

<p style="text-align: center;">I Raja Gandum</p> <p style="text-align: center;">Tinangon di Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.27</p> <p style="text-align: center;">Tinulis di Rosnah Nain 2013</p>	<p style="text-align: center;">Si Raja Jagung</p> <p style="text-align: center;">Diceritakan oleh Ruminting Jailin Kg. Sinoginday Pitas, 2012.04.27</p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2013</p>	<p style="text-align: center;">The Maize King / The Corn King</p> <p style="text-align: center;">Told by Ruminting Jailin Sinoginday Village 2012-04-27</p> <p style="text-align: center;">English: James Johansson 2013</p>
<p>Waro no ka ka ilo. Pisasawo no da Raja om ah Dayang. Kopisasawo-i, kesaan, koduwaan, kotoluwan, kaapatan, kolimaan, kaanaman ka kinopisasawaan. Mooyo po di kotûuru om, “Dii poy raja om, naa araat aa rasa ku,” ka di Dayang. “Ay oõ, ong araat o rasa, ba atatagon do milimpanaw tu kalu ong keyoyoon kito do tulun,” ka di Raraja kabarasan. “Oõ,” ka di Dayang.</p> <p>Adi, yoku po dot araat o rasa ka, noliyot. Noliyot, sumpakon, liyaban tapi, agayaan. Adi, moyo po ka dit agayaan no om, “Dii poy Dayang om iti diti kapapayig oku po, mogium oku do sosokot do tanak toh,” ka. “Nga, ino nopo ong aaku po kooli om osusu koh, ong osusu koh nopo om kusay, na opudon nu,” ka. “Ong osusu koh om tongondu, koyon no opudo tu, opudon nu poma om kooli oku nga patayon ku-i,” ka dit Raja. “Tu aaku engin do momiara do tongondu,” ka. “Oõ,” ka di Dayang.</p> <p>Adi, na minabpanaw no dîino beeri it Raja, aa elaan ong songkuro koleed. Nakapapanaw</p>	<p>Pada zaman dahulu, berkahwinlah seorang Raja dengan seorang Puteri. Selepas berkahwin, hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima, dan hari keenam selepas hari perkahwinan. Ketika tiba pada hari yang ketujuh, “Ampun tuanku Raja, dinda rasa badan dinda tidak selesalah,” adu Permaisuri kepada raja. “Baiklah adinda, jika adinda rasa tidak enak badan, jagalah pergerakan adinda, sebab mungkin kita akan berbadan dua,” jawab Raja. “Baiklah,” balas Permaisuri.</p> <p>Apabila permaisuri mengatakan bahawa dia tidak enak badan, maka nyatalah bahawa dia telah berbadan dua. Dan ketika permaisuri sudah sarat mengandung, “Adinda permaisuri, kanda ini mahu pergi belayar, kanda mahu mencari baju untuk anakanda kita,” kata Raja. “Tapi, seandainya sepemergian kanda nanti dinda akan bersalin dan mendapat seorang putera maka dinda besarkannya,” pesan Raja. “Tapi jika dinda bersalin nanti dan mendapat seorang puteri maka janganlah dinda besarkannya, sebab walaupun dinda tidak akan bunuhnya, kanda tetap akan membunuhnya apabila kanda pulang nanti,” sambung Raja. “Sebab kanda tidak suka membesarkan seorang puteri,” kata Raja. “Baiklah,” jawab Permaisuri.</p> <p>Lalu Rajapun bertolaklah dengan tidak mengetahui beberapakah lamanya ia dalam pelayaran. Belumpun</p>	<p>Once upon a time a King and a Princess got married. The first, second, third, fourth, fifth and sixth days from getting married passed. Then on the seventh day, the Queen said, “Oh my, King, I don’t feel well.” The King said, “If you don’t feel well, be careful about walking around because maybe you’re pregnant.” “Alright,” said the Queen.</p> <p>Having said she did not feel well, she hid herself. Then she went thru the various stages of pregnancy and her belly grew large. When she was far along in pregnancy the King said, “Queen, I’m going away to find clothing for the child. Should you give birth before I return, if it is a boy, keep him alive. If it is a girl, don’t keep her alive, because even if you should keep her alive, when I come home I will kill her, because I don’t want a girl.” “Yes dear,” said the Queen.</p> <p>So the King set off for who knows how long. When the King had gone Princess began</p>

<p>i Raja diri, minonongkoruol no i Dayang do tiyan. “Yoku po monongkoruol,” ka, nosusu. Om kosusu kabarasan nga tongondu it tanak.</p> <p>“Aaay,” ka dit Dayang. “Kukuro iti? Osusa neeti dot aaku-i dara koyuu yoku i akang diti. Kukuro iti ot takal ku?” ka di Dayang. Kikiwa nopo di Dayang om boroso no i tongo kouripanan om kiawi it tambaloy dot, “Ino nopo, ong kooli i raja om mongoduat dot nunu ot tanak ku, koyo duyu no paabaro dot tongondu om minaan ku-i opudo,” ka dit Dayang. “Oō,” ka di kouripanan om i tongo tambaloy.</p> <p>Amu elaan ong songkuro nogi kaagayo i tanak diri balaay nokooli no i Raja. Adi, norongow nogi di Dayang i kapal sid tuunon mogur-ogur, ongoy no sid tambaloy. Warot tambaloy dot ki-tanak-i do tongondu, do miinong kaagayo, pootodo no siri i tanak yo. Na siri no diino.</p> <p>Kooli i Dayang, aa-po nakalaga i Raja sid walay, sid tuunon nogi somungo no. Om kokito di Raja dot opipiak no i tiyan di Dayang, “Nunga’y Dayang, nosusu koh no oy?” ka. “Oō, nga aso-i boy Raja. Pagka tu tongondu i tanak tōo, aaku-i minangan opudo tu boros nu nopo diri nga aa-koh-i mangakun dot opudon ong tongondu no. Na, aaku-i minaan opudo, minaan ku-i patayo,” ka di Dayang. “Oō, awasi nogi ino</p>	<p>beberapa lama Raja pergi, permaisuri pula mengadu sakit perut kerana mahu bersalin. Sebaik sahaja permaisuri merasa sakit hendak bersalin maka tidak lama kemudian bersalinlah ia dan mendapat seorang puteri.</p> <p>“Alamak,” kata Permaisuri. “Bagaimana caranya ini ya? Sedangkan beta sangat sayang akan anakanda beta ini. Bagaimana helah beta nanti ya?” kata Permaisuri. Lalu dengan tidak semena-mena, permaisuri pergi memberitahu kepada hamba-hamba dan para jirannya bahawa, “Seandainya Raja balik nanti dan bertanya apa anakanda beta, tolonglah jangan beritahu bahawa beta telah mendapat seorang puteri dan beta telah besarkannya,” kata Permaisuri. “Baiklah,” jawab hamba-hamba dan jiran tetangganya.</p> <p>Entah berapakah umurnya puterinya itu, ketika Raja pulang dari pelayarannya. Dan ketika permaisuri mendengar bunyi kapal di pengkalan, pergilah permaisuri ke rumah jirannya. Adapun jirannya mempunyai seorang anak gadis yang sebaya dengan puterinya, maka dengan itu dia telah menghantar puterinya itu ke rumah jirannya. Puteri Raja itupun tinggallah di situ untuk beberapa waktu lamanya.</p> <p>Ketika permaisuri pulang, Raja masih belum sampai di istana dan masih berada di pengkalan, maka pergilah permaisuri ke pengkalan untuk menemui Raja. Dan ketika Raja melihat bahawa perut permaisuri sudah kempis, “Adinda permaisuri, sudah bersalinkah engkau?” tanya Raja. “Ya kanda, tapi oleh kerana adinda telah mendapat seorang puteri maka tidaklah dinda besarkannya sebab dinda teringat akan pesan kanda dahulu bahawa kanda tidak izinkan dinda membesarkannya jika dinda mendapat seorang puteri.</p>	<p>having labor pains. “I’m having pains,” she said and then gave birth. The child was a girl.</p> <p>“Now what am I going to do?” asked Princess. “This is difficult when I can’t bear to lose my daughter.” So Princess said to her slaves and all the neighbors, “Make sure that when the King returns and asks what the child is that you don’t tell him that it is a girl and that I allowed it to live.” The slaves and neighbors agreed.</p> <p>I don’t know how old the girl was when the King returned. When Princess heard the ship at the dock, she went to the neighbors. The neighbor had a daughter of the same age, so she took her daughter there, and that’s where she stayed.</p> <p>Princess got home before the King arrived and she went to greet him. When the King saw that her stomach was flat he said, “Wow Princess, have you given birth?” She answered, “Yes but it doesn’t exist anymore oh King. Since the child was a girl, I didn’t allow it to live since you said that you wouldn’t allow the child to live. So I killed it.” The King said, “That’s good Princess, because had you let her live I would</p>
---	---	---

