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ASIA

# DONGENG PALOEKNA

TINA

# SPROOKJES HANS ANDERSEN

diwoewoehan anggitan

D. K. ARDIWINATA

djeung

R. MEMED

UITGAVE VAN DE
COMMISSIE VOOR DE
VOLKSLECTUUR

KALOEARAN
BALE-POESTAKA

P. DUCRO. UITV.

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# DONGENG PALOEKNA

TINA

# SPROOKJES HANS ANDERSEN

DIWOEWOEHAN ANGGITAN

**D. K. ARDIWINATA djeung R. MEMED.**

KALOEARAN
BALE-POESTAKA.

:—: DRUKKERIJ VOLKSLECTUUR — WELTEVREDEN — 1932. :—:

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# I.

## Poetri sadjati.

Djaman baheula aja hidji radja kagoengan poetra pamegĕt hidji, katjida dianggona kameumeut sarta dinangna-nengne pisan, tina taja deui noe bakal djadi ganti, dimana andjeunna wapat.

Tapi sakitoe dioegoengna koe iboe-rama, ditoeroet sapamoendoet, diadjenan koe somah sanagara, radja anom hĕnteu pisan kamagoengan; koe sabab eta abdi[2] tambah miloetjoena sarta pada nĕnĕda ka Noe Kawasa, soepaja dipandjangkeun joeswana.

Barang geus sĕdĕng roemadja-poetra, koe ramana dipariksa, bisi geus palaj garwaan. Lahir radja sĕpoeh: „Doemeh ajeuna oedjang geus baleg, rasa ama geus meudjeuhna boga rabi, malah ari kahajang mah ajeuna[2] bae, meungpeung ama hiroep keneh. Pĕrkara ngalamarna oelah ngaborongkeun, toedoehkeun bae poetra radja mana noe dipikahajang teh!"

Sadjongdjongan Radja Anom hĕnteu iasaeun ngawalon, bingoeng ngamanah pidjawabeun.

Teu lila pok oendjoekan: „Soemoehoen pariksa, sadaja dawoehan parantos kahartos. Sakalintang abdi Goesti nja ewĕd, nampi lahiran sakitoe, tina margi isin, reking gadoeh kahajang noe sĕsah kalaksanakeunana.

Kangdjĕng rama lintang tingali, mĕnggaking noe djoemĕnĕng radja kĕdah sampoerna lakoe-lampah, agĕng timbang-taradjoe, marentah sarĕng kaadilan; koe margi eta teu aja deui koe abdi anoe diemoet, moeng djalan kaoetamian ngeujeuk nagara, bilih baring-soepagi aja milik, tiasa ngagĕntos.

Kadjabina sae lakoe-lampah, pikeun noe ngolah nagara pĕrloe pisan kagoengan prameswari anoe pĕrjogi, toeroetaneun abdi[2] sadaja, soepados reugreug hatena, pageuh sĕtiana. Oepami radja geureuhaan noemoetkeun kaasih woengkoel, moal sabaraha nitenna kana boedi prameswari, tangtos gampil kaangsonan, kawoedjoek miloe kana lakoe noe teu loeloes.

Hawatos teuing koe abdi[2], rĕsak tĕmĕn nagara.

Koe margi eta sangĕt panoehoen abdi Goesti, soepados diwidian mios tĕbih, bade njaba ngalalana, ngilari poetri sadjati, poetra radja noe sampoerna."

Radja Sĕpoeh boengah manahna, ngadangoe pioendjoek poetra, lahirna: „Soekoer boga karĕp kitoe, ama ngaroedjoekan pisan.



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Bral bae ajeuna mah, geura miang, moega² Goesti Maha Soetji maparin rahmat, hasil noe dimaksoed!"

Radja Anom soedjoed njioem sampean ramana, moelih ka kapoetran, njandak panganggo djeung pisangoeeun di djalan.

Isoekna dj*ĕ*ngkar, njalira bae angkat sakaparan-paran. Pirang² ngambah nagara: kampoeng² taja noe dilaroeng, padesan kabeh disorang, tapi w*ĕ*leh, poetri sadjati mah h*ĕ*nteu m*ĕ*ndak, teu koe hanteu pada aja koetjiwana, tandaning lain saestoena.

Toedjoeh taoen Radja Anom ngalalana, h*ĕ*nteu atjan aja kekengingan. Toengtoengna ngaraos bos*ĕ*n, toeloej bae moelih. Tjek dina manahna: „Geus pirang² tahoen lilana aing njaba, ninggalkeun nagara, neangan noe moal kapanggih. Ajeuna mah leuwih hade balik bae, masing h*ĕ*nteu diteangan oge djodo mah tara kanjahoan, geus aja oge datang sorangan."

H*ĕ*nteu katjatoer di djalanna, kotjapkeun geus nepi bae ka boemi. Iboe-rama taja hinggana boengah manahna, poetra soemping deui.

Dasar panteg panedjana, Goesti Maha Soetji h*ĕ*nteu samar nagandjar ka abdina noe h*ĕ*n*ĕ*r.

Dina hidji peuting g*ĕ*r hoedjan angin, g*ĕ*lap dordar. Sora goegoer geus taja dengekeuneunana, kilat tingboerinjaj. Di dj*ĕ*ro dajeuh dj*ĕ*mprek tiiseun, taja djalma noe ngoelamprĕng.

Radja sapoetra garwa keur tjalik di kamar, ngadangoe noe ng*ĕ*trokan panto. Ari diboeka, aja istri geulis lir widadari, ramboetna ngaroendaj, panganggona tjaliproek. Dipariksa koe Radja: „Saha ieu, rek ka mana, aja naon?"

Istri teh soedjoed bari oendjoekan, sasaoeran beres p*ĕ*rlente, matak loetjoe noe ngadangoe:

„Soemoehoen pariksa Goesti, manawi dip*ĕ*rtjant*ĕ*n, poen bapa teh djadi radja. Anoe mawi dongkap ka dieu, kasaroeng, nalika ngiring matjangkrama di leuweung. Manawi aja sih piw*ĕ*las Goesti, njoehoenkeun widi saw*ĕ*ngi ieu ngar*ĕ*r*ĕ*b di dieu!"

Radja, garwa djeung poetra teu kira-kira kageteunana; h*ĕ*nteu njangka eta teh poetra radja. Malah 'mimitina mah h*ĕ*nteu p*ĕ*rtjant*ĕ*neun; moal *ĕ*nja poetra radja sakitoe nistana, soemping t*ĕ*ngah peuting keur hoedjan riboet, panganggo baroetoet djalibr*ĕ*g. Tapi barang katingali parangina, boedi manis, tata hoermat, taja tjawadeunana, Radja, garwa djeung poetra h*ĕ*nteu salamar deui, tangtoe eta teh poetra radja. Toeloej miwarang gandek njokot panganggo noe bar*ĕ*r*ĕ*sih baris salin.

Radja anom ratoeg manahna, ningali istri sakitoe geulisna. Kakara ajeuna m*ĕ*ndak istri noe panoedjoe djeung manah.

Barang geus peuting Nji poetri dip*ĕ*rnahkeun dina hidji kamar, toeloej koel*ĕ*m.

Isoekna ngadeuheusan ka Radja S*ĕ*poeh; lahir Radja: „Koemaha Njai, tibra sare teh?"

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Walon Poetri: „Anoe mawi, abdi Goesti teh sawĕngi djĕpoet hĕnteu tiasa mondok, doeka naon, hadapeun kasoer raraosan teh aja noe ngagandjĕl kana tonggong, langkoeng-langkoeng njĕrina!"

Radja Sĕpoeh goemoedjĕng dina manahna. Di noe singkoer njarios ka poetrana, lahirna:

„Kadenge tadi tjarita Nji Poetri? Ama geus teu mangmang deui, nja eta poetri sadjati noe dipikahajang koe oedjang teh, sababna ngan poetri sadjati noe boga rarasaan sakitoe lĕmésna mah. Anoe ngagandjĕl kana tonggongna teh teu pira, katjang sasiki, beunang ngahadja ama neundeun, arĕk ngadodja énja-hĕnteuna anak radja, sababna lamoen bangsa koeritjakan mah moal karasaeun. meureun doeg-sĕk bae, komo deui sakitoe tjapena. Ari eta katjang teh diteundeunna dina kasoer panghandapna, ditoempangan deui koe kasoer toedjoeh lapis."

Radja Anom langkoeng[2] boengah manahna, reh maksoed kalaksanakeun.

Hĕnteu heuleut satahoen toeloej bae nikah, pesta rame pisan. Abdi[2] pada miloe soeka ati, Radja Anom kagoengan geureuha. Radja-poetra djeung Radja-poetri sami asihna, lajeut lir goela djeung peueut, oleng-panganten taja bosĕnna.

Barang ramana poepoeš, Radja Anom ngadĕg radja. Nagara tambah hardja, koering[2] maroekti, menak[2] baleunghar, pada gampang njiar kahiroepan.

M.

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# II.

## Papatah.

Hidji mangsa poetra radja Hindoestan angkat ka pilemboeran, panganggona biasa bae, ngahadja soepaja oelah aja noe njahoeun. Ari noe matak njamoer kitoe, andjeunna palaj niten kahiroepanana abdi[2] di pasisian, sarta angkatna kitoe teh mindeng pisan.

Oepama Radja Anom ningali noe miskin, koedoe bae dipaparin, mĕndak noe kasoesahan ditoeloengan.

Barang soemping ka hidji lemboer, ningali hidji aki[2] keur dioek sisi djalan, nawarkeun papatah opat roepa. Radja Anom kageteun manahna, kakara ngadangoe, aja noe ngadjoeal papatah. Toeloej aki-aki teh dipariksa: „Papatah naon, aki, djeung sabaraha hargana?"

Walon aki[2]: „Papatah sae pisan; lamoen dilampahkeun matak salamĕt, ngadjaoehkeun balai, ngadeukeutkeun rĕdjĕki: ari hargana teu kenging ditawar deui: saratoes roepia!"

Koe Radja Anom hĕnteu dimanah pandjang, toeloej aki-aki teh dipaparin saratoes roepia, lahirna: „Tjik, tjaritakeun eta papatah teh!"

Walon aki[2]: „Mangga, geura dangoekeun!

Papatah kahidji: „Lamoen oerang njaba, koedoe ati[2] pisan, oepama di panjabaan manggih noe teu wawoeh mere boedi manis, poma koedoe iatna ngadjaga pibahjaeun.

Kadoea: „Lamoen oerang keur dina djĕro bahja, oelah waka beak pangharĕpan, ihtiar sabisa-bisa soepaja kaloear tina balai."

Katiloe: „Oepama oerang ngandjang ka doeloer awewe noe geus boga salaki, lamoen hajang diakoe, koedoe ginding oelah nembongkeun kahinaan."

Kaopat: „Lamoen rek migawe hidji pagawean, oelah ngandĕlkeun teuing kana pitoeloeng batoer."

Sadjalan-djalan Radja Anom hĕnteu pĕgat[2] ngamanahan papatah tea, sarta palaj ngaboektikeun.

Sasoempingna ka boemi, toeloej njarios ka ramana. Radja sĕpoeh bĕndoe, lahirna: „Naha mana bodo teuing, nĕpi ka beunang ditipoe koe oerang kampoeng, doeit dipake meuli omongan pangoloan. Soegan teh geus boga pamilih. Bral ajeuna mah geura indit, boektikeun eta papatah teh. Lamoen hĕnteu boekti oelah nintjak deui ka dieu!"

Radja Anom soesah manahna, toeloej angkat, ngadjoegdjoeg hidji nagara.

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Heuleut saminggoe, kira wantji magrib, soemping ka hidji lèmboer, ngarèrèb di hidji waroeng. Toekang waroeng teh bageur pisan, boedi parangina manis, soesoegoehna pèrjoga, pangkoelèman bèrèsih.

Memeh koelem, Radja Anom njileuk bae, emoet kana papatah tea. Dina manahna: „Naha aja djèlèma akoean[2] teuing, toerta kakara wawoeh, boa ajeuna aing koedoe ati[2] teh!"

Kira[2] waktoe djanari, keur meudjeuhna sèpi, andjeunna ngadangoe noe ngorétek: braj panto kamar pangkoelèman teh moeka. Teu kira[2] bae reuwasna ningali aja noe asoep, njèkel sokin beunang matèk.

Ari ditèngès-tèngès, toekang waroeng tea. Radja Anom ras emoet kana papatah noe kadoea: miris risi teh leungit, toeloej ngadèg, hènteu pisan goegoep, sasaoeran tatag, lahirna: „Ke heula, kaoela aja pitjaritaeun." Toekang waroeng kageteun, nendjo tata Radja Anom sakitoe rintihna, taja sieun, euweuh sèmoe risi.

Dina pikirna: „Ieu djèlèma kawas lain sabongbrong, tangtoe aja djadjatenna."

Lahir Radja Anom: „Sampean teh tangtoe pisan rek ngarah banda kaoela. Lamoen sampean hajang oentoeng, hènteu pèrloe kaoela dipaehan; ngariboet-riboet bae, sababna moal aja paedahna; bisi tjara dongeng andjing. Djèlèma noe koerang pariksa teh sok kadoehoeng ahirna!"

Tembal toekang waroeng: „Andjing naon?" Saoer Radja Anom: „Geura dengekeun, kaoela rek njarita."

## Dongeng Radja Anom.

„Dina hidji nagara aja hidji soedagar, boga andjing teuing koe mangarti, beunang dititah tjara djèlèma. Ki soedagar njaaheun pisan; ka mana-mana teh tara papisah.

Hidji mangsa soedagar katjilakaan, dagangna roegi, nèpi ka djadi miskin pisan. Kabènèran bogaeun sobat noe karoenjaeun, ngaranna soedagar Salim. Ki soedagar teh dibere ngindjeum doeit pikeun modal, toeloej indit ka nagara sedjen, rek dagang, njoba[2] soegan meunang oentoeng. Ari andjingna hènteu dibawa, dititipkeun ka ki Salim, itoeng[2] djadi tandon.

Sabot ki soedagar njaba, ki Salim kabongkaran, doeit modal djeung dagangan bèrèsih dipaling taja noe kari. Taja hinggana bae soesaheunana, mani ngagilintjing pisan. Keur soesah[2] kitoe djol andjing titipan teh njampeurkeun, letahna ngèlel sèmoe tjapeeun, siga èntas njaba djaoeh. Gèp doedoekoej ki Salim digegel, dibawa ka loear. Ki Salim kageteun pisan nendjo polah andjing kitoe, hènteu ngartieun naon maksoedna. Andjing balik deui bari ngagogog, kawas noe ngadjakan indit. Tjek pikir ki Salim: „Ieu andjing tangtoe aja mak-

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soedna." Toeloej noetoerkeun ka loear. Andjing tĕroes leumpangna bari ngegel doedoekoej, ngadjoegdjoeg hidji roejoek sisi leuweung. Barang datang ka dinja, andjing teh eureun bari tjatjakar. Beh pĕti doeit djeung barang[2] teh kapanggih. Ki Salim atoheun pisan, doeit djeung barang[2] teh gantjang dikoendjal ka imahna. Bawaning koe soeka sarta tarima kana kabelaanana andjing, hoetang sobatna teh rek diloenaskeun bae, itoeng[2] pamoelang tarima. Toeloej njieun soerat njaritakeun katjilakaän sarta kabelaan andjing. nja kitoe deui kasoekaan, doemeh barang[2] kapimilik deui djeung ngaloenaskeun pihoetang tea. Eta soerat digantelkeun kana kongkorong andjing. Koe sabab katjida mangartina, hĕnteu hese deui, maksoed ki Salim koe andjing ka hartieun, toeloej indit ka nagara tĕmpat doenoenganana."

Radja Anom eureun njariosna, boengah ningali toekang waroeng ngarĕgĕpkeunana teh mani teu oesik[2].

Oeroet tadi rek maehan teh ajeuna mah rĕsĕp noe aja, kairoet koe tjarita. Sĕkinna disĕlapkeun dina bilik. Omongna: „Mangga tĕraskeun, hajang tĕrang toengtoengna, noen!"

Radja Anom nĕroeskeun, njarios:

„Meunang doea poë di djalan, andjing teh datang ka doenoenganana. Barang nendjo andjing datang, ki soedagar reuwaseun; ras ingĕt kana hoetang, atjan boga keur naoer, tina sangkana, andjing datang teh, dititah nagih. Tjek dina pikirna: „Leuwih hade ieu andjing dipaehan bae, soepaja aing bisa nganglĕs hĕnteu kadatangan."

Teu pandjang dipikir, gĕdak bae andjing teh ditarok. hoeloena rĕmoek, paeh harita pisan.

Soerat tina kongkorong ragrag, toeloej koe ki Soedagar ditjokot. Ari dibatja, broek bae soedagar ngaroempoejoek, handjakal sagĕde goenoeng maehan anoe sakitoe boemelana, lantaran koerang pariksa. Ki soedagar tjeurik sĕsĕgroek kawas boedak; andjing dioesapan.

Tah bisi kitoe noe matak oelah roesoeh teh!"

Barang tamat Radja Anom njarios, manoek di locar retjet disarada, hajam raong kongkorongok, nandakeun geus beurang.

Toekang waroeng reuwaseun pisan, sieun dilaporkeun ka nagara. Toeloej soedjoed ka Radja Anom bari totobatan, soempah. moal ngalakoekeun deui djahat.

