

<p style="text-align: center;"><b>Kurampag Tana (Riyagon (3))</b></p> <p style="text-align: center;"><b>Tinangon di Linggang Itor Kg. Tingkalanon 1985</b> Tinulis di Rosnah Nain 2013</p>	<p style="text-align: center;"><b>Kurampag Tana (Riyagon (3))</b></p> <p style="text-align: center;"><b>Diceritakan oleh Linggang Itor Kg. Tingkalanon 1985</b> Terjemahan Melayu: Rosnah Nain 2013</p>	<p style="text-align: center;"><b>Kurampag Tana (Riyagon (3))</b></p> <p style="text-align: center;"><b>Told by Linggang Itor Tingkalanon Village 1985</b> English: James Johansson 2013</p>
<p>Waroo-warō ka, pongumo no i Kurampag Tana. Aji, norilik om natagadan, tutuday no. Notutudan-i, tanamay no dot masam-masam no ot totonomon; tongo togilay om paray. Na, pigamasan iri di Kurampag Tana suwab-suwab. Nga, makin dot suwab-suwab i Kurampag Tana gumamas, suwab-suwab-i it sakot sumuni. “Ay, nokuro iti?” ka di Kurampag Tana ka, “makin dot suwab-suwab oku gumamas om suwab-suwab-i iti sakot dot sumuni?” ka. “Maay ku po ka soluku'o ong nokuro iti,” ka di Kurampag Tana.</p> <p>Adi, tumûuwong, ongoy no i Kurampag Tana sid tumo yo, om losok no yalo. Aji, oleleed o kinalasakan di Kurampag Tana, korongow no yalo dot song-kolokoy nopo ontod sid sawat dot tumubpo siri. Om toyinuwo di Kurampag Tana nga, okon-ko tongoh, kootongonduan balaay iri dot kadung kosondot sid tumo di Kurampag Tana, mogolus no do baju. Iiso it kopongolus dit baju moginsasayaw no siri dot iri not boborosan, “Sayaay ku sayaay tumo Kurampag Tana, oolit om oolit,” ka. Tumuop no it wookon om moginsasayaw no dot iri-i ot boborosan, “Sayaay ku sayaay</p>	<p>Pada suatu masa dahulu, berladanglah Kurampag Tana. Sesudah ladangnya ditebas dan ditebang, iapun membakarnya. Bila selesai membakar, Kurampag Tana pun menanam ladangnya itu dengan bermacam-macam jenis tanaman; jagung-jagung dan padi. Setiap hari Kurampag Tana membuang rumput pada ladangnya itu. Akan tetapi, semakin Kurampag Tana membuang rumput pada setiap hari, semakin itulah rumput tumbuh setiap hari. “Aik, kenapa ini?” tanya Kurampag Tana. “Semakin setiap hari saya membuang rumput, setiap hari juga rumput-rumput ini tumbuh?” tanyanya. “Baik saya pergi mengintipnya apa yang berlaku,” katanya lagi.</p> <p>Jadi, ketika hari sudah petang, pergilah Kurampag Tana ke ladangnya; dia bersembunyi. Setelah beberapa lama Kurampag Tana bersembunyi, kedengaranlah olehnya suara ketawa terbahak-bahak turun dari atas dan mendarat di situ. Apabila Kurampag Tana memperhatikannya, rupanya suara itu datang dari beberapa orang gadis, yang mana apabila gadis-gadis itu mendarat di situ, mereka terus menanggalkan baju. Setiap seorang yang selesai menanggalkan baju, akan menari-nari di situ sambil berkata-kata, “Ku taritarikan ladang Kurampag Tana, tumbuh seperti semula,” katanya, dan menyusul pula yang lain dengan kata-</p>	<p>Once upon a time Kurampag Tana made a field in the hills. He first cut the brush, then the trees, and then burned off the land. After it was burned off he planted lots plants; maize (corn) and rice. Every day Kurampag Tana would weed his fields. But the more he weeded the more the weeds grew up. “Why is this happening?” he said. “The more I weed the more weeds that spring up.” So he said, “I’m going to spy on the field to see what is happening.”</p> <p>So when it started getting dark Kurampag Tana went to his field and hid nearby. After he had been hiding for a long time he heard laughter coming down from above and landing there. So he peeked out and saw women. When they landed in his field they took off their shirts. As each of them would take off their shirt they would begin dancing and say, “I dance, I dance in Kurampag Tana’s field; grow back, grow back.” Then others landed and began dancing while saying, “I dance, I dance in Kurampag</p>

