sagala noe katendjo, ti dinja pok ngomong sorangan: „Di mana aing teh ieu, nĕpi ka mana aing ieu, koemaha mana heran[2] teuing, djeng naha mana araloes[2] teuing tetendjoan teh.

Barang ngalieuk ka toekang nendjo kai satangkal noe leuwih hedjo daoenna, ngalieuk deui ka gigir aja batoe loekoetan hedjo, djeung nendjo deui kakaian ngadjaroemploek, tatangkalan noe laleutik ngarajapak, katendjona tĕgal teh lir oepama laoetan bae.

Ti dinja manehna nendjo deui kana panonpoë kakara bidjil, montjorong herang matak serab, tina sĕla[2] goenoeng noe loehoer pisan, dina eta goenoeng pinoeh koe kakaian, daoenna ngemplok haredjo, tjahjana nodjo kana mega, katendjona wani siga ĕmas lapis-lapis di langit. Erman pikiranana katjida heranna, pangirana noe katendjo teh tangtoe tjahja seuneu, reh

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saoemoerna tatjan manggih, wani hibar tjara kahoeroean bae, katendjona teh eta panonpoë sapërti keur poëk aja lampoe di loehoer goenoeng, montjorong sapërti ëmas boendër.

Ti dinja pok Erman ngomong deui sorangan: „Naon garagarana ieu tjahja noe hoeroeng?" Katjida pisan Erman heraneunana, seug pananganana diboekakeun doeanana. Beuki loehoer panonpoë teh beuki hoeroeng tjahjana, nodjo kana sotjana, datang ka kapoëkan sotjana teu beunang dibeuntakeun. Ti dinja seug malik majoenna.

Di dinja andjeunna seg angkat-angkatan loentang-lantoeng noetoerkeun kalangkangna, tapi tatjan kadoega angkat djaoeh, sabab aringgis nintjak këkëmbangan, djeung djoekoet[2] noe aja dina tëgalan, manahna sieuneun parotong. Teu lila andjeunna beh ningali hidji anak ëmbe keur dëpa dina handapeun kai, heug andjeunna soesoerakan, saoerna: „Wah ëmbe?" bari loempat rek newak ëmbe. Anak ëmbe teh hoedang bari disada: mè, mè. Erman barang ngadangoe sora ëmbe ngagëbëg reuwaseun sarta pok njaoer: „Karah riroep bisa leumpang, bisa njora, naha da ari noe aing mah paeh kabeh, djeung teu bisa oesik, heran kami mah na saha noe ngahiroepan."

Ti dinja andjeunna seg papariksa, mariksakeun sagala roepa ka anak ëmbe; andjeunna bëndoe ka ëmbe teh sabab hënteu diwalonan. Teu lila andjeunna ningali noe ngangonna datang, hidji djalma ngora keneh, ari pipina beureum sarta ngagandoj koe gëtih, djeung boeoekna roepana siga noe toetoeng, manehna keur neangan ëmbena leungit, barang gok teh manehna mëntjrong bae ka Erman sarta taki[2] ngadjaga dirina, sabab dikirana eta teh tangtoe noe maling ëmbena. Koe Erman toeloej diadjak sasalaman. Noe ngangon atoheun koe sabab diadjak sasalaman. Ti dinja Erman seg sasaoeran, lahirna: „Koemaha ieu kami kapaidër, tjing kami pangnoedoehkeun, di mana goeha[2] noe galëde teh, djeung ieu boemi langit anoe ngoerilingan oerang, naha ieu teh anoe maneh kabeh, koemaha kami hade tjitjing di dieu djeung ëmbe maneh?"

Didenge-denge koe toekang ngangon sasaoeranana moerangkalih teh, bët teu matak kaharti; ingëtanana toekang ngangon: „Naha ieu djalma teh koemaha asalna, noe matak kitoe njaritana?" Ti dinja toeloej ditanja, pokna: „Koemaha noe matak datang ka dieu teh?"

Djawabna moerangkalih: „Noe matak kami teh kakara ka loear tina goeha." Tëroes koe Erman ditjaritakeun lantaranana andjeunna dipiara koe nini[2]. Toekang ngangon barang ngadenge jen kitoe sasaoeranana Erman, moenggah ngalokotoj tina hawatirna, sarta seg ditjëkël pananganana, djeung sabeulah deui manehna mawa anak ëmbe, toeloej dibawa loempat tarik

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pisan tjara noe maling, sabab eta toekang ngangon nĕrkana geus tangtoe jen ieu moerangkalih teh bojongan bangsat noe aja di djĕro goeha.

PASAL 6.

Ĕnggon djalma tapa.

Dina toetoegan goenoeng aja hidji djalma lalaki geus kolot, oemoerna geus leuwih ti dalapan poeloeh taoen. Pang ajana di dinja nja eta keur tapa, ari ngaranna geus mashoer pisan, tina sabab gĕde elmoena, nja eta Ĕmbah Mandrad. Ingĕtanana toekang ngangon ĕmbe, Erman teh rek dibawa ka noe keur tapa tea. Tĕmpatna eta noe tapa teh di toetoegan goenoeng deukeut tjai, palataranana aloes katjida, tjeuk paomongan tea mah wani siga sawarga-loka bae. Dina tĕngah-tĕngahna taman aja poelo, pinoeh koe tatangkalan djeung kĕkĕmbangan sarta boeboeahan. Di dinja aja imah leutik dihateup, dina lĕbah pantona pinoeh koe kĕkĕmbangan ngarambat, ari di pipirna aja kĕbon anggoer, djeung satoeroet-toeroet pasir eta pinoeh koe hoema, kitoe deui dina tĕngah² tjai aja poelo leutik, malah golodogna oge dihapit koe tjai eta keneh.

Dina hidji mangsa eta ĕmbah noe keur tapa tea tjalik dina bangkoe, handapeun tangkal kai gĕde, sarta sagala roepa sakoer anoe aja di sakoeriling patapaan eta kabeh katingali.

Teu lila djol datang boedak toekang ngangon ĕmbe teh djeung Erman asoep ka djĕro pangtapaan, di dinja aja hidji kitab gĕde pisan, anoe sok diaos koe ĕmbah Pandita, diteun-deunna dina loehoer medja leutik pajoeneunana anoe tapa tea. Djeung eta ĕmbah teh boecekna geus bodas tjara kapas bae, tatapi ari pameunteuna mah kawas anoe ngora keneh.

Geus kitoe ĕmbah enggal goegah tina pangtjalikanana, sarta toeloej njampeurkeun ka eta baroedak anoe doeaan, malah tĕroes diakoe djeung dihade-hade dihormat katjida.

Sanggeus kitoe toelcej ditjaritakeun koe toekang ngangon teh ka ĕmbah, ti awalna keneh sagala pĕrlampahanana eta moerangkalih tea. Ti dinja seg dipariksa eta moerangkalih teh koe ĕmbah, saoerna: „Saha djĕnĕngan andjeun teh?" bari toeloej eta moerangkalih dipangkoe, sarta boga sangka jen ieu moerangkalih teh tangtoe aja noe maling, djeung roepana moal salah deui toeroenan menak. Geus kitoe toeloej ĕmbah teh sasaoeran deui ka toekang ngangon tea, saoerna: „Ingkeun bae ieu moerangkalih teh di dieu djeung kaoela, sarta koe maneh oelah rek ditjaritakeun ka hidji djalma oge; rasa kaoela ibce-lamana ieu moerangkalih aja keneh, ieu moerang-kalih moen di dieu mah sĕnangeun katjida, alah batan di tĕm-

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pat noe sedjen, moal kapanggih koe bangsat, ongkoh ka dieu mah moal daekeun, tangtoena oge sieuneun sapĕrti asoep kana djĕro seuneu, tina sabab di dieu mah euweuh ĕmas perak, ngan woengkoel aja elmoe moepakat noe harade bae, nja eta anoe dipake kangewa koe bangsat tea.

Ti dinja boedak angon teh toeloej dipiwarang balik, sarta memeh indit teh didjangdjian deui, ari Erman mah tĕtĕp sina tjitjing di patapaan, nĕpi ka tĕpoeng deui djeung iboe-ramana, djeung aja saoerna noe tapa teh ka Erman, nja eta ngadjangdjian ti sasĕmĕt ajeuna koedoe njĕboet ka andjeunna teh „Ĕmbah".

Eta djalma sĕpoeh noe keur tapa tea, katjida ngakoena sarta njoegoehan roti djeung tji-soesoe.

Boedak toekang ngangon ĕmbe tea toeloej njokot iteukna, rek balik njampeurkeun batoer-batoerna, tatapi Erman hĕnteu daekeun lesot ti manehna, nangis bari njĕkĕlan badjoena. Ti dinja toeloej diolo koe boedak toekang ngangon teh, pokna: „Moal lila ĕngke oge balik deui." Ti dinja mah seg bae koe Erman dilesotkeun, sarta toeloej manehna indit, tina soeka atina toekang ngangon teh seg bae mere anak ĕmbe hidji, keur tjooëun Erman.

PASAL 7.

Hal panonpoë djeung kĕmbang.

Eta djalma sĕpoeh noe tapa tea djeung Erman tjaralik reureudjeungan di kĕbon, ari Erman dioekna dina bangkoe, harita toeloej ditanja koe noe tapa teh, soegan aja hidji barang ti iboena atawa ti ramana.