<p>oy Dayang tu, minaan nu poma iri opudo nga maan ku-i patayo,” ka di Raja.</p> <p>Na, kooli d̄ino, aso no d̄ino bo iri. I tanak diri, sis̄iri kabarasan sid tambaloy, sid taanta yo. Ong kapayig i raja muli, maan ongoyo di Dayang. Ong kodung-ko otoron i Raja, amu-i maan ongoyo.</p> <p>Agagayo no iri kabarasan, tumimpuun no do pomongkungan, lompupukan no, pangagaman. Adi, pagka om agayo no d̄ino babanar, bujang no, asarok no d̄ino do miuli-uli siri ka. Adi, pupuun po, insan induwo po aa-po mangarang i Raja. Asarok nopo do miguguli siri minongoduat no. “Dii poy Dayang om, isay ka at miguguli dilo siti?” ka. Ay madaada i Dayang do mongitung dot kukuro o tisambut yo. Ka di ginaawo di Dayang, “Misti maan ku iti paabaro tu amu no dati ilo patayon dat Raja ong agayo no ot okito,” ka. “Sabanar no toy Raja om, minomudut oku-i dikaw diri, aaku-i minaan patayo i tanak t̄oo, nga ilo nobo ilo o tanak t̄oo,” ka dit Dayang.</p> <p>“Ay, ondos ku no ong babanar-ko minaan nu patayo, nga aa-koh-i balaay minimoyo di boros ku,” ka dit Raja. “Nga, kukuk̄uro-i, ongko boroson it okodok po, nokuro mang at</p>	<p>Jadi dinda telah bunuhnya kanda,” jawab Permaisuri. “Iyalah, sangat baiklah tu, sebab walaupun dinda besarkannya, tapi kanda tetap akan bunuhnya juga,” kata Raja.</p> <p>Nah, sebaik sahaja mereka pulang ke istana, maka Rajapun tidak lagi berkata apa-apa. Sementara puteri pula, tinggallah ia di rumah jiran mereka dengan kawan sebayanya. Jika Raja tidak ada di istana, maka permaisuri akan membawanya pulang ke istana. Tapi jika Raja ada di istana, permaisuri tidak akan membawanya pulang.</p> <p>Dan kini puteri itu sudah besar sedikit dan mulalah tumbuh buah dadanya, dan kini sudah remaja. Jadi, oleh kerana puteri itu sudah besar dan sudah remaja, maka makin keraplah ia pulang ke istana. Pada mulanya iaitu ketika sekali dua, Raja masih belum menegur lagi. Namun apabila sudah begitu kerap sangat puteri itu datang ke istananya maka tidaklah tahan hatinya untuk bertanya. “Wahai adinda ku permaisuri, siapakah dia gadis yang selalu datang ke mari?” tanya Raja. Permaisuri terdiam seketika, dan berfikir apakah jawaban yang harus ia berikan. Lalu, “Beta harus memberitahu kebenarannya, sebab mungkin Raja tidak lagi akan membunuhnya jika dia melihat puteri yang sudah besar begini,” kata permaisuri dalam hatinya. “Ampun tuanku kanda Raja, sebenarnya dinda telah berbohong kepada kanda. Sebenarnya dinda tidak juga membunuh puteri kita, dan dialah puteri kita itu,” jawab Permaisuri.</p> <p>“Oh, kanda sangka dinda benar-benar telah membunuhnya, tapi rupanya dinda tidak menuruti arahan kanda,” kata Raja. “Jangankan ketika masih kecil lagi, walaupun kini sudah besar begini tapi kanda tetap akan</p>	<p>have killed her.”</p> <p>Then they went home and no more was said about it. As for the girl she just stayed with the neighbor with their daughter of the same age. Whenever the King was away Princess would go get her daughter. When he was at home she would not get her daughter.</p> <p>Then she grew older and her breasts developed. When she reached puberty she would often go back and forth to the palace. At first when she had just come a couple of times the King said nothing, but later he asked, “Princess, who is that girl that keeps coming over here?” Princess said nothing for a time thinking how to answer him. In her heart she said, “I should tell the King, because when he sees that she is grown up surely he won’t kill her.” So she said, “Actually King, I lied to you. I didn’t kill our daughter; she is our daughter.”</p> <p>The King said, “I thought you had really killed her, but in fact you didn’t follow my instructions. But whatever the case, even tho she is not small anymore, even now I am going</p>
---	---	--

