

<p>Panglima Tambangan om i Panglima Ponguda Tinangon di Ebal Agingging Kg. Salimandut 1988</p>	<p>Panglima Rusaan dan Panglima Kudaan Diceritakan oleh Ebal Agingging Kg. Salimandut 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>General Deer and General Horse Told by Ebal Agingging Salimandut Village 1988 English: James Johansson 2012</p>
<p>Waro waro ka ka, puadlaw no iti pomogunan. Amu ela'an ong songkuro kole'ed ot tadlaw, nunu po nga narasak kikiawi it tongo bawang. Jadi, it tongo dudupot nga aso ponginuman om it tongo tulun kikiawi nga aso-i ot ponginuman.</p> <p>Jadi, iso tadlaw, pamanaw no it kusay mogiim dot weeg. Namot dit maapânaw it kusay id tanga do gowuton diri, milo-pom tisosobu kabarasan. Dadi, sinumobu dñiri i kusay nga nakasako dot kokulungan do kulat i sobu yo. Nopongo nopo sumobu, pamanaw no it kusay wagu.</p> <p>Ampo lele'ed kinapana'an dit kusay diri, waro tiso ot tambang om iso ot kuda dot nakalaga sirid sinobuwon dit kukusay. It tambang om it kuda diri minamanaw tu mogiim-i do weeg kabarasan. Dadi, korikot siri om pogigintong kabarasan nga nokikitanan it weeg sid kulat. "Ay, idi o weeg kito!" ka, om toronong no dot monginum. Kadung nokorikot siri kabarasan, tungubay no it weeg diri dot monginum.</p> <p>Naawi iri monginum, minamanaw no it tambang om it kuda. Namot dit maapânaw yoalo, opurimanan dñiri it tiyan dot monontiyen kabarasan. "Ay, nokuro iti tu milo om monontiyen oku?" ka dit tambang om it kuda. Dot miduduwo doalo nga aso-i ot nela'an dot waro kusay. Nga, "Kuoyon po dino," ka doalo. Adi, amu songkuro koleed iri om agayo no dñiri babanar it tiyan kabarasan om opurimanan nñoño dot toruol.</p>	<p>Pada zaman dahulu kala, kononnya dunia ini telah menghadapi musim kemarau yang sangat teruk. Tidak tahu berapa lama kemarau itu berterusan, sehingga semua sungaipun menjadi kering. Manusia dan binatang terus kehilangan punca air untuk di minum.</p> <p>Lalu, pada suatu hari, berjalanlah si lelaki untuk mencari air. Pada masa dia sedang berjalan di tengah hutan, tiba-tiba dia terasa hendak buang air kecil. Lalu, diapun membuang air kecilnya di situ, tapi air kecilnya tergenang di atas cendawan. Bila dia sudah selesai membuang air kecil, diapun lalu meneruskan perjalanannya semula.</p> <p>Tidak berapa lama lelaki tersebut meninggalkan tempat itu, datanglah seekor rusa dan seekor kuda di tempat si lelaki membuang air kecil. Rusa dan kuda itu juga hendak mencari air. Setelah mereka tiba di situ, dan melihat-lihat di sekeliling, tiba-tiba mereka terlihat ada air yang bertakung di atas cendawan. "Aik, itu air kita!" kata mereka seraya mendekati cendawan tersebut, lantas menghirup air yang bertakung di atas cendawan itu sampai habis.</p> <p>Setelah air itu sudah habis mereka minum, lalu pergilah si rusa dan si kuda dari tempat itu. Dalam perjalanan, mereka terasa yang mereka telah mengandung. "Aik, kenapa ini tiba-tiba saya mengandung pula?" kata si rusa. "Aik, sayapun mengandung juga," kata si kuda. Sedangkan mereka berdua, tidak pernahpun mengawan dengan jantan. Tapi, "Apa boleh buat," kata mereka. Dan perut merekapun makin lama makin besar dan terasa sakit kini. Lalu mereka</p>	<p>Once upon a time there was a drought in this land. I don't know how many days it lasted, but all the streams dried up. Neither the animals nor the people had anything to eat.</p> <p>So, one day a certain man set off in search of water. While he was walking in the jungle, suddenly he needed to urinate. His urine was caught a cup-shaped mushroom. After urinating he was once again on his way.</p> <p>Not long after the man had walked away a deer and a horse came to where he had urinated. The deer and horse were also looking for water. As they looked around, they saw the water in the mushroom. "Hey, here's some water for us!" they said, and they came up to drink. When they got there they sucked up the urine.</p> <p>Then both the deer and the horse walked on. As they were walking, they both felt that they had become pregnant. "Hey, why are we are pregnant out of the blue?" said the deer and the horse. Neither of them knew that there had been a man there who had urinated. "Well, there's nothing to be done about it," they said. After not too long their stomachs</p>