Djawabna Erman: „Aja di dieu di koering, malah katjida pisan aloesna, ajeuna aja dina pesak, geura mangga tingali." Toeloej dikaloearkeun tina pesakna, nja eta gambar iboena tea. Eta Erman estoe matak karoenja pisan koelitna mĕlĕkat sĕmoe beureum, tina saoemoerna kakara kapanasan koe panonpoë.

Gambar iboena tea ditaretes koe intĕn, katodjo koe panonpoë wani pating garoerilap; Erman ngahoelĕng bae. Noe tapa teh katjida watireunana, sarta ngomong dina djĕro pikirna kieu: „Geus tangtoe ieu moerangkalih poetra menak, taksiran eta moal salah deui gambar iboena, geuning sakieu geulisna, parabotna oge wani sakitoe araloesna."

Erman sanggeus ngahoelĕng, toeloej naros ka noe tapa teh: „Koemaha di dieu teh mana sakieu tjaangna" — bari noendjoek kana panonpoë — „naha aja damar sakitoe tjaangna? Tjik tjaritakeun ka koering saha noe njieun palita ĕmas teh? Heran katjida bĕt matak tjaang ka sakoeriling boengking, datang ka

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teu bisa mĕntjrong tina bawaning koe serab, damar noe aja di djĕro kamar koering mah ngan tiap tingkarĕtip bae, ari ieu mah beuki loehoer bae, datang ka tjlok di langit. Mimitina katendjona dina deukeut tangkal itoe, tatjan oge lila geus katendjo loehoer pisan, geus taja pĕtana kaoela bisa nĕpi ka dinja. Kitoe deui ari geus kana loehoereun kai anoe pangloehoerna beuki panas, na koemaha noe matak bisa leumpang, djeung deui ngagantoeng teu make tali, saha anoe ngadjalankeunana, djeung saha noe naek njitjian minjakna?"

Walon noe tapa teh: „Ih, intjoe, eta noe tjaang teh, ngaranna nja eta panonpoë, sarta didjadikeunana geus pirang² kĕti taoen, djeung tara make minjak sakĕtjlak-kĕtjlak atjan."

Ti dinja Erman pok ngomong deui: „Koering teu ngarti keneh bae, djeung ieu deui kĕmbang estoe matak heran pisan." Toeloej Erman loempat mĕtik kĕmbang djeung ditoedoeh-toedoehkeun ka noe tapa tea, bari ngomong, pokna: „Geura ĕmbah ieu sakieu aloesna, aja noe beureum, aja noe koneng djeung aja noe woengoe, koemaha ieu teh, ditjet, djeung naha mana leukeun teuing, sabaraha lilana ĕmbah njieun ieu kĕmbang wani sakĕbonan, tajoh talina oge bola soetra, matana oge ieu mah koedoe noe awas pisan, da sakitoe lalĕmboetna, sarta goentingna oge koedoe noe seukeut. Koering oge bisa njieun kĕkĕmbangan, tatapi hĕnteu bisa tjara kieu."

Noe tapa tea njaoer: „Ih Erman, moal aja hidji djalma noe bisa njieun kĕkĕmbangan tjara ieu, kabeh oge ieu mah djadi koe maneh, bidjil tina djĕro taneuh."

Koe noe tapa ditĕrangkeun kitoe teh, Erman mah hĕnteu pĕrtjajaeun keneh bae, omongna Erman: „Moal ĕnja! taksiran koering mah eta kabeh tangtoe beunang njieun ĕmbah."

Ti dinja toeloej noe tapa teh njokot sisikian baris pibiniheun sarta dikeupeulkeun kana panangan Erman, bari sasaoeran kieu: „Tah, ieu hidji-hidjina anoe baroeleud teh, nja eta siki anoe djadi kĕkĕmbangan tea, sarta djadina koe maneh. Ieu siki lamoen dipĕlakkeun dina djĕro taneuh, tangtoe ĕngkena djaradi, sagala roepa kĕkĕmbangan, kabeh djadina tina eta sisikian tea."

Walon Erman: „Lamoen kitoe mah ĕnja sisikian; ari anoe galĕde mah njieunna leuwih gampang ti batan njieun erlodji ĕmas."

Walon noe tapa: „Tah, nja kitoe bĕnĕr."

Pok deui Erman ngomong: „Saha anoe njieun ieu sisikian anoe laleutik teh, rasa koering leuwih babari njieun ieu kĕkĕmbangan, djeung njieun sisikian mah, geuning bĕt baroeleud djeung laleutik pisan."

Sarta toeloej eta kĕkĕmbangan djeung pĕntilna ditingalian, tatapi koe Erman tatjan kaharti keneh bae. Erman kapanasan,

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tina sabab panonpoë harita geus montjorong pisan, toeloej ngomong, pokna: „Adoeh, koemaha pĕtana sakieu panasna ieu tjahja teh." Heg oendoer-oendoeran bari ngomong sorangan, kieu: „Ih, naha sakieu djaoehna bĕt panasna kabina-bina, estoe ieu mah panonpoë teh matak heran katjida."

Ti dinja toeloej Erman dibawa koe noe tapa tea kana handapeun kai, noe ngaroempoejoek. Di handapeun eta kai, geus aja medja beunang njadiakeun anoe tapa tea. Erman di dinja katjida ioeheunana, sabab eta tangkal kai sapĕrti pajoeng, djeung dahanna katjida ngarangkadakna. Ti dinja Erman seg ngomong, pokna: „Koemaha ieu teh aja kai gĕde[2] teuing, djeung aja sabaraha pidaoeneunana? Katendjona koe koering gagangna kawas koe kai, estoe hĕnteu kapikir bae koe ati

PASAL 8.

Hal tatangkalan.

eta sakitoe lobana, loba tĕmĕn pigaweeunana."

Eta noe tapa tea asoep ka djĕro pondokna rek njieun kadaharan, sanggeus sadia toeloej dianteurkeun ka Erman; kadaharanana roepa-roepa, nja eta: roti, tjisoesoe, mantega, djeung madoe, djeung aja deui hidji boboko leutik dieusi boeboeahan wani pinoeh, ti handapna dieusian hoei djeung lalab, ari ti loehoerna boeah samangka djeung anggoer. Toeloej eta kadakoering, koemaha ĕmbah noe njieun daoenna djeung kĕmbangna haran diasaan kabehanana koe Erman, ngareunah katjida rasana, bari naros ka noe tapa teh, pokna: „Ti mana ĕmbah meunang ieu sagala kadaharan, soegan mah ĕmbah sok malingan!"

Eta noe tapa tea reudjeung, bararang dahar djeung Erman, sarta sasaoeran kieu: „Tingali ieu," — bari njandak hidji boeah djeung toeloej dipotongkeun — „bisi Erman hĕnteu njaho ĕmbah ngala boeah ieu, toeh tina tangkal itoe, koe ĕmbah dipoeloengan oenggal[2] poë sarta dikoempoelkeun, meunang saboboko ieu."

Walon Erman: „Ĕnja bĕnĕr, paingan ari kitoe mah."

Eta noe tapa tea ngira jen Erman tatjan ngaharti pisan, toeloej Erman harita ditoengtoen kana handapeun tangkal kai tea, barang nĕpi eta noe tapa teh pek maledog boeah kai sarta toeloej boeahna dibikeun ka Erman, bari njaoer: „Tingali ieu koe oedjang tina asal leutikna datang ka djadi gĕde, ti hedjo datang ka beureum, nja eta sapĕrti nce koe ĕmbah tadi ditoedoehkeun dina boboko tea, kabeh ieu tatangkalan ka loear tina sikina. Tah sapĕrti ieu noe napĕl kana peso, ieu oge tina tangkal anoe ditingali koe oedjang, djadina nja tina siki, tina

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djĕro siki ieu; tah nja djadi tangkal gĕde pisan, ĕngkena djadi sababaraha tangkal, nĕpi ka saoemoer hiroepna manoesa oge, moal åja euweuhna ieu tangkal teh. Ieu roti asalna tina siki keneh bae."

Toeloej koe noe tapa teh ditoedoehkeun ka Erman, roepana gandroem. Saoer noe tapa teh: „Ieu oge siki tjara siki kĕkĕmbangan keneh bae, tah nja ieu asalna noe djadi sababaraha hidji roti, sapĕrti noe katingali koe oedjang dina medja ieu."

Djaba ti eta, sagala pĕrkara ditoedoeh-toedoehkeun ka Erman, bari toeloej dibawa kana hoema djeung tarigoena koe noe tapa teh diala saranggeuj, sarta diramĕs dibidjilkeun siki tarigoena.

Saoer noe tapa teh: „Geura ieu tingali, sagala tatangkalan djadina tina sisikian, nja tjara ieu bae, kitoe deui sagala djoedjoekoetan anoe ditintjakan koe oerang, djeung sagala kĕkĕmbangan anoe aja di sakoeriling ieu; djeung ieu sagala pĕrkara anoe katingali koe andjeun dina loehoer medja, nja eta sapĕrti tjisoesoe djeung mantega, eta asalna ka loear tina djoekoet. Madoe asalna tina kĕkĕmbangan, djeung deui ieu bangkoe korsi djeung medja asalna djadina tina siki keneh bae, ngan soepaja ieu sisikian diawoerkeun bae dina loehoer taneuh tangtoe toeloej djadi. Ieu asalna koe ĕmbah ngan satjanggeum gandroem dipĕlak dina tĕgal noe beunang matjoel, ajeuna djadi sakieu lobana, djadi ridjki ka sakabeh djalma."