<p>tidino dilo tu agayo no nga patayon ku-i,” ka di Raja. “Tu, aaku engin ong kodung ong tanak do tongondu,” ka.</p> <p>Pomiramok no kabarasan ilo. Nokopomiramok-i, pomiluba no. Nokopomiluba-i maay no isisay d̄fino, minangan d̄fino do pomodos, paliw. (Mongisis ka dino, minanalud dot paliw, baru nogi om nigigil sid lawis dit ramok.) Notuuw-i iri, maay loowo it tanak. “Dii poy Ugow om siti koh pol!” ka. Ongoy no it tanak. “Ingkakat siilo’d susuwangon,” ka. Ingkakat siri, peengkakat, maay sopuko kabarasan, koonong insan-i i takod, “Ay lungkaki amas si amo, nitundun saaku,” ka. Sopuko no keenduwu it longon. “Ay golong amas si amo, pinonundun saaku,” ka. Sopuko keentolu, i susu o n̄onong. “Ay kusubung amas si amo, nitundun saaku,” ka. Om iri po noboros om linumuluk-i do minatay.</p> <p>Soromoon-i kabarasan d̄fino ong i tondig-ondig diri om kokitanay do minatay i tondig-ondig yo nga, kiinam nopo do mogiad, aso sodoy om adlaw do mogiad ka. Kinabababaasan do mogiad kabarasan om, kikiwa nopo om maay no porumpungo i soosokot yo om i soosokot dit tanak di Raja, om posuwango no do basung, om boboo no, om saano no it bangkay dit tanak di raja, ow̄ito no mogidu.</p> <p>Kesaan, koduwaan, kotoluwan, kaapatan, kolimaan,</p>	<p>membunuhnya juga!” tegasnya. “Sebab kanda sangat tidak berkenan jika mendapat anak seorang puteri,” katanya lagi.</p> <p>Lalu, Rajapun mulalah membuat damak. Setelah menyiapkan damak, ia membuat pula gabusnya. Setelah menyiapkan gabus, mulalah ia meletakkan racun yang berbisa pada damak itu. Apabila racun pada damak sudah kering, Raja lalu memanggil puterinya. “Wahai anakanda beta, coba anakanda datang ke mari!” panggil Raja. Bila puteri itu sudah datang, “Silakan berdiri di muka pintu,” arah Raja. Setelah puteri sudah berdiri di muka pintu, maka Rajapun lalu menyumpitnya dan ketika pertama kali disumpit terkena pada kaki tuan puteri. “Ahh, gelang kaki emas ayahanda diberikan pada anakanda!” jerit Tuan Puteri. Kali kedua disumpit terkena pada pergelangan tangan. “Gelang tangan emas ayahanda diberikan pada anakanda!” jerit Tuan Puteri. Kali ketiga disumpit terkena pada buah dadanya. “Ahh, rantai emas ayahanda diberikan pada anakanda!” jerit Tuan Puteri. Dan sehabis sahaja ia mengatakan demikian, ia terus jatuh dan meninggal dunia.</p> <p>Sementara kawan sebayanya pula, apabila dia melihat bahawa kawannya itu sudah meninggal dunia, dia terus menangis tanpa henti-henti siang dan malam. Bila sudah puas menangis, dia kemudian mengumpulkan pakaiannya dan pakaian puteri raja itu dan kemudian memasukkannya ke dalam bakul sekutan, lalu menyekutnya dan kemudian mengangkat mayat tuan puteri itu lalu membawanya pergi.</p> <p>Hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan</p>	<p>to kill her because I don’t want a daughter.”</p> <p>So then the King began making blowgun darts, and then the soft back end of the darts. Then he put the darts in poison to make them deadly. (The poison he tapped from a particular tree’s sap, and then dipped the dart tips into it.) When the poison was dried on the dart tip, he summoned his daughter. “Dear, come here,” he said. So she came. “Stand over there in the doorway,” he said. When she was standing there he shot at her and hit her leg. She said, “A golden ankle bracelet from my father.” He fired it at her again and hit her in the arm. She said, “A golden wrist bracelet from my father.” He shot her a third time and hit her in the breast. She said, “A golden necklace from my father.” When she had spoken those words she fell down dead.</p> <p>When her peer saw that she had died she went on and on crying as if there were no day or night. When she finally finished crying, she gathered up both her own clothing and the clothing of the King’s daughter and put them in a backpack basket. She carried them on her back, and carried the corpse of the King’s daughter over her shoulder and carried her off.</p> <p>She walked on the first, second, third, fourth, fifth and</p>
--	--	---

kaanaman ka do maapâanaw no iri, sumampot po at kumoturu om nakalaga kabarasan dot baanan do paku. Aso wookon ot kayu, paku kiawi. Pabpanaw sid tanga, waro sid tanga kabarasan di paku ot iso-i o kayu do peengkakat, songkayu-i. “Aay, kapatay do kowiyaw nga na mimingkoyod po siti iti tu ala neeti do koolupuw,” ka dit tanak di woyoon.

Ingekoyod dîino siri, powilio no it bangkay. Kowiliw-i, pomurakit do tapuy ka tu minokianu sid tindi yo do babagid om gagampa, om kukuron om samparang o gandum. Nokopomurakit-i do tapuy, ponorîmo no. Koponorimo-i, na sosodoy no bo dîino. Na siiri-i do minodop, minaan duduno it bangkay.

Moyo po kabarasan dit napatay i tinuwong om, waro no ot orongow yo dot tuni do tombolog sinumako sid kayu, kopurimanan. Aa-po leled om orongow no do miiboboros ka. Dot it tombolog diri, okon-i-ko nunu balaay ilo kandaway om luung. “Dii poy ondig om mitangon kito,” ka dit Luung. “Nn, adang no tu waro tulun diti siti,” ka di Kandaway. “Kadaa no mogkorootan oy ondig, ontod sombo ot tulun siti dot koosodu. Isay o nokorikot o tulun siti, om nunu o tomodon do tulun siti dot sampay sodoy

hari keenam ia berjalan. Ketika tiba pada hari yang ketujuh, sampailah ia pada suatu kawasan yang ditumbuhi dengan pokok pakis. Tiada tumbuhan lain selain daripada pokok pakis itu sahaja. Namun ketika ia berjalan maju ke tengah kawasan itu, ia mendapati bahawa di tengah-tengah kawasan itu terdapat sebatang pohon kayu yang tertanam indah di situ, tapi hanya sepohon sahaja. “Ahh, sama-ada hidup mahupun mati tapi saya harus berehat di sini sebab alangkah letihnya saya ini,” kata anak Ketua.

Berhentilah ia di situ dan lalu meletakkan mayat tuan puteri. Setelah meletakkan mayat tuan puteri iapun menyalakan unggun api sebab sebelum bertolak dahulu, ia telah meminta kepada ibunya sebiji mancis, parang, periuk belanga dan sebutir jagung. Selepas menyalakan unggun api, dia kemudian menanak nasi. Ketika nasi yang ditanaknya sudah masak, haripun sudah hampir gelap. Jadi, diapun tidurlah di situ dengan bertemankan mayat tuan puteri di sampingnya.

Ketika hari sudah gelap benar, tiba-tiba kedengaranlah oleh anak ketua bunyi burung yang hinggap di atas pokok itu. Tidak lama kemudian, kedengaranlah olehnya bahawa burung itu berkata-kata. Padahal burung itu rupa-rupanya adalah burung bangau dan burung rajawali. “Hai kawan, mari kita bercerita,” kata Sang Rajawali. “Tak usahlah kawan, ada manusia di sini,” jawab Sang Bangau. “Jangan merepeklah kawan, dari mana pula datangnya manusia di tempat ini, sedangkan ianya begitu jauh sekali. Siapakah manusia yang dapat datang hingga ke mari dan apa tujuannya sehingga sudah dinihari pun ia masih berada di sini?” kata Sang Rajawali. “Ah tidak, memang ada manusia di

sixth day. When it came to the seventh day she reached a field of ferns. There were no trees – just ferns. However, right in the middle of the ferns there was just one tree. “Live or die, I’m stopping here because I’m so worn out,” said the daughter of the village head.

So she stopped there and laid down the King’s daughter’s corpse. After that she lit a fire. She had asked her mother for matches, a bushknife, a cooking pot and one maize (corn) seed. When the fire was going she cooked rice. After cooking it was evening. She slept there with the corpse.

When it got very dark out, she heard what she took to be birds landing on the tree. Then she heard a discussion. Actually the birds were none other than an egret and a stork. The stork said, “Let’s tell folktales.” The egret responded, “Let’s not because there is a human here.” “Oh nonsense,” said the stork, “how is a person going to get here so far from anywhere? Who is going to come here, and what would be their purpose, and why would they stay right into the night?” The egret said, “No, I tell you there is a human here.” “There is no one,” said

nga sisîiti,” ka di Luung. “Ay amu, kiwaro tulun siti,” ka dit Kandaway. “Aso,” ka di Luung. “O nga, kodung ong kiwaro tulun, sumiliw kito do pampang ki,” ka dit kandaway. “Oõ,” ka di Luung.