Boboyoo-i doalo pogiim no dot puun do nunuk. Kadung nakalaga yoalo siri, minonusu no it tambang om kosusu kabarasan it tambang, om mangay kowiliyo it tanak yo, nga tulun-i kabarasan iri. Adi, it kuda nga minonusu-i kabarasan iri, om mangay intangay it tanak yo nga tirad-ko it tanak no di tambang tu tulun-i kabarasan. "Ayi tata!" ka dit kuda om it tambang, "tulun-i balaay ino!" ka doalo, om poginanangkus no dot amu ela'an ong siongo pinakaayan.

Oguli ku nôono om it tanak diri dot kapapasi yo kabarasan, kadung nakatangkus it tidi doalo, om pogkuawor kabarasan nga nokokuyut dit gamut di nunuk ka ka. Adi, iri no diiri it gamut dit nunuk ot sinusuwon doalo.

Adi, it tanak diri alangkas dot gumayo kabarasan, om elo diiri mamananaw, mituturan nga elo no diiri. "Dis, oy ambaya," ka di gugulu kabarasan it tanak di tambang, "Awasi no dot aa kito mogidu siti, nga awawasi pong mogidu kito," ka. "Oõ," ka dit tori, it tanak di kuda. Nokopiboboros dot ugu diri kabarasan, piwaya no yoalo mamananaw kabarasan dot mogidu mantad siri.

Ampo songkuro kole'ed ot kinapana'an kabarasan om nokosobut no yoalo dot sosogo'on dot tulun. Kadung nakalaga sid sosogo'on, lintuun no yoalo id sosogoon diri om podsu no kabarasan. Kopongo modsu, tindal no om pamanau no kembagu dot minaya dit ralan do tulun.

Oruay po kinapana'an, om korongow no yoalo dot "Kurakok!" ka di manuk. Om waro no ot orongow dit tanak diri kembagu dot "Woo!" ka dot bongut do tulun. Nga minamanaw-i it tanak diri dot minsomok sid walay. "Ay," ka dit orongow kembagu no, "kondiw nôono mari no," ka. Om pogigintong it tanak sid walay nga nokukulumbungan no dot tangaw kabarasan. Adi, amu

pergi mencari pohon ara. Bila sampai di bawah pohon ara si rusapun melahirkan anak, dan bila dilihatnya anak itu, rupa-rupanya ia adalah bayi manusia. Seterusnya, si kudapun melahirkan anaknya, dan dia mendapati anaknya juga adalah bayi manusia. "Alamak," kata si rusa dan si kuda, "Ini bayi manusia, dan bukan bangsa kita!" kata mereka. Lalu mereka meninggalkan bayi itu, dan terus pergi entah ke mana.

Berbalik kepada kedua-dua orang bayi manusia yang ditinggalkan itu dan bagaimana mereka boleh hidup. Setelah ibu bayi itu pergi meninggalkan mereka, bayi itu meraba-raba di sekelilingnya lalu tersentuh pada akar pohon ara dan di situlah mereka menyusui.

Hari berganti hari, dan musimpun berlalu... Anak-anak itu cepat sekali membesar sehingga sudah pandai berjalan, dan boleh berkata-kata. "Mm, kawan," kata yang sulung, "Alangkah baiknya kita tinggal di sini, tapi lebih baik lagi jika kita pergi dari sini," katanya. "Ya," kata yang bongsu. Setelah selesai berkata demikian, mereka berduapun pergilah meninggalkan tempat itu.

Tidak berapa lama mereka berjalan sampailah mereka pada tempat orang mengambil air. Lalu merekapun turunlah ke tempat mengambil air itu dan mandi, keluar saja dari sana mereka terus berjalan menyusuri jalan orang.

Belum berapa lama mereka berjalan, tiba-tiba mereka terdengar bunyi ayam berkeokan. Lalu mereka terdengar lagi "Woo!" suara orang. Namun anak-anak itu terus saja berjalan mendekati rumah itu. "Aik," kata suara yang kedengaran, "Tentu itu burung helang," kata suara itu. Bila anak-anak itu memandang pada rumah itu, maka mereka dapati bahawa rumah itu terbungkus dengan sejenis rumput yang menjalar. Lalu, tidak

became big, and they began to feel birth pangs. They decided to look for a banyan tree. When they got there the deer gave birth, and what came out was a human child. The horse gave birth as well, and when it looked it found out it was like the deer's child also being human. "Oh my goodness," the deer and horse said, "they are humans!" And they ran off pell-mell.