Eta saoer noe tapa teh didengekeun koe Erman, katjida pisan heraneunana wani ngahoelĕng bae.

PASAL 9.

Hal tjinjoesoe djeung hoedjan.

Waktoe Erman tjatjarita djeung noe tapa tea, harita di dinja geus mimiti reup-reupan, toeloej bae Erman ditoengtoen pananganana, sarta noe tapa teh mawa hidji boejoeng paranti wadah tjai, rek neangan tjinjoesoe noe bidjil tina djĕro batoe. Barang geus manggih teh, eta moerangkalih katjida pisan heraneunana, bari naros pokna: „Astagah, koemaha ieu teh bĕt sakieu lobana tjai bidjil tina djĕro batoe." Erman beuki lila teh beuki heran bae, mikiran eta tjinjoesoe taja beakna, da tjeuk pangirana mah asa geus meudjeuhna eureun, ari ieu mah bĕt hajoh keneh bae bidjilan tjaina. „Na saha anoe njitjikeunana ieu tjai teh, djeung ti mana meunang tjai sakieu lobana. Ejang, parantos ieu liang tjai teh geura tjotjokan bae, soepaja sina geura saat sama sakali."

Walon noe tapa teh: „Ieu tjai teh bisi intjoe hĕnteu tĕrang asalna tina panonpoë noe ngadjadikeun teh, ieu tjai bidjilan

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keneh tatjan meudjeuhna eureun, djeung tatjan meudjeuhna ngoerangan."

Djeung deui Erman harita ningali laoet, pangirana mah eunteung, kitoe deui sagala pĕrkara sakoer anoe katingali, Erman katjida pisan heraneunana.

Ti dinja noe tapa teh toeloej balik sarta mawa boejoeng meunang ngeusian tjai, djeung toeloej manehanana njiram tatangkalan djeung kĕkĕmbangan.

Eta moerangkalih barang ningali ka noe keur njiram, toeloej gĕgĕroan, pokna: „Ĕmbah, keur njieun naon eta teh di dinja, naha bĕt rek ngaroeksakkeun kĕkĕmbangan, geura ĕngke eta kĕkĕmbangan teh laloentoer djeung lalaas."

Noe tapa ngawalon bari njioem ka Erman: „Sagala tatangkalan, kĕmbang[2], sajoer-sajoeran djeung djoekoet[2] eta kabeh aja parabna pikeun hiroep tjara oerang bae; ieu tjai moen di cerang mah sapĕrti inoemanana."

Erman naros deui, pokna: „Koe saha eta tatangkalan anoe sakitoe lobana dibere tjaina datang ka mahina, djeung saha noe bisa naekna kana tatangkalan sakitoe gĕdena djeung lcehoerna njitjikeun eta tjai?"

Walon noe tapa: „Eta pĕrkara geus ditangtoekeun pisan, geura mangga koe intjoe tingali, koemaha ĕngke boektina, njiramna teh leuwih gantjang manan panjangka oedjang tea," — bari tanggah eta noe tapa teh ka langit.

Waktoe harita parĕng datang mega ti goenoeng mawa pihoedjaneun, mimitina mah hoedjan moeroeboej bae, lila[2] gĕr gĕde katjida. Erman heraneun pisan, manggih anoe sakitoe aloesna, sarta pok ngomong: „Moen kitoe mah estoe matak njĕnangkeun kana pagawean, meureun ejang moal koengsi njebor[2], djeung ieu tjai ragragan sakieu aloesna ngĕproel sababaraha rewoe, sapĕrti oerang njitjikeun tjai tina djĕro boejoeng noe gĕde pisan, tatapina saha anoe ngadatangkeunana roepa noe adjaib noe dingaranan mega teh, sarta mawa tjai tina tĕmpat noe sakitoe loehoerna, djeung koemaha asalna eta mega teh, ngagantoeng bĕt hĕnteu ragrag."

Ngawalon eta noe tapa teh: „Intjoe, atoeh koedoe njaho koemaha eta asalna."

Koe Erman diteuteup sarta diawas-awas eta mega, datang ka euweuhna leungit djadi bĕrĕsih. Erman beuki tambah bae heraneunana, djeung aja deui sababaraha pĕrkara anoe ngadjadikeun heran sarta bingoeng kana pikiran Erman, sapĕrti: roepana kĕmbang[2], djeung dangdaoenan noe ngarambat, djeung aja deui tjai iboen noe ngagarantoeng dina dangdaoenan tjahjana wani tjara intĕn bae, djeung manoek[2] tingtjaritjit halaliběr kana dahan kai, kabeh sakoer anoe kasĕboet, matak

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ngaherankeun ka Erman, sarta ngalantarankeun panaros ka noe tapa tea djeung pangwalonna.

Harita sabot keur sasaoeran Erman djeung noe tapa tea, kaboeroe poëk, panonpoë geus soeroep, katingalina siga asoep kana dasar laoet.

Erman njaoer: „Astagah, ieu palita panonpoë tea geus ngalĕlĕp ka djĕro tjai, geura mangke poëk, oerang moal bisa soeka[2] ati."

Tjek noe tapa: „Sanadjan oerang njeungeut damar oge moal tjaang tjara kitoe, toer ajeuna sakieu tirisna anggoer geuwat[2] bae oerang karoelĕm, montong njeungeut damar deui. Ĕngke oge dina waktoena oerang hoedang, panonpoë teh naek deui datangna ti sabeulah goenoeng ieu, eta teh tangtoe kitoe bae oenggal[2] poë, sok aja euweuhna sapĕrti hidji palita, djeung taja eureunna sakeudeung ge, njaangan djeung manasan sagala barang.

PASAL 10.

Panaros noe aloes djeung waktoe noe sabĕnĕrna.

Sanggeus kitoe Erman noeloejkeun tataros ka noe sĕpoeh ahli tapa tea, tatapi hanteu ditĕrangkeun kabeh sakahajangna koe eta noe tapa teh, ngan dihartian saeutik-eutikeun bae, nja eta soepaja tambah[2] kanjahona.

Ti dinja Erman teh toeloej naros deui, pokna: „Ejang, naon noe ngadjadikeun panonpoë noe sok leumpang teh? Djeung deui saha noe njieun langit teh sakieu aloesna wani mĕlĕngkoeng djeung roepana oge sĕmoe biroe? Kitoe deui saha noe ngampihan tjai sakitoe lobana wani ngaboerial tina handapeun batoe teu aja beakna? Djeung saha noe ngampihan mega[2] noe sok ngabaseuhan tatangkalan teh? Njaktjlakanana oge wani harerang djeung tingbaranjaj tjahjana.

Djeung saha noe ngadjar manoek disada, geuning sorana sakitoe ngareunahna, padahal teu make soeling.

Djeung saha noe ngampihan sisikian kĕkĕmbangan djeung tatangkalan noe galĕde nĕpi ka djadi dina lĕbah kahajang oerang?

Djeung deui saha ieu teh noe njieun boemi sakoerilingna, djeung djoekoet noe sakitoe araloesna wani kawas alkĕtip bae, haredjo djeung karĕmbangan, estoe koering mah matak bingoeng?"

Djawabna noe ahli tapa teh: „Intjoe, eta pikiran bĕnĕr pisan; bisi teu njaho, ĕnja aja pisan noe ngatoer djeung noe mapantĕs kana ieu sakabeh."

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Saoer Erman: Ěnja ejang, oepama aja teh hidji djalma anoe bisa njieun sala sahidjina tina ieu barang[2], estoe nja pintěr katjida, da batoer[2] koering mah noe aja di djěro goeha, barodo pisan kana gawena teh. Dina hidji mangsa eta goeha rek roentoeh, toeloej diaromean, ditaroelak, teu kira[2] bae hareseeunana.

Ari ieu mah langit geuning sakieu gědena bět teu aja hidji kai anoe nahan, estoe koering mah matak heran. Djeung deui palita koering mah anoe aja dina djěro goeha hěnteu daekeun tjaang lamoen hěnteu ditjitjian mindjak mah; sarta didjaga dihade-hade soepaja oelah poěk, djeung boejoeng[2] koering mah dieusina tjai meunang ngala, da oepama hěnteu dieusian tjai beunang ngala mah, tara daekeun eusian koe maneh. Kitoe deui ari njieun kěmbang[2] koe kěrtas sakitoe hesena, datang ka matak njěri mata; koering oge geus njaho sarta geus ngalampahan sorangan, noe matak koering kaget oge kana ieu sakabeh. Ajeuna koering geus ngarti jen sakoer noe katendjo koe koering di sakoeriling ieu, rasa koering lain pisan beunang njieun manoesa. Tah koe sabab eta ajeuna koering hajang njaho, na saha atoeh noe njieunna teh?"

Mangsa harita kakara asoep pikiran noe běnĕr ka Erman, tina hal sagala pĕrkara sakoer anoe katingali sakoerilingna, nja eta tina sabab eta noe tapa tea ngahartianana ka andjeunna katjida tĕrangna.

Ti dinja seg noe tapa teh ngawoerocekan deui ka Erman, sarta bari ngoetjoer tjipanonna, saoerna: „Eta panjangka oedjang běnĕr pisan, jen ěnja aja anoe ngadjadikeun eta sagala barang, nja eta anoe kawasa, toer noe kagoengan hikmat, ngahiroepkeun sakabeh manoesa, nja eta anoe didjěnĕnganan ALLAH, goestina sakabeh mahloek."