Radja Anom toeloej djĕngkar deui, ngalahir djĕro manahna: „Geus doea. papatah teh kaboektian."

Ajeuna andjeunna palaj ngaboektikeun noe katiloe. Angkatna ngadjoedjoeg nagara raka-istri noe dipigarwa koe hidji radja. Barang soemping ka sisi kota, Radja Anom njamoer oelama. ngoetjĕl[2] tasbe. Harita keneh tĕroes ka karaton bae. ngadĕg dina sisi koeta deukeut lawang.

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Teu koengsi lila lar aja gandek Radja ngaliwat; lahir Radja Anom: „Oendjoekkeun ka Radja Istri, raka bade nĕpangan!"

Gandek seuri, omongna: „Ieu teh noe gelo, moal ĕnja Prameswari kagoengan raka siga kitoe!"

Saoer Radja Anom: „Ĕntong loba tjarita; geuwat bae oendjoekkeun, lain akon[2], ĕnja dewek teh raka Radja Istri."

Samaroekna gandek mah djĕlĕma koerang, tapi Radja Anom keukeuh miwarangna. Gandek teh poesingeun toeloej indit, omongna: „Keun sia, geura ĕngke aja karasana!"

Barang Radja Istri ngadangoe pioendjoek gandek, taja hinggana bĕndoena, lingsĕm koe tjaroge, raosna dihina. Dina manahna: „Eta djĕlĕma tangtoe noe rek ngapĕskeun salirana, teu aja pisan tĕrkaan ka raka mah. Bawaning kaliwat bĕndoena, hĕnteu dipariksa deui, Radja Anom ditimbalan dibĕlĕnggoe, diasoepkeun ka pandjara. Tapi Radja Anom hĕnteu pisan prihatos, njaoer sadjĕroning manahna: „Bĕnĕr papatah noe katiloe teh!"

Meunang tiloe boelan dipandjarana, kakara dika-loearkeun, toeloej angkat deui, ngadjoedjoeg sedjen nagri.

Barang soemping ka hidji lĕmboer deukeut katja[2] hidji nagara, ngadangoe di waroeng aja awewe tjeurik bari sasambat: „Kahajang teh sing ngaroemasakeun, montong mikahajang noe lain lajak; koemaha lamoen paeh; lah koemaha atoeh, heg anak ngan hidji-hidjina!"

Radja Anom mariksa ka noe keur tjeurik.

Wangsoel awewe teh: „Ĕmh, ki sanak, koering teh gadoeh anak lalaki keur meudjeuhna bĕger. Ajeuna indit ka dajeuh, hajang meunangkeun poetri, poetra radja. Tapi pamohalan, woengkoel naroehkeun oemoer, soemawonna anak koering, poetra[2] radja noe garagah oge maroelih djĕnĕngan."

Saoer Radja Anom: „Naha noe matak kitoe?"

Djawab toekang waroeng: „Radja teh keur kasoesahan, dipentaan wadal koe hidji dĕdĕmit. Lamoen teu iasaeun njaosan, poetra radja noe istri tangtoe djadi wadal. Bawaning njaah ka poetra djeung palaj maehan eta dĕdĕmit, radja saembara, saha[2] noe bisa maehan, tangtoe dipoeloeng mantoe. Tapi teu atjan aja noe bisaeun, radja[2] noe garagah sakti teh paroepoes, komo deui anak koering. Lah tobat, koemaha atoeh!"

Saoer Radja Anom: „Oelah soesah[2] teuing bibi, soegan koering bisa noeloengan!"

Toekang waroeng teh atoheun pisan; ngoesapan ka Radja Anom, omongna: „Soekoer, noehoen, piwarang balik bae poen anak mah!"

Toeloej Radja Anom angkat ka karaton, mariksa ka noe ngadjaga, soegan aja boedak ngora noe rek diadoe djeung dĕdĕmit, moendoet jdin nĕpoengan heula.

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Radja Anom dibawa kana hidji kamar, njampak ki boedjang keur dioek bae nangkeup harigoe, soesah memeh pek. Saoer Radja Anom: „Koela teh dititah koe toeang iboe, mantoean maehan bĕrhala, keun kaoela sanggoep ĕntong reuwas[2]."

Ki boedjang boengaheun pisan nangtoeng bari njĕkĕl ka Radja Anom, omongna: „Koela oge lain teu wani, bieu mah keur mikir[2] pingalawaneun."

Kotjapkeun geus peutingna Radja Anom djeung ki boedjang geus taraki-taki, ngadago-dago datangna dĕdĕmit tea.

Teu koengsi lila Radja Anom ngadangoe noe ngagoeroeh di djĕro taneuh; boemi karaosna inggeung sapĕrti koe lini. Ari ki boedjang teu loba tjarita deui, doeroegdoeg bae loempat ka loear ti kamar, balik ka indoengna; soemawonna maehan, koe ngadenge sorana oge geus asa kop bae. Tapi Radja Anom ditinggalkeun teh hĕnteu gimir, emoet kana papatah noe kaopat: lamoen rek migawe hidji pagawean, oelah ngandĕlkeun teuing pitoeloeng batoer.

Ret ningali kana bilik, aja gobang ngagantoeng, toeloej ditjandak bari dibatĕk. Di tĕgĕs[2] eta gobang didjieunna tina ĕmas, tjahjana hoeroeng.

Sora dina djĕro taneuh beuki deukeut kadangoena. Braj taneuh teh moeka. Radja Anom kageteun, ningali aja noe hoeroeng kawas lampoe; beuki deukeut beuki sidik, sihoreng eta teh mata dĕdĕmit tea, oraj naga noe katjida gĕdena. Soengoetna tjalawak, sihoengna ranggeteng. Radja Anom hĕnteu goegoep, soemawonna kasima, gĕdjos soengoet oraj teh ditodjos koe gobang, toeloej digorok. Oraj goegoerindjalan bari sĕsĕgor, taneuh amboeradoel. Pĕdang teh mani mĕlĕnting, tapi koe Radja Anom hĕnteu dilesotkeun; gobang beuki djĕro asoepna kana soengoet oraj. Lila[2] oraj teh leuleus, gĕtih ngaboerial tina soengoetna, hos paeh. Radja Anom teu kira[2] boengah manahna, toeloej pĕdang noe pinoeh koe gĕtih teh dipaoet tina soengoet oraj.

Isoekna noe ngadjaga gehger, dĕdĕmit geus beunang, loempat ngoeninga ka Radja. Radja sapoetra garwa goera-giroe ningali, diiring koe saeusi karaton.

Radja mariksa ka Radja Anom, anak saha, ti mana asal, saha ngaran, bari hĕnteu wĕlĕh neuteup. Pok Radja Anom njarios ti awal nĕpi ka ahir. Radja teu kira[2] boengahna, kagoengan mantoe poetra radja, kasep toer gĕde wawanen.

Heuleut saminggoe gĕr pesta nikahkeun Radja Anom ka poetri, rame pisan, toedjoeh poë-toedjoeh peuting hĕnteu eureun-eureun.

Barang geus meunang sawatara boelan, Radja Anom amitan ka mĕrtoea, bade doemeuheus ka iboe-rama.

Garwana ditjandak, diiring koe aleutan doenja-barana.

Tjatoerkeun geus soemping bae ka iboe-rama. Radja Anom gantjang njarios ti sadjĕngkarna nĕpi ka soemping deui ka

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boemi, teu aja noe kaliwat. Saoer Radja Sĕpoeh: „Soekoer Oedjang geus datang deui, mawa rabi, sarta katjida ama boengahna, boga anak oetama pikeun ngaganti. Ti sĕmĕt ajeuna ka hareup ama djangdji, moal pisan njawad kana hidji pĕrkara anoe tatjan poegoeh hade-gorengna.

Barang ramana poepoes, Radja Anom ngadĕg radja, ditoeroet koe abdi², diadjenan koe sasama radja.

M.

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# III.

## Panganggo weuteuh.

Djaman baheula aja hidji radja gĕde, teuing koe resep nganggo, teu djamak djeung batoer: kagoengan artos sakieu-sakieu teh soenat ka noe sedjen, pĕrloe ngagaleuh panganggo noe araloes bae; nĕpi ka kana ngoeroes nagara oge atawa ngoeroes soldadoe pikeun ngadjaga kana kasalamĕtan nagara kaloeli-loeli.

Dĕmi kalangĕnanana ngan kana pĕlĕsiran, ningali kamidi, kana pesta-pesta, ngadamĕl iring-iringan, boeboedjĕng djeung salianna ti eta. Pikeun kana hidji-hidji roepa kalangĕnan aja atoeranana panganggo anoe beunang njoeroep-njoeroep, beunang mapantĕs: paranti boeboedjĕng kieu, paranti kana pesta kieu djeung salianna. Djadi njĕtana kana panganggo teh alah manan istri.

Djeung deui saban-saban aja pepestaan atawa naon bae teu meunang hĕnteu, koedoe bae ngadadak ngadamĕl panganggo. Geus poegoeh deui ari kana pesta onaman, kaitoeng djamak keneh, ieu mah sakalieun pĕlĕsir sore oge kĕdah bae ngaleuseuhan. Ngan oekoer di boemi sok nganggo panganggo oeroet teh; kitoe oge lain anoe geus loesoeh soemawon boeroek, oekoer anoe lalajoe-sĕkar.

Dika-manakeun panganggo anoe geus teu kaanggo teh? Naha dibagikeun ka menak-menak atawa disidĕkahkeun ka pakir miskin? Henteu, kabeh oge diampihan bae: raksoekan aja koedangna, sindjang aja koedangna, sapatoe oge mani geus njajeud, alah manan di toko boesoek. Ningali goendoekna panganggo teh djadi kani'matan gĕde ka andjeunna.

Koe lantaran sakitoe bogohna kana panganggo.—bogoh kasawat tangtoe bae—sakoemaha noe geus disĕboet di loehoer, tjoel ka noe wadjib, woengkoel ngamanahan ka dinja. Ana keur tjalik, ngahoelĕngna teh ngan ningkĕs panganggo, ngamanahan, model naon anoe tatjan kalaksanakeun. Ngagĕntosna panganggo, di boemi oge nĕpi ka oenggal djam. Ngahadja njadiakeun hidji kamar paranti nganggo-nganggo, disĕboetna „kamar sagĕd". Di dinja teh radjĕg eunteung noe satangtoeng-satangtoeng, paranti nilik andjeun, keur njoeroep-njoeroep panganggo.

Ari biasana mah geuning, moenggoeh di radja-radja sedjen, oepama aja anoe nañjakeun, di mana Kangdjĕng Radja, didjawabna teh: „Kangdjĕng Radja keur magĕlaran, ngabarĕmpagkeun padamĕlan nagara" djeung salian ti eta. Tapi ari seug di Radja

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eta mah lain kitoe, didjawabna teh: „Kangdjeng Radja keur di kamar sagĕd, atawa, keur nganggo-nganggo."

Katjaritakeun nagara eta Radja, kaasoep kana nagara rame oge, kadjodjo koe djalma² ti nagara sedjen, anoe rek ngadon dagang atawa ngadon neangan kahiroepan.

Dina hidji mangsa datang doea djalma toekang ngagiringsing ka eta nagara. Maranehna geus njahoĕun, jen adatna Kangdjĕng Radja teh rĕsĕp nganggo anoe teu djamak djeung batoer. Toeloej maranehna ngadeuheusan ka karaton. Dipariksa koe Radja, ti mana nja asal djeung naon pikarĕpeun. Ari pioendjoekna: „Soemoehoen dawoeh Goesti, abdi Goesti njĕmbahkeun sewoe bĕbendoe, laksa doedoeka, wirehing koemawantoen toemorodjog tanpa larapan, marĕk ka dampal Goesti; abdi Goesti teh awit ti nagara Anoe: anoe mawi marĕk ka dampal Goesti, manawi dampal Goesti bade ngĕrsakeun nimbalan ngadamĕl panganggo anoe aheng teu kintĕn, sarĕng kasaeanana moal aja noe mapakan. Doepi kaahenganana, sok tara katingal koe djalma anoe sakalangkoeng bodona, atanapi koe djĕlĕma anoe teu tiasa kana padamĕlanana."

Kangdjĕng Radja ngadangoe pioendjoekna eta djalma, sakalangkoeng kagetna sarta sasaoeran dina manahna: „Euleuh, hajang teuing aing boga papakean anoe kitoe; lamoen seug geus boga teh tangtoe aing bisa nganjahoankeun, saha di antara ponggawa aing anoe bisa kana pagaweanana djeung anoe hĕnteu."

Sanggeus ngamanah kitoe toeloej Kangdjĕng Radja ngadawoeh: „Atoeh poegoeh, aing hajang pisan dipangnjieunkeun: geura prak bae geura njieun, boeroehna mah koe aing moal ditawar deui, dapon aloes bae djeung sing ĕnja sakoemaha tjarita maneh."

Pioendjoek toekang giringsing: „Teu pindo damĕl, abdi Goesti mioendjoek anoe sajaktosna pisan, sarĕng abdi Goesti mananggĕl, oepami eta panganggo teu kamanah, abdi Goesti njĕmbahkeun djiwa raga. Nanging awon teu kapioendjoek, pikanteheunana abdi Goesti sok midamĕl pribados bae, boh kanteh biasa atanapi bĕnang ĕmas, margi oepami kenging noe sanes mah sok itjal kaahenganana."

Dawoehan Radja: „Soekoer pisan, aing hajang koe bĕnang ĕmas; menta bae ĕmasna mah ka djoeroe simpĕn aing sakoemaha pĕrloena."

Tjatoerkeun eta toekang giringsing geus dipaparin pirang-pirang ĕmas pibĕnangeunana djeung pirang-pirang doeit keur balandja djeung ongkos-ongkos noe sedjen, sabab pioendjoekna ka Radja, ieu padamĕlan moal tjĕkap koe saeutik-saeutik ongkos.

Tidinja prak manehna njadiakeun pamĕtengan, hindĕsan, gedogan paninoenan djeung pakara, sakoemaha adat biasa noe rek nganteh djeung ninoen. Nja kitoe deui njadiakeun parabot paranti njieun bĕnang ĕmas. Tapi eta paparabotan teh ngan woeng-

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koel parabot bae, teu aja noe dipigawena: ari doeit tea mah djeung ĕmas arasoepan bae kana kantong ki toekang ngagiring-sing.

Dĕmi pĕtana djiga noe ĕnja nakĕr, leungeunna paboeis, tjara noe keur digawe; dina keur mihane, koear-kiĕr, boelak-balik bari njĕkĕlan andir.

Abdi-abdi oerang nagara eta geus loba noe njarahoĕun, jen Kangdjĕng Radja keur nimbalan ngadamĕl panganggo aheng: kabeh pada kawaraneun, pada hajang geura njaho boektina. Tjeuk palikiranana: lamoen eta panganggo geus anggeus, tangtoe aing bisa njaho tatangga-tatangga aing atawa batoer-batoer aing noe pintĕr djeung noe bodo.

Katjatoerkeun Kangdjĕng Radja geus garo-mengmengan bae, palaj geura ningali boektina, palaj geura nganggo, geus dila-moenkeun bae sarta dina manahna njangka, jen eta panganggo teh moal gagal aloesna. Andjeunna palajeun pisan ningali anoe keur digawe, keur koemaha, naha tangeh keneh atawa geus te-reh anggeus, sabab kĕrĕsana-dimana geus anggeus, andjeunna rek ngadamĕl pesta iring-iringan, soepaja iasa ngahĕlarkeun panganggo aheng djeung ambeh abdi-abdi tarĕrangeun, jen an-djeunna ngaleuseuhan panganggo aheng. Tapi oepama rek ningali, bisi ngagokan, toeroeg-toeroeg kagoengan manah sĕber meueusan, sieun koe andjeunna teu katingali, heug bae ĕngke kanjahoan, jen andjeunna djĕlĕma bodo.

Koe sabab eta tjek manahna: „Leuwih hade aing nitahan bae patih, anoe geus katangen djĕlĕma bĕnĕr atina, hade koemawoe-lana, toeroeg-toeroeg njahoĕun kana atoeran tinoen noe hade noe goreng.

Gantjanging tjarita djoeragan Aria Patih geus djoeng angkatna ka tĕmpat noe keur njieun panganggo tea, ditimbalan koe Kang-djĕng Radja.

Barang geus soemping andjeunna ka dinja, teu kira-kira bae kagetna, doemeh anoe madjar maneh keur ninoen teh, bĕt teu katingali kantehna atawa bĕnangna, ngan pakarana bae ngaba-ragoeg, tapi ari polahna eta toekang ninoen djiga ĕnja keur di-gawe tjakah-tjikih, koear-kiĕr pĕta noe keur mihane; noe saoerang djiga noe keur ninoen. Andjeunna sasaoeran dina manahna: „Na koemaha ieu noe digawe teh, bĕt teu kadeuleu noe dipigawena. Naha mata aing lamoer atawa aing djĕlĕma bodo. Palangsiang ĕnja aing bodo. Beu era tĕmĕn lamoen aing katangar nja ka-bodoan."

Koe sabab andjeunna kagoengan manah kitoe, teu kĕrsaeun ngĕdalkeun, jen eta tinoen koe andjeunna teu katingali.