As for the two human children and how they survived, when their mothers had run off, they groped around and got hold of a banyan root. So the banyan root is where they drank from.

They say that the children grew quickly, and could soon walk, and then they could speak. "Oh friend," said the older, the child of the deer, "It would be good for us to stay here, but even better to leave this place." "Yes," said the younger one, child of the horse. Having discussed it, they walked off from there.

They had not walked too far when they came upon a water hole in a stream where people fetched water. Having come upon the water hole, they dove in and bathed there.

After walking for a little ways, they heard the squawk of a chicken. Then the two boys heard human voices saying "Woo!" So they approached the house. Then they heard, "Hey, that's a hawk." They saw a house which was overgrown with vines. Soon thereafter they heard footsteps approaching the steps.

po lele'ed kabarasan om korongow yoalo dot moolopug mamanaw tumoronong id tukad kabarasan.

Adi, om tingaa it tanak dot minogintong sid lalawangan, nga moleeng no kabarasan. Boros di Momoleeng, "Di oy akon, indakod kow, kada konow rumosi dogon," ka. Indakod no it duwo koyuwan dñiri. Om kendakod it duwo koyuwan kabarasan nga tad minaan dñiri piaraa di Momoleeng dot misingkagayo. Dot i nopot momoleeng dit kinorikoton dit tanganak diri kabarasan nga Yodu Kopokuwan ot ngaran.

Adi, maay nopo di Odu Kopokuwan om puranganay no kabarasan it tanak diri. It tiso, it gugulu, ngaran nopo nga i Panglima Tambangan ka ka. Adi, i nopo ngaran di totori nga i Panglima Ponguda ka ka.

Ampo lele'ed, osukod dñiri miduduwo kabarasan. Na, iri diri, aso-i ot karaja dit miduduwo, sala ko mitubaw. Tadlaw-tadlaw nga mitubaw nopo. Pupuun po sid natad no kabarasan mitubaw, le'ed nopo mongoi no sid pomogunan dot suway dot mitubaw. Sadang no Yodu Kopokuwan moniag nga amu-i mimoyo yoalo. Ka di Odu Kopokuwan, "Mimoyo konow dogo pogi tu, yoku no tidi duyu," ka. "Tu ino nopo kiro'on," ka, "Okodok po iti tana miabal nogi dot tontolu, miitimpak oku no," ka di Odu Kopokuwan. "Dadi okonko akow mimoyo," ka. Nga kakal-i do momiansaw-i sid pomogunan suway.

It maan nopo bala'ay momiansaw sid pomogunan dot suway diri nga mimbas-imbasi dot modsipak di tontolob ka ka. Miowowoli nopo it tongo kusay siri dot monipak nga ami-i kosimbul kabarasan. Tu boros nopo di raja dot kosipakan diri nga, isay-isay kosipak om kasako sid poo di tongondu, iri no kasawo

lama kemudian, mereka terdengar lagi tapak kaki berjalan menuju ke tangga.

Lalu, anak-anak itu mendongak untuk melihat ke atas, dan kemudian mereka ternampak seorang perempuan yang sudah tua. Kata si orang tua, "Wahai anak-anak, naik kamu, janganlah kamu takut pada saya," katanya. Lalu naiklah kedua-dua anak itu. Dan si orang tua itu membela mereka sehingga mereka besar. Nama perempuan tua itu ialah Nenek Kopokuwan.

Kemudian Nenek Kopokuwan itupun menamakan mereka, yang sulung bernama Panglima Rusaan, yang bongsu pula bernama Panglima Kudaan.

Tidak lama kemudian, dewasalah mereka berdua. Namun mereka berdua itu, tidak mempunyai apa-apa pekerjaan, selain daripada main gasing. Tiap-tiap hari mereka asyik main gasing, mula-mula hanya di kawasan rumah mereka sahaja, lama-kelamaan mereka sudah berani pergi ke kampung yang lain. Selalu sudah Nenek Kopokuwan melarang mereka namun mereka tidak mahu mendengarkannya. Kata Nenek Kopokuwan, "Kamu mesti mendengarkan saya sebab, sayalah ibu kamu," katanya. "Kerana, itu saja yang kamu kira, pada waktu bumi ini masih kecil, dan baru seperti telur besarnya, saya sudah ada di atasnya," kata Nenek Kopokuwan. "Jadi kamu jangan mengabaikan nasihat saya," katanya. Tapi, mereka tetap juga merayau hingga ke negeri yang lain.