Om pitangon dîino kabarasan, “Oõ, waroo no ka ka ilo oy ondig,” ka di Kandaway. “Waro kabarasan ilo Raja dot monontiyan i sawo, i Dayang. Amu po nosusu iri, minabpanaw i Raja tu mogium do soosokot kabarasan di tanak. Nga iri po it tâantad do mabpanaw, minomoros do, ‘Kodung ong osusu om tongondu, koyon no opudo tu aaku engin. Ong osusu koh dino om kusay, opudon tu engin oku momiara. Kodung ong tongondu, opudon nu poma, nokuro mang agayo no ong tongondu nga patâyon ku-i,’ ka di Raja,” ka dit Kandaway. “Oõ,” ka di Luung. “Nga kosusu dîino i Dayang, nga kasasalaan tongondu i tanak. Nga pagka tu amu-i koyuu di Dayang, amu-i dîino minangan patayo, na minangan pootodo sid tambalay, tu i pikiran di Dayang, mungkin ong agayo no amu no dati patayon di Raja, ka di pongitungan di Dayang; dot songgo ma, agayo poma nga patayon-i, aa-i engin i Raja ong tongondu no,” ka. “Adi, nagayo no iri, nosukod no it tanak om minangan nogi paabaro di Dayang nga minangan-i patayo di Raja,” ka. “Nga ilo nobo dogima oy ondig ot osian no tu it tondig-ondig, aa-i minangakun do minangan polobongo ino it tanak di Raja,

sini,” jawab Sang Bangau. “Tak adalah,” balas Sang Rajawali. “Baiklah, tapi seandainya ada manusia di sini, kita akan menjadi batu,” kata Sang Bangau pula. “Baiklah,” jawab Sang Rajawali.

Setelah itu kedua-dua ekor burung itupun lalu bercerita. “Pada suatu masa dahulu kononnya, wahai kawan,” cerita Sang Rajawali, “kononnya ada seorang Raja yang punya permaisuri yang hamil. Belumpun permaisuri itu bersalin, Raja telah pergi belayar untuk mencari baju anak mereka. Akan tetapi sebelum Raja bertolak, ia telah berpesan kepada permaisuri, ‘Andainya dinda bersalin dan mendapat seorang puteri, janganlah dinda besarkannya sebab kanda tidak suka. Namun, jika anak dinda nanti adalah seorang putera, dinda besarkanlah ia sebab kanda pasti akan suka. Jika ia adalah puteri dan dinda besarkannya, maka walaupun ia sudah dewasa tapi kanda tetap membunuhnya juga’, pesan raja,” cerita Sang Bangau. “O ya,” sela Sang Rajawali. “Namun ketika permaisuri bersalin, ia telah mendapat seorang puteri. Tapi oleh kerana permaisuri sangat menyayangi puteri itu, maka dia tidak membunuhnya, tapi dihantarnya di rumah jirannya, sebab pada fikiran permaisuri, mungkin Raja tidak lagi mahu membunuhnya jika sudah besar. Padahal walaupun sudah besar tapi Raja tetap akan membunuhnya juga sebab Raja sangat tidak berkenan pada puteri,” sambung Sang Bangau. “Jadi, selepas anak itu sudah besar barulah permaisuri memberitahukan hal itu kepada Raja, tapi Raja tetap membunuhnya juga. Tapi hal yang sangat meruntun hati ialah kawan sebayanya tidak mahu jika mayat tuan puteri itu dimakamkan, dan dia telah

the stork. “Yes, but if there is someone who hears us, we will turn into stone,” said the egret. “Agreed,” said the stork.

So they started telling folktales. “Once upon a time,” said the egret, “there was a King whose wife was pregnant. Before the child was born the King went off to look for clothing. But before setting off he said, ‘If you give birth and it’s a girl, don’t allow it to live, because I don’t want a girl. If you give birth and it’s a boy, let it live because I want to keep him. If it’s a girl, even if you let her live, even if she is already grown I will kill her.’ “I see,” said the stork. “So Princess gave birth and unfortunately it was a girl. But since Princess couldn’t bear to lose her, she didn’t kill her daughter. Instead she brought her to a neighbor, because she thought that maybe the King wouldn’t kill her once she was grown. But in fact even when she was grown he would kill her anyway, because the King did not want a daughter. So when she was full grown, Princess told the King and he killed her. Now here’s the sad thing; her friend wouldn’t allow her to be buried. Instead she carried her off. If my memory serves me right, she came right to this place. But if that girl were to take roots from this tree, boil it in water and pour the water into the corpse’s mouth, she would be brought

<p>minaan owito do mogidu,” ka. “Nga, bang aaku osilap diri mongôndom, siti o pinakaayan,” ka. “Nga bang kikiwa nopo dat tongondu om manganu no ti gamut ti kayu diti om maan rusapo om tunguon aa kabang dat bangkay dilo, oposiyan,” ka dit kandaway.</p> <p>Asal-ko norongow dit tongondu iri, tungag no, agaago-i do tumungag, om korongow dit tombolog it mookorit it tongondu di tinumungag sampay miningkakat, na pololopug po sinumiliw do pampang tu babanar-i minisumpa gima. Sinumiliw do pampang kiduduwo.</p> <p>Asal-ko nokotungag iri, panganu di gamut, maay no rusapo. Norusap-i, tunguo i kabang om tuntugay ontod sid timpululu om tuntugay sampay i koyuwan, niompus sid ongo takod. Moyo po ka di keentolu tuntugay om milom posusurung po kabarasan do pinuobo. Iri no sagayanan no, sampay nokotungag, noposiyan no dîino. Adi, na noposiyan dîino bo iri, ay naar ototôomon no i koruang, it tondig-ondig. “Dii oy ondig,” ka, “awawasi no tu noposiyan koh-i. Ong amu no, aaku-i dîiri muli, mimang-ko maya oku dikaw matay,” ka.</p> <p>Adi, kikiwa nopo dotilo om pamaal no do lalagkaw, dot panganu do kakayu, powonsuko no. “Naru ku pod susundu ong</p>	<p>membawanya pergi dari istana. Tapi jika tak silap saya, di sinilah tempatnya dia membawa mayat itu pergi,” cerita Sang Bangau. “Tapi, jika gadis itu mengambil akar kayu ini lalu direbusnya dan kemudian dituangkannya pada mulut mayat itu, pasti mayat itu akan hidup semula,” kata Sang Bangau.</p> <p>Sebaik sahaja anak gadis itu mendengar akan hal itu, ia terus sahaja bingkas bangun, dan ketika burung-burung itu mendengar bunyi kerpas si anak gadis berdiri, maka dengan sertamerta kedua-dua ekor burung itu jatuh dan menjadi batu, sebab itulah sumpah mereka.</p> <p>Sebaik sahaja anak gadis itu bangkit berdiri, ia terus mengambil akar kayu itu dan kemudian merebusnya. Sesudah direbus, ia terus menuangkannya pada mulut tuan puteri dan kemudian menuangkannya pula ke ubun-ubun hinggalah ke seluruh badan dan ke hujung kaki tuan puteri. Ketika pada kali ketiga ia menuangkannya, maka dengan tiba-tiba tuan puteri itu beroleh nafas. Bila sudah demikian, anak gadis itu makin menuangnya dengan kerap hinggalah tuan puteri itu bangkit dan hidup semula. Sebaik sahaja tuan puteri itu bangkit dan hidup semula, maka anak gadis itu merasa gembira yang teramat sangat. “Duhai tuan puteri, nasib baiklah tuan puteri telah hidup semula. Kalau tidak, beta tidak akan pulang. Beta akan ikut tuan puteri mati,” kata si anak gadis.</p> <p>Sesudah itu, merekapun memutuskan untuk mendirikan sebuah sulap, lalu mengambil sebatang ranting kayu dan kemudian memacakkannya</p>	<p>back to life.”</p> <p>No sooner had the girl heard that than she sprang to here feet. The birds heard the crackling sound of her getting up and standing. Straightaway the birds fell with a thud to the ground having turned into stone since the curse they put on themselves had come true. Both of them turned to stone.</p> <p>As soon as she had gotten up she took a root and boiled it in water. Then she took the brew and poured into the mouth of the dead girl, and then she poured it on her from the crown of her head down onto her body and down to her legs and feet. When she had done this three times suddenly her breathing returned to her. She went on with this pouring until she sat up and was alive. When she came back to life her friend was overjoyed. She said, “Friend, it’s fantastic that you have come back to life. Had you not come back to life, I didn’t intend to ever go home. I was going to die with you.”</p> <p>Later they decided to build a hut. They took a large stick and planted it in the ground. She said, “May my magic powers be</p>
---	--	--