Teu koengsi lila eta panonpoë geus ka loehoer, djeung tjahjana montjorong. Koe Erman dihantĕm bae ditingali, sarta andjeunna eling ka noe ngadjadikeun sagala pĕrkara tea.

Noe tapa teh njaoer deui: „Běnĕr intjoe, Allah anoe ngadjadikeun kana sagala pĕrkara anoe katingali koe andjeun disakoeriling ieu, djeung noe ngadaměl langit toer noe sakitoe matak helokna, djeung deui noe ngadaměl tjahja panonpoë toer ngadatangkeun tjaang kana sagala roepa noe aja di sadjěro alam-doenja, sarta anoe ngasakkeun kana sagala boeboeahan, sapĕrti seuneu ngasakkeun kedjo oerang. Tah nja eta anoe ngabidjikeun tjai loba ti boemi, sarta ngadatangkeun hoedjan ti langit, soepaja nambaan halabhab sagala mahloek, sarta ngadjadikeun sagala kakaian, tatangkalan anoe djaradi. Djeung deui Allah keneh bae anoe ngadjadikeun sagala roepa manoek[2] anoe disarada toer ngalagoe, anoe ngadaměl saniskara toer anoe sakitoe araloesna, sarta pinoeh koe pĕrhiasan[2], soepaja njoekakeun atina manoesa, djeung ngageuing soepaja

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noeroet kana hoekoem Allah. Moal sabaraha lilana deui geura mangke oerang asoep kana ĕnggon anoe aloes djeung sĕnang alah batan di doenja. Sanadjan oerang hanteu tĕgĕs, koe Allah mah oerang katingali, aja di mana oge, djeung ngadangoe kana omongan oerang, sarta ningali kana sagala lampah oerang, malah lalampahan oedjang oge hakekatna mah nja Andjeunna noe ngĕrsakeun; oedjang teh nja koe Eta keneh dibidjilkeunana tina djĕro goeha bangsat teh, sarta ditĕpoengkeun djeung ĕmbah. Djeung eta sagala tatangkalan djadi kasĕnangan ka sakabeh djalma, sapĕrti sobat[2] anoe geus hade pisan, njaahna teh geus tjara bapa oerang bae."

Eta kabeh pitoetoer didangoekeun bae koe Erman.

Sanggeus kitoe beurang kaganti koe peuting, boelan geus bidjil, tjaang katjida djeung dikoeriling koe bentang, tjahjana goegoerilapan, kalangkangna katingali di djĕro tjai; eta tjai roepana wani sapĕti eunteung bae, tina sabab katodjo koe boelan djeung bentang[2].

Waktoe harita katjida pisan sĕpina, tjeuk paribasa tea mah daoen salambar oge wani taja noe ojag. Ti dinja datang pikiran anjar ka Erman, nja eta napakoeran kamoeljaan Goesti Allah. Kitoe deui noe tapa teh toeloej tanggah ka langit, sarta namprakkeun pananganana tĕroes ngadoe'a. Erman oge noeroetan ngatjoengkeun leungeunna sarta ngoetjoer tjipanonna, nja eta tina sabab soekoer ka Goesti Allah, tĕgĕsna ka noe ngadamĕl andjeunna, reh ngabidjilkeun tina djĕro goeha ka alampadang.

Harita geus toetoep eta noe tapa teh ngadoe'ana, djeung tambah[2] soeka atina tina sabab ngadangoekeun doe'ana Erman, kieu pokna teh: „Koering moedji soekoer ka Allah anoe kagoengan sipat moerah, tina kĕrsa ngaloearkeun koering, ti djĕro goeha tĕmpat bangsat, sarta nĕpoengkeun koering ka noe sampoerna toer anoe ngabakti, djeung anoe kĕrsa mamatahan sarta ngabedjaan ka koering sababaraha pĕrkara anoe araheng dadamĕlan Allah."

Sanggeus kitoe eta noe tapa teh toeloej noengtoen kana pananganana Erman, sarta tĕroes dibawa asoep ka djĕro pangkengna, dipiwarang koelĕm dina katil, bari dikampoehan koe kampoeh noe leuleus.

PASAL 11.

Lalampahanana noe tapa.

Erman tĕtĕp bae harita tjitjing di dinja, sarta dipagahan sagala kahadean, pitoetoer[2] noe araloes, nja eta soepaja leungit

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deui papatahna bangsat noe goreng tea, waktoe tjitjing dina goeha. Djeung deui koe noe tapa teh barang daharna dimeudjeuhnakeun, djeung dioeroes soepaja salira Erman teh sĕgĕr deui, sabab waktoe keur tjitjing dina djĕro goeha mah salirana leuleus, tapi ari koe pangoeroesna noe tapa tea mah, Erman teh rarajna poelih deui, tjahjana ge wani kawas kĕmbang ĕros katinggang tjiiboen bae.

Dina hidji waktoe noe tapa teh, boga niat rek njaba, nja eta sĕdjana rek neangan iboe ramana Erman. Tapi maksoedna teh ari Erman mah rek dititipkeun di bapana toekang ngangon ĕmbe tea, ari manehna rek toeloej leumpang ka lĕmboer[2], ka leuweung-leuweung ka tĕmpat[2] noe soeni noe rame, neangan iboeramana Erman tea, tapi Erman mah, nja kitoe pikiran noe tapa teh, rek dipihapekeun di bapana toekang ngangon ĕmbe tea.

Samemeh hajam kongkorongok djeung padjar tatjan bidjil, bentang timoer oge kakara bidjil, eta noe tapa tea toeloej ngagoegahkeun Erman ti pangkoelĕmanana.

Sanggeus kitoe toeloej eta moerangkalih teh dibawa koe manehanana kana djĕro sorambi, sarta ngadoe'a ka Allah soepaja dipaparinan salamĕt.

Barang geus anggeus ngadoana, toeloej dalahar sarta sanggeus sadia boeboengkoesan pibĕkĕleun, toeloej bae arindit, diiring koe Erman sarta teu kira[2] soeka atina, njorang djalan sababaraha djalan djeung leuweung[2] noe paranti djalma mararo.

Barang nĕpi kana sampalan pangangonan ĕmbe, seg bae di dinja darioek sarta ngioehan ngeureunkeun tjape, djeung toeloej dalalahar. Barang keur dina tĕngah[2] dahar, djol datang sahidji boedak toekang ngangon ĕmbe, barina sasalaman ka noe ahli tapa tea. Ti dinja Erman toeloej nangtoeng tina katjida heranna, tapi djeung soeka atina, bari toeloej sasaoeran kieu:

„Astagah, ieu djalma leutik bĕt tjara koering, djeung sakieu aloesna; koering salilana di alam-doenja estoe tatjan manggih djalma leutik tjara koering. Hiap ka dieu djalma leutik djeung aing!"

Boedak toekang ngangon ĕmbe teh toeloej njampeurkeun ka Erman, sarta koe Erman dipiwarang mawa bĕbĕkĕlanana anoe dibawa koe noe tapa tea, ti dinja toeloej arindit tiloeanana.

Erman sasaoeran djeung boedak toekang ngangon ĕmbe tea, kalawan boedi manis, datang ka lali kana pĕrkara noe sedjen. Harita geus nĕpi kana hidji lĕmboer anoe deukeut kana goenoeng[2] noe loehoer, sarta loba pisan ĕmbe anoe keur njaratoean, nja eta lĕmboer djalma anoe rek didjoegdjoeg koe noe tapa tea.

Geus kitoe Erman ningali aja doea anak ĕmbe, oemoerna kakara doea poë, toeloej koe andjeunna di tjandak dipapangkoe, teu kira[2] rĕsĕpeunana.

Waktoe harita eta noe tapa teh rek neangan anoe ngangon

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ĕmbe anoe dimaksoed tea, barang ngareret ka loehoer bĕt aja hidji batoe, sarta dihandapna aja tjai ngotjor, roepana matak waas katjida, djeung di dinja teh aja hidji djalma awewe ngora keneh nja eta toekang ngangon ĕmbe, manehna keur dioek dina tĕngah[2] loehoer batoe tea, sarta ngadji kitab, djeung sorana teh pasehat pisan. Toeloej koe noe tapa teh disampeurkeun. Ari papakeanana eta awewe teh bodas, beungeutna parangina kawas djalma anoe keur aja kasoesahna. Eta awewe saoemoerna oge tatjan pisan papanggih djeung noe ahli tapa teh, tatapi teu koengsi lila oge toeloej wawoeh bae, tina sabab nendjo tingkah lakoena sakitoe hadena, djeung manehna geus meunang oge bedja, jen teu djaoeh ti eta tĕmpat aja pandita. Awewe teh seg tjĕngkat bari njampeurkeun ka noe tapa tea, ngahormat sarta ta'dim katjida.

Noe tapa teh pok mariksa, saoerna: „Pikiran kami maneh tatjan lila djadi toekang ngangon ĕmbe di dieu, ari sababna djeung kami kakara papanggih ajeuna."

Walon awewe teh: „Koering geus toeman djadi toekang ngangon ĕmbe, malah geus sababaraha oesoem koering di goenoeng[2] nja djadi toekang ngangon ĕmbe, tatapi ari di dieu mah koering kakara tiloe poë."

Njaoer deui noe tapa teh: „Oerang mana maneh teh djeung naon sababna noe matak lakoe lampah maneh katendjona koe kami kawas djalma noe aja kasoesah?"