Di negeri lain itu pula, orang berlumba-lumba untuk menendang sebuah batu besar yang dipercayai mempunyai sihir. Sudah berganti-ganti orang menendang batu itu tapi, batu itu sedikitpun tidak terlambung. Sebab kata raja di negeri itu kononnya, sesiapa yang dapat menendang batu sehingga batu itu dapat naik ke atas riba anak

The children looked up to the door opening and it was an old woman. The old woman said, "Come on up children; don't be afraid of me." Then they both went up into the house, and the old woman straightaway took care of the boys until they were full-grown. The woman whose house they had arrived at was called Granny Kopokuwan.

So Granny Kopokuwan named the two boys. She named the older boy General Deer. The younger one she named General Horse.

After not too long both boys were full grown. But they had no work other than to play with spinning tops. Every day they would do nothing but play with tops. When Granny Kopokuwan would tell them to stop they would ignore her. Granny Kopokuwan said, "Listen to me, because I am your mother. This is what you should take into consideration; when this earth was still small like an egg, I was already on it. So don't disobey me." But they still went roaming around to other villages.

When they were roaming in different areas they once tried kicking a magical rock. A number of men were taking turns kicking this stone, but it wouldn't fly upward. The king of that land had said concerning that activity that whoever could kick that stone and have it land on the thigh

dit tanak yo, ipasawo di raja.

“Ikaw po,” ka di wookon, om sisipako di Pangalima Ponguda nga minimpuwong-i id sawat. Om koloo nga, nakasako sid poo dit tongondu. Adi, boros di raja, “Isay minonipak dilo?” ka. “Yalo,” ka di tongo tulun dot i Pangalima Ponguda ot komoyon. “Ung, okon-i-ko yoku,” ka di Pangalima Ponguda, “Yalo!” ka, dot i Pangalima Tambangan ot tutudukon. Nga nunu po d̄iri, i Pangalima Tambangan d̄iri o nakasawo.

I Pangalima Ponguda nopo nga minuli no bo d̄iri sidi Odu Kopokuwan. Nga nunu ong miobpinee yoalo, miguguli i Pangalima Ponguda sid di Pangalima Tambangan, titikid suwab nopo yalo mongoy siri.

Waro tiso tadlaw, ongoy i Pangalima Ponguda sirid tobpinee yo. Om kalaga siri kabarsan nga mingoodop it duwo koyuwan, nga rikot-i b̄anar tu andaman yo dot tobpinee. Ampo lele'ed ot kinorikatan dialo siri, okito no dialo o wulanut lopung, dot amu no miantatara i wulanut rumikot sid tongondu, it sawo di Pangalima Tambangan. Boboyo-i, mangay nopo di Pangalima Ponguda om tibaso nga nootas it tulu dit wulanut. Kadung notibas it wulanut diri om nootas it tulu, turus sinumimbul it tulu, dot aso kineyonon nga sid saaw di tongondu nga, minoniri i raa sid tongondu. Kadung notirian po it tongondu diri, aso no siri d̄iri i tulu dit wulanut. Adi yoalo nga nopoulos n̄ono. Om kela'ay di Pangalima Tambangan kabarsan nga, minaan ukumo i Pangalima Ponguda. Nadanda dot aatus.

Nunu po d̄iri nga oludus no yalo muli. Korikot id walay, maay

perempuannya, dialah yang dapat mengahwini anaknya itu.

Lalu, “Kau lagi,” kata yang lain. Sekali ditendang oleh Panglima Kudaan, tidak salah-salah lagi batu itu terus ter naik di atas riba perempuan anak raja itu. Lalu, raja itu bertanya, “Siapa yang menendang batu itu?” tanyanya. “Dia,” kata orang-orang di situ dan menunjuk kepada Panglima Kudaan. “Ah, bukan saya, tapi dia,” katanya sambil menunjuk kepada Panglima Rusaan. Apalagi, Panglima Tambanganlah yang mengahwini anak raja itu.

Setelah itu, pulanglah Panglima Kudaan seorang diri. Tapi oleh kerana mereka berdua adalah adik-beradik, maka Panglima Kudaan selalu saja datang ke rumah Panglima Rusaan.