<p>iwansuk ku nopo iti nga, om piguguyuon nga mad-i-ko tinangob-i o sosowion,” ka. Om maay powonsuko om piguguyuo nga opoporodot no kabarasan i lalagkaw yo. Na siri no diinot iyonon.</p> <p>Adi, kikiwa nopo om pangalum no di paku. Naalum nopo i paku sid natad di lalagkaw, mangay no potonomo i samparang-i i gagandum. Nakatanom nopo iri, iri no diino pigugulian monginduwas. Amu-i oleed om nokosuni no, onaru no diino om sampay ki-tuwa no i gandum. Paratama om songkakayu kabarasan, ki-tuwa po iri, “Naar dii poy ondig om koyo kito no maay akano tu pogumuon po tonomon keembagu,” ka di duwo koyuwan. Na notuo iri, pangalum no di paku, mangay no tutuday diino om potonomo i songinan. Na agagayo no o natanaman. Kiwaro no diino o pokilok dit gandum diri, ki-tonsi no. Na, pagka tu ogumu no beeri tu songinan no o nakatanom, na nokurangan nobo diino dootilo iri mangakan, naakanan no.</p> <p>Otuo iri, pangalum no kabarasan di paku tu ogogoyoo-i, aso-i ot tinontobo do paku, dot aa elaan ong sombo gisom, songkuro koosodu do paaku nopo i gowuton. Iri no pilalaladon do mangalum, leed nopo kabarasan agayo no diino, turu o kubong om turu o kotud do nopuli do gandum.</p>	<p>ke tanah. “Wahai kuasa ajaib, andainya beta memacakkan ranting kayu ini dan menggerak-gerakkannya maka terbinalah sebuah sulap,” katanya. Dan ketika ia memacakkan ranting kayu itu dan kemudian menggerak-gerakkannya maka dengan tidak semena-mena terbinalah sebuah sulap yang begitu indah sekali. Merekapun tinggallah dalam sulap itu.</p> <p>Setelah itu merekapun lalu memipihkan pakis-pakis itu. Setelah pakis-pakis itu dipipihkan, mereka lalu menanam biji jagung yang hanya sebutir sahaja. Selepas biji jagung sebutir itu ditanam, maka tidaklah henti-henti mereka meluaskannya. Tidak berapa lama kemudian jagung itupun tumbuh meninggi dan kini sudah berbuah. Oleh kerana hanya sebatang sahaja, maka ketika jagung itu sudah berbuah, “Janganlah kita makan buah jagung tu ya, sebab nanti kita mahu tanamnya semula supaya jadi banyak,” kata mereka berdua. Nah, sebaik sahaja buah jagung itu sudah tua, mereka lalu memipihkan semula pakis-pakis itu dan menanam kembali benih jagung yang kini sudah jadi sebulir. Beberapa lama kemudian jagung itupun berbuah dan sudah berisi. Nah, oleh kerana kali ini sudah banyak yang mereka tanam maka merekapun makanlah sebahagian daripada buah jagung itu.</p> <p>Bila buah jagung itu sudah tua, mereka memipihkan lagi pakis-pakis itu sebab kawasan yang ditumbuhi dengan pakis begitu luas sekali tanpa ada penghujungnya. Itulah yang mereka pipihkan sedikit demi sedikit, dan lama-kelamaan kawasan yang mereka pipihkan itu begitu luas sekali sehingga tujuh buah kawasan tanah rata dan tujuh buah kawasan tanah bukit</p>	<p>expanded so that when I plant this stick and wiggle it a hut may appear.” So she drove the stick into the ground and wiggled it and suddenly their hut appeared. So then that is where they lived from then on.</p> <p>So then they flattened out the ferns nearby. When the ferns in the yard were flattened they planted the maize (corn) they had brought along. When they had planted it they then kept weeding around it. After not too long it sprouted, grew tall and grew an ear of maize. Since there was only one maize plant which had an ear on it, they said, “Let’s not eat this because we need to plant more first.” When the maize was ripe and dried out, they again flattened some ferns, burned it off and planted seeds from the one ear of maize. So the area they planted was bigger. Then that maize got ears. There was lots of it because they planted all the seeds from one ear, so they were able to eat much of it.</p> <p>When that crop was ripe and dried out, they flattened out even more ferns since there was seemingly no end to the ferns; they didn’t know for how far they went on. So they went on slowly flattening out more ferns and planting maize. Eventually it got to be a very large area, with seven valleys and seven</p>
--	--	--