Barang kadenge saoer noe tapa teh koe eta wewe, sĕgroek bae awewe teh tjeurik, wani ngoetjoer tjipanonna, bari ngomong doemareuda, pokna: „Ĕh Allah," poegoeh koering teh asalna mah djaoeh pisan; ari sababna noe matak kieu teh, nja eta noeroetkeun akal anoe hĕnteu djeung pikiran, toengtoengna koering teh asoep kana ieu ĕnggon sangsara, padahal bareto mah koering teh aja dina djĕro panangan anoe moelja pisan. Pang kieu teh lantaranana koering keur ngasoeh poetra djoeragan; sabot koe koering ditinggalkeun, moerangkalih teh dipaling koe bangsat, atoeh koering teh geus teu kadoega tjitjing deui di djoeragan koering, nja eta tina sabab nendjo kanjaahanana sakitoe poharana. Ajeuna koering soesah katjida, datang ka los ka ieu goenoeng, koering tjitjing di dieu estoe di noe tiiseun katjida djeung koering teh ngadoe'a beurang-peuting soepaja dihampoera koe Allah, teu wĕleh nĕnĕda moega[2] eta moerangkalih didatangkeun deui ka iboe-ramana, nja eta soepaja kaganti kasoesahan koe kasoekaan. Ajeuna panĕda koering ka Allah estoe gĕde katjida, tjeuk wiwilangan nadjan dibanding djeung batoe[2] atawa djeung goenoeng[2] ieu anoe galalĕde oge tajohna gĕde keneh maksoed koering; ieu tjimata koering anoe bidjilan anging Allah ta'ala noe oeninga."

Noe tapa teh njaoer sarta goegoep, pokna: „Taksiran ka-

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oela panĕda maneh teh geus dikaboel koe Allah dina waktoe ieu" — bari toeloej eta noe tapa teh ngodok kana sakoena ngaloearkeun gambar iboena Erman anoe dina katja tea. Ari noe matak dibabawa eta gambar teh nja eta pedah rek neangan iboena Erman, ingĕtanana moen aja noe sakaroepa teh tangtoe nja eta iboena. Toeloej harita ditembongkeun eta gambar teh ka awewe tea, sarta bari sasaoeran kieu: „Maneh wawoeh kana ieu gambar, tjing saha noe boga roepa kieu?"

Ti dinja awewe teh katjida pisan kageteunana, reuwas pabaoer djeung atoh, toeloej ngomong, pokna: „Ĕh Allah," nja ieu djoeragan koering teh, nja eta iboena moerangkalih noe leungit tea."

Erman tina sabab ngadenge omongna awewe tea, gantjang manehna njampeurkeun bari loempat, kitoe deui awewe tea nendjo bae kana salakoe-lampahna Erman. Ti dinja Erman pok nanja: „Koe naon maneh teh mana tjeurik, naha hajang njatoe? Moen hajang njatoe mah tah geuning ieu roti djeung boeboeahan, pek geura hakan."

Gantjangna noe tapa teh njaoer deui ka awewe noe keur tjeurik tea, saoerna: „Tendjo koe maneh tah ieu boedakna anoe dipaling teh, djeung gambar iboena."

Barang kadenge koe awewe tea, eta saoer noe tapa, ngan roempoejoek bae, tina sabab atina katjida atohna. Ti dinja seg manehna tanggah ka langit djeung leungeunna ditamprakkeun bari ngadoe'a, pokna: „Saĕnja-ĕnjana Allah teh njaah pisan ka abdina, boektina doa koering dikaboel, ajeuna koering sakieu gĕdena nja kaatohan." Eta awewe tea geus teu beunang ditjaritakeun deui tina kaboengahanana, nendjo ka Erman, tjipanona mani njoeroetjoed, bari ngomong pokna: „Allah anoe maparinan salamĕt ka koering. Ĕh Agan, Allah noe nĕpoengkeun koering djeung agan!"

Noe tapa tea sasaoeran deui: „Koemaha nja eta moerangkalih teh, atawa asa² keneh?"

Walonna awewe teh: „Moenggoeh paningal koering kawasna nja ieu pisan, margi rarajna sami djeung raraj ramana kawas beubeulahan terong.

Lah pisakoemahaeun bae atohna mangke iboe agan; mangga oerang neangan iboe-rama agan djeung koering."

Noe tapa teh njaoer deui ka awewe tea saoerna: „Koedoe soekoerkeun ka Allah ta'ala noe kagoengan boemi-langit djeung noe maparin salamĕt ka ieu moerangkalih, sarta njaatkeun tjipanon maneh, djeung noe ngaraksa maneh teu aja pĕgatna, nja maneh noe bakal nĕpoengkeun ieu moerangkalih ka iboeramana, tapi maneh oge lantaranana ti kaoela, djeung ti noe ngadjaga kaoela saoemoer-oemoer, malah-mandar bae katarima

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sarta meunang kamoeljaan salawasna lantaran mangneangankeun iboe-ramana ieu moerangkalih."

Geus kitoe eta tiloeanana toeloej arasoep ka djĕro imah noe boga ĕmbe tea. Kira² geus aja satĕngah djam lilana, eta noe boga ĕmbe teh datang djeung pamadjikanana.

Barang beh teh katingali koe Erman gantjang Erman njaoer: „Nja ieu indoeng-bapa koering teh?"

Walon noe tapa: „Lain."

Erman heraneun dina pikirna reh ngadangoe saoer noe tapa tea kitoe, ti dinja toeloej njaoer deui: „Ieu priboemi katjida pisan gĕde kahadeanana djeung kanjaahanana ka semah, naha ari indoeng-bapa koering tjara ieu?"

Ti dinja toeloej darioek bari dalahar leueut; teu lila tĕroes arindit deui, tina sabab rek neangan iboe-ramana moerangkalih tea.

Harita geus boerit, panonpoë geus rek soeroep. Gantjangna nĕpi kana hidji lĕmboer deukeut kana hoema, di dinja loba imah². Erman heraneun pisan ningali ka eta lĕmboer. Ti dinja toeloej bae marondok di dinja, sarta ari isoekna toeloej arindit deui. Ti lĕbah dinja kira² lalakon tiloe poë deui ka lĕmboerna teh.

PASAL 12.

Anoe diwalah-walah moal pipapanggiheun bĕt papanggih.

Lalampahanana noe tapa tea djeung Erman sadjalan-djalan woengkoel soeka² bae, manggih imah loba. Eta moerangkalih heraneun pisan mingali hidji bale dina loehoer goenoeng, dikirana koe Erman nja eta boemi ramana teh.

Kadoea peutingna geus nĕpi kana leuweung noe gĕde pisan, djeung djalanna goreng katjida, datang ka meh teu beunang disorang koe djalma. Djeung deui mangsa harita datang angin gĕde djeung hoedjan gĕde pisan, kawas beunang njitjikeun bae. Peuting harita poëk-mongkleng. Gantjangna geus narĕpi kana hidji imah paranti pangeureunan; di eta tĕmpat geus mashoer pisan jen sok loba bangsat, tatapi koe maranehanana hĕnteu dipikir, geus koemaha behna bae da geus peuting, toeloej bae moro mondok ka dinja. Sanggeusna dalahar leueut, tina bawaning tjarape, toeloej bae sarare, ngan masih noe tapa tea noe njaring teh, dioek bari ngadoa djeung ngadji kitab nĕpi ka tĕngah peuting. Erman sarena deukeut andjeunanana.

Waktoe harita ngadenge sora djĕlĕma wani raong geus

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tjara sora gagak bae ngagoeroeh djeung ngarĕket-rĕket panto. Kabeh djalma pada kaget djeung sarieuneun. Eta djalma sĕpoeh noe tapa tea noe keur njaring keneh, di pangkeng; barang rek ka loear, rek ngaboektikeun noe ngagoeroeh tea, papanggih djeung si Mina di panto. Si Mina goesak-gisik bari ngomong: „Ĕh Allah," palangsiang toekang maling tea datang deui, rek njoempoetkeun deui moerangkalih."

Walon noe tapa: „Tjitjing oelah tjektjok". Ti dinja toeloej toeroen rek nĕgĕskeun djalma noe ngagoeroeh tea. Eta noe tapa teh katjida sieuneunana rek moekakeun panto teh, tatapi eta djalma[2] noe di loear beuki tambah ngagĕdoran pantona.

Ti dinja pok ngomong noe ti djĕro imah: „Wah maneh kabeh hanteu kawasa kana ieu panto, kadjaba Goesti Allah noe kawasa teh, oerang oge dikĕrsakeun koe Andjeunna. Hade diboekakeun ieu panto, lamoen kira[2] rek djadi sobat mah, oelah djadi moesoeh."

Sanggeus njarita kitoe toeloej pantona teh diboekakeun, sarta toeloej arasoep opat djalma sarĕgoet pisan, djeung marawa bĕdil.

Aja saoerang noe mawa obor toeloej ngomong, pokna: „Kaoela rek mariksa pangkeng[2] ieu, sabab djoeragan kaoela ĕngke sakeudeung deui rek soemping, sarta njandak rentjang deui, rek moro koelĕm ka imah ieu."

Walon noe tapa teh: „Djoeragan maneh teh saha?"

Ngawalon deui djalma noe datang anjar teh: „Djoeragan kaoela menak anoe tatoe di pangpĕrangan tea, ajeuna geus damang, sarta geus rapih djeung moesoehna, kĕrsana rek moelih djeung sabaladna."