Ada suatu hari, Panglima Kudaan datang ke rumah abangnya, bila sampai di sana dia mendapati bahawa kedua-duanya sedang tidur, tapi dia tidak merasa ragu-ragu kerana dia tahu bahawa Panglima Rusaan itu adalah abangnya. Belum berapa lama dia sampai di sana, tiba-tiba dia ternampak seekor ular sawa. Ular sawa itu menuju kepada perempuan, isteri Panglima Rusaan yang sedang tidur. Lalu Panglima Kudaan terus memotongnya sehingga terputus kepala ular sawa itu. Bila sudah terputus, kepala ular itu terus melambung ke atas dan tak semena-mena kepala ular itu berada tepat di atas perempuan itu dan darah yang menitis mengena pada perempuan itu. Bila perempuan itu sudah terkena dengan titisan darahnya, kepala ular itu terus hilang. Lalu, mereka berduapun terjaga dari tidur. Dan bila Panglima Rusaan mengetahui hal tersebut, maka dia terus menghukum Panglima Kudaan. Panglima Kudaan didenda sebanyak seratus ringgit.

Panglima Kudaan terus pulang dengan sedih sekali. Bila sampai di

of his daughter, that person could marry his daughter; the king would give her in marriage.

“Your turn now,” said someone, and General Horse kicked the magical stone, and it went up so high that it disappeared from sight. When it came back down it landed on the princess’s thigh. So the king said, “Who kicked that?” “He did,” the people said pointing to General Horse. “Uh, it wasn’t me,” said General Horse, “it was him!” as he pointed to General Deer. So then General Deer ended up marrying the princess.

General Horse then went back home to Granny Kopokuwan. But General Horse would go back daily to visit his brother.

One day General Horse went to his brother’s house as usual. When he got there both of them were asleep but he came in anyway because he was thinking about his brother. Not long after arriving he spotted a python quickly headed for the princess, the wife of General Deer. He acted quickly and slashed the snake, cutting off its head. After the snake was killed, its head flew into the air and landed above the princess, and the blood dripped down onto her. When the blood had dripped onto her, the snake’s head then vanished. Then both of them woke up. When General Deer knew about the blood on his wife, he brought General Horse trial and he was fined RM100.

So General Horse was very sad as he went back

no abaray i tidi yo, i Odu Kopokuwan. Om tuturano bala nga rinumasang Yodu Kopokuwan. Minomungansil Yodu Kopokuwan nga minomunsilow it tawan. Piwaya no yoalo sid raja minanaak dit korugian. Nataakan peeri, amu no dñiri miguguli i Pangalima Ponguda siri.

Dadi, waro tongo duwo tolu tadlaw kinoolian diri, sinuu no di Odu Kopokuwan dot moongoy do polod. “Ay, siongo paangayan?” ka di Pangalima Ponguda. “Siloo id timpak do nuluw, it tongo-naaru ot papa,” ka di tidi yo. “Montod dit iso sampay koonom om i koturu onuwon nu nogi,” ka di tidi. Adi, pamanaw no kabarasan i Pangalima Ponguda diri moongoy dot papa do polod. Kadung nokooli i Pangalima Ponguda dot moongoy dot papa do polod, pamaal no i Odu Kopokuwan do ramok kabarasan.

Dadi, nakawaal do ramok iri, sinuu dñiri di tidi i Pangalima Ponguda do mogurab. Om kinam yalo mogurab kabarasan nga, asee o najangan do dudupot. Le'ed nopo, otuwong po, gumayad no yalo, nga asee o tokito do dudupot, nga kakal-i mamanaw i Pangalima Ponguda kabarasan. Adi om pamanaw ka ka nga, ampo lele'ed nokorikot no dot iso o weeg sid suway no ot pomogunan kabarasan.

Kadung nokorikot i Pangalima Ponguda sid weeg, podsu no om tindal. Olele'ed sabat ot kinotindalan yo, pamanaw no dot tumoronong sid iso ot walay sid pomogunan diri. Kadung nokorikot, indakod no. Ii nopo it walay dit kinendokodon di Pangalima Ponguda diri nga walay-i balaay iri do raja, dot ii nopo raja dino nga waro tanak do tongondu.

I Pangalima Ponguda nopo diri om kokitanay it tanak dit raja nga

rumah, dia menceritakan semua kejadian kepada ibunya iaitu Nenek Kopokuwan. Setelah Nenek Kopokuwan mendengar apa yang terjadi, dia sangat marah sehingga menyeringai dan menyebabkan langit menjadi kuning. Lalu pergilah mereka berdua ke rumah raja untuk menghantar denda Panglima Kudaan. Selepas dia membayar dendanya, Panglima Kudaan tidak lagi selalu datang ke sana.