Toekang ninoen noe saoerang eureun digawena, toeloej mĕdĕ-kan ka djoeragan Aria, bari oendjoekan: „Noehoen pisan dampal gamparan soemping, mangga geura tingalian ieu boeboeatan

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djisim abdi, nanging tĕbih keneh kana parantos, margi kĕdah ngadadak ngadamelan kantĕhna. Ieu pakara roepina sapĕrtos pakara biasa bae, nanging sajaktosna pakara hikmat; anoe mawi kekenginganana sanes deui. Geura mangga tingali, ieu benangna sakieu lemĕsna, oepami koe pakara biasa mah moal kenging ditinoen. Mangga tingali ieu anoe geus parantos, sakitoe matak loetjoena. Ieu teh anggoĕun raksoekan, tjobi tingali, kĕmbangna sarĕng soeatna sakitoe ahengna."

Djoeragan Aria Patih teu pĕgat-pĕgat kaget di djĕro manahna, ari ngadangoekeun pioendjoekna toekang tinoen bari toetoendjoek, djiga sakitoe ĕnjana, tapi wĕleh teu katingali: sotjana dihantĕm dibĕlel-belelkeun, anggoĕr tjoer bae bidjil tjikaseer manan katingali mah.

Koemaha pikatingalieun, da poegoeh oge euweuh. Tapi andjeunna teu kĕrsaeun waktja mah, sieun disĕboetkeun djĕlĕma bodo, anggoĕr pok bae sasaoeran bari sĕmoe kaget: „Edas, edas, edas! Ieu mah estoening aloes lain di kieuna; amboe, amboe, amboe! Lamoen seug dewek ngora keneh, hajang boga badjoe tjara kieu. Tada tĕmĕn Kangdjĕng Radja pibingaheunana ningali piraksoekaneun sakieu aloesna, amboeing, amboeing, amboeing!"

Toekang tinoen toengkoel bari imoet ngagĕlĕnjoe, pioendjoekna: „Noehoen oepami kamanah mah."

Djoeragan Aria Patih toeloej moelih ti dinja, rek oendjoekan ka Kangdjĕng Radja. Barang soemping pok hatoeran, njarioskeun kaaloesanana piraksoekaneun, dioendjoekkeun ngaranna poleng djeung salian ti eta, tapi ngan noeroetkeun omonganana toekang tinoen bae, da poegoeh teu katingali.

Kangdjĕng Radja sakalangkoeng bingahna sarta pĕrtjantĕn kana pioendjoekna ki Patih, kawantoe geus kaoeninga adatna, jen Patih teh salilana djĕlĕma toehoe, djĕlĕma bĕnĕr.

Toekang tinoen tina ngarasa geus kamanah pagaweanana, toeloej njoehoenkeun deui pĕrsĕkot djeung njoehoenkeun ĕmas, pokna mah keur njieun deui bĕnang, sabab noe bareto teu mahi. Sapanoehoen manehanana koe Kangdjĕng Radja teu pisan dipogogan, sabab geus teu aja manah timboeroe: kapalajna ngan soepaja geura tereh anggeus bae, palaj geura ngaleuseuhan.

Heuleut opat lima poĕ Kangdjĕng Radja ngoetoes deui pangoeloe marios noe digawe. Ari eta Pangoeloe dĕdĕganana pĕndek gĕde, patoeangan rada boedajoet, rarajna bewosan, tapi geus bodas, kawantoe geus aja joeswa, ana nganggo dastar, bakoe sok dastar beureum, ngadjĕgir sagĕde tampir. Ana angkat sok ngadjingdjing tasbe sagĕde-gĕde moentjang, estoe soeroep kana dĕdĕganana.

Barang djoeragan Pangoeloe soemping ka tĕmpat noe keur ninoen, teu koerang-koerang kagetna, tjara djoeragan Aria Patih bae, sabab koe andjeunna oge wĕleh teu katingali, tjatjakan nganggo tasma.

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Sasaoeran di djĕro manahna: Na koemaha ieu teh noe matak teu kadeuleu? Naha aing teh bodo, kitoe? Ari bodo mah asa sageuj, da geus kawĕntar, loba noe njĕboetkeun ka aing djĕlĕma pintĕr, toeroeg-toeroeg geus loba karangan-karangan aing, kitab bab agama; kitab Toehpah djeung Pathoelkarib koe aing geus katalar, paranti moetoes noe padoe. Kana elmoe paraid aing geus maher, paranti ngawariskeun. Moen rek oge, aing teh koerang bisa kana gawe. Tapi eta oge asa moestahil. Ngan si, atoeh. da djĕlĕma mah ĕnggon kaloeloepoetan; rasa aing asa pintĕr asa bisa; biheung teuing boektina mah hĕnteu. Tapi nadjan kitoe. lamoen kanjahoan aing bodo atawa teu bisa kana gawe, era temen. boeboehan alam doenja. Koe sabab eta leuwih hade aing rek njĕboetkeun katendjo bae, ngabohong saeutik mah mokaha, melaan wiwirang.

Tjek toekang ngagiringsing: „Mangga djoeragan Pangoeloe, tingali ieu pagawean djisim abdi, naon kakiranganana? Menggahing emoetan djisim abdi mah asa parantos tjekap pisan; geura mangga tingali: ieu keur raksoekanana, ieu keur sindjangna, ieu keur lantjinganana. Latarna sarĕng kĕmbang-kĕmbangna tina raksoekan kana sindjang asa parantos soeroep pisan, abong oepami dongkap ka teu kamanah teh koe Kangdjĕng Radja!"

Ari djoeragan Pangoeloe tea djĕlĕma ahli bĕbĕnjon, ahli njiar pikaseurieun. Barang ngadangoe pihatoer toekang ninoen kitoe, toeloej sasaoeran: „Bodjeg, bodjeg, bodjeg! Astagpiroellah hal'alim, naha ieu poleng teh mana loetjoe-loetjoe teuing, mana manis-manis teuing! Panoedjoe, euj! Rasa dewek oge geus euweuh kakoeranganana. Moal ĕnja koe Kangdjĕng Radja nĕpi ka teu kamanah! Keun koe dewek oerang oendjoekkeun!"

Toeloej djoeragan Pangoeloe moelih, oendjoekan ka Kangdjĕng Radja.

Kangdjĕng Radja sakalangkoeng boengah manahna, ngadangoe pioendjoek Pangoeloe sarta beuki woewoeh pĕrtjantĕnna.

Djalma-djalma oerang nagara eta oge geus eundeur njaritakeun, jen Kangdjĕng Radja ajeuna bakal kagoengan panganggo anoe aheng katjida sarta kitoe-kitoe rasiahna.

Sarerea pada kawaranan, pada hajang geura beh nendjo boektina sarta sarerea pada boga pikir kieu: „Ah, ajeuna mah aing bakal bisa njaho saha batoer-batoer aing atawa tatangga aing anoe bodo atawa noe teu bisa kana pagaweanana."

Katjatoerkeun Kangdjĕng Radja palajeun ningali koe andjeun pipanganggoĕunana keur dina tinoenanana keneh.

Dina hidji poĕ toeloej angkat ka noe keur ninoen teh, diiring koe djoeragan Aria Patih, djoeragan Pangoeloe djeung pirang² panakawan.

Barang soemping ka dinja teu kira-kira Kangdjĕng Radja heměngeunana, tina teu katingali naon-naon; pakara ngabaragoeg

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bae, teu aja kanteh salambar, ngan toekang ngagiringsing tea bae mĕta leungeunna djiga noe keur digawe.

Patih djeung Pangoeloe toeloej ngadareukeutan kana pakara, aroendjoekan sili tempas, pabisa-bisa tjarita, bari toetoendjoek, moedji-moedji kana kaaloesanana tinoenan, sabab pangirana, Kangdjĕng Radja mah ningali kana tinoenan teh.

Kangdjĕng Radja sasaoeran di djĕro manahna: „Teu kaharti katjida, naha ari koe aing bĕt teu kadeuleu! Naha aing teh bodo, kitoe, atawa teu bisa kana gawe? Era tĕmĕn, lamoen kabodoan aing katangar koe sagala djĕlĕma. Ah, leuwih hade rek njĕboetkeun kadeuleu bae."

Toeloej andjeunna sasaoeran ka Patih, dawoehanana: „Beu, ĕnja, Patih, katjida aloesna ieu tinoenan teh. kami panoedjoe katjida, malah saoemoer kakara ngarasa bogoh, ngarasa rĕsĕp kana pipapakeaneun tjara ajeuna."

Pioendjoek Patih: „Soemoehoen dawoeh Goesti, emoetan abdi Goesti dina waktos Dampal Goesti ngaleuseuhan eta panganggo, pĕrjogi katjida oepami ngadamĕl arak-arakan sapoetĕr dajeuh, soepados abdi-abdi sadaja tiasa ningal kana kasaeanana panganggo Dampal Goesti, kantĕnan sadaja sami ngiring bingah. Kadjawi ti eta oerang iasa ngoeningakeun, saha di antawis abdi-abdi atanapi pangkat alit anoe bodo atanapi anoe teu tiasa kana padamĕlanana."

Dawoehan Radja: „Poegoeh, moepakat pisan. Hade ti ajeuna bae koe Patih sadiakeun, oerang njieun iring-iringan anoe rame katjida, pikeun njoekakeun abdi-abdi."

Tidinja Kangdjĕng Radja ngadawoeh deui ka toekang ninoen: „Ieu pipanganggoĕun aing koedoe anggeus di djĕro lima poĕ deui, hah, sabab dina poĕ eta aing rek iring-iringan; kabĕnĕran ninggang kana wĕwĕdalan aing ongkoh. Koemaha sanggoep, hah?"

Toekang ninoen: „Sadaja-daja, bade dienggalkeun bae, kadjeun abdi Goesti digawe siang-wĕngi."

„Soekoer!"

„Patih! Ieu toekang ninoen paparin doeit sing loba djeung ti sĕmĕt ajeuna manehna diangkat djadi mantri-tinoen Radja."

„Soemoehoen timbalan."

Sanggeus kitoe toeloej Kangdjĕng Radja saponggawana maroelih.

Katjatoerkeun toekang ninoen ti poĕ harita digawena beurangpeuting: ti peuting hibar damar di paninoenan, soepaja katarangen koe sagala djĕlĕma, jen manehna ĕnja keur ngagĕntakkeun panganggo Radja.

Nja kitoe deui abdi-abdi sanagara geus pada njaho, jen dina poĕ eta Kangdjĕng Radja baris ngadamĕl iring-iringan, ngahĕlarkeun panganggo weuteuh anoe aheng. Atoeh teu kira-kira pahiboetna istri-istri, njadiakeun panganggo keur nongton; noe teu boga dibelaan andjoek hoetang.

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Dina poë piisoekaneun iring-iringan tea djoeragan Aria Patih djeung para ponggawa geus prak tatan-tatan, njadiakeun keur hélaran tea, roepa-roepa karasmenan djeung ngatoer ponggawa-ponggawa anoe baris ngiring, aja noe dina koeda, aja noe dina kareta, ngiring kareta Kangdjëng Radja, noeroetkeun loehoerhandapna pangkat. Ieu iring-iringan këršana djoeragan Aria Patih arek diramekeun pisan, leuwih ti sasari, sabab bari mestakeun panganggo Radja noe sakitoe ahengna tea.

Nja kitoe deui noe rek laladjo, pidoea-poëeun deui teh geus abring-abringan, abroel-abroelan satoeroet-toeroet djalan gëde; oerang pasisian geus daratang, sabab kabeh pada kawaranan, pada hajang geura njaho, koemaha boektina noe disëboet panganggo aheng teh.

Katjatoerkeun toekang ninoen, piisoekaneun iring-iringan teh geus njieun anggeus. Tinoenanana geus dikeureut, malah piraksoekaneun-pilantjinganeun toeloej dibëdahan, prak dikapoet sakali djeung salian ti eta. Keur waktoe migawe eta, loba noe njaksian, sarta kabeh bati bëngong bae, sabab teu aja pisan noe kadeuleu, ngan woengkoel pëta toekang ninoen bae. Dina keur ngagoenting, goenting mëta djiga noe ënja, tapi euweuh noe digoentingna; dina keur ngapoet, djaroem tjoestjos ka loehoer ka handap, teu tembong koekoelarna, soemawon noe dikapoetna. Tapi sakabeh djalma balëm soengoetna, rapët kawas noe beunang ngalampat koe malam, sabab sarerea pada sieun kanjahoan koe batoerna, jen teu nendjo kana kapoetan; moen katangen koe batoer, tangtoe manehna dingangaranan djëlëma bodo atawa teu bisa kana gawe, meureun, moen manehna djadi patoekangan moal aja noe ngengkeu, moen toekang koeli, moal aja noe ngoelikeun.

Gantjanging tjarita toekang ninoen toeloej ngadeuheus ka Kangdjëng Radja, nanggeuj baki, pokna, rek njanggakeun panganggo tea.

Barang datang ka karaton, kasampak Kangdjëng Radja keur didareuheusan koe menak-menak.

Dawoehan Kangdjëng Radja: „Koemaha, Mantri-tinoen, geus anggeus panganggo kami?"

Pioendjoekna: „Soemoehoen dawoeh parantos!"

Toekang ninoen toeloej moeka toeroeb baki, top djiga aja noe ditjokot tina eta baki, bari oendjoekan deui: „Soemoehoen timbalan. Ieu raksoekanana, ieu sindjangna, teu kintën hampangna, dongkap ka oepami dianggo teh meh teu karaos bae.

Menak-menak noe aja di dinja aroendjoekan piligënti, moedjimoedji kana kasaeanana eta panganggo, sawareh mah ngan gogoděg bae, hajang disëboet kaget, ningali eta panganggo, padahal ari di djëro atina mah kagetna teh eta koe teu kadeuleu! Anoe aroendjoekan kabeh oge taja deui kadjaba ti ngan sieun kaoeninga bae koe Kangdjëng Radja, jen andjeunna teu ningali kana eta

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panganggo, ma'loem noe koemawoela, sieun katjida koe doenoengan disĕboetkeun bodo atawa teu bisa kana gawe teh.

Toekang ninoen oendjoekan deui: „Ieu pĕrkawis panganggo moal aja noe tiasa nĕrapkeunana, lintang ti abdi Goesti pribados."

Dawoehan Radja: „Atoeh poegoeh, soemawonna euweuh noe bisaeun, di ajana oge koedoe maneh bae noe nĕrapkeun; isoekan maneh isoek-isoek koedoe geus aja di dieu, pikeun nganggoan kami."

Kotjapkeun isoekna toekang giringsing teh doeanana geus aja di karaton, pahiboet mĕta djiga noe keur nganggoan Kangdjĕng Radja di kamar sagĕd, bari biwirna ngaboeih, moedji kaaloesan panganggo djeung kana katĕgĕpan Radja nganggo eta panganggo, nja eta adat anoe doesoen katjida, teu njaho di adat tatakrama; tapi Kangdjĕng Radja harita teu aja pisan bĕndoena, sabab manahna pinoeh koe kahemĕng, ngamanahan panganggo noe teu katingali, malah teu karaos-raos atjan; soemawonna barang ningali kana eunteung, mani asa teu kagoengan raraj, awahing koe lingsĕm, da poegoeh tetela diwoewoeda, tapi ari rek njarios mah teu kadoega, sieun disarĕboet bodo atawa teu pantĕs djadi Radja djeung njangka, jen koe batoer-batoer mah boa teuing ĕnja katarendjoĕun papakean teh.

Gantjangna djoeragan Aria Patih oendjoekan, ngoen-djoekkeun anggoĕun iring-iringan parantos sajagi. Ladjĕng Kangdjĕng Radja angkat ka loear, njĕta anoe kenging midang satakĕr tanaga, djiga anoe palaj nembongkeun panganggo aheng. Doea mantri ngiring ti poengkoer, njĕta noe njĕkĕlan toengtoeng dodot, tjara pĕrĕboe Astina koe para tjeti; tapi ieu mah noe ditjĕkĕlanana teh angin bae. Eta oge noeroetkeun papatahna toekang giringsing.

Tidinja tjlak Kangdjĕng Radja nitih kareta, gĕr ngangkat iring-iringan.

Barang abdi-abdi naringal, jen sidik Kangdjĕng Radja teh diwoewoeda, ngan makoeta bae noe katendjo teh, kabeh pada bĕngong sarta ngomong di djĕro atina: „Na koemaha ieu teh; naha mata aing anoe teu awas atawa ĕnja Radja diwoewoeda? Wah, palangsiang koe batoer mah kadeuleueun, ngan aing bae noe teu nendjo, tanda aing bodo atawa koemaha."

Mimitina mah hĕnteu aja hidji djĕlĕma anoe wani ngomong, lantaran sieun kanjahoan koe batoerna, jen manehna teu nendjo. Tidinja tjew saoerang ngomong: Naha aja panganggo aloes-aloes teuing!"

Tjek noe saoerang deui: „Ĕnja, euj, ieu mah panganggo teh katjida aloesna!"

Ti dinja mah gĕr bae oenggal djĕlĕma ngomong, tjek noe saoerang aloes, tjek noe saoerang deui loetjoe djeung salian ti eta.



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Geus kitoe Kangdjĕng Radja ngalangkoeng kana hidji goendoekan baroedak, anoe keur meudjeuhna togmol, gĕta-gĕto. Tjek hidji boedak: „Ilih, naha Kangdjĕng Radja bĕt ditarandjang?"

Tembal batoerna: „Enja bae euj, padjar maneh nganggo panganggo aheng teh, geuning ditarandjang!"

Tidinja beuki rame baroedak teh ngomong: „Radja ditarandjang!"

Kadenge koe awewe-awewe, omongna: „Atoch da ĕnja, kadeuleuna koe kami oge Radja teh diwoewoeda."