<p>Adi, kodung-ko nokoowa no i gandum om ki-tonsi no d̄ino, panatas d̄ino yotilo duwo koyuwan. “Dii poy Ondig,” ka di tanak di Raja, “ino nopo ong manatas koh da gandum, koyo no padao ad sungoy tu ong olulun ilo om kalaga sid sosogoon do tulun maan iumo ong siongo nontodonon da gandum, ong otolunungan kito maan kito patayo,” ka. Noorogo bo dogima. “Oõ,” ka dit tondig-ondig. Panatas no do gandum.</p> <p>Oõ, aa-i naandaman dot nakataam sid sungoy tiit guwas ti gandum... O dot iri bala d̄ino iri it pomogunan dit sid nontodonon dotilo nga nowitil d̄ino bala iri. Ongko boroson it ongo-rukung it tulun, insan ii-no i tongo raja, sulutan, owitil-i. Om kolulun d̄ino kabarasan it guwas di gandum diri om kalaga sid tuunon dit woyoon, om kokito nga nokokikip no kabarasan do manabpo i tongo katanganakan tu aa insan kokito. Minuli d̄ino do nipeentutun ong nunu do kayu tu aa insan kokito. Om kokito di woyoon iri dot amu elaan ong songkuro koosodu do pomogunan, siongo kinalagaon, “Ayeyea...,” ka di woyoon, “sombo iti ot kinokitanan duyu?” ka. “Iti nopo diti okon-i-ko kayu iti, gandum,” ka. “Nga ino nopo oy koo'uripanan kow, pongolulan kow po da barang,” ka. “Om sulok kopow tu, kalu ong ki-payat po, pomoli kopow tu, ala neeti do koowitil,” ka. Na</p>	<p>yang mereka tanami dengan benih jagung.</p> <p>Apabila jagung itu sudah berbuah dan sudah berisi, maka mereka berduapun mengambil buah jagung itu untuk dimakan. “Hmm, kawan,” kata Puteri Raja, “kalau kawan mahu memotong pokok jagung itu, janganlah dibuang dalam sungai ya, sebab jika batang jagung itu hanyut dan sampai di tempat orang mengambil air, nanti mereka cari pula di mana asalnya jagung ini, dan jika mereka menjumpai kita, mereka akan membunuh kita nanti,” kata Tuan Puteri. Tuan puteri menjadi trauma. “Baiklah,” jawab si anak gadis.</p> <p>Akan tetapi ketika si anak gadis memotong pokok jagung itu, dia telah terlupa akan pesan tuan puteri dan batang jagung itu pula terbang ke sungai, sedangkan negeri tempat asal mereka pula kini kebuluran. Jangankan orang biasa, orang yang berpangkat raja sekalipun kebuluran semuanya. Lalu, apabila batang jagung itu hanyut dan sampai di pengkalan ketua dan telah dijumpai maka anak-anak kapal itu sampai tergetar-getar mengutipnya sebab mereka tidak pernah melihat tumbuhan itu. Dan ketika ketua melihat akan batang jagung itu, yang entah di negeri mana batang jagung itu sampai, “Ayoyo...,” kata Ketua, “di mana kamu menjumpai tumbuhan ini?” tanyanya. “Tumbuhan ini bukan tumbuhan biasa, ini adalah pokok jagung,” katanya. “Berkenaan dengan hal ini wahai hamba-hamba semua, muatkan barang-barang dalam kapal, dan pergilah kamu menyusur ke hulu. Mungkin jagung ini masih ada di sana, kamu pergilah membelinya sebab alangkah kelaparannya kita ini,” perintah Ketua. Hamba-hamba itupun memuatkan barang-barang ke dalam kapal, lalu</p>	<p>hills covered with maize.</p> <p>When the maize had fruited and had full grains, the two of them cut it down. The King’s daughter said, “Friend, when you cut down the maize, don’t dispose of it in the stream because if it get carried downstream and someone finds it at their water fetching place, they will come looking for where it came from. If they find us they will kill us.” The other girl took it to heart. “Right,” she said. So they cut down the maize.</p> <p>But she forgot what they had said and threw some maize stocks in the river. Back in their home area there was a famine. We’re not just talking about the feeble; even the kings and sultans were starving. So the maize stocks were carried downriver and reached the place of the village head. Some of his underlings saw it and were shaking as they grabbed it because they had never seen that plant before. When the village head saw it he said, “Oh my, where did you find this? This is not a type of tree; it’s maize. So then, oh slaves, get goods ready on the boat. Go upstream and see if they have any extra that we can buy since we are so very famished.” So they got things ready on the boat and went upstream.</p>
---	---	--

<p>minongolulan no d̄ino do barang sid talud, s̄ulok no kabarasan.</p> <p>Na, aa-po oleleed om nokosobut no do gandum ka. Om intangay kabarasan i gandum nga, tin̄umanop ot amu elaan ong songkuro kaagayo. Korongow d̄ino di duwo koyuwan balaay it bongut dit talud, it tinjin, tu kiwaro-i tinjin, “Eees oy ondig,” ka, “okukuro it paanatas nu di gandum?” ka. “Ayy naar oy Ondig, nakaada ku bala iri ad sungoy, aaku naandaman,” ka dit tondig-ondig. “Oõ, beeno oy ondig, osian kito no, beenoy matay kito,” ka dit tanak di raja.</p> <p>Kikiwa nopo dootilo om losok no. Amu po leleed om waro not orongow do monginloow dot, “Isay o sanganu ti gandum diti? Momoli okoy,” ka. Pupuun po amu po sumambut, pagka tu momoli o boroson do norongow, na minimbulay d̄ino yotilo. Imbulay, na babanar-i-ko minomoli di gandum. “Yokoy nopo diti, owitil o sid dagay. Adi, waro o nokitanan dagay dot guwas do gandum do nolulun, na peentutunay dagay d̄ino di maman nga gandum. Adi iti no beeti, minangan okoy suuo do momoli,” ka. “Oõ, aso-i beeno karaatan,” ka di tongondu. M̄angay no potindalo i barang, om suwangay dit tongondu it talud nga songkuro no ka nokurang om noponu no i talud. Om kooli d̄ino kabarasan iri om piabarabar, korongow di Raja, tongo</p>	<p>pergi menyusur ke hulu sungai.</p> <p>Beberapa lama kemudian, tibalah mereka ke suatu kawasan jagung. Dan ketika mereka memandang tempat itu, maka mereka mendapati bahawa kawasan kebun jagung itu begitu luas sekali. Namun, apabila tuan puteri dan anak gadis mendengar akan bunyi kapal itu, “Ala kawan,” kata tuan puteri. “Macamana kawan memotong pokok jagung itu?” tanyanya. “Aduh kawan, saya telah terbuang pokok jagung ke dalam sungai, saya terlupa akan pesanmu,” jawab si anak gadis. “Kali ini memang kita kasihan sangat, sebab hari ini memang kita akan mati,” kata Puteri Raja.</p> <p>Lalu dengan semena-mena mereka kemudian pergi bersembunyi. Beberapa lama selepas mereka pergi bersembunyi, kedengaranlah suara orang memanggil, “Siapa pemilik jagung ini? Kami mahu membelinya!” kata suara yang memanggil. Pada mulanya mereka berdua tidak mahu menyahut panggilan itu, tapi oleh kerana mereka mendengar bahawa kata-kata panggilan itu adalah mahu membeli jagung-jagung mereka maka mereka berduapun keluarlah dari persembunyian, dan memanglah benarlah bahawa orang itu mahu membeli jagung mereka. “Kami ini, kebuluran di tempat kami. Jadi, kami telah menemui batang jagung yang telah hanyut di pengkalan kami, dan inilah sebabnya kami datang ke mari sebab kami telah disuruh membeli jagung,” kata orang yang datang. “Baiklah, itu tiada masalahnya,” jawab anak gadis dan tuan puteri. Hamba-hamba itupun memungghah barang-barang yang mereka bawa. Setelah itu</p>	<p>After not too long they came across an area with maize growing. When they looked they could see maize fields as far as the eye could see, and they didn’t know how big they were. The two girls heard the sound of the boat – the engine – (because it had an engine) and the princess said, “Friend, what did you do with the maize stalks you cut down?” “Oh my, I threw them into the river; I forgot what you said,” said her peer. “Today we are to be pitied because they are going to kill us,” said the King’s daughter.</p> <p>So they decided to hide. Not too long thereafter they heard people calling, “Who owns this maize? We want to buy some.” At first they didn’t answer, but since they said they wanted to buy it, they came forth. When they came out the people did indeed buy the maize. “As for us, we have a famine where we live. So we saw some maize stalks which floated downstream and our boss told us it was maize. So we are here because he instructed us to buy some.” “Nothing wrong with that,” said the girls. Then they brought their goods ashore, and they filled the boat with maize which only very slightly reduced their stock of maize. When they got back home the news spread, and the King heard it, as did traders, and soon everyone was coming to buy maize. They got very rich and</p>
---	--	---