Setelah tiga hari dia pulang daripada rumah raja itu, Nenek Kopokuwan menyuruhnya mengambil pelepah sejenis palma. “Aik, mahu ambil di mana?” tanya Panglima Kudaan. “Nun di atas bukit, dahan yang paling panjang,” kata ibunya. Lalu pergilah Panglima Kudaan untuk mengambil dahan palma. “Dari yang pertama sampai yang keenam dan yang ketujuh barulah kau ambil,” kata ibunya. Pelepah palma itu untuk buat damak.

Setelah itu, ibu Panglima Kudaan menyuruhnya pula pergi memburu dengan sumpit. Panglima Pongudapun pergilah memburu, tapi tiada apapun yang dia jumpa. Lama-kelamaan, Panglima Kudaan keluar memburu pada hari yang masih gelap lagi. Tapi, tiada satupun binatang yang dia jumpa sehingga dia sampai pada satu negeri.

Bila Panglima Kudaan sampai pada sebatang sungai, mandilah dia, setelah selesai mandi, keluarlah dia dari sungai itu. Tidak lama kemudian, berjalanlah dia menuju ke sebuah rumah yang ada di negeri itu. Lalu dia naik di rumah itu. Rupa-rupanya rumah yang dinaikinya itu adalah rumah seorang raja di negeri itu dan raja itu mempunyai seorang anak perempuan yang sangat cantik.

Panglima Kudaan sangat berkenan dengan perempuan itu. Lalu dia

home. When he got home he told his mother Granny Kopokuwan. She became angry upon hearing the story. She grimaced and bared her teeth and the whole sky turned yellow. The two of them went together to the king to hand over the fine money. After paying, General Horse no longer went back to visit his brother.

Two or three days after returning home, Granny Kopokuwan told him to fetch a palm frond. “Where do I go to find it?” he asked. There on top of the mountain, among the long palm fronds,” said his mother. “From the first till the sixth and seventh, go get them,” she said. So General Horse set off to gather palm fronds. When he had returned from gathering palm fronds, Granny Kopokuwan made blowgun darts.

When she had finished making the blowgun darts, she told General Horse to go hunting. He hunted for quite some time, but didn't come across any game. After some time he began setting off to hunt while it was still dark, and yet he still wasn't seeing any game. Still, he continued to hunt. One day as he walked along he came across a stream in another village.

When he got to the stream, he bathed and got out. A bit after getting out, he approached one house. Upon arriving he went up into the house. It turned out that the house that he had entered was a king's palace, and the king had an unmarried daughter.

As soon as General Horse laid eyes on the king's

turus engin dit tongondu kabarasan, om minomoros dñiri dot migit. Nga boros nopo di raja, “Waro no nokeegit dat tanak ku dilo,” ka. “Ti nopo nokeegit nga turu koyuwan ot wawayoy om ka'anaman koturu manansawo no,” ka.

Nga i Pangalima Ponguda diri, okosog do mongindad di timpu do piasasawa'an diri, tu alanji babanar i tongondu kabarasan. Dadi, susunduy po om na'awat nga kakal-i do mongindad di tadlaw piasasawa'an.

Om korikot nōono it tadlaw dit indadadan ka ka dilo, nga tadpom songkikip kabarasan it raja tu, it rumikot no i turu koyuwan it wawayoy. Om it pomogunan nga turus linumuub ka tu daagan dit koligkango di tongo wawayoy kabarasan.

Korikot it tongo wawayoy sid walay dit raja kabarasan nga, turus minomoros dot, “Polintuuno no Yadi!” ka kabarasan. Soromo'on nopo dot podrosi dit tongondu nga tadpom songkikip ka tu rumosi-i babanar dit turu koyuwan it wawayoy. Om kinamay mangagar di tongo wawayoy, amu titinumingkod ong amu no nokolintuun it tongondu. Adi, boboyo-i indoo-i bāanar it tongondu kabarasan nga amu po nokolintuun babanar om kokopoyo di Pangalima Ponguda nga maasako sid poo yo. “Dis!” ka di tongo wawayoy, “Nokuro ino tu ole'ed?” ka. Nga, “Nolingan ku it bokunsi ku,” ka di tongondu, sinumimbar.