Tjek sahidji lalaki: „Da pangdeuleu kami oge saestoena mah nja kitoe."

Ari geus dimimitian koe saoerang mah, kolot-kolot oge gĕr bae njarĕboetkeun, jen Kangdjĕng Radja diwoewoeda.

Kangdjĕng Radja ngadangoe kana omonganana eta baroedak; kolot-kolot oge, sanadjan ngomongna tingharewos, katingali koe Radja dina oelatna djeung pĕtana, jen njarĕboetkeun, Radja diwoewoeda. Koe sabab eta Kangdjĕng Radja dina manahna mah beuki ngaraos lingsĕm bae. Tapi dilawan deui koe manah anoe tjĕngĕng pĕrtjajana: „Wah palangsiang anoe teu nendjo teh ngan djĕlĕma noe barodo tea bae, ari noe palintĕrna mah narendjoëun."

Sanadjan andjeunna kagoengan manah kitoe, teu kiat lamilami. Iring-iringan teh dipiwarang eureun bae sarta Kangdjĕng Radja tĕroes moelih ka karaton. Loengsoerna tina karĕta teu weudeu, tĕtĕp bae njĕta anoe nganggo panganggo aheng.

A.

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# IV.

## Awewe hade panarima.

Djaman baheula dina hidji lémboer di pasisian aja doea djělěma ewe-salaki, oemoerna geus rada kolot oge, leuwih ti těngah toewoeh.

Imahna tihangna onaman kai, ngan hateupna eurih sarta geus iris, bilikna geus loba noe toblong. Di toekangeun imahna leuit boetoet, tajoh geus sababaraha taoen tara dieusian pare. Nja kitoe deui saoeng lisoengna aja keneh, ngan geus rada njanggejeng; lisoengna oge aja, tapi kawasna geus langka pisan dipakena noetoe. Deukeut saoeng lisoeng aja istal, dieusi koeda djaloe hidji. Ngan eta anoe rada balěgěr keneh, awahing sok dioeroes, lantaran njaah kana koedana, kawantoe pangabogoh ti ngongora kana ngingoe koeda teh. Tapi harita mah koedana ge geus koeroe, da tara seubeuheun njatoeanana, mangngaritkeun geus teu kadoega, meuli djoekoet soemawonna teu koeat, ngan saoekoer diangon bae di sisi djalan atawa di těgal noe deukeut ka imahna, koe manehna atawa koe pamadjikanana. Tapi sanadjan maranehanana ti ngongora hěnteu beunghar oge, ari karasana mah sěnang bae, hěnteu ngabaroengsinang, lantaran ewe-salaki lajeut, tara ngagědekeun patjektjokan panjarewedan, aja rědjěkieuweuh rědjěki saroeka bae, narima kana naon anoe aja.

Soemawonna pamadjikanana saoemoerna tara pisan moesing, pěpěrědih ka salaki anoe sakira matak djadi kasoesahan; naon bae anoe dibikeun koe salakina, koe manehna ditarimakeun. Oepama dipangmeulikeun badjoe anoe manehna rada koerang bogoh, tara teuing aja omong, sabab pikirna meureun mana diteuli oge manehna mah bogoheun, nendjo di pamadjikan batoer pantěs. Tedakna naon anoe dilampahkeun koe „Paing", tangtoe běněr, da meureun samemeh dilakonan teh dipikir heula.

Eta sababna anoe matak djeung salaki djadi roentoet-raoet.

Dina hidji sore pamadjikanana ngomong, pokna: „Paing, koeda teh anggoer oerang djoeal bae atawa toekeurkeun ka noe leuwih pěrloe, sabab oerang geus teu bisa miara. Paing kapan geus teu kadoega mangngaritkeun, ari meuli djoekoet koe naon dibeulina; boga mah doeit, pěrloe meuli beas djeung laoek noe oedoeh, malaoer geus sababaraha poě oerang ngan djeung angeun gendjer bae njatoe teh, beunang ngoendeur ti sawah batoer. Ari diangon, lah, kami mah geus teu koeat, tjape, kawantoe geus toeroen

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oerat; kamari ge mani bloegbloeg laboeh loeloentjatan dina galĕngan. Djeung deui ajeuna mah oerang geus teu sakoemaha pĕrloena ngingoe koeda, ka dajeuh tjarang, da geus taja patjarian; geuning koeda teh teu kaoer balas koe noe ngindjeum bae, mani geus koeroe."

„Toekeurkeun kana naon?"

„Kana naon bae anoe leuwih pĕrloe; lamoen kana sato deui, koedoe ka noe gampang miarana."

„Ah, tapi kawasna mĕnding didjoeal bae, montong ngariripoeh maneh make boga ingon[2]."

„Didjoeal, nja didjoeal, koemaha Paing bae."

„Lamoen geus pajoe beulikeun kana naon ladangna?"

„Mangsa bodo. Paing leuwih njaho kana kapĕrloean awewe, kapan ti baheula oge Paing mah sok bisa nitimoekeun pamadjikan."

„Nja hade ari kitoe mah, isoekan kami rek ka dajeuh."

Isoekna kira wantji haneut mojan, méntas nginoem tjikopi, Paing indit toempak koeda, selana geus boetoet dihakanan beurit, ditjalana komprang, samping sĕmĕt toeoer, totopong diĕrekeun bari njĕkĕlan pétjoet.

Paing teh ti ngongóra djĕlema godjeh, bisa tjarita sarta sok rĕsĕp bébénjon djeung batoer, matak pikaseurieun. Harita, nadjan tatjan aki-aki pisan, boeoekna djeung koemisna geus bodas, halisna oge geus soemambel widjen, djadi tambah matak loetjoe. Samemehna djoeng manehna ngomong ka pamadjikanana, pokna: „Maing, tjitjing di imah, oelah njanjabaan."

Walon Maing bari ngadilak:

„Wah, njaba ka mana, tjape[2] atjan."

Eta pamadjikanana satoengtoeng salakina katembong keneh mah, nangtoeng bae di panto, ngawaskeun.

Katjaritakeun Paing barang geus rada djaoeh ti imahna, prok papanggih djeung hidji djalma ngagiringkeun sapi bikang, soesoena randoetdoet, kawantoe keur anakan. Barang ret oge Paing ngomong di djĕro atina: „Leuh, lamoen seug ieu koeda ditoekeurkeun ka dinja mah, meureun oentoeng. Bĕnĕr ngoeroesna rada roegi, tapi saban isoek aing boga tjisoesoe, sakoerang-koerangna doea botol mah meunang. Heug deukeut ka djoeragan Loerah, ajeuna aja doea toean kontrak, arandjeunna oenggal isoek sok ngaraleueut tjisoesoe. Ajeuna mah njarandakanana ti dajeuh; lamoen aing boga tjisoesoe mah, meureun ngalanggan ka aing, da deukeut, atoeh sakoerang-koerangna aing lima kĕtip mah sapoĕ meunang, saroea bae djeung boga pangsioen.

Tidinja ngagéroan ka noe ngagiringkeun sapi teh: „Agoes, tjing liren heula, eta sapi teh kagoengan saha, rek ditjandak ka mana?"

„Anoe koering, pa, rek dibawa ka dinja ka tĕgal, rek diangon."

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„Euleuh, koemaha lamoen oerang toetoekeuran bae sarĕng koeda bapa?"

Noe boga sapi ngahoelĕng, toeloej ngadeukeuran kana koeda teh, ngilikan koekoelintjiranana, tjarehamna. Tjik pikirna: „Ieu koeda ngan koe koeroe bae, ari koedana mah koeda hade djeung ngora keneh. Lamoen koe aing dipiara dilintoehan, doea boelan oge meureun lakoe f 150 mah." Toeloej ngomong ka Paing: „Sabaraha bapa wani noempang?"

„Wah, montong make noempang, da bapa teu boga doeit, oerang pagoeling-goeling bae."

„Mangga bae atoeh, djadi!"

Sanggeus toetoekeuran teh Paing bĕnĕrna mah balik, tapi ari ieu hĕnteu, sabab aja kapĕrloean rek ka pasar, tĕroes bae ka dajeuh noengtoen-noengtoen sapi, pikirna: „Kapalang, rek sakalian bae, da geus indit ti imah, ari ngahagal deui mah sok hese."

Beuki deukeut ka nagara djĕlĕma beuki loba noe lalar-liwat, noe madjoe noe balik, kawantoe nagara gĕde. Atoeh sapi teh teu kira-kira matak poesingna, djadi djaringhas, meusmeus mogok, meusmeus ngadat, sieuneun koe djelĕma loba. Paing mani geus teu poegoeh polah, kĕsang loeoet-leet, ngoetjoer kawas mandi bae, geus memeh kawalahan.

Lar aja djĕlĕma noengtoen ĕmbe bikang. „Tah," tjek Paing di djĕro atina, „anggoer rek ditoekeurkeun ka dinja, moal matak soesah teuing mawana, toeroeg-toeroeg ngingoena di lĕmboer moal sakoemaha hesena, njatoena hĕnteu pohara, diangon di sisi-sisi djalan oge koe Paing tjoekoep. Tjisoesoena nadjan teu loba tjara sapi, tapi beunang diala, djeung loba noe beuki, malah tjek oerang Arab mah leuwih matak koeat kana badan tinimbang djeung tjisoesoe sapi. Maing tangtoe leuwih atoheun boga ĕmbe ti batan boga sapi, moal hese ngoeroesna djeung awakna tangtoe djagdjag deui, da nginoeman tjisoesoena saban isoek."

Pok ngomong ka noe mawa ĕmbe teh:

„Oedjang, toekeuran bae eta ĕmbe teh koe ieu sapi, edas ripoeh mawana, bapa, top bae pagoeling-goeling, montong make noempang."

Noe boga ĕmbe teh teu mikir deui, djol heug bae: atoeh saha anoe ĕmboeng, ĕmbe ditoekeuran koe sapi.

Paing nĕroeskeun lalampahanana, noengtoen-noengtoen ĕmbe rek moro ka dajeuh. Beuki deukeut ka dajeuh, djelĕma beuki pagaliwota. Ĕmbe teh mimitina mah ngitjlik bae ditoengtoenna teh, teu matak hese, tapi barang geus djaoeh djeung nendjo djĕlĕma loba, geus mimiti ngadat, nĕpi ka Paing kapaksa koedoe neangan pameupeuh, katambah koe kalikibĕn, atoeh teu woedoe Paing rada ngesang deui, da ĕmbe beuki hese bae ditoengtoenna teh, mani geus samar polah.

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Lar aja djeléma mawa soang. Tjek pikir Paing: „Lah, djeung kieu-kieu teuing mah, anggoer rek ditoekeurkeun bae kana soang, meureun moal hese teuing mawana. Djeungna deui, da teu roegi[2] teuing noekeurkeun ĕmbe ka soang teh moenggoeling di aing mah, kawantoe geus kolot, noe diarah teh hasil aja, tapi oelah hese-tjape, da karipoehan mah ti ngongora oge geus karasa, ajeuna mah ngan kari neangan kasĕnangan.

Gantjangna ĕmbe ditoekeurkeun kana soang: Paing nëroeskeun lalampahanana ka dajeuh; soang dikelek. Sadjalan-djalan teh teu aja repehna, ngan: wang! wang! bae, bari ladak-lodok; manahoreng hajangeun njatoean.

Paing, nadjan teu sakoemaha beuratna oge, koemaha atoeh da djeung era djeung gandeng, katambah beuteung lapar, tikoro mani toehoereun hajang nginoem. Deukeut katja-katja gek dioek, eureun bari meuli tjendol; ari dahar mah tjek pikirna, ĕngke bae di dajeuh, di waroeng kawawoehanana, ambeh djongdjon djeung kadaharanana ngareunah. Tidinja djoeng deui indit, soang dikelek deui, soep asoep ka dajeuh. Sadjalan-djalan djeléma malĕntjrong bae ka Paing, kabeh sĕmoe anoe hariwang, nendjo soang tjelembeng, disada taja eureunna.

Barang geus datang ka waroeng noe didjoegdjoeg tea, toeloej Paing dahar, teu kira-kira ponjona. Keur kitoe teh dihantĕm ditaranja koe toekang waroeng djeung noe sedjen oge, ti mana meunang soang, atoeh Paing teu kaoer ngahoeap balas nembalan, mani kabĕsekan. Sanggeus manehna dahar, pek maraban soangna koe hoeoet beunang menta bae ti toekang waroeng tea, sesa maraban hajam.

Barang geus reres barang daharna sarta geus eureun tjape, djoeng indit deui bari manjoen oedoed pipah: soangna dikelek deui, niatna rek ka sobatna, Tjina, anoe tokona di parapatan, nja eta anoe dipimaksoed ti imahna rek dipanggihan tea.

Barang datang ka dinja njampak aja hidji toean tanah noe keur balandja. Paing diakoe koe sobatna teh, dibageakeun tina geus kalilaan teu papanggih. Ret Paing ka gigireunana, bet nendjo aja hoei koemĕli diwadahan dina tjarangka, teu sakoemaha lobana, kawasna mah pamilihan, sesa ngadjoeal, da geus rada baroeroek sawareh. Paing ngomong di djero pikirna: „Ah, soang teh leuwih hade rek ditoekeurkeun bae ka dinja, da ieu koe hese mawana, heg ajeuna mah sakitoe djaoehna ti dajeuh ka lĕmboer. Djeung deui Maing tangtoe leuwih atoh dikirim koemĕli ti batan dikirim soang, teu hese miara, djeung kabeukina kana koemĕli teh."

Barang geus njaritakeun kapĕrloeanana, toeloej Paing ngomong, ngadjak toetoekeuran soang djeung koemĕli. Babah katjida kageteunana, pok nanja koemaha oesoel-asalna noe matak boga pikiran kitoe djeung ti mana boga soang. Dereked-dek Paing njarita-

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keun lalakonna tina asal mawa koeda, toeloej ditoekar-toekeur, ditoekar-teker, nĕpi ka djadi soang.

Babah sarawoeh toean tanah tea mani akej-akéjan nanggap tjarita Paing. Atoeh da poegoeh sakitoe anehna, tina asal soekoe opat nĕpi ka djadi soekoe doea.

Tidinja toean tanah teh sasaoeran:

„Geura bapa ĕngke ari datang ka imah moal teu galoengan djeung pamadjikan, da teu oemoem teu moepakat, indit mawa koeda, ari balik mawa koemĕli."

„Wah, moal toean, pamadjikan koering mah bageur ti ngongorana oge; sakitoe deui, nadjan leuwih ti sakitoe oge moal datang ka poendoeng pamadjikan koering mah."

„Wah, pirakoe deui nĕpi ka teu ngambĕk, kaoela mah wani tataroehan."

„Mangga tataroehan koemaha?"

„Heug, lamoen ĕnja pamadjikan bapa teu ngambĕk, koe koela dipĕrĕsĕn doeit doea ratoes lima poeloeh perak, tapi lamoen ngambĕk, bapa koedoe digawe sataoen di koela sarta moal diboeroehan."

„Mangga, djadi!"

Gantjangna Toean tanah miwarang njaloekan sado, tjlak doeaan djeung Paing taroempak, sarta tjarangka koemĕli tea dibawa.

Barang nĕpi ka lĕmboer Paing, sado eureun di hareupeun imahna. Maing kaget ngadenge sado ngagoeroedoeg sarta eureun di palĕbah imahna, toeloej norodjol ka loear. Barang ret nendjo Paing reureudjeungan djeung toean, teu kira-kira kageteunana, atina mani ratoeg, soekoena njorodtjod, maroekan Paing meunang pĕrkara. Tapi teu lila datang deui pikiran, boa-boa toean anoe rek meuli koedana, da harita koeda teu kadeuleu; heg rada lĕmpĕr meueusan.

Paing djeung Toean toeloej taroeroen tina sado; Paing bari mawa tjarangka koemĕli, sok ditoundeun di tĕpas. Maing geus teu kawawa, hajang geura nanjakeun koeda, pok ngomong: „Na ka mana ari koeda, Paing?"

„Ke geura," tjek Paing, bari toeloej ngadangong, njangareup ka Maing di pajoeneun Toean tanah, „ari koeda teh asalna koe kami ditoekeurkeun kana sapi, da tjek pikiran kami mending sapi manan koeda teh, ngarah tjisoesoena, heg didjoeal ka Toean anoe deukeut djoeragan Loerah tea."

„Atoeh poegoeh, djaba ti oerang meunang doeit oenggal poë teh meureun miloe seubeuh koe tjisoesoe deui, meureun lintoeh awak kami."

Tapi nja eta atoeh, barang ditoengtoen sapi teh bĕt ngadat, toeloej bae koe kami ditoekeurkeun deui kana ĕmbe bikang."

„Euleuh euleuh, koemaha sapi teh teu neunggar ka Paing?"

„Hĕnteu ari neunggar onaman."

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„Alah, soekoer! Mana ajeuna ĕmbena, da ĕmbe oge hasil, kapan beunang diala tjisoesoena djeung teu hese miarana."

„Har, nja eta atoeh, ari pek teh ditoengtoen ĕmbe teh ngadat deui bae, toeloej bae koe kami ditoekeurkeun kana soang."

„Alah bĕnĕr, mana ajeuna soangna, kami hajang geura nendjo, ti baheula kami hajang boga soang teh, kabita koe ĕndogna koe galĕde, bĕt ajeuna kalaksanakeunana."