Barang kadangoe koe noe tapa tea tjaritana djĕlĕma, andjeunna boga rasa jen eta menak teh, tangtoe ramana Erman; noe tapa teh ngeunah manahna reh tĕrkana bakal babar maksoedna.

Ti dinja toeloej koe noe tapa teh kabehanana djeung pĕrdjoerit-pĕrdjoeritna diakoe. Kitoe deui eta pĕrdjoerit teu aja pisan noe angkoeh, atawa noe bĕngis ka noe tapa teh woengkoel boedi basa noe hade bae, malah pok ngomong pĕrdjoerit teh: „Koering nĕda maap, moegi oelah djadi manah tina sabab koering geus ngalanggar kahormatan ka adjĕngan, nja eta tina margi angin sarĕng hoedjan gĕde, toeroeg[2] geus poëkeun di leuweung, koering teh sieun peutingeun di loear, noe matak koering datang ka dieu; kawasna oepama koering hĕnteu nendjo tjahja damar ieu ti kadjaoehan, tangtoe koering ajeuna aja di leuweung keneh bae."

Omongna pĕrdjoerit teh kadangoe koe noe tapa tea, jen lantaran tina tjaangna damar, noeloengna datang ka ngadatangkeun ramana Erman ka dinja. Ti dinja toeloej moedji soekoer, tina geus pĕrtjaja jen eta teh tangtoe ditoedoehkeun koe Goesti Allah.

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PASAL 13.

Ramana Erman soeka-boengah.

Teu lila djĕboel menak teh soemping, tatana koemaha tjara adat menak noe kawasa bae, diiring koe pĕrdjoerit sarta nganggo hoeroeng-herang.

Koe noe tapa tea katjida dihormatna, sarta ditjalikkeun. Sanggeus tjalik toeloej noe tapa teh njandak inoeman sarta toeloej ditjitjikeun kana gĕlas parantina, noe sagĕlas disanggakeun ka menak tea, ari noe sagĕlas deui koe andjeunna. Toeloej koe menak teh ditjandak sarta dileueut bari njalamĕtkeun ka sĕpoeh teh, saoerna: „Salamĕt paman noe hade ka kaoela, moega[2] ka hareup tambah manggih rahajoe, koela ngeunah rasa nendjo ka andika, katjiri jen paman teh djalma bĕrĕsih sarta poerah ngabakti. Geura bireungeuh koe paman, eta baroedak kaoela kabeh pada soeka ati, nja eta tina sabab bisa baralik deui ti pangpĕrangan noe sakitoe gĕdena. Tatapi ari noe djadi kapala mah sapĕrti kaoela, lain kitoe, aja oge pikir soesah, nja eta sok sieun di imah kaoela aja kasoesahanana, bĕnĕr pamadjikan kaoela tjageur, tatapi heran ieu pikir kaoela sakieu soemĕblakna, euweuh deui noe djadi ati teh ngan tina hal anak kaoela bae, noe matak pamadjikan teh geus heubeul pisan hĕnteu njoeratan ka kaoela njaritakeun hal eta noe sidik, ngan ari dina soerat bareto mah noe dikirimkeun ka kaoela kieu pokna: „Sabot gamparan teu aja, koering geus moal bisa papanggih deui djeung poetra gamparan di djĕro doenja ieu."

Tah koe sabab eta kaoela ngandoeng ati risi bae, reh kaoela noe matak djadi toekang pĕrang teh, nja eta sabab ngadjaga eusi imah kaoela oelah dipoerba koe moesoeh, tapi palangsiang ari noe ditinggalkeun mah aja kasoesahna.

Ĕh paman," tjik atoeh babaran soegan aja pamanggih, koemaha kaajaan ahli kaoela."

Djawab noe sĕpoeh ahli tapa teh, bari sĕmoe atoh, pokna: „Ajeuna koering rek njarios anoe aneh katjida ka gamparan, nja eta poetra gamparan damang sarta matak ngadatangkeun kasoekaan, djeung deui saoemoer hiroep koering tatjan manggih moerangkalih noe tjara kitoe."

Saoer menak teh: „Naha paman wawoeh djeung eta boedak?"

Walon sĕpoeh teh: „Koering wawoeh katjida, samalah sabral gamparan angkat pĕrang, datang kasoesah gĕde pisan ka eta moerangkalih."

Toeloej bae ditjaritakeun koe noe ahli tapa teh, hal eta moerangkalih, ti mimitina nĕpi ka panganggeusanana, taja pisan

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noe kaliwat, sarta dihatoerkeun ka andjeunanana gambar iboena Erman tea.

Saoer menak teh: „Lah ěnja ieu roepa pamadjikan kaoela, adoeh njaah teuing! Ěh paman," ajeuna kaoela ngarasa soeka ati; mana ajeuna anak kaoela?"

Djawab sěpoeh: „Eta di djěro pangkeng."

Menak teh ladjěng norodjol ka pangkeng, diiring koe sěpoeh tea bari mawa damar. Barang beh teh kadamaran, pameunteuna moerangkalih, tjahjana kawas boelan poernama bae. Ti dinja gabroeg bae dirontok koe ramana bari digalemoh ditjioeman, sarta njaoer: „Ěh djantoeng ati bapa, siki mata bapa, ieu bapa maneh! Ieu ratoening waktoe kasoekaan; ja Allah koering soekoer ka Andjeun."

Sěpoeh teh sasaoeran: „Satěměnna běněr saoer kitab, Goesti Allah maparin tjahja bagdja ka moerangkalih noe keur sare tibra."

Menak njaoer deui bari ngoetjoer tjisotjana sarta doemareuda, saoerna: „Waktoe kaoela leumpang, ieu boedak masih orok beureum keneh, ari ajeuna koela papanggih, bět geus djadi boedak sampoerna pisan sarta kasep. Ěh pamadjikan aing noe moelja, ajeuna aing kakara ngaharti, kana oenina soerat maneh tea, djeung soekoer aing ajeuna geus papanggih, djeung siki mata aing, Erman."

Ti dinja toeloej Erman ditjandak pananganana sarta ditjioeman koe ramana, bari njaoer koe boedi basa noe hade, saoerna: „Hoedang, hoedang! Tendjo ieu bapa maneh!"

Eta moerangkalih ningali ka ramana bari ngagisik sotjana, tina sabab loeloengoe. Ari geus běněr mah njaringna sarta geus běrěsih rarajna, toeloej bae njioeman ka ramana bari nangis, saoerna: „Mana, ama, ari iboe koering?"

Saoer ramana teh: „Ěh anak ama, ajeuna ditakdirkeun koe Allah noe maha soetji, nja eta noe miara ka maneh taja pěgatna, maneh bisa balik deui ka ama djeung salamět sapapandjangna, marga eta ama teh moedji soekoer ka Noe Maha Moelja."

Ramana sasaoeran deui: „Ěh Allah noe maha moelja, Andjeun noe leuwih njaah ka koering noe maparin soeka ati sakieu gědena."

Eta kaboengahan ramana geus teu beunang ditjaritakeun deui. Kitoe deui Erman harita toeloej bae njaring djeung kalakoeanana sěmoe loeloengoe.

Ti dinja menak teh njaoer deui ka noe sěpoeh tea, saoerna: „Ěh sobat kaoela, sabaraha pigědeeunana hoetang kaoela ka sampean, tina sabab sagala pangadjaran anoe koe sampean di papatahkeun ka ieu anak kaoela sakitoe oetamana, tjeuk wiwi-

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langan kaoela teh nadjan ngadjoeal barang poesaka oge soeka ati, nja eta baris majar panarima kaoela ka sampean."

Waktoe harita si Mina asoep ka djĕro pangkeng, nangtoeng ti kadjaoehan sarta ngarerepeh. Barang katingali koe ramana Erman, toeloej disaoer, sarta tĕroes koe andjeunna ditjandak leungeunna, bari sasaoeran lĕmah-lĕmboet, saoerna: „Maneh oelah sieun², hal eta bangsat ĕngke oge tangtoe meunang wawalĕs, tina lalampahanana anoe goreng katjida."

Peuting harita keneh eta balad-baladna anoe djaradi pamoek, arindit leumpang neangan imah bangsat tea, rek ditangkĕp sarta ditalian dibawa ka boei.

Sanggeus kitoe peuting harita Erman dioekna ditĕngah-tĕngah pada ngarioeng koe sarerea.

Ti dinja sĕpoeh teh sasaoeran: „Ajeuna geus meudjeuhna oerang sarare, soepaja isoekan isoek², moen teu aja halangan oerang bisa nĕpi ka boemi sarta djeung salamĕtna."

PASAL 14.

Panglipoer iboena Erman.

Eta iboena Erman tea keur tjalik di boemina djeung keur soesah manahna, harita andjeunna ngadangoe bedja jen pĕrang tea geus beres, malah tjarogena tangtoe tereh soemping. Ti dinja andjeunna moeroeboet tjisotjana, sarta bari sasaoeran dina manahna: „Ĕh koemaha bae pikalakoeaneun aing, nja eta koe sabab kasoesahan aing sakieu gĕdena. Ari pamadjikan pĕrdjoerit tangtoe kabeh pada soeka², sabab kadatangan salakina, tapi ari aing mah taja pĕtana, noe poegoeh mah ngan sieun noe aja, koemaha kadjadianana oepama geus soemping, djeung koemaha pĕtana aing nja moekakeun rasiah „anak aing noe leungit tea."