Adi, om indoo no wagu i tongondu kabarasan nga, tirad-ko iri-i tu osomok no sid tongo wawayoy om kopoyo kembagu di Pangalima Ponguda nga maasako sid poo yo. “Ay, nokuro ino?” ka di wawayoy ka. Nga ka di tongondu, “Ay, nolingan ku it sirung ku,” ka.

berkata mahu merisik, tapi raja itu berkata, “Anak saya itu sudah bertunang, dan orang yang menjadi tunangannya ialah tujuh orang jejak, enam hari dari sekarang dan pada hari yang ketujuh mereka akan berkahwin,” kata raja.

Namun, Panglima Kudaan sangat keras hati dan dia mahu menunggu hari perkahwinan perempuan itu, kerana perempuan itu sangat cantik. Langsung tiada kaitannya dengan perempuan itu, tapi dia tetap juga menunggu hari perkahwinan itu.

Lalu hari yang ditunggu-tunggu kini sudahpun tiba, raja terketar-ketar kerana tujuh orang jejak yang bakal jadi menantunya akan muncul datang. Lalu dunia menjadi redup seketika akibat dari ketampanan ketujuh-tujuh jejak itu.

Bila ketujuh-tujuh jejak itu sampai di rumah raja, jejak-jejak itupun berkata, “Turunkanlah si Adik!” kata mereka. Sementara itu, si perempuan itu sangat takut. Tapi ketujuh-tujuh jejak itu memanggilnya dengan terburu-buru, lalu turunlah si perempuan itu, tapi baru saja dia menjejakkan kakinya ke bawah, Panglima Kudaan melambaikan tangannya lalu perempuan itu terduduk di atas ribanya. “Ah!” kata jejak-jejak itu, “Kenapa lambat sangat?” kata mereka. “Saya terlupa beg saya,” jawab si perempuan.

Seperti sebelumnya, perempuan itu sudah hampir sangat dengan ketujuh-tujuh jejak itu, tapi bila Panglima Kudaan melambaikan tangannya, perempuan itu terus terduduk di atas ribanya. “Aik, kenapa?” tanya mereka. “Alamak, saya terlupa topi saya,” jawab si perempuan.

daughter he was attracted to her, and then said he wanted to get engaged to her. But the king answered, “Seven warriors have already come and proposed marriage to her, and on the seventh day one of them will marry her.”

General Horse was determined to wait for the wedding day because the princess was truly beautiful. Even though he had no type of marriage agreement with the girl he still wanted to wait for the marriage day.

When the day finally arrived, the king was trembling because of the seven warriors coming. The sky became overcast because of the handsomeness of the warriors.

When the warriors arrived at the king's palace, they immediately said, “Send out the princess!” You can imagine how princess was afraid, shaking, because she feared the seven warriors. The warriors became more insistent and would not quit until the princess had come down out of the palace. The princess decided to just go down out of the palace, but before she had gotten far General Horse waved her over to him and she magically landed on his lap. “Hey,” said the warriors, “how come she's so long in coming down?” The princess called out, “I left my bag behind.”

So the princess started to go down again and the same thing happened again. She got close to the warriors and General Horse waved her over to him and she magically landed on his lap. “Hey, what's the matter now?” asked the warriors. The princess answered, I left my

Om indoo no waagu it tongondu nga, mamabul nogi dit minaan buluguo it takanon dit pisasawa'an, om mangay kopoyo di Pangalima Pongunda nga maasako sid poo yo. "Dis!" ka di wawayoy, "Aa-koy no manansawo di Adi tu ela'an ya, waro no kusay yo," ka. Nga, "Mangay polintuuno siti it kusay!" ka dit tongo wawayoy kabarasan.

Adi om lintuun it kusay kabarasan, i Pangalima Ponguda, om tinduko di wawayoy, dot piowowoliyan nopo kabarasan nga, leed nopo orukung no kabarasan it kusay. Om kinam yoalo mitibas, leed nopo dñiri aso no dñino ot kudarat di Pangalima Ponguda kabarasan. Adi mangay dñiri dit tongo wawayoy poruluno. Adi om pamamangkis i Pangalima Ponguda tu napapagan dñiri kabarasan, om korongow di tidi yo, Yodu Kopokuwan. "Ay, tongoh kinotigagangan di akang diti?" ka. Om tondu sid tukad om pongungansil nga sinumilow it tawan.