„Ari soang teh manahoreng matak poesing pisan dibawana, sadjalan-djalan teu repeh disada, atoeh ditoekeurkeun deui bae koe kami, tah ka dinja kana hoei koeměli."

„Aeh, aeh, atoeh soekoer, Paing, ieu mah teu hese deui miara, ngan kari ngolahkeun bae. Mana tjek kami oge, Paing mah ti babaheula bisa nitimoekeun, bisa nganjahokeun kapĕrloean awewe, kapan koeměli teh kabeuki kami, ieuh!"

Toean tanah ngadangoekeun tjarita Maing teh goemoedjĕng bae bari gogoděg, kaget naha aja awewe hade-hade teuing panarima ka salaki. Toeloej sasaoeran: „Paing, Maing, kaoela soeka ati katjida ngadenge tjarita Paing djeung Maing sarta nendjo hoedi-parangi Maing anoe sakitoe manisna. Rasa kaoela bagdja gĕde katjida djĕlĕma anoe loeloes-roentoet laki-rabina ti ngongora nĕpi ka kolot. Ajeuna boeroehan Maing hade ka salaki ieu kaoela měrĕsen doeit *f* 250, moega-moega masing mangpa'at pibĕkĕleun Maing di djĕro oemoer geus kolot."

A.

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# V.

## Batoer ngalalana.

Ki Djahim liwat saking soesah atina, lantaran bapana gëring pajah, kawas-kawas geus deukeut kana adjalna.

Ari di imahna teh teu aja pisan batoer, ngan padoedoeaan bae, sabab indoengna ënggeus hilang. Barang dina hidji peuting, kira wantji poekoel doea, keur meudjeuhna djëmpe, toeroeg-toeroeg tjëmpor kakalintjësan kawas geus koerang minjak, ki Djahim digeuingkeun koe bapana, sarta ditjaloekan; toeloej koe ki Djahim disampeurkeun. Bapana neuteup kana beungeut ki Djahim bari ngalimba, pok ngomong sorana pëgat-pëgat, bari sëmoe deudeuh, asih anoe taja hinggana; „Oedjang, katarima pisan kanjaahan djeung kabelaan maneh ka bapa, ajeuna koe bapa rek ditinggalkeun, tapi montong leutik hate, Insja Allah maneh bakal meunang pitoeloeng ti Noe Maha Soetji, wawalës hade ka kolot."

Sanggeus ngomong kitoe, bapa ki Djahim toeloej sakarat, sarta teu koengsi lila këreleëk bae hilang sëmoe anoe babari pisan.

Ki Djahim kaget, toeloej bapana digëro-gëro, dirampa bët geus tiis kawas gëbog bae; digoejah-goejah, gëdag kabeh. Ti dinja ki Djahim ngarti, jen bapana geus maot, ngan lës bae teu ingët bawaning koe reuwas. Barang geus ingët deui, ngarampa deui ka bapana, digoejah-goejah deui, anggër bae satadi; gëro bae tjeurik bari sasambat, bapa-bapaan. Saking doemadak tatanggatatangga teu aja pisan anoe lilir, djadi teu aja noe neang; ari rek ngageuingkeun ki Djahim teu wanieun, atoeh geus samar polah samar kolojoh. Awahing koe bingoeng toeloej bae ki Djahim woeloe tina kele, tëroes salat, kawantoe ki Djahim ti leuleutik koe bapana dipeuseuh kana agama, disina ngadji, teu meunang tinggal waktoe, lëkët poeasa, sabab, bapana oge, nadjan lain alim, njantri pisan. Barang geus salat toeloej babatjaan sarta nënëda ka Rabboel alamin, moegi-moegi bapana dipaparinan rahmat koeboer djeung dihampoera dosana. Tidinja awahing koe geus tjape oeroet babatjaan, ngan reup bae sare. Naha ari geus reup teh bët ngimpi aneh katjida. Di ditoena teh bapana hënteu hilang, biasa tjara sasari bae, ngomong geretjek bari boedi manis. Ti dinja bët djol bae aja poetri soemping, geulis kawanti-wanti, panganggona moeroeb-moebjar singsarwa soetra, sarta nganggo makoeta ditaretes koe intën, nja kitoe deui intën dina pinggëlna, panitihna djeung dina kangkaloengna mani broj-brojan kawas

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panonpoë bae; Tapi eta Poetri henteu lila, toeloej bae djengkar deui. Sanggeus Poetri angkat, tjek dina impianana teh, bapana nanja ka ki Djahim bari imoet: „Maneh njaho saha eta Poetri teh?" Diwalon koe manehna: „Henteu!"

„Eta teh poetra radja, pipamadjikaneun maneh."

Teu kira-kira ki Djahim atoheunana. Keur atoh-atoh teh ngan ras bae ingët, kageuingkeun koe noe tjarektjok di locar, anoe rek ka tjarai. Ki Djahim toeloej hoedang, ka tjai, bari tjarita ka tatangga-tatanggana, jen bapana geus toeloej.

Kawantoe bapa Djahim djëlëma bageur sarta ahli ibadah, sakabeh tatanggana daratang, marere, ngaroeroeskeun, nëpi ka tjatjakan bapa Djahim sakitoe nja malarat, ari dina hilangna mah biasa djëlëma noe tjoekoep bae. Ari ki Djahim taja deui gawena ngan ëlah-ëlih tjeurik, demi noe dipikir, kadjaba ti njëri katinggal hilang teh, bingoeng pika-hareupeun, koemaha nja pipétaeun, koemaha nja njatoe, saha noe baris ditoetoerkeun, da di lëmboer eta teh manehna estoe njëlap, lieuk deungeun-lieuk deungeun.

Waktoe bapana dibawa ka astana, ki Djahim miloe, tapi rarasaanana geus teu poegoeh, ti beurang asa lajoengan, leumpangna asa nintjak asa hënteu; djëlëma noe ngalanteurkeun teu poegoeh hidji-hidjina.

Waktoe bapana diasoepkeun kana roeangan, manehna miloe ngeupeulan taneuh keur gëgëloena, toeloej disodorkeun ka noe ngoerëbkeun. Dina keur waktoe bapana diadanan dikamatan mah manehna geus teu kaampeuh, sëgroek deui bae tjeurik, nadjan koe batoer dihoeit oge, koemaha atoeh da teu beunang dipëngkëk. Komo keur waktoe lëbe matja talkin, ënja oge manehna hënteu ngarti, tjeurikna beuki rosa bae, sabab pikirna nja ajeuna panoengtoenganana bapa aing dirioeng-rioeng koe djëlëma. Barang geus anggeus lëbe matjana talkin, ki Djahim koe maneh ngawoerkeun tjandana djeung këmbang, toeloej ditjitjian koe tjai tina këndi.

Kawasna ti tadi oge geus kadjoedi koe tatangga-tatanggana, jen ki Djahim bakal kanjënjërian ditinggalkeun koe bapana teh—atoeh da koe sarerea oge sageuj teu kaharti poegoeh boedak noenggëlis—boektina harita geus sadia leukeur, djantoeng katoet bëdogna, sarta koe kolot-kolot djantoeng dititah dibeulah, leukeur dititah diteukteuk koe ki Djahim, bari dipapatahan parantjahna: „Neukteuk leukeur, meulah djantoeng tjas kantjas paria djawa", nja eta soepaja ki Djahim oelah toeloej baloeas atawa sawan bangkaj.

Sanggeus reres, toeloej sarerea boedal.

Ki Djahim ngadenge pirang-pirang manoek astana disarada, tambah-tambah nja matak ketir kana atina, oengkoet-oengkoet tingarëngkoet, siit oentjoeirg sitsitan taja eureunna, kawas noe

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keur ngadalikiran bapana, tikoekoer ngĕlak dina tangkal tjaringin, sĕmoe-sĕmoe mapatahan ka ki Djahim: „Meugeus, Djahim, montong dipake kamĕlang bapa maneh teh, moal boeroeng manggih rahmat di aherat, da poegoeh djĕlĕma hade."

Ki Djahim nendjo manoek noe laleutik, kajaning: manoek anis, piit, manoek seupah, manoek djantoeng, haliběran tina dahan kana dahan bari retjet disarada, kawas noe mere ingĕt, jen montong dipake kasoesah katinggal koe bapa, tendjo alam-doenja lĕga, pinoeh koe tatangkalan, boeboeahan noe ngareunah hakaneun djĕlĕma, plong hatena teh rada tjopong, hĕnteu soempĕg teuing, sarta ngomong di djĕro atina: „Lamoen seug aing djangdjangan tjara manoek, meureun hibĕr ngawang-ngawang, tada témén rĕsĕpna ngambah-ngambah alam-doenja."

Tjatoerkeun, barang geus datang ka imahna, gĕr kolot-boedak dalahar, siděkah njoesoer tanah, tapi ki Djahim mah teu daekeun dahar, dioepah-apeh ge koe kolot-kolot wĕleh bae, sabab pikirna ingĕt bae ka bapana sarta lalamoenanana, hajang ngambah alam-doenja tea, beuki njongsrong, sabab ingĕtanana, lamoen tĕtĕp tjitjing di dinja, tangtoe moal daekeun poho-poho ka bapana.

Sanggeus beres siděkah tiloena, toedjoehna, ki Djahim nawar-nawarkeun imahna ka tatanggana. Ari ditaranja, djawabna: „Koering rek njaba, neangan paman koering."

Gantjangna aja noe wanieun meuli kana eta imah lima ringgit, gotjrak dibajar.

Barang geus beres, ki Djahim toeloej dangdan, papakeanana aja sapangadĕg djaba noe dipake, pek diboentĕl: ari doeitna anoe lima ringgit tea diasoepkeun kana pesak saboekna. Tidinja djoeng indit, sĕdjana rek ngalalana, tapi samemeh tĕroes teh, njimpang heula ka astana bapana, rek nĕrapkeun toetoenggoel bari rek amitan.

Barang datang ka dinja, pek toetoenggoel batoe beunangna ngahadja meuli saringgit, doeitna ladang imah tea, ditĕrapkeun, geus kitoe pok ngomong, pokna: „Bapa, koering amit arek ngalalana, doakeun koe bapa, koering sing salamĕt."

Ti dinja djoeng deui indit, estoe teu poegoeh noe didjoegdjoeg, leumpang noetoerkeun indoeng soekoe bae, beuki djaoeh, beuki djaoeh ti lĕmboerna. Manehna rĕsĕp pisan ngawaskeun kana pataka masigit, ret deui, ret deui, da tembong ti kadjaoehan, kĕlar, ingĕt manehna sok salat Djoemaah djeung bapana dina eta masigit.

Geus kitoe ka loear ti dajeuh, toeloej njorang pasawahan, tĕgal, kĕbon, aja oge lĕmboer-lĕmboer; katjida manehna rĕsĕpna, kawantoe saoemoer kakara nendjo patĕmpatan di pasisian.

Barang geus soeroep panonpoé, manehna aja dina hidji tempat anoe djaoeh ka lĕmboer. Kabĕnĕran aja saoeng ranggon, toeloej manehna asoep ka dinja rek mondok. Tapi manehna teu pisan

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ngarasa keueung atawa nalangsa, sabab peuting harita boelan ngĕbrak tanggal opatbĕlas, langit lengiang katendjona paoel djiga boeloedroe, bentang baranang anoe gĕde anoe leutik, tingkaritjeup, tingkarĕtip, djiga intĕn anoe ngabarak dina alkĕtip boeloedroe. Tjek pikiranana: boelan minangka lampoena, langit ibarat koelamboena, koelamboe anoe teu matak salĕmpang sieun kahoeroean tea. Atoeh barang doeg teh sanggeus babatjaan, toeloej bae sare tibra, katambah tjape oeroet leumpang sapoë djĕpoet: lilir[2] soteh geus balebat, kageuingkeun koe manoek saeran, manoek haoer djeung manoek sapoe, retjet disarada, kawas noe mere ingĕt ka ki Djahim: „Meugeus sare teh. Djahim, oelah kadjongdjonan, ieu geus soeboeh, geura salat, geura njĕmbah ka Noe Maha Soetji."

Ki Djahim barang geus salat soeboeh, toeloej indit deui rek noeloejkeun lalakonna. Barang geus beurang nĕpi kana hidji pakĕmitan. Kabĕnĕran harita poĕna poë Djoemaah, loba noe rek saralat ka masigit. Ki Djahim toeloej miloe salat; euweuh noe wawoeh saoerang-oerang atjan.

Di toekangeun masigit aja koeboeran. Sanggeus salat Djoemaah ki Djahim toeloej kana eta koeboeran tea, sabab ingĕt ka astana kolotna geus lila teu dilongok-longok. Barang boes ka dinja manggih koeboeran noe geus bala, toeloej koe manehna dilenangan djeung pek hadiah ka ahli koeboer. Ingĕtanana: „Moega[2] ka bapa aing oge masing aja noe ha'at tjara aing kana koeboeran ieu."

Barang kaloear tina pakarangan masigit, beh manggih noe baramaen, aki-aki, mani geus bongkok, toeroeg[2] tanpadaksa. Ki Djahim karoenjaeun toeloej mere lima pitjis. Noe baramaen teh katjida atoheunana sarta kaget, doemeh biasana noe marere teh ngan oekoer sasen, panggĕde sabenggol.

Barang ki Djahim geus barangdahar di waroeng, toeloej indit deui, rek nĕroeskeun lalakonna, kaloear ti pakĕmitan, beuki djaoeh, beuki djaoeh.

Panonpoë geus rek soeroep, langit mĕdĕd koe pihoedjaneun, kilat tingbaroerinjaj. Ki Djahim leumpangna beuki gagantjangan, pikiranana soegan di hareup manggih keur ngioehan, sabab harita mah teu aja pisan lĕmboer noe katembong, woengkoel noe bala bae, kaso, eurih, pasĕlang djeung kĕbon. Kabĕnĕran beh manggih hidji tadjoeg wakap di sisi djalan, atoeh geuwat manehna asoep ka dinja, tapi harita geus poëk sarta barang manehna geus asoep, gĕr bae hoedjan gĕde, gĕlap tingbĕlĕdag, angin ngagoeroeh. Ki Djahim noempi bae di djoeroe tadjoeg, harita mah teu woedoe rada keueung djeung nalangsa, tapi dalah dikoemaha, da geus kitoe boektina, sanadjan sieun kieu-kieu oge, mĕrĕkĕtkeun maneh bae. Tapi awahing koe tjape, teu sakoemaha lilana ngarasa keueungna, reup bae sare. Lilir[2] kira geus tĕngah peuting, hoedjan geus raat, boelan geus ngĕbrak, djadi di djĕro tadjoeg oge rada tjaang.

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Aneh katjida, di tengah² tadjoeg teh bét aja pasaran make pangroeroeb, tjiri aja majitan. Mimitina ki Djahim ngagébég sarta ngarasa sieun teu kira², tapi koe manehna dipikir deui: „Naha aing make sieun koe noe paeh, kapan majit mah geus teu daja teu oepaja, digoelang-gaper oge koe noe hiroep geuning sok tjitjing bae, moal ěnja bisa kieu-kieu ka aing; barina oge sanadjan manehna bisa walakaja, bolampar teuing njieun deui pidorakaeun ka pada kawoela, manehna oge geus njantong kana siksaan, lamoen ěnja manehna djěléma goreng tea mah. Ari noe sok djarahat tea mah saěnja-ěnjana lain noe geus paeh, nja eta noe keur hariroep keneh, geuning sok aja noe maling, noe ngarampog djeung salian ti eta." Koe lantaran ki Djahim boga pikiran kitoe, lěs bae kasieunna teh leungit.

Teu koengsi lila goeroetak aja doea lalaki asoep ka tadjoeg, padagdag-poedigdig kawas djěléma ambék, noe saoerang bari ngomong kieu: „Noeroestoendjoeng djěléma teu gadoer kekenjos, boga hoetang teu daek majar, keur hiroep keneh ditagih ngan ěngke-isoek ěngke-isoek bae, ajeuna modar sama sakali, komo beuki moal majar. Ajeuna mah oerang aloengkeun bae ka noe bala, sina dihakan andjing, atawa oerang palidkeun ka waloengan." Tidinja ngan kěrewěk bae majit teh ditjékél koe doeaan.

Ki Djahim geus teu kawawa awahing koe watir ka majit, toeloej norodjol ti djoeroe, njampeurkeun ka eta doea djéléma sarta ngomong: „Rek dikoemahakeun majit teh? Ingkeun oelah diopenan; djéléma koemaha ieu teh?"

Kageteun katjida eta doea djéléma teh, toeloej ngomong, pokna: „Ieu noe paeh teh boga kabeubeurat ka kaoela lima roepia, anoe matak rek dipitjeun bae ka noe bala, gémés, bongan keur hiroep keneh teu daek majar."

„Aeh-aeh, keun bae hoetang sakitoe mah koe koering dipangmajarkeun, heh ieuh gěněp roepia djeung anakna, kaběněran doeit koering ngan kari sakitoe-kitoena deui, tadina rek keur běkěl, ari ajeuna mah top bae keur sampean, dapoe eta majit oelah dikaniaja."

„Ka dieuh atoeh ari arek dipangmajarkeun mah, soekoer!"

Sanggeus nampanan doeit, gédjlig bae eta doea djéléma teh taroeroen.