Kasoesahan-iboena Erman geus teu beunang ditjaritakeun deui salawasna tatjan aja panglipoer kana manahna. Ti dinja toeloej andjeunna ka kĕbon, angkatna roendag-randĕg bari ngadoe'a ka Goesti Allah, nja eta ngadoe'ana njoehoenkeun soepaja lipoer manahna tina kasoesah, sabab teu aja deui anoe jasa memeres kana kakoesoetan ati abdina, djeung anoe noedoehkeun kana sagala atoeran anoe pihadeeun anging Allah ta'ala, wĕnang Allah ngadjadikeun kasoekaan di ahirna.

Ti dinja andjeunna toeloej ngioehan dina handapeun kai anoe di djĕro kĕbon tea, sarta nangis sĕmoe ngĕnĕs djeung tĕroes ngadoe'a deui kieu: „Ĕh Allah noe sipat moerah, karoenja teuing koe salaki koering, djeung koering ĕnggeus njorang kana ieu tjilaka lantaran didamĕl koe Andjeun, ĕh koemaha pĕtana atoeh soepaja koering pinanggih djeung soeka

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ati; Andjeun noe kawasa misahkeun bapa djeung indoeng djeung anak di saalam-doenja, margi eta moega poelangkeun deui bae eta anak koering; Andjeun anoe kawasa njaatkeun sadajana liang tjai anoe ngalalotjor, kitoe deui moegi ieu tjimata koering geura saatkeun; Andjeun noe sipat moerah, teu aja sanes noe disoehoenkeun moeng karilaan Andjeun noe moelja, moegi gĕntosan ieu kasoesah ati koering koe kasoekaan. Ĕh Allah koering teh roemaos pisan jen djalma gadoeh dosa, tapi Andjeun oge tangtoe oeninga sarta ngadangoe kana sorana noe boga dosa, noe ka loear tina ati noe keur soesah; ĕh Allah moega² oelah nolak kana panoehoen abdina, da koering teh teu aja deui panjalindoengan salian ti ka Andjeun."

Sanggeus andjeunna ngadoe'a, teu lila ngadangoe sora soekoe djalma noe leumpang, toeloej ditingali, sihoreng noe leumpang teh nja eta si Mina. Manehna kakara datang pisan harita teh kana handapeun tatangkalan noe aja di boeroean tea. Eta iboena Erman, tjahjana wani mantjoer, malah katendjona koe si Mina harita wani siga widadari ti langit bae. Ti dinja toeloej si Mina ngomong, pokna: „Ĕh djoeragan koering, ieu koering mawa bedja noe matak njoekakeun kana manah gamparan, nja eta hal kakasih gamparan tea. Ajeuna poetra gamparan, Erman, djeung sarentjangna moegi koe gamparan ditĕpangan sakĕdap."

Sabot si Mina keur tjatjarita, harita djol bae sĕpoeh ahli tapa teh datang, geus nĕpi ka boemina Erman, sĕdjana rek hatoeran ka iboena Erman jen tjarogena rawoeh poetrana ajeuna geus deukeut. Koe iboena Erman geus kasoerti, toeloej bae dipapagkeun sarta ditjandak pananganana noe ahli tapa teh, ditoengtoen sĕdjana iboe Erman rek ditjandak ka pangkeng paranti Erman diajoen basa keur moerangkalih keneh.

Barang andjeunna keur moekakeun panto, teu lila djol bae soemping tjarogena teh bari ngagandong poetrana, nja eta Erman tea. Barang eta oge ningali, iboena teh geus teu bisa sasaoeran deui, ngan oekoer njaoer kieu: „Ĕh salaki aing! ĕh anak aing!" toeloej bae kapioehan dina deukeut tjarogena. Ari geus lilir toeloej sasaoeran: „Ajeuna koering palangsiang rek paeh, tina sabab tetendjoan koering kieu, ĕh koemaha pĕtana ieu teh sakieu adjaibna noe diajakeun koe Goesti Allah. Tadina koering sieun katjida, sabab oepama salaki koering soemping njampak boedak teu aja, tapi ari ajeuna bĕt ditjandak koe andjeunna pisan. Ajeuna koering moal aja pĕgatna saoemoer hiroep moedji soekoer ka Allah, sabab ngahalangan kana sagala tjilaka anoe sakitoe gĕdena. Ĕh Allah moal aja pĕgatna pamoedji koering sarta soekoer ka Andjeun, nja Andjeun noe ngahalangan kana tjilaka koering teh, jaktos Andjeun sipat moerah sarta asih ka abdina.

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Ĕh boeah ati aing djeung tjahja mata aing, koemaha maneh teh bĕt geus djadi boedak lalaki sakieu sampoernana; ĕh salaki koering koemaha ieu teh sakieu gĕdena kasoekaan, maksoed oerang teh dikaboel koe Goesti Allah, ajeuna Allah ngadatangkeun anoe adjaib pisan ka oerang teh, marga eta pantĕs pisan oerang teh moedoe moedji soekoer."

Kabeh tiloeanana moeroeboet tjisotjana, tina sabab langkoeng-langkoeng nja saroeka manahna. Si Mina tjeurik, kitoe deui kiai sĕpoeh noe tapa tea djĕnĕngan kiai Mandrad, teu jasa nahan tina hawatir ningali noe narangis, toeloej bae andjeunna miloe nangis.

Barang geus areureun narangisna, eta Erman mimiti rek njaritakeun ka iboena ti mimiti nĕpi ka tamatna sakabeh kalakoean andjeunna.

Eta iboena oepama ngadangoe dina palĕbah kasoekaanana, wani ditjioeman poetrana teh tina bawaning koe boengah, kitoe deui oepama ngadangoe dina palĕbah sangsarana, wani moeroeboet tjisotjana.

Erman njaritakeun deui tina mimiti ningali doenja barang bidjil tina goeha tea, seg ditjaritakeun sarta djeung bĕnĕrna; Erman katjida pisan soekana njaritana teh. Dĕmi dina palĕbah njaritakeun pangwoeroek ĕmbah Mandrad hal nganjahokeun sipat Allah djeung sagala barang noe didjadikeun koe Allah, iboe-ramana teh wani njalangkroeng tjisotjana.

Rama Erman njaoer ka garwana: „Ĕh Njai, pisakoemahaeun bae rasana, lamoen Erman salawasna aja dina goeha bae, meureun moal nendjo di kasoegihan Allah, djeung kaagoenganana Allah noe ngadaměl doenja djeung saeusina. Reudjeung deui pitoeloeng Allah eta Erman ka loearna tina goeha bĕt dipaparin ilham tĕrang atina, datang ka bisa ngahartikeun kana sagala hikmat Allah."

Walon geureuhana: „Lĕrĕs, ajeuna mah oerang teh ngan kari moedji soekoer bae ka Goesti Allah, sarĕng pisakoemahaeun bae soekana Erman, ka loear tina goeha noe sakitoe poëkna, nendjo tjaang sakitoe tĕrangna, tjahja ieu boemi, rasa koering saroea bae djeung hoedang ti koeboer anoe poëk-mongkleng, tĕroes asoep ka sawarga. Djeung deui tjotjooan Erman noe di djĕro goeha, nja eta kĕmbang[2] kĕrtas, djeung ĕmbeĕmbean leutik djeung tatangkalan kĕrtas noe didjieun di djĕro goeha tea, eta kabeh tjotjooan Erman tatjan sampoerna, ari geus nendjo dadamĕlan Allah mah. Rasa koering mah nendjo kasoegihan djeung kangeunahan doenja, oepama dibandingkeun djeung kasoegihan kangeunahan aherat mah, moal aja sapĕrsarewoena; ingĕtan oepama aja hidji barang noe dipake kanjaah koe oerang leungit geus heubeul, ari kapanggihna deui mangke di aherat, rasana saroea djeung oerang keur aja keneh

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di doenja; kitoe ajeuna rarasaan oerang saroea bae djeung di sawarga, sabab nja eta geus sakieu lilana kakara kapanggih deui djeung anak anoe leungit sakitoe heubeulna."

Sĕpoeh ahli tapa tea sasaoeran: „Eta lahir gamparan istripaměgĕt katjida pisan lĕrĕsna, sarĕng rasa koering beunang diibaratkeun kieu: moenggoeh manoesa sanadjan taja noe mapagahan ari aja ilham mah, tangtoe bisa mikir jen aja Allah nja eta tina nendjo dadamĕlanana.

PASAL 15.

Djalma noe pantĕs dipoelang hade, noe goreng tangtoe meunang hoekoeman.

Rahajatna noe dipiwarang noempĕs bangsat tea, ajeuna geus baralik, sarta tĕroes ngadeuheusan ka ramana Erman tea, njanggakeun bangsat[2] noe beunang nangkĕp tina djĕro goeha tea, dirante doea[2] dikantetkeun djeung deui sababaraha hidji kahar noe dimomotan oeang djeung pĕrmata sarta batoe[2] noe araloes, dina loehoer oeang tea ditindihan koe nini-nini bangsat tea.

Keur waktoe poëan Erman leungit, pamikirna kabeh bangsat-bangsat noe aja di djĕro goeha djeung nini-nini tea, eta Erman moal balik deui ka iboe-ramana, pamikirna mah tangtoe paëh di goenoeng[2] atawa kasaroeng ka mana-mana.