Adi om pamanaw Yodu Kopokuwan dot monusuut di Pangalima Ponguda kabarasan, nga amu-i ole'ed om nakalaga no sid di Pangalima Ponguda. Kadung nokorikot Yodu Kopokuwan siri, potindalo i Pangalima Ponguda kabarasan om owito no mongoy sid raja dot minongoduat di Raja dot nokuro tu nirulun i Pangalima Ponguda. Simbar nopo i raja, nga pasal dit misasawo. Om karasang Yodu Kopokuwan om mangay tuduko di Odu Kopokuwan it wawayoy nga giniyukon it takod kabarasan. Om ungkaya'a dñiri di Odu Kopokuwan i Pangalima Ponguda kabarasan nga opoposi no ka. Om tuduko no di Odu Kopokuwan it wawayoy wookon nga napasa gisom sid kangkab. Nga pagka tu osianan-i Yodu Kopokuwan dit tongo wawayoy,

Lalu perempuan itu turun lagi untuk yang ketiga kali, baru saja dia mahu memasukkan nasi bulat perkahwinan ke dalam mulutnya, Panglima Kudaan melambainya hingga dia terduduk lagi di atas riba Panglima Kudaan. Lalu kata ketujuh-tujuh jejak itu, "Kami tidak mahu mengahwininya lagi, sebab kami sudah tahu, dia ada lelaki lain," kata mereka. Tapi, "Suruhlah lelaki itu turun!" kata mereka.

Lalu turunlah si Panglima Kudaan, bila Panglima Kudaan sudah turun, ketujuh-tujuh jejak itu terus mematumnya silih berganti lalu kata mereka dia sudah ranum. Kemudian mereka berlawan dengan menggunakan pedang sehingga Panglima Kudaan kahabisan tenaga. Jadi jejak itu dihanyutkannya di suatu sungai. Lalu Panglima Kudaan menjerit kerana dia sudah hampir kalah. Jeritannya sampai ke telinga ibunya, Nenek Kopokuwan, "Aik, apakah benda yang menakutkan si anak itu," katanya. Lalu dia berdiri di muka pintu rumahnya dan menyeringai sehingga langit menjadi kuning.

Tidak lama kemudian, sampailah Nenek Kopokuwan kepada Panglima Kudaan. Sampai di sana dia dapati bahawa Panglima Kudaan sudah dihanyutkan ke sungai. Lalu Nenek Kopokuwan bertanya kepada raja kenapa Panglima Kudaan dihanyutkan. Raja menjawab, kerana majlis perkahwinan anaknya terganggu angkara Panglima Kopokuwan. Lalu Nenek Kopokuwan menuding jari ke arah seorang daripada jejak itu sehingga dengan tiba-tiba kaki jejak itu berulat. Kemudian dia membuka penutup Panglima Kudaan dan dilihatnya Panglima Kudaan pucat lesi. Lalu Nenek Kopokuwan menuding jari kepada jejak yang lain sehingga menyebabkan separuh badan jejak-jejak itu menjadi buruk sampai ke dada. Tapi Nenek Kopokuwan tidak sampai hati membiarkan hal itu, lalu

hat behind.

The princess went down for the third time, and as she was about to put a rice ball – the special food for a wedding – into her mouth, General Horse waved her over to him and she once again found herself sitting on his lap. The warriors said, "I'm not going to marry her because we now know she already has a man. Have that man come down to us!"

So General Horse came down out of the house and the seven warriors took turns trying to stab him. Eventually they became worn out. They went on swing their bushknives at him and eventually General Horse ran out of energy. So the warriors set him adrift on a river. So General Horse let out a shout since he was in danger, and his mother Granny Kopokuwan heard it. "Hey, what has frightened my child?" she said. She stood in the doorway and grimaced and the sky became yellow.

Then Granny Kopokuwan set off after General Horse, and after not too long she reached him. When she got to him she brought him ashore. Then she brought him to the king and asked why he had been set adrift. The king said it was a dispute about marriage. Granny Kopokuwan got angry and pointed to a warriors and their legs became worm infested. Then she unwrapped General Horse and he was very pale. Then she pointed to another warrior and his body became rotten up to his chest. But since she pitied the warriors, she then returned them to their original condition.

<p>mangay ulito d̄iri wagu it koyuwan dit tongo wawayoy. Nunu po d̄iri nga i Pangalima Ponguda i ot nakasawo dit tongondu. Gisom siti no o tuturan dang gulu-gulu.</p>	<p>dia mengembalikan keadaan mereka pada yang asal. Apalagi, Panglima Kudaanlah yang berjaya mengahwini perempuan itu. Sampai di sini saja cerita rakyat dulu- dulu.</p>	<p>After all was said and done General Horse married the princess. That ends this ancient tale.</p>
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