Ari ki Djahim toeloej něroeskeun deui lalakonna, soep asoep ka noe bala, beuki djaoeh, beuki djaoeh, koekoeroesoekan, totorobosan; bét geus aja di těngah leuweung: boelan beuki ngébrak, njaangan noe keur leuleuweungan. Ki Djahim loba pisan papanggihanana: nendjo sato leuweung rěndang keur nareangan kahakanan; doeroewiksa djeung dědémit kadareuleu koe manehna, sakabeh oge taja noe ngaheureujan ka ki Djahim, malah karoenjaeun, sabab njarahoëun, jen ki Djahim teh djéléma bageur, djéléma njaah ka kolot, toeroeg² boedak sangsara katalajah.

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Anoe pangänehna noe katendjo koe manehna nja eta ketjit, aja sawĕlas, gawena keur aroelin bae dina dangdaoenan bari kakarawihan, da kĕtjit teh leutik pisan, noe panggĕdena ngan oekoer sagĕde tjoeroek. Euleuh, aja bangoen bararoengaheun eundeuk-eundeukan, sosorodotan dina tjiiboen, sawareh mah tjiiboenna poejar, manehna ragrag kana taneuh, gĕr pada njoerakan koe batoer-batoerna.

Aja deui lantjah gĕde make makoeta ditaretes inten, loeloentjatan tina dahan kana anoe sedjen mantengkeun ramatna, manahoreng keur njieun sasak djeung karaton, mangnjieunkeun kĕtjit tea. Eta karaton katjida aloesna, soemawonna barang geus katapĕlan tjiiboen, toeloej kasorotan koe boelan, euleuh mani djiga gĕdong pĕrmata bae. Kĕtjit djeung lantjah tĕroes bae soekan-soekan nĕpi ka bidjil panonpoë. Barang geus beurang kĕtjit teh maroeboes kana kĕmbang koedoe, tidinja datang angin, toeloej kĕtjit, karaton djeung sasak teh dibawa koe angin, ngan kari ramat lantjahna bae, tinggarĕbaj katĕbak koe angin.

Kotjapkeun ki Djahim barang geus beurang, ka loear ti djero leuweung, toeloej njorang djalan biasa deui. Kadenge aja noe ngagĕroan ti toekang, pokna: „Euj dagoan, rek ka mana?"

Barang dilieuk bĕt lalaki. Tjek ki Djahim: „Koering rek leumpang sakaparan-paran bae, da geus teu boga indoeng-bapa, djĕlĕma kabalangsak."

„Hih, atoeh ari kitoe mah tjotjog, kaoela oge nja kitoe, sarta maksoed kaoela rek ngalalana; hajoe bae ajeuna mah oerang reureudjeungan djeung kaoela, oerang silibelaan, sapapait-samamanis."

Ki Djahim atoheun pisan, pok ngomong: „Atoeh noehoen ari kĕrĕsa mah. Mangga."

Ti dinja djoeng doeaan laleumpang deui, beuki lila beuki roekĕt sarta beuki silipikanjaah, sabab doeanana pada djĕlĕma bageur. Tapi kanjahoan koe ki Djahim, jen batoerna teh leuwih pintĕr, leuwih loba loeangna manan manehna, moal gagal ĕngeus lampar panjabaanana, da geuning loba pisan tjaritana anoe araneh, nĕpi ka ki Djahim kabangbrangkeun, leungit pikirna anoe ngoeloewoet teh.

Panonpoë geus loehoer pisan, toeloej maranehanana ngioehan handapeun kai rek moerak bĕkĕlna. Keur kitoe djol aja hidji nini-nini mani geus bongkok koendang iteuk. Eta nini-nini ngakeup soeloeh, beunangna ngarorotek ti leuweung. Sampingna soerantoet sémét toeoer djeung kadjaba ti samping noe dipake ngakeup teh make deui samping dibeubeur-leupeutkeun sarta disĕlapan tiloe regang waroe. Barang eta nini-nini geus nĕpi kana palĕbah ki Djahim tea, ngan gĕbloeg bae laboeh tisoledat, soekoena potong pisan mani kapaehan; barang geus ingĕt deui, goak tjeurik sasambat alah-alahan. Ari pikir ki Djahim mah harita hajang

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geuwat bae moro, rek digandong, rek dianteurkeun ka imahna, tapi tjek batoerna leumpang tea: „Montong. Keun bae oerang oebaran," bari pek moeka endongna, njokot hidji wadah anoe dieusi baloer sarta omongna ka eta nini-nini: „Lamoen nini dioebaran koe ieu, dadak-sakala tjageur, moal aja sakara-kara, tapi kaoela menta diboeroehan koe eta regang tiloe anoe njĕlap dina samping nini."

Tjek nini-nini teh bari loenggak-linggĕk matak pikaseurieun: „Hih, moës teuing koe eta mah; euleuh atoeh gĕde teuing boeroehna."

Tjek batoer Djahim: „ Kadjeun ari ĕmboeng tjageur mah."

Gantjangna sok bae koe nini-nini teh dibikeun regang teh, sabab tinimbang djeung ngagoler di dinja mah, leuwih hade lapoer regang. Toeloej koe batoer ki Djahim dioebaran, harita keneh tjageur, teu aja oeroet-oeroetna, malah leumpangna leuwih djagdjag manan memeh laboeh tea. Sakitoe kamatihanana eta baloer, da poegoeh lain sabaloer-baloerna, lain beunang meuli ti roemah obat.

Tjek ki Djahim: „Keur naon eta regang teh?"

Walonna: „Hih, keun bae, moal boeroeng aja pigaweeunana."

Ti dinja djoeng deui eta doea djĕlĕma teh indit. Barang geus djaoeh, tjek ki Djahim: „Euleuh itoe langit mani sakitoe angkeubna, moal gagal bae tangtoe hoedjan gĕde; koemaha oerang, ka mana nja ngioehan?"

Ari tjek batoerna: „Hih, itoe mah lain mĕndoeng pihoedjaneun, goenoeng, goenoeng loehoer poentjakna kalampoed koe mega. Ĕngke oge moal boeroeng kasorang koe oerang; euleuh geura, dina poentjakna teh aja rĕsĕp, tapi katjida tirisna, keur panas poĕ ereng-erengan teh di dinja mah tiris bae. Hajoe bae geura oerang sing gantjang leumpang teh ambeh tereh nĕpi."

Ti dinja sĕbroet laleumpang deui, ki Djahim mani notog-notogkeun maneh, awahing koe hajang geura nĕpi; maroekanana geus deukeut, teu njahoĕun, jen goenoeng teh sok tembong gĕlor. Djalan beuki nandjak sarta kentja-katoehoeeunana pinoeh koe leuweung gĕlĕdĕgan, reang sora manoek disarada, mani geus teu poegoeh dengekeuneunana.

Kakara satĕngah djalan doeanana geus ngahegak raripoeh komo ki Djahim, kawantoe kakara nandjak sakitoe nĕtĕkna. Kabĕnĕran beh manggih waroeng gĕde pamondokan, toeloej bae arasoep ka dinja, rek dahar bari rek toeloej mondok, sabab geus tanggoeng lakoe. Ari boes teh ka dinja, bĕt loba djĕlĕma, malah di pipir aja djĕlĕma ngagimboeng keur nanggap tjemen, anoe mĕntas ngamen ti tonggoh, da di loehoer goenoeng teh rame, kawantoe loba tanah kontrakan. Ki Djahim djeung batoerna oge anggeusna dalahar toeloej laladjo. Ari anoe laladjo teh dioekna

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ngalingkoeng. noe panghareupna dina korsi. Aja hidji toekang djagal, lintoeh beuteungna gémbroe, dioek nambroe bae dina korsi bari ngagigirkeun andjing. andjingna sémoe galak, mérong bae kana tjemen teh. matak gila, toeroeg-toeroeg teu ditalian. Barang tjemen keur dimaenkeun, kaloear radjana, make makoeta aloes, pangäloesna bae tina sakabeh tjemen, ngan gabroeg bae dirontok koe andjing teh. dikĕrĕkĕb hoeloena mani rĕmoek. Atoeh noe boga teh sirikna teu tjeurik bae, awahing koe soesah, matak boentoe lakoe, nĕpi ka harita oge toeloej eureun bae maenna teh. Barang djĕlĕma geus boebar, batoer ki Djahim ngomong ka noe boga tjemen: „Keun bae montong soesah-soesah teuing, pĕrkara tjemen kaoela sanggoep ngahadekeun deui." bari toeloej njokot baloer tina endongna tea, pek dibaloerkeun kana radja tjemen teh. Ĕnja. harita keneh tjemen teh balĕgĕr deui, waloeja tjara asalna tadi. malah aja tambalina. ajeuna mah hiroep sorangan, bisa méta koe maneh teu kalawan parabot, biasa djĕlĕma hiroep bae ngan teu bisa ngomong. Atoeh teu kira-kira noe boga tjemen teh atoheunana; nja kitoe deui sakabeh djĕlĕma noe aja di waroeng karageteun, nendjo tjemen hiroep sorangan.

Tjatoerkeun ti peutingna kakara poekoel salapan teh di waroeng geus djĕmpe. djĕlĕma geus sarare. kawantoe noe ngaradon mondok teh tjarapeeun mentas njaba. Barang kira wantji poekoel doeawĕlas. noe boga tjemen hoedang lantaran kageuingkeun koe sora noe tjeurik ngabangingik. naha aja noe tjeurik sĕmoe njĕri-njĕri teuing: toeloej koe manehanana didengekeun. Bet manahoreng noe tjeurik teh tjemen hidji. Pek koe manehna dideukeutan. tetela tjemen. tjeurik bari midangdam. pokna: „Koering hajang dihiroepan, kabita koe radja tjemen."

Atoeh noe boga tjemen teh toeloej bae ngageuingkeun batoer ki Djahim, bari omongna: „Tjing koering nĕda piwĕlas sampean. panghiroepankeun itoe tjemen koering noe hidji. teu kawawa koering koe watir: ari piboeroehaneunana mah doeit beubeunangan poĕ tadi. mangga bae kabeh keur sampean." Ari tjek batoer ki Djahim, kaoela teu hajang diboeroehan koe doeit, menta eta bae pĕdang noe dipake koe sampean."

Tina koe bawaning watir ka tjemen sok bae pĕdang teh dibikeun. Batoer ki Djahim toeloej ngahiroepan gĕnĕp tjemen koe baloer tea. Noe boga tjemen hajangeun njoba. toeloej nitah batoerna njeungeut lampoe. masangkeun paranti maen tjemen djeung nitah nabeuh tatabeuhanana. Barang prak teh, ĕnja tjemen noe gĕnĕp katoedjoeh radjana hariroep. toeloej ngarigĕl. Atoeh djĕlĕma saeusi waroeng haroedang kabeh, nendjokeun sarta kabeh barĕngong. Awahing koe rĕsĕp mimitina eusi dapoer toekang waroeng miloe ngigĕl. geus kitoe toekang waroengna. noe marondok, kabeh mariloe ngigĕl. Toengtoengna lain ngan djĕlĕma

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bae, hihid, siwoer, tjoetjoekil, peso, tingäratjleng kawas anoe miloe ngigël. Atoeh sapeuting harita rame eak-eakan pesta népi ka braj beurang.

Tjatoerkeun isoekna isoek-isoek ki Djahim djeung batoerna djoeng deui indit rek nëroeskeun lalakonna deui, rek nandjak ka poentjak goenoeng tea. Kira poekoel sapoeloeh maranehanana geus aja di poentjakna. Teu kira-kira ki Djahim kageteunana, ploengplong deudeuleuan djararaoeh wararaas: tangkal kalapa, djambe, kiara, anoe sakitoe laloehoerna djaoeh, aja di sahandapeun soekoe manehna. Ka nagara awas, marakbak gëdong[2] noe galëde katendjona ngan sagëde-gëde saoeng sawah, waloengan anoe galëde ngëndat sagëde kamalir, sisi langit asa beuki djaoeh. Noe kadenge djaba ti sora sasatoan, ratok sora kalotok moending djeung domba noe keur diarangon, boedak angonna ngëlak kakawihan, teu kira-kira bae kagagasna hate ki Djahim. Toeloej manehna moedji ka Goesi Allah noe geus ngadamël alam sakitoe aloesna sarta anoe geus maparin rarasaan ka manehna anoe sakitoe ni'matna dina mangsa harita. Nja kitoe deui batoer ki Djahim sidakép bari mëlëng ka leuweung-leuweung djeung ka nagara anoe katodjo koe panonpoë sakitoe panasna, sëmoe-sëmoe anoe mikir kieu: „Ieu sakoer noe kadeuleu koe aing, anoe sakitoe matak heranna djeung matak résmina kana pikir aing, kabeh djadi tanda woedjoedna Allah ta'ala, anoe wadjib disémbah koe aing beurang kalawan peuting."

Keur kitoe-kitoe ngan ngeng bae kadenge aja sora manoek radjawali gëlak-gëlik, radjawali anoe boeloena bodas, ngalajang di awang-awang. Tapi eta sorana teh beuki lila beuki laoen, beuki laoen, toengtoengna ngan kétjlik bae ragrag kana lebah soekoe batoer ki Djahim; bét geus paeh!

Ëmh, karoenja teuing, manoek sakieu aloesna bét paeh teu poegoeh[2]. Tjoba itoe djangdjangna sakitoe aloesna, bodas ngëplak."

Toeloej manehna njokot pédang pamere toekang tjemen tea, pek djangdjang manoek teh doeanana diteukteuk, boes diaboeskeun kana endongna.

Barang geus kitoe ki Djahim djeung batoerna badami rek moeroe ka nagara noe katembong ti dinja, toeloej moedoen.

Teu katjatoer di djalanna, djaoeh mo boeroeng tjoendoek, anggang mo boeroeng datang, sanggeus sababaraha lilana leumpangna, djol bae népi ka nagara noe didjoegdjoeg tea.

Eta nagara teuing koe gëde sarta rame. Di tëngah-tengah nagara aja karaton radja, këntengna perak, woewoengna ëmas, hibar marakbak, pakaranganana dikoeta koe batoe marmër sagëbleg, batoe marmër anoe ngëplak bodas tea, herang ngagëntjlang.

Ki Djahim teu wanieun oedjoeg-oedjoeg asoep ka nagara, ngadjakan ka batoerna ngarérëb heula di waroeng, di loear kota,



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hajang ngareureuhkeun tjape heula djeung hajang ngaganti papakean; toeloej bae asoep ka hidji waroeng pamondokan.

Sorena ki Djahim djeung batoerna darioek dina salon di hareupeun waroeng, disanghareupan koe priboemi. Noe boga waroeng njarita, njaritakeun radja di dinja katjida bageurna, sabar adil palamarta, teu tjěgikan teu tjěgoekan. Andjeunna kagoengan poetra istri hidji, ngan sakitoe-kitoena bae poetrana teh, keur meudjeuhna roemadja-poetri, geulis lain kaoelinan. Radja geus palajeun pisan kagoengan mantoe, tapi poetri teu kersaeun bae tjarogean, sakitoe loba anoe nanjaan para poetra radja deui. Ari kapalajna poetri teh palaj tjarogean ka noe bisa ngabade kana toetoeroetjinganana. Andjeunna geus ngadaměl saembara: saha-saha anoe bisa nĕgoeh tiloe toetoeroetjingan, noe ditoeroetjingkeun koe andjeunna koe mantĕn, teu pilih boeloe, kadjeun tjatjah kopak koeritjakan, kadjeun naon, tjek wiwilanganana nadjan andjing boedoeg ti djarian, koe andjeunna bakal dipitjaroge ti doenja nĕpi ka aherat. Tapi sabalikna, saha-saha anoe sanggoep nĕgoeh, ari prak teu katĕgoeh, bakal dipaehan harita keneh, digantoeng atawa diteukteuk beuheung. Ajeuna geus aja sababaraha oerang anoe dipaehan koe poetri, lantaran teu bisa nimoekeun toetoeroetjingan, malah aja oge poetra radja, ari noe nimoekeun mah tatjan aja. Kana eta kalakoean poetri kitoe, Kangdjĕng Radja katjida teu panoedjoeeunana, tapi dalah dikoemaha, da teu beunang disaoeran, ari rek dibĕngisan meureun teu tega, kawantoe poetra ngan sakitoe-kitoena, toeroeg-toeroeg sakitoe kameumeutna. Djadi damělna teh ajeuna beurang-peuting ngan nĕnĕda ka Allah ta'ala, soepaja geura aja noe bisa nĕgoeh toetoeroetjinganana; tjaritana andjeunna meh oenggal peuting salat ta'at, moen poë Djoemaah sok ngahatoeranan toeang ka Sjech Abdoel Kadir, nja kitoe deui oelama-oelama anoe djamhoer koe andjeunna dipiwarang tirakat, nirakatan poetri.

Tjek ki Djahim: „Ih, naha aja radja elehan teuing; lamoen koering mah djadi radja, boga anak kitoe, njokot hoë bae, hoë talaga noe sagĕde tjoeroek, rangket sing satĕngah mati, toetoer aja awewe nĕpi ka ngamoemoerah kana pati djĕlĕma."

Sabot keur ngomong kitoe djĕlĕma di djalan tjektjok: „Euleuh itoe poetri, itoe poetri!" Noe di djĕro imah tingtarorodjol. Tjek noe boga waroeng: „Toeh geuning, mangga oerang naringali!" Toeloej tiloeanana naragog di sisi djalan.