<p>soodagar, kiâawi nga siri no dîino dot mongoy do momoli. Soromoon-i bo dîino iri do kaakaya, sampay nga tongo turipon nga kiwaro no dîino dit duwo koyuwan diri.</p> <p>Na, pagka tu akaya no dîino-ri yotilo, kikiwa nopo dit duwo koyuwan om, “Dii poy ondig om, nu ma raat om wasi diti ong monununggor kito po do toolu?” ka. Adi, pônouu dîino di koo'uripanan do mongoligow do tulun. Ongko boroson it sungoy tagayo, nokurong it papaluw-i nga iposulok kiawi. Subay-ko olongkop kabarasan it pomogunan dit ososomok mongoligow. Oõ, do soromoon-i dîino bo it walay dootilo do kaawasi, tu insan i tongo babaal nga eelo do momoros. Ongko boroson it tongo wowoyoon no, nokurong it tongo raja, sulutan, soodagar no nga aa-i keenong do kaakaya, yotilo pot akaya, i duwo koyuwan i tongondu.</p> <p>Adi, om nalaga dîino i janji tu, “Kaanaman, sid kotûuru porikoton duyu,” ka dit tongondu. Kalaga i janji kabarasan i sid kotûuru tadlaw no, minangansak leed dot apat nôpod om apat ot jinis do makanan. Adi, ontod di minsasarap kabarasan om</p>	<p>kedua-dua gadis itupun memuatkan jagung ke kapal mereka, namun hanya sedikit sahaja dari jagung-jagung mereka yang berkurang dan kapal itupun penuh. Apabila hamba-hamba itu pulang dan saling bertanya khabar antara satu dengan yang lain dan didengar oleh raja dan saudagar-saudagar, maka mereka semuanya pergilah kepada tuan puteri dan anak gadis untuk membeli jagung. Sementara tuan puteri dan anak gadis itu pula kini menjadi kaya-raya, mereka juga sudah mempunyai hamba.</p> <p>Nah, oleh kerana mereka sudah menjadi kaya, maka mereka berduapun merancang untuk, “Wahai kawan, apakah keburukan dan kebaikannya jika kita mengadakan pesta keramaian?” kata mereka. Lalu mereka berduapun memerintahkan hamba-hamba mereka untuk menjemput orang di seluruh pelusuk negeri. Jangankan sungai yang besar, walau anak sungai sekalipun haruslah disusuri. Dan haruslah dijemput penduduk serata pelusuk kampung yang dekat-dekat dengan tempat tinggal mereka. Sementara rumah mereka pula bukan calang-calang indahnya, sebab semua semua perkakas-perkakas rumah itu pandai bercakap. Jangankan orang yang hanya berpangkat ketua, sedangkan yang bergelar raja, sultan dan saudagar sekalipun, tidak ada yang dapat menandingi kekayaan tuan puteri dan anak gadis itu.</p> <p>Ketika tiba hari yang dijanjikan sebab, “Enam hari kemudian iaitu pada hari yang ketujuh suruhlah jemputan itu datang,” kata anak gadis. Ketika tiba hari yang ketujuh, merekapun lalu menyediakan sebanyak empat puluh empat jenis makanan. Dan sejak awal pagi lagi berdatanganlah para jemputan, dan orang yang menyambut</p>	<p>soon they even obtained slaves.</p> <p>Since they were now rich, one said to the other, “What say you we throw a feast?” So they instructed their slaves to invite people. We’re not just talking about people along major rivers; they even went up all the brooks and invited the people living there. They instructed them to invite everyone from every village that was near. Their house was so impressive that all the furniture knew how to speak. It wasn’t just as high as the village heads that they invited; they also invited kings, sultans and traders, but not one of them was as rich as the two girls had become.</p> <p>Then the scheduled day arrived. The girls had said, “After six days and on the seventh you all come.” On the scheduled day they had prepared beforehand forty four types of food. Starting in the morning and continuing on the guests arrived. The King’s</p>
--	---	---

<p>kîinam momurubuy o tulun, sîîri sid tukad kabarasan it tanak di raja. Iso i lumaga, mangan peendokodo. (Penyambut tetamu ka bo tidino.) It tulun di korikot, mangan somungo saampay naawi. Adi, moyo po dit tumuwong no om, ka di ginawo dit tongondu, “Ay siongo yo amo diri, aa-i tîomod iri nokoongoy? Aa-i tîomod iri nakalaga i tongo koo'uripanan di minangan ku suuo?” ka di ginawo di tongondu.</p> <p>Mooyo po kabarasan dit pirantapan dot ananawaw po om tutumuwoong no, om baru nogi om waro maapânaw kabarasan om intangay nga it tindi om i tama yo. Kodung nokito dit tongondu iri, modtuuy tabpaay i longon om, “Dii po oy maman om indakod kow oy inan,” ka. Keendakod, tad minôogom no sîirid tamparon di tukad it duwo koyuwan nga, “Dii poy maman om, kada kow mogom-ogom sino, silo kow mogom,” ka dit tongondu. “Turus suwang kow,” ka.</p> <p>Dot i pinongowitan balaay diri, kakaray po do tikam, kakaray do tilam, baru nogi om kakaray do barakit. Koogom-i siri, maay no kakato i minangan yo onsoko it makanan, dot minangan posokoo do talam dot bulawan o talam, oponorominan, okito i rupa yo siri. Posurungo no sid tindi om tama yo, “Dii poy maman om, naa pangakan kow,” ka. “Pomoog kow, paakan kow,” ka. Kowoog-i i Raja, pamabut no. Miiya di pababul i Raja om</p>	<p>tetamu adalah tuan puteri raja. Setiap seorang yang datang akan dipersilakan naik, sehingga habis. Ketika hari sudah hampir gelap, berkatalah tuan puteri dalam hatinya, “Di manakah gerangnya ayahanda tu, apakah mereka tidak dapat datang? Atau mungkin hamba-hamba yang beta suruh tidak sampai ke istana ayahanda?” kata Tuan Puteri.</p> <p>Ketika hari sudah semakin gelap, kelihatanlah olehnya kelibat sedang berjalan, dan apabila diamati oleh tuan puteri maka tidak salah lagi bahawa merekalah ibunda dan ayahandanya. Sebaik sahaja tuan puteri mengecam mereka maka dengan tidak segan-silu, dia terus sahaja memegang tangan mereka dan berkata, “Wahai pakcik dan makcik, silakan naik,” pelawa Tuan Puteri. Setelah naik, baginda dan permaisuri terus sahaja duduk di hamparan tangga, tapi, “Ala pakcik dan makcik, janganlah kamu duduk di situ, kamu duduklah di sebelah sana,” kata Tuan Puteri.</p> <p>Dan tempat tuan puteri membawa baginda dan permaisuri ialah di atas tikar yang dilapisi dengan tilam dan permaidani. Setelah baginda dan permaisuri duduk di situ, puteripun lalu mengangkat makanan yang telah ia masak sendiri, lalu diletakkan di atas dulang emas yang berkilat seperti cermin, kemudian dihidangkannya kepada baginda Raja dan permaisuri. “Wahai pakcik, silakan kamu makan,” kata Tuan Puteri. “Basuhlah tangan, dan makanlah,” katanya. Selepas baginda Raja membasuh tangan, iapun kemudian menjamah makanan yang</p>	<p>daughter greeted them at the base of the steps. As each arrived she would invite them to go up into the house. (Today she would be called a greeter.) She met each person as they arrived until no more came. When it was getting dark the girl said to herself, “Where is my father? I guess he didn’t come. Didn’t our slaves go invite him?”</p> <p>As the last light of the day was fading and it became dark, there was someone walking, and when she looked she could see it was her mother and father. When she saw them she took them by the hand and said, “Uncle and auntie, please come in.” When they had climbed the steps they sat down at the top of the steps. “Uncle, don’t sit there, sit inside. Please go in.”</p> <p>She brought them a mat covered with a mattress and a rug. When they were seated she brought the food they had cooked for them. It was served on a gold platter that was so polished it reflected like a mirror. She served them saying, “Uncle, please eat. Wash your hands and eat. When they had washed their hands they ate. He took food and as he was eating his daughter said, “Father, take your time eating. If you taste that it’s sweet and fatty,</p>
--	---	---