Tapi ari datang eta bangsat[2] teh ka boemi menak tea, bĕt Erman geus aja di dinja keur soeka[2] djeung iboe-ramana, atoeh eta bangsat[2] teh katjida heraneunana, sabab teu kahartieun datang ka bisa bidjil tina djĕro goeha.

Hoentoĕna loerah bangsat tea wani koemĕrot bari ngomong ka batoerna, pokna: „Tadina panjana kami asa euweuh deui noe pangbisana toer panggorengna kadjaba ti kami, tapi ari ajeuna geura tendjo itoe boedak boedjang estoe leuwih ti kami, boektina kami mah datang ka dirante djeung dibĕlĕnggoe dibawa ka pangberokan. Ajeuna kami kakara njaho kana pĕrkara noe kami tatjan njaho ti bareto. Poegoeh oge ari geus nĕpi kana djangdjina mah, tjeuk paribasa nadjan hidji ĕmbe pengkor oge bisa nangkĕp ka manehanana."

Kitoe deui bangsat boedjang tea noe njaaheun toer noe teu pati goreng tjara noe rea ka Erman, harita ngomong, pokna: „Noe matak djadi kieu ieu Erman noe ngalantarankeun teh asalna kami, marga eta soegan bae ieu moerangkalih teh ngaleupaskeun oge ka kami, ongkoh karĕsĕpna teh ngan ka kami, malah mandar bae eta noe matak djadi leupas; oepama datang ka paeh teh kami, kapan saĕnjana Allah ta'ala teh ana ngahoekoeman ka djalma noe salah, nja kitoe deui ana ngaleupas-

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keun ka noe bĕnĕr. Ĕnja bĕnĕr sapĕrti tjek omongan kolot, hanteu pisan salah. Oepama djalma noe goreng bisa njoempoetkeun dirina waktoe keur di doenja, tapi mangke kaadilan Allah ka manehanana dihoekoemkeun ka dirina di aherat."

Erman toeloej ningali ka djalma boedjang di antara bangsat[2] noe rea, sarta manahna bingoengeun pisan. Ti dinja toeloej bae njoehoenkeun ka ramana, soepaja djalma eta oelah meunang hoekoeman, sababna rea pisan kahadeanana ka andjeunna.

Ari saoer ramana: „Ĕh oedjang ajeuna ama hanteu bisa djangdji naoŋ[2] ka oedjang, ngan mangke hade ama nangtoekeun hidji[2] kalakoeanana djeung tangtce hoekoemanana.

Ti dinja toeloej dipariksa kasalahanana boedjang tea, bĕt lain bakoena djadi toekang maling, ngan djadi badegana bae; manehanana teh tatjan pisan ngaloearkeun gĕtih djalma. Koesabab eta manehna hanteu digantoeng, ngan diasoepkeun ka pangberokan bae, didjieun saksi, sarta toeloej dipoelangkeun ka barajana.

Waktoe keur dibawa ka pangberokan tea, ngalahir menak teh ka manehanana: „Ajeuna sagala kagorengan hanteu meunang leupas tina hoekoeman, tapi ari maneh mah hade oge leupas, koe sabab geus ngalampahkeun pĕrdjalanan hade ka anak aing, mangke koe aing dibalĕs ka indoeng maneh, tina kahadean maneh."

Ari sapĕrti bangsat[2] noe rea, roepa[2] pada meunang hoekoeman, koemaha kalakoeanana, ari nini-nini tea meunang hoekoeman kĕrdja paksa dipangberokan nĕpi ka paehna. Ari eta barang-barangna noe geus beunang deui, dipoelangkeun ka noe barogana, tapi ari barang[2] euweuh noe bogana mah, kabeh oge tĕroes bae didjoeal, doeitna dipake njieun imah miskin djeung anak jatim.

Ari awewe noe ngaran si Mina tea ditĕtĕpkeun deui pagaweanana di menak tea, tjitjing sarta sĕnang, kasoesahanana leungit diganti koe kasoekaan.

Ari djalma toekang kĕbon tea noe ngadjak Mina sina toeroen ti boemi, eta dika-loearkeun, sabab pondok ingĕtanana, djeung hanteu koengsi lila deui manehna paeh meunang kasakit koeris.

Ari toekang ngangon ĕmbe tea balik ka imahna, mawa pirang[2] doeit djeung barang paparin ti menak tea.

Ari sĕpoeh noe ahli tapa tea, menak teh teu kira[2] hojongeunana ngarawatan di boemina, tapi noe ahli tapa teh teu kĕrsaeun lila di dinja, teu ngeunaheun koe sabab ninggalkeun imahna noe sĕpi tea. Ari omongna di djĕro manahna kieu: „Rasa aing geus poeas tjitjing di doenja teh, sabab geus nĕpi kana pikarĕpeun aing, ajeuna mah leuwih hade aing tjitjing di ditoe bae, soepaja djongdjon nĕpi ka beak oemoer ibadah ka Allah bae."

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Ajeuna koe sabab rek papisah djeung menak istri-paměgět, kitoe deui djeung Erman, eta noe ahli tapa teh hěnteu kenging padjaoeh ti andjeunna.

Gantjangna ti dinja mah toeloej bae noe tapa teh amitan, sarta njoehoenkeun běrkah ka menak tea, sarta sosonoan heula djeung Erman; malah Erman moeridna, nganteurkeun ka sěpoeh noe hade tea něpi ka lawang loear, geus kitoe toeloej bae toempak kareta sarta těroes indit.

Menak, ramana Erman tea, maparin salamět deui ka noe tapa teh saoerna: „Salamět salilana, moegi dipanggihkeun deui mangke ka hareup."

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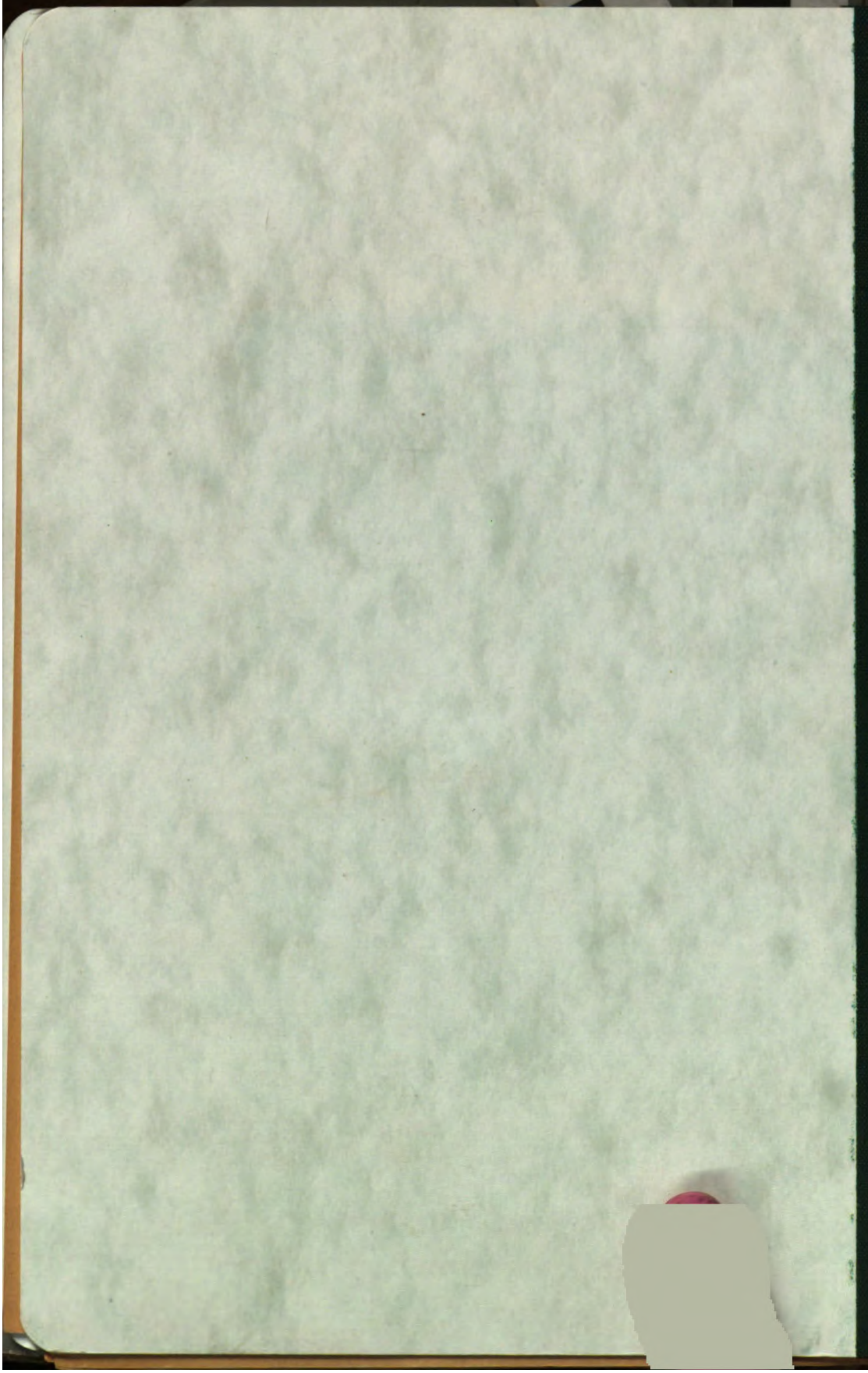
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