Teu lila lar ka hareupeun waroeng, noe pangheulana poetri tea, nitih koeda bodas ngĕplak, dileumpangkeun bae, rarahab moeroeb-moebjar; ari panganggo poetri sing sarĕwa soetra, ditapoek koe ĕmas doekĕt, ditaretes intĕn objor, makoetana katodjo koe panonpoë noe keur toenggang goenoeng mani matak serab. Nja kitoe deui tjamĕtina ĕmas, gagangna ditaretes intĕn, ana dioelangkeun teh ngaboerinjaj kawas kilat bae. Di poengkoereun

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poetri, ngabroel docabĕlas parawan-parawan noe keur mareu-djeuhna, taroenggang koeda hideung, panganggona soetra bodas, make pita beureum. Ti poengkoereunana leugeudeut deui lalaki-lalaki, bangsa panakawan, kabeh taroempak koeda.

Ki Djahim djeung batoerna liwat saking bĕngongna, nendjo poetri sakitoe geulisna, djadi kawasna djalma-djalma teh, lamoen geus nendjo roepa poetri, lat bae kana kagorenganana teh.

Ari noe pangänehna paningal ki Djahim, eta bĕt koe tjĕples tjara poetri anoe kaimpikeun koe manehna tea basa bapana hilang, teu dipitjeun sasieur. Ki Djahim ngomong di djĕro atina sarta oedjoeb, pokna: „Wah nja ieu pipamadjikaneun aing teh, nja aing anoe pibisaeun nĕgoeh toetoeroetjinganana teh." Toeloej ngomong ka toekang waroeng: „Keun, koering sanggoep nimoe-keun toetoeroetjinganana."

Walon toekang waroeng: „Soekoer, ari sanggoep mah; hade, isoekan geura ngadeuheus bae ka djoeragan patih, da eta poerah nampana noe rek nĕgoeh."

Tjatoerkeun isoekna djoeng ki Djahim indit sorangan bae ka djĕro dajeuh rek ngadeuheus ka djoeragan Patih. Barang geus datang sarta geus oendjoekan, naon anoe dimaksoed, ki Djahim ditjandak koe Patih ka karaton, rek dideuheuskeun ka Kangdjĕng Radja. Barang Patih geus didawoehan asoep, toeloej ngadeuheus sarta maksoed ki Djahim tea dioendjoekkeun. Ki Djahim disaoer. Barang Kangdjĕng Radja ningali ka ki Djahim, ngalimba tina watirna, boedak ngora toer roepana djadjar pasar, bĕt rek sasang-goepanan; ningal kana roepana mah taja taksiran kana pibisaeun ngabade, atoeh meureun djol gĕlĕntjĕng bae diteukteuk beu-heungna, karoenja tĕmĕn, boedak bakal keneh.

Toeloej ngadawoeh ka ki Djahim: „Djahim, naha maneh geus njaho kana atoeranana, anoe matak sasanggoepanan? Djeung naha maneh geus tega kana pati?"

Walon ki Djahim: „Soemoehoen dawoeh Goesti, parantos. Manawi aja hibar Dampal Goesti bae."

„Heueuh, dido'akeun sing salamĕt. Patih, tjig bawa ka pata-manan Nji Poetri!"

Toeloej Patih djeung ki Djahim ka patamanan.

Ari djol teh, ki Djahim mani mĕlĕngĕk, nendjo majit rantoej dina dahan-dahan kai, sawareh mah ngan kari rorongkongna bae. Dina djambangan-djambangan parĕntoel tangkorek djĕlĕma ditan-tjĕb-tantjĕbkeun make gagang, tingbarĕgeg, tingsarerengeh. Mi-mitina mah ki Djahim moeringkak boeloe poendoekna, tapi datang deui pikiran oedjoeb tea: „Ah, aing mah moal nĕpi ka kitoe, da geus tangtoe ieu poetri teh pimilikeun aing."

Keur kitoe ngan goeroetak bae Poetri soemping ka patamanan, diiring koe ĕmban-ĕmban, beunang nganggo basadjan anoe

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baloekboek tea. Barang ningali ka Patih, toeloej njampeurkeun bari naros: „Keur ngadamél naon emang teh?"

„Ieu ngabantoen djalma anoe bade ngiring saembara."

Ki Djahim diteuteup koe poetri, népi ka kalamas-kélemés, awaning koe isin, naha aja péntjrong matak serab-serab teuing.

Ari poetri mimitina mah kéroeng ningali ka ki Djahim teh, da poegoeh djélema boedjigdjrig matak geuleuh, tapi dimanah deui: „Ah mana kitoe ge djélema hajangeun paeh, da moal énja bisaeun négoeh, noe kitoe-kitoe patoetna koe bisa, noe karasep oge, poetra radja teu bisaeun." Toeloej bae dipaparin boedi manis, dipariksa. Atoeh ki Djahim mani geus samar polah, asa noe dipikabogoh. Toeloej poetri miwarang njokot keur soesoegoeh sarta semah ditjandak tjalik dina korsi patamanan. Ari soesoegoehna teh koeeh[2] anoe ngareunah tapi teu loba, toeloej ngaraleueut tiloean ngarioeng. Djoeragan Patih njandak koeeh hidji, pek ditoeang, bét ngan goetjal-gitjél bae dina goegoesi, da poegoeh geus teu waosan, toengtoengna diheungheum, diarah tjaina. Ari koe poetri dihantém bae ditjandak sasaoeran; ana rek ngadjawab ngan gédjlok bae kana tikoro, atoeh kagélong, mani geus eueuleugeugan bae.

Koe poetri ditingali koe djoeroe sotja. Tina bérboedina iasa méngkék pigoemoedjengeun, toeloej bae njandak sasaoeran ka ki Djahim.

Barang geus lila, saoer Patih ka ki Djahim: „Hajoe atoeh, ajeuna mah oerang moendoer bae heula, isoekan ka dieu deui."

„Énja," saoer Poetri, „isoekan poekoel sapoeloeh koedoe geus aja di dieu. Isoekan teh tangtoe hakim djeung rengrenganana koempoel baris njaksian béhér-héntеuna négoeh. Lamoen bisa négoeh isoek, koedoe négoeh doea kali; tapi ari noe énggeus[2] mah tara ngadoea-kalian, toeloej bae dipaehan."

Walon ki Djahim: „Mangga."

Toeloej bae boebar.

Ki Djahim teu pisan miris ngadenge kasaoeran Nji Poetri kitoe, sabab pikiranana teh geus tangtoe Allah ta'ala maparin pitoeloeng ka manehanana, tangtoe toeroetjingna teh katimoe. Pendekna eta mah geus teu dipikir saeutik-eutik atjan, pérkara gampang tjénah. Ari noe dipikaingét teh taja deui ngan kageulisanana poetri bae, koemaha pirasaeunana boga pamadjikan sakitoe geulisna.

Barang datang ka pangandjrékanana, dérékdék njarita ka batoerna njaba tea ti awal népi ka ahir. Pakarépanana mah dina keur njaritakeun kageulisan poetri hajang pandjang katjida hajang tetela, soepaja kahartieun énja, koemaha geulisna teh, tapi manehna teu timoe pipokeun, toengtoengna mah ngan ooh-éh bae—atoeh da lain tjaritakeuneun, ngan koedoe ditendjo bae koe sorangan, kakara kaharti.

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Ari batoer ki Djahim barang ngadenge tjarita sobatna kitoe, gawena teh ngan ngahoelĕng bae bari sĕmoe aloem, pok ngomong: „Ĕh, Djahim, kami teh katjida pisan njaahna, beuratna, ka maneh; koe paniatan mah hajang lila keneh reureudjeungan djeung maneh teh, ari ajeuna maneh bĕt kitoe, napsoe ngadoedoed, kawas geus nĕpi kana titis toelis maneh. Nja dalah dikoemaha, da manoesa mah teu daja teu oepaja. Mistina mah ajeuna kami koedoe tjeurik ĕlah-ĕlih, tapi moal, rek dipĕngkĕk bae, sabab lamoen kami tjeurik, tangtoe moal bisa ngomong djeung maneh, padahal peuting ieu teh peuting panoengtoengan. Isoekan bae dimana maneh geus indit, kami rek tjeurik meakkeun karĕp. Ajeuna mah anggoer oerang soekan-soekan bae, sosonoan.

Barang geus peuting batoer ki Djahim gĕr njieun bandrek. Ari geus asak, pok ngomong: „Djahim, hajoe oerang ngarinoem bandrek, tamba tiris, heg peuting sakieu tiisna, deungeunna mah ieu bae pisang goreng, da euweuh deui, oerang minangka pestana, pesta sosonoan." Gĕr ngarinoem.

Ari ki Djahim barang kira geus beak satĕngah tjatjangkir nginoemna, bĕt ngan lĕng bae toendoeh, lĕntjong, lĕntjong, reup bae sare ,dina korsi. Toeloej koe batoerna dipangkoe, dipindahkeun ka ĕnggonna.

Tjatoerkeun barang geus peuting batoer Djahim njokot endongna, toeloej ngodok djangdjang manoek radja wali tea, anoe beunang neukteuk di loehoer goenoeng, ditalikeun kana lĕbah kelekna, djeung regang waroe noe panggĕdena pamere nini-nini noe laboeh tea, disĕlapkeun kana beubeurna, toeloej ka loear, gĕlĕbĕr hibĕr moeloek pisan, morona ka boemi Nji Poetri tea. Barang datang ka dinja kabĕnĕran njampak taja noe njaring saoerang-oerang atjan, tjombrek tiiseun, toeloej njoempoet di noe boeni bari matĕk adji halimoenan, soepaja oelah aja noe nendjo ka manehna.

Barang saparapat deui ka poekoel doea wĕlas peuting, braj djandela pangkoelĕman moeka, teu lila lol Nji Poetri bidjil, diraksoekan pandjang, gĕlĕbĕr hibĕr. Geuwat diboeroe koe batoer Djahim, toeloej ditoetoer-toetoerkeun, teu didjaoehan, bari hantĕm dipĕrĕkpĕk diteunggeulan koe regang waroe bawana tea. Nji Poetri teu kira-kira kageteunana, ditingalian taja djĕlĕma taja naon, da boelan mah harita teh tjaang ngĕbrak, tapi karaosna asa aja noe neunggeulan mani mĕrĕkpĕk sarta njĕrina teu kira-kira.

Koe Nji Poetri dikawawakeun bae, tĕroes hibĕr satakĕr tanaga, tarik alah manan dadali, lĕpas alah manan panah, tapi koe batoer Djahim dikoentit bae. Geus kitoe djol nĕpi kana hidji goenoeng; Nji Poetri ngĕtrokan. Barang dikĕtrokan, ngan gĕlĕgĕr bae aja sora tarik alah manan mariĕm, batoer Djahim nĕpi ka ngagĕbĕg. Tidinja braj goenoeng teh ĕngab, soep Nji Poetri asoep, ditoetoerkeun koe batoer Djahim.

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Mimiti asoep teh mapaj goeha tjara torowongan pandjang, tapi harita teh bisa bae nendjo, sabab satoeroet-toeroet sisi goeha tea pirang pirang leunjaj, tjika[2] djeung koenang[2] anoe kawas ngahadja njaangan Nji Poetri. Geus kitoe djol kana hidji pangkeng: bilikna, lalangitna djeung ti handapna perak diadoe-maniskeun djeung emas. Di dinja oge tjaang ngĕbrak bae, sabab nja eta ditjaangan koe sagala roepa sasatoan noe sok bidjil tjahja di noe poĕk, katoeroeg-toeroeg di sisi bilik radjĕg tangkal kĕmbang, kĕmbangna galĕde, sagĕde-gĕde kĕmbang sarangenge, sarta hoeroeng tjahajana. Kana eta kĕmbang taja noe wani njabak, sabab tangkalna oraj anoe matih, ari kĕmbangna seuneu hoeroeng anoe bidjil tina soengoet oraj tea.

Lalangitna ditapoek koe leunjaj eudjeung lalaj anoe paoel kawas langit, djangdjangna kikiplikan katjaangan koe tjahja leunjaj tea, katjida pisan anehna. Dĕmi di tĕngah-tĕngah pangkeng aja pang-tjalikan karadjaan, anoe didjieunna gĕlas bodas tjara tjisoesoe, ang-gĕlna dina panjarandeanana, beurit, make tenda, lalangitna ramat lantjah ditarapang koe djangdjang koekoepoe noe araloes, nepi ka djiga ditaretes koe pĕrmata. Ari noe dioek dina eta bangkoe ka-radjaan hidji djoeroe tĕnoeng make makoeta tjĕtaan radja, tapi teuing koe goreng patoet.

Barang Poetri geus soemping ka dinja, toeloej disambat, dibawa tjalik koe djoeroe tĕnoeng tea dina bangkoe karadjaan ngarendeng. Ti dinja radja djoeroe tĕnoeng nitah nabeuh gamĕlan. Ari gamĕla-nana teh lain anoe biasa tea, ieu mah bangkong, tonggeret, toeraes djeung salian ti eta. tapi kadengena ngeunah katjida. Aja deui djoerig tjara kĕtjit laleutik gĕr ngigĕlan eta tatabeuhan di pajoe-neun sangradja djoeroe tĕnoeng, teu kira-kira ramena, kawas pesta gĕde bae. Tapi ari ka batoer Djahim mah euweuh noe nendjo saoerang-oerang atjan: manehna nangtoeng poengkoereun Poetri, djadi bisa awas kana sagala djeung bisa ngadenge ka sakoer noe ditjaritakeun koe djoeroe tĕnoeng djeung Poetri.

Awewe eusi karaton katendjona gareulis tarĕgĕp, tapi ari sa-ĕnja-ĕnjana mah, lamoen dideuleu koe djĕlĕma noe bĕnĕr matana, anoe teu dipipahokan koe djoeroe tĕnoeng. eta teh lain djĕlĕma, gagang sapoe dipĕpĕntolan koe toelang ĕngkol, toeloej dihiroepan sarta dipapaesan koe papakean noe araloes.

Katjatoerkeun barang geus rada lila. pesta eureun, toeloej Nji Poetri njarios, jen isoekan baris aja deui anoe rek asoep kana saembara sarta naros. naon anoe koedoe dielingkeun koe andjeunna, tanjakeuneun ka noe saembara tea.

Tjek djoeroe tĕnoeng: „Ajeuna mah oerang bere toeroetjing anoe babari bae, tapi taja pĕtana katimoe. Poetri koedoe eling kana sapatoena noe sabeulah, toeloej toeroetjingkeun."

Nji Poetri katjida atohna sarta nganoehoenkeun kana piwoeroek-na djoeroe tĕnoeng.

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Ti dinja Poetri amit moelih, toeloej ka loear. Goenoeng noetoep deui, Poetri poeng deui ngapoeng. Batoer Djahim teu tinggaleun, hibĕr poengkoereun Poetri bari meupeuhan koe regang tea. Poetri beuki kaget bae manahna, naon anoe karaos sakitoe njĕrina teh, da ari djĕlĕma mah atawa djin anoe mĕrgasa ka andjeunna teu katingali.

Barang geus soemping ka kapoetren toeloej lĕbĕt, tĕroes koelĕm. Batoer Djahim balik ka pamondokanana, njampak Djahim keur sare tibra.

Ari isoekna rĕboen-rĕboen keneh Djahim geus hoedang. Batoerna miloe hoedang sarta njarita, jen ti peuting manehna ngimpi papanggih djeung poetri sarta andjeunna keur ngelingkeun kana sapatoe Djahim. Djadi lamoen Djahim disoeal: naon anoe dielingkeun koe poetri, meureun koedoe ngadjawab „sapatoe".

Eta omongan sanadjan beunang ngadenge ti djoeroe tĕnoeng oge koe manehna disĕboetkeun tina impian bae, sabab maksoednana moal ngabedjakeun rasiahna.

Ari tjek ki Djahim: „Koering oge sanggoep ngabade koe noe sedjen, sabab koering katjida pĕrtjajana ka Allah, jen bakal maparin pitoeloeng ka koering; tapi impian sampean kawas leuwih bĕnĕr. Ajeuna mah nja piwoeroek sampean bae anoe rek dipake teh. Tapi nadjan kitoe djĕlĕma teu meunang oedjoeb, ajeuna koering rek indit; lamoen bae eta panorah salah, tangtoe koering dipaehan, djadi moal papanggih deui djeung sampean. Koe sabab eta ajeuna koering nĕda hampoera, bisi aja kaloeloepoetan anoe lahir anoe batin, kawantoe oerang geus lila reureudjeungan, sarta koering hatoer noehoen kana piwĕlas djeung pitoeloeng andjeun, didoakeun moegi andjeun sing salamĕt, djaoeh balai parek rĕdjĕki."

Ngomongna kitoe teh ki Djahim bari ngalimba. Nja kitoe deui batoerna geus teu tahan mĕngkĕk pitjeurikeun, moeroeboet tjipanonna bari ngawalon: „Sami-sami bae, Djahim, koering menta dihampoera ti doenja nĕpi ka aherat, djeung didoakeun koe koering sing salamĕt!"

Ti dinja ki Djahim djoeng indit, ngadjoegdjoeg ka karaton. Barang datang ka dinja, geus njampak djĕlĕma pirang-pirang mani nĕba, sabab ti kamarina oge geus meunang bedja, jen poĕ eta baris aja deui noe rek asoep saembara. Kabeh pada panasaran hajang njaho djoetjoengna. Barang ret narendjo ka ki Djahim, sawareh ngomong kieu: „Atjah, make ngalalakianan, djĕlĕma kitoe patoetna make hajang miloe saembara." Ari tjek sawareh deui: „Euh, karoenja teuing djĕlĕma keur meudjeuhna ngora, djaoeh keneh nja lalakon, koemaha lamoen teu bisa norah, meureun boentoe kalakoean; moegi-moegi bae masing bisaeun."

