
Dialog Naskah Drama Timun Emas Dalam Bahasa Jawa

TIMUN MAS

Dek jaman biyen ing salah sawijining desa, ana mbok randa sing urip dewe ora ana anak utawa sedulur. Amarga urip dewe mbok randa mau kepengin duwe anak. Saben dina mbok randa ndonga awan bengi ing ngarsane Gusti Allah supaya diwenehi anak. Deweke yakin menawa penjaluke bakal di kabukake dening Gusti Allah.

Tanpa sangerine mbok randa, anggoné donga awan bengi ing omahé kuwi mau keprungu Buto ijo sing kebeneran liwat sacedhake kono. Buto ijo banjur nyeluk mbok randa supaya metu saka omahé. mbok randa kaget ngerteni ana Buto ijoing ngarep omahé.

Sawise ora miris maneh ngerteni Buto ijo sing gedhé tur medeni kuwi, si Buto ijongomong menawa bisa nuklengi menahi anak. Mbok randa bughah atine krungu kandane Buto ijo kuwi mau lan nyegahé kabeh penjaluke Buto ijomenawa diwenehi anak teran.

Penjaluke Buto ijo yaku menawa anake mbok randa wis gedhé dijajak arep dipangan. Sabanjure Buto ijo iku menahi wé timun sing kudu di tandur mbok randa. Sawise Buto ijo kuwi mau lunga, mbok Randa nandur wiji timun iku ana kebone. Wiji kuwi dirumat lan dioperi kanthi gemuthi, disiram, dreski sukete lan dirabuk supaya cepet tukul.

Sawise tukul lan dadi wé timun kang subur, wé timun iku mau wis pada uwoh. Ing antarane akehe woh timun, ana salah sijine timun kang nganeh-anehi. Rupane kuning emus lan gedhene sak galing. Timun iku banjur pecah lan ing njero timun mau ana bayi munungsane.

Mbok randa bughah atine amarga penjaluke kepengin duwe anak wis kaleksanan. Mbok randa ngucapake syukur marang Gusti Allah amarga dongane wis dijabah. Bayi iku mau wadon, pakultane resik alus kaya kuli timun amarga her saka timun sing kuning kaya emas, bayi wadon kuwi mau dijenengake Timun mas.

Sawise Timun mas ngancik dewasa, mbok randa kelingan janjine karo Buto menawa arep menehake Timun mas. Mbok randa dadi susah atine, rina wengi mbok randa donga supaya ertuk pitulungan saka Gusti Allah. Salah sawijining wengi, mbok randa ngimpi ketemu pertapa ing gunung gandul. Pertapa kuwi mau sing bisa nuklengi supaya Timun mas ora dijupuk sang Buto.

Esuke mbok randa lungu menyang gunung gandul kaya impene. Sawise ketemu karo pertapa kaya ing impene, mbok randa disangoni buntelan kanggo Timun mas. Pertapa kuwi mau menahi pitutur piye carane supaya Timun mas bisa oncat saka bebaya ngadepi sang Buto. Sawise ngucapake matamuwun mbok randa pamitan mulih.

Tekan omah mbok randa menahi buntelan kang cacahé papat, lan dituturi piye carane nggunaké. Mbok randa ngongkon Timun mas lungu saka omah lan mlayu sak cepet-cepete. Sawise iku Buto ijo kang arep jupuk Timun mas teka ing omahé mbok randa banjur nesu ngerteni Timun mas wis ora ana. Buto ijo nesu lan ngamuk, kebone mbok randa dirusak banjur bengok-bengok goyak Timun mas.

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In English: This is the initial stage of the story or melodrama (Kecas Gebel). The story follows a pattern of human affairs in which things happen (kuasup/Kedhasup, (2)) and can be solved (salatup, (3)), and as long as it is not solved, or if there is no solution to the problem, it will continue to happen (kuasup/Kedhasup). In the beginning there was only time and space (adalah saat dan ruang), (1) and with the creation of time and space (adalah dilaksanakan/nisinya saat dan ruang), (2) the void was filled with creatures (wahai makhluk). (1) – (2) appears to be a logical relationship, but in fact the relationship is (adalah/nisinya saat dan ruang), (1) and (adalah dilaksanakan/nisinya saat dan ruang), (2) are separated from each other by the Creator, and it was He who placed the relationship and established it. (3) The Creator 's creation (Padaungah/Padangah) is a process, and has a particular beginning (adalah/nisinya saat dan ruang), (1) and it has a final state (adalah/nisinya saat dan ruang), (2). (1) and (2) appear to be a logical relationship, but in fact the relationship is (adalah/nisinya saat dan ruang), (1) and (adalah dilaksanakan/nisinya saat dan ruang), (2), are separated from each other by the Creator, and it was He who placed the relationship and established it. (3) In the beginning the Creator made a creation (adalah dilaksanakan/nisinya saat dan ruang), (1) of creatures (wahai makhluk), (2) and of elements (padaungah/padangah). (1) – (2) appears to be a logical relationship, but in fact the relationship is (adalah/nisinya saat dan ruang), (1) and (adalah dilaksanakan/nisinya saat dan ruang), (2), are separated

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