<p>pomoros no it tanak dot, “Dii poy amo om, sulimaday mangakan,” ka. “Nga, bang akanon nu nopo om oomis om olunok, tolono,” ka dit tongondu. “Ong akanon nu nopo nga opeet om oonsom, koyo no mangay tolono tu, yoku no beeri it tanak duyu di minangan nu patayo. Adi iti no-i ginamaan ku,” ka dit tongondu.</p> <p>Soromoon-i kabelasan ong i Raja diri nga nakaangkang nogi do pababul, aa-i dñino nakalandu, tinumûuku-i ka do minogiad, om modtuuy minomoros do mokimaap. “Mokimaap oku oy Ugow dikaw, tu sùuway no balaay ong agayo pooma koyuwan nga amu-i agayo pikiran,” ka. “Tu tòmmod po ko Raja oku, pongitungan ku nopo nga pongitungan dot turipon,” ka di Raja. “Nga, beenoy mangakun sala oku diti, mimang-ko ki-sala oku sid dikaw. Kukukuoyon oku-i dikaw, ii ka it patayon oku ko kukukûuro ponugama nu dogon, nga aaku-i mogidu. Nokurong tad mangan oku no dikaw patayo da mogom-ogom oku nga aaku-i mogidu, tu pagkaam agayo sala ku, ilo no ko aaku-i mogidu,” ka di Raja.</p> <p>“Ay, aaku-i bo diti mamatay dikaw oy amo, nga ino po om, ino-i ot araraat dino mokimaap oku sid dikaw tu okon-i-ko siti koh miyon tid sawat, sñilo koh doyikaw ad susut, moonginduwas da susut,” ka dit tongondu. “Iidi neeti ot poongonsokon ku,” ka. Na, siri nobo dñino iri. Ka di tongondu,</p>	<p>dihidangkan. Pada masa raja menyuapkan makanan ke mulutnya, berkatalah tuan puteri, “Wahai ayahanda, makanlah perlahan-lahan,” katanya. “Tapi, jika makanan itu manis dan berlemak, maka ayahanda telanlah,” kata Tuan Puteri. “Tapi jika ayahanda terasa makanan itu pahit dan asam, janganlah ditelan sebab betalah dia anakanda yang tuanku bunuh, dan inilah hasil tangan anakanda,” kata Tuan Puteri.</p> <p>Sementara baginda Raja pula, tidak jadi menyuapkan nasi ke mulutnya setelah mendengar kata-kata tuan puteri. Bahkan ia tertunduk dan menangis sambil memohon maaf. “Ayahanda minta maaf kepada anakanda, sebab lainlah pula sikap manusia yang hanya badan saja yang besar tapi fikiran tidak besar,” kata Raja. “Sebab, nama saja ayahanda ini berpangkat raja, tapi fikiran ayahanda adalah fikiran seorang hamba,” kata Raja. “Tapi hari ini, ayahanda mengaku salah, sebab ayahanda memang sangat bersalah kepada anakanda. Jadi, apapun yang anakanda lakukan terhadap ayahanda, ayahanda tidak akan berganjak. Walaupun anakanda akan bunuh ayahanda sekalipun, tapi ayahanda tidak akan lari sebab ayahanda tahu bahawa ayahanda sudah buat kesalahan besar terhadap anakanda,” kata Raja.</p> <p>“Anakanda tidak mahu membunuh, cuma anakanda minta maaf sebab bukan dalam rumah ini tempat ayahanda tinggal, tetapi ayahanda tinggallah di bawah kolong rumah sebagai tukang sapu bawah kolong rumah,” kata Tuan Puteri. “Hanya ibunda sahaja yang anakanda izinkan untuk tinggal dalam rumah ini sebab anakanda akan jadikan ia sebagai</p>	<p>swallow it. If it tastes bitter and sour, don’t swallow it, because I am your daughter whom you murdered, and this is what I have made.”</p> <p>As for the King, his daughter’s words stopped his eating midway. He couldn’t go on; he just bent over crying while also asking for forgiveness. “My daughter, please forgive me, for now I realize that you can have a big body but a small mind. While I’m the king, actually my thinking makes me fit to be a slave,” said the King. “This day I confess that I was wrong. I most certainly did you wrong. Whatever you do to me I won’t evade it. Even if you straightaway kill me as I sit here I won’t run away. Since I have done a great wrong I won’t run from the consequences.”</p> <p>“Well I’m not going to have you executed father; but because of the evil you have done, you are not going to live here inside the house. You will live under the house, cleaning the area under the house,” said the daughter. “I will only allow mother to live in the house as the cook. It’s not that you no</p>
--	--	---

<p>“Ongko boroson ot aso po walay duyu, ki-walay kow poma nga aaku no mangakun do muli kow, nga ino po om na sino koh nod susut doyika oy amo,” ka.</p> <p>Na, it tiiso diri nga nokoongoy-i i tongo moleeng nga, gaam nogi iri, tad nopo nga aso-i ot minangan poongoyo sid susut, gaam sid sawat pot pineeyanan, waro pot rinantay s̄iid sawat do pineeyanan. Tu iri no dogima ot asamod doo, minomiara, minangagayo.</p> <p>“Oõ, kukukũuro-i beeno, sosongõoyon oku-i dikaw nga mimang-ko mangakun oku-i tu kuoyon poma dogo do sala,” ka di Raja. Oõ. Na iri nobo, iri diri sisiri nobo d̄iino iri i Raja, nosiliw dot monginduwas do susut. Na, ngaran nopo dit tongondu diri, iri nobot ingaranan do Raja Gandum. Ino no tajuk dino tangon Raja Gandum, tu ngaran dit tongondu i tanak di raja, i Raja Gandum d̄iino ngaran. Adi, noompus.</p>	<p>tukang masak,” kata Tuan Puteri lagi. “Jangkalan ayahanda tiada rumah, walau ada rumah sekalipun tapi anakanda tidak izinkan kamu pulang, cuma ayahanda tinggallah di bawah kolong rumah,” kata Tuan Puteri.</p> <p>Sementara ayah dan ibu si gadis pula, tuan puteri telah memberikan tempat tinggal khusus iaitu di tingkat atas rumah mereka, sebab mereka juga telah datang ke pesta itu. Sebab hanya mereka sahaja yang sayang kepada tuan puteri dan yang telah membesarkan tuan puteri.</p> <p>“Baiklah, walau apapun, di manapun anakanda nak tempatkan ayahanda, ayahanda tidak akan menolak sebab itulah balasan kepada kesalahan ayahanda,” kata Raja. Jadi, begitulah kesudahannya cerita ini. Baginda Raja telah tuan puteri jadikan sebagai tukang sapu di bawah kolong rumahnya. Nama tuan puteri itu ialah Raja Jagung. Tamat.</p>	<p>longer have a house back home, but I’m not going to allow you to return to it. From now on you will stay under my house, father.”</p> <p>The parents of the other girl also came to the feast, but things were better for them. They did not live under the house. There was a special part of the house just for them. They did this because they had been loving to the King’s daughter, taking care of her and raising her.</p> <p>“Alright, whatever you want to do – wherever you want to put me I’ll agree to it because of the wrong I have done to you,” said the King. So from then on the King lived under the house as cleaner of the area under the house. As for the girl, she earned the title of The Maize King (/The Corn King).</p> <p>The End.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Janama Lontubon & Rosnah Nain</p>		
<p> Creative Commons Attribution 3.0: Kimarangang.net 2013</p>		