Ki Djahim njĕlĕndĕp ka djĕro bari poepoentĕnan, toeloej asoep kana tĕngah-tĕngah koempoelan, njampak hakim djeung pirang-

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pirang rengrenganana anoe baris njaksian djeung ngahoekoeman, nja kitoe deui menak-menak anoe sedjen pada tjaralik dina korsi; Kangdjĕng Radja oge aja linggih.

Barang ki Djahim geus asoep, kabeh anoe aja di dinja pada mere hormat; ki Djahim didioekkeun dina korsi.

Ari Kangdjĕng Radja barang ningali ka ki Djahim ngalimba bae tina watirna, ngalahir dina manahna: „Karoenja teuing ieu djĕlĕma sakieu ngorana koedoe paeh, lantaran ti anak aing; moegi-moegi Allah ta'ala nimoekeun kana soealna anak abdi ka ieu djĕlĕma."

Kangdjĕng Radja teh ti kamarina oge teu pĕgat[2] nĕnĕda ka Allah noe Maha Soetji, noe kagoengan sipat rahman rahim, moegi[2] geura aja noe bisaeun ngabade kana babadean poetrana, tina geus seep nja toegĕnah, bĕt kagoengan poetra poerah maehan djĕlĕma; malah ti peutingna mah andjeunna nĕtĕpan ta'at di masigit, diiring koe para oelama. Eta kabeh saĕnjana mah daradjatna ki Djahim bae, dipikanjaah koe djalma[2], bĕrĕkahna noe hade ka kolot.

Katjaritakeun barang geus sadjongdjongan ki Djahim ajana di dinja, djol Poetri soemping, beunang nganggo-nganggo panganggo anoe araloes; mani montjorong tjahajana, toeloej maparin hormat ka sakoer noe aja.

Ti dinja pok mariksa ka ki Djahim, saoerna:.....
„Djahim,.....naon anoe keur.....
.....diingĕtkeun koe kaoela ajeu.....
.....na?".....

Walon Djahim: „Gamparan ajeuna keur eling kana sapatoe djisim abdi."

Barang Nji Poetri ngadangoe djawaban ki Djahim, pameunteuna wani sĕpa kawas majit, salirana rampohpoj awaking koe reuwas, doemeh katorah emoetanana, toeloej tjalik ninggangkeun andjeun kana korsi bari ngadawoeh ka hakim, jen panorah ki Djahim bĕnĕr. Atoeh ana gĕr teh soerak sakabeh djalma noe aja di dinja mani asa kaindit.

Poetri ngadawoeh deui ka ki Djahim, jen manehna koedoe datang deui, koedoe norah doea kali deui. Geus kitoe koempoelan boebar, ki Djahim balik ka pondokna, bari soeka-boengah.

Barang geus amprok djeung batoerna tea, toeloej Djahim njaritakeun lalampahanana. Sobatna teu kira[2] boengahna, asa manehna pribadi bae anoe oentoeng teh.

Ari ki Djahim toeloej salat sarta soedjoed soekoer ka Raboel'alamin, doemeh geus dibĕnĕrkeun panorahna, bari nĕnĕda, moegi[2] anoe doea kali deui oge masing ditimoekeun.

Tjatoerkeun ti peutingna barang Djahim geus sare, sobatna geus djoeng deui indit noetoerkeun Nji Poetri rek ka goeha deui tjara kamari tea, bari mĕrĕkpĕk neunggeulan Nji Poetri, leuwih

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ti kamari, sabab harita mah mawa pameupeuh regang waroe teh mani doea. Ka manehna euweuh hidji djalma noe bisa nendjo, tapi ari manehna mah bisa ngadenge sagala omongan batoer. Omongan djoeroe tĕnoeng, jen Nji Poetri isoekan koedoe nĕgoehkeun sapoetangan, koe manehna kadenge sarta dibedjakeun ka Ki Djahim; ari ngabedjakeunana mah tjara kamari tea bae, padjar meunang ilapat tina impian.

Atoeh isoekna, barang geus prak dipiwarang nĕgoeh koe Nji Poetri, bĕnĕr deui bae. Sakabeh menak[2] djeung saeusi karaton, soemawonna rama Nji Poetri baroengaheun pisan, geus teu aja papadana, ngan Nji Poetri bae anoe mĕsoem aloem teh, lir oepama kĕmbang ĕros anoe kapanasan, damĕlna ebog bae dina dipan, teu sasaoeran sakĕmek.

Ajeuna oerang ngan kari ngadago milikna ki Djahim bae; lamoen manehna bĕnĕr deui nĕgoeh katiloe kalina, geus tangtoe salamĕt, bakal boga pamadjikan poetri sarta lamoen radja geus poepoes, tangtoe manehna djadi gantina. Tapi sabalikna, moen teu katĕgoeh, tangtoe manehna balik ngaran.

Piisoekaneun nĕgoeh katiloe kalina tea, ki Djahim sore-sore geus ka ĕnggon; samemeh reup sare manehna babatjaan heula, nĕnĕda njoehoenkeun salamĕt. Ari batoerna, barang Djahim geus kanjahoan sare, pek nĕrapkeun deui djangdjang, njoren pĕdang, gĕlĕbĕr hibĕr sarta regang waroe tea harita mah dibawa tiloeanana, tĕroes ngadjoegdjoeg ka boemi Nji Poetri.

Peuting harita poĕk mongkleng boeta radjin teu kadeuleu tjoeroek[2] atjan, lantaran langit mĕdĕd djeung hoedjan angin boela-bali, tatangkalan di kĕbon radja anoe digantoengan iga koeda tea mani sarĕmplak dahanna katĕbak angin, kilat tingboerinjaj, gĕlap dordar teu aja eureunna.

Teu lila braj djandela moeka, lol Nji Poetri bidjil, gĕlĕbĕr hibĕr. Sanadjan pameunteuna pias lantaran sĕsah manah tea, tapi harita andjeunna mesĕm bae ningali peuting anoe sakitoe matak gilana teh, sĕmoe teu aja kawĕgah saeutik-eutik atjan, djalanan kadjoeroeng koe napsoe, malah sakitoe teh koerang keneh. Koekoedoeng bodas anoe dianggo koe andjeunna, ngĕrab-ngĕrab katĕbak angin, djiga lajar dina kapal.

Batoer Djahim tea ngoentit-ngoentit bae ka Nji Poetri bari mĕrĕkpĕk neunggeulan deui koe pameupeuh regang waroe tiloeanana nĕpi ka Nji Poetri bidjilan gĕtih, njoeroetjoed sapandjang djalan, mehmehan bae andjeunna teu kiat hibĕr, tapi tina dipaksakeun nja teu boeroeng nĕpi kana goenoeng toekang tĕnoeng teh.

„Na, aja hoedjan gĕde-gĕde teuing," saoer Nji Poetri „saoemoer doemĕlah oge tatjan ngarasa njaba keur hoedjan sakieu gĕdena!" Ari tjeuk Djoeroe Tĕnoeng: „Lamoen gĕde sangsarana, gĕde deui gandjaranana."

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Toeloej Nji Poetri tjatjarios, jen Djahim bĕnĕr deui nĕgoehna; lamoen isoekan bĕnĕr deui nĕgoehna, tangtoe manehna anoe meunang, djadi andjeunna moal iasa soemping-soemping deui ka goenoeng, moal iasa mĕtakeun deui patĕnoengan. Eta anoe koe andjeunna dianggo handjakal dipikasĕdih.

Walon Toekang Tĕnoeng:„ Ah, moal isoekan mah moal bisaeun nimoekeun; keun ajeuna koering rek mikir[2] neangan tĕgoehkeuneun, anoe sakira moal pikatimoeeun koe manehna, kadjaba lamoen manehna oge toekang tĕnoeng anoe pangabisana saloehoereun koering. Tapi ajeuna mah keun bae montong djadi manah, anggoer oerang soekan[2] bae."

Tidinja gĕr pesta deui: Kĕtjit-kĕtjit ngarigel bari marawa obor, lantjah beureum tingäladjret, mĕri anoe ngĕndanganana, leunjaj anoe njoelingna, simeut-simeut anoe njalĕmpoenganana, pesta rame lain dikieuna.

Barang geus lila Nji Poetri amit rek moelih.

Tjek Toekang Tĕnoeng: „Mangga, nanging koering hajang ngadjadjapkeun, ambeh tiasa keneh sasarĕngan."

Gĕlĕbĕr doeanana halibĕr, bidjil tina goeha; koe batoer Djahim ditoetoerkeun, bari dihantĕm deui diteunggeulan tonggongna doeanana. Barang nĕpi kana lawang kapoetren, Djoeroe Tĕnoeng amit rek balik, bari ngarangkoel ka Nji Poetri sarta ngaharewos: „Isoekan andjeunna kĕdah eling kana sirah."

Sanadjan sakoemaha lalaoenanana oge anoe ngaharewos, koe sobat Djahim kadengeeun bae, da dideukeutan mani adĕk, sabab Djoeroe Tĕnoeng tea mah teu awaseun ka manehna. Sanggeus kitoe Nji Poetri mah boes bae lĕbĕt ka boemina.

Dĕmi Djoeroe Tĕnoeng tea, barang rek balik ngan kĕrĕwĕk bae boeoekna didjambak koe batoer Djahim, kĕplas ditilas beuheungna koe pĕdang mani sapat. Geus kitoe eta hoeloe dikeueumkeun kana tjai sakeudeung, soepaja beak gĕtihna, pek diboentĕl koe sapoetangan. Sanggeus tarapti, bral batoer Ki Djahim balik ka pangandjrĕkanana.

Ari isoekna isoek-isoek boentĕlan dibikeun ka Ki Djahim, bari ngomong, pokna: „Ieu boentĕlan bawa koe sampean, tapi oelah waka diboeka-boeka, samemeh disoeal koe Nji Poetri mah. Dimana geus disoeal, kakara diboeka, sabab nja ieu anoe baris ditĕgoehkeun teh."

Poĕ harita di karaton djĕlĕma geus heurin oesik koe anoe rek laladjo; mandapa pinoeh koe menak-menak, rengrengan anoe baris moetoes tjaralik dina korsi, majoenan medja noe ditaplakan koe lakĕn hedjo.

Kangdjĕng Radja harita nganggo[2] panganggo karadjaan anoe wareuteuh, kawas anoe rek kana pesta gĕde bae, makoeta noe ditaretes intĕn dianggo, mani moebjar tjahajana, njandak tĕtĕkĕn karadjaan beunang ngosok mani babaranjajan. Ngan Nji

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Poetri bae anoe aloem teh, rarajna sépa kawas majit, panganggona loesoeh.

„Naon anoe keur diingétkeun koe kaoela ajeuna?" saoer Poetri ka ki Djahim.

Barang geus dipariksa kitoe, sor ki Djahim ngasorkeun boentélan tea bari diboeka. Barang beh teh manehna oge ngagébég, nendjo hoeloe Djoeroe ténoeng anoe sakitoe matak gilana. Nja kitoe deui djalma-djalma noe aja di dinja tingbirigidig, tingkalétjrot njidoeh sarta katjida barénngongna.

Tjek ki Djahim: „Nja ieu anoe keur dielingkeun koe gamparan teh."

Ari Nji Poetri barang ningali hoeloe Djoeroe ténoeng djeung ngadangoe omong ki Djahim, sadjongdjongan mah teu iasa sasaoeran, béngong bae. awahing koe hareungeueun, sarta pangatjianana kaboer.

Barang geus rada eling, toeloej bae njoeoeh ka ki Djahim, saoerna:

„Nja andjeun pidjoeraganeun djeung pisalakieun koering teh."

Ari gér teh djéléma noe aja di dinja soerak kabeh tingdarérngek, tingsaroak, mani asa kaindit, aja noe bari adjret-adjretan, sawareh ngapoeng-ngapoengkeun topi atawa sapoetangan, nandakeun soeka boengah. Lotjeng digojangkeun, bédoeg, kohkol dititirkeun, mariém gégélégéran diseungeut sababaraha kali. Di lémboer-lémboer djéléma rame narakolan kohkol, talém, kaleng, naon bae noe deukeut ditakol, soemawonna toetoenggoelan.

Atoeh harita teh nagara mani gendjlong, eundeur kawas nanahaon bae.

Kangdjéng Radja bawaning koe boengah toeloej ngarangkoel ka Nji Poetri bari ngalimba sarta saoerna: „Soekoer eulis, nja kitoe anoe dipenta koe ama teh, ajeuna ama geus boetjat bisoel."

Teu lila ti harita Kangdjéng Radja ngadamél pesta géde rek ngarendengankeun Nji Poetri ka ki Djahim. Ari ki Djahim ti harita oge geus teu kenging mondok di mana-mana, dipérnahkeun di boemi Patih, beu. diogo-dioegoeng pisan, didjieun poepoehoenan.

Pisaminggoeeun deui ka prak, di nagara énggeus rame koe noe mapaesan dajeuh: djalan-djalan géde didjadjaran koe bandera kentja-katoehoe, imah-imah noe parantés pada marasang bandera, tanda noe bogana miloe boengah. Woewoeng, bilik djeung pilar dikalapoer, sanagara wani ngéplak: di oenggal parapatan didjieunnan katja-katja damar sewoe.

Geus poegoeh aloen-aloen, sapoetérna dibébétek adégan pikeun tongtonan djeung noe daragang ngabaris sarta bareres dikapoer djeung dibanderaan. Ari di karaton mah geus poegoeh deui, lain tjaritakeuneun, pérhiasan djeung karasmen geus taja papadana bae.

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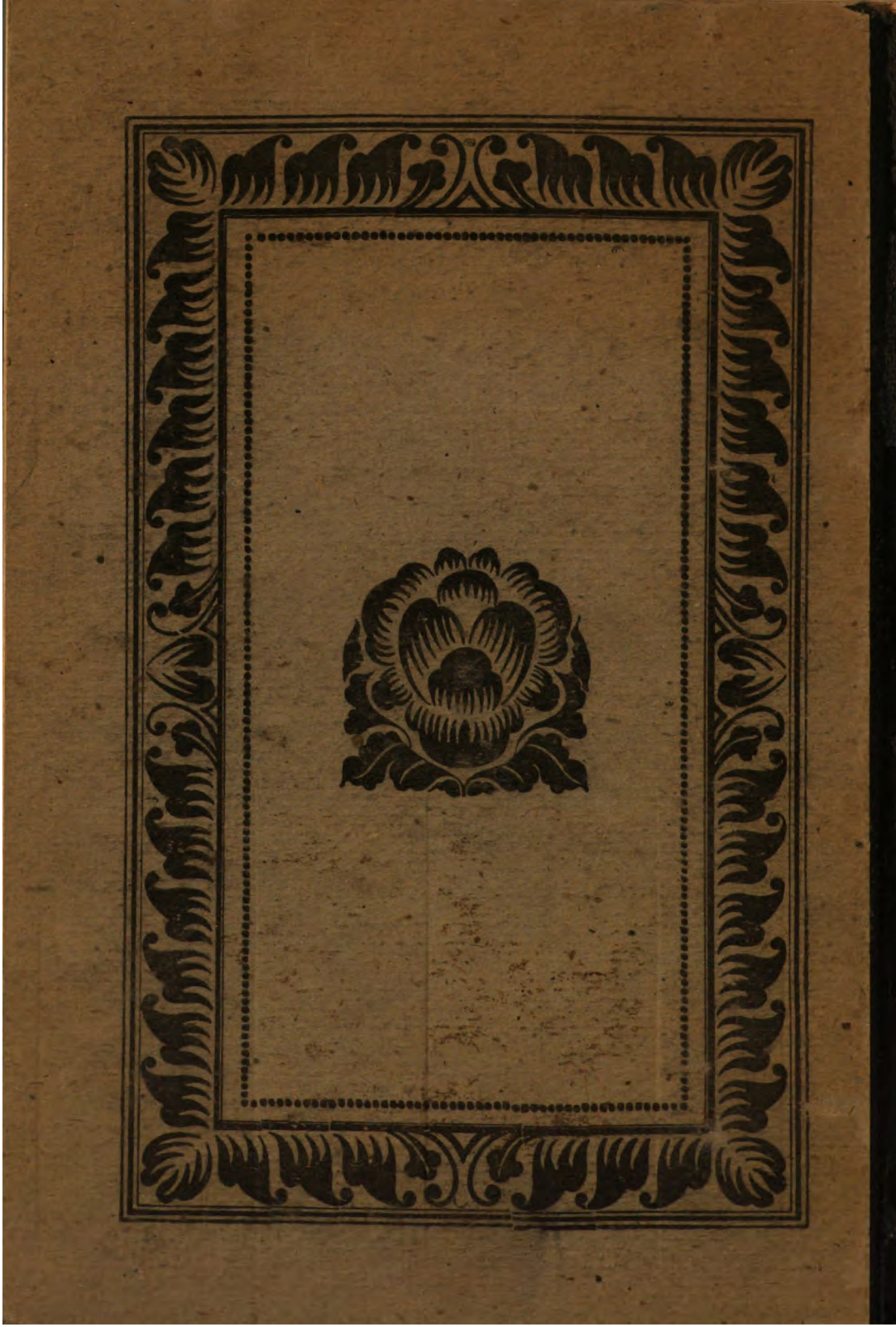
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