<p>tumo Kurampag Tana, oolit om oolit,” ka. Nga insan-insaan-i sumuni keembagu it sakot. “Ooh,” ka dit ginaawo di Kurampag Tana, “ikoo balaay ot kaajang diti bo,” ka om, ûuli no sid walay. Korikot it susuwab, gâamasay no keembagu di Kurampag Tana.</p> <p>Aji, korikot it tumuwong, gûuli no keembagu i Kurampag Tana siri. Om kalaga i Kurampag Tana siri, nga siri no it tongo tongondu dot, ugu-i om irad diri tu, kadung kotubpo siri, momogolus no dot tongo baju, om moginsasayaw no sid tumo di Kurampag Tana. Dot it tongondu diri kabarasan, turu koyuwan.</p> <p>Jaji, boboyo nopo di Kurampag Tana, toyinuwo no it pinowilian dit baju dit kotûuru it tongondu. Nokowiiliw it baju diri, om nongokotuop it tongo tongondu, tongkuso no di Kurampag Tana manganu it baju dit sid pineeyanan dit baju dit kotûuru it tongondu. Kadung naanu di Kurampag Tana, owito no muli. Kooli id walay, panganu i Kurampag Tana dot baju bâanar, it doo do baju, pogontio no siri. Adi, ii nopot baju dit tongondu diri om minaan pookado di Kurampag Tana id ropuan; minaan posorolomo do ropuan, na, amu no nokito.</p> <p>Adi, korikot it duruk sumûuwab, guli no i Kurampag Tana sid tumo yo. Korikot yalo siri, nanawaw no dîiri. Om pogigintong i Kurampag Tana diri nga, peengkakat it tongondu siri. Toronongo no di Kurampag Tana, “Nokuro koh dino? Monguro koh</p>	<p>kata yang sama, “Ku tari-tarikan ladang Kurampag Tana, tumbuh seperti semula,” kata mereka. Maka, rumput-rumput itu pun tumbuh semula. “Ooh,” kata Kurampag Tana dalam hati, “kamu pula yang menyebabkan ini ya,” katanya, lalu pulang ke rumah. Keesokan harinya, Kurampag Tana membuang semula rumput pada ladangnya.</p> <p>Bila hari sudah petang, pergilah Kurampag Tana semula ke ladangnya. Ketika dia sampai di situ, ia mendapati bahawa gadis-gadis itu sudah ada di sana, dengan gelagat seperti sebelumnya iaitu, setelah mendarat di situ, mereka akan menanggalkan baju, kemudian menari-nari pada ladang Kurampag Tana. Padahal, gadis-gadis itu tujuh orang semuanya.</p> <p>Lalu, dengan tidak semena-mena, Kurampag Tana pun terus memperhatikan tempat gadis yang ketujuh [Riyagon] meletakkan bajunya. Sebaik sahaja baju itu diletakkan, dan gadis-gadis itu masuk ke ladang, Kurampag Tana pun segera berlari untuk mengambil baju milik gadis yang ketujuh. Setelah Kurampag Tana mengambil baju itu, ia terus membawanya pulang. Sesampainya di rumah, Kurampag Tana mengambil baju miliknya, lalu menggantikan baju gadis yang ketujuh di tempat ia diletakkan. Manakala baju milik gadis itu pula, ia kuburkan ke dalam dapur kayu; ia benamkan ke dalam dapur kayu sehingga tidak lagi kelihatan.</p> <p>Keesokannya, iaitu ketika hari sudah hampir siang, pergilah Kurampag Tana semula ke ladangnya. Tatkala dia tiba di situ, hari sudahpun siang. Apabila Kurampag Tana memandang di sekelilingnya, ia mendapati bahawa gadis itu sedang tercegat di situ. Lalu Kurampag Tana</p>	<p>Tana’s field; grow back, grow back.” All at once the weeds all grew back. “Oh,” said Kurampag Tana in his heart, “so it was you causing this.” Then he went back home. Then next day he cut down weeds again.</p> <p>When it got dark Kurampag Tana went back to his field. When he got there the women were there and things went the same way. When they landed there they took off their shirts and danced in his field. There were seven of the women.</p> <p>Kurampag Tana decided to watch where the seventh woman [Riyagon] took off her shirt. When they had taken off their shirts and gone into his field, Kurampag Tana ran to where the seventh woman had left her shirt, took it and brought it home. When he got to the house, he took one of his own normal shirts and replaced it there. He buried her shirt in his fire box soil so that it wasn’t visible.</p> <p>Just before dawn the next morning Kurampag Tana returned to his field. It was getting light when he arrived. He approached the field. “What’s the problem? Why are you here?” he asked. “No reason really,” said the</p>
--	--	---

siti?" ka di Kurampag Tana. Om, "Aa-i, minomod-podso okoy nga needuan oku do ondig muli," ka dit tongondu. "Ooh," ka di Kurampag Tana. "Nokuro tu aa-koh doyika nakawaya muli?" kam. "Aso sino it baju ku. Waro baju siti nga, okon-i-ko dogon," ka dit tongondu. "Sulungay ka," ka di Kurampag Tana. Om sulungay nōono dit tongondu iri om simbubut nōono nga, aa-i kosimbubut tu okon-ko doo do baju. "Oo, kuoyon poma bo dīino, nga okon-no-ko miruk-iruk po tu misasawo kito," ka di Kurampag Tana. "Oo, kuoyon po dīino, dogo do nasip," ka dit tongondu. Piwāaya no muli.

Aji, nokooli yoalo diri, aa elaan ong piro nowulan no kinopisawaan diri om minonontiyān no it tongondu. Minonontiyān po it tongondu, nosusu. Naa, ka di Kurampag Tana, "Sisiti kopow," ka, tu agayo no dīiri it tanak, kaarati no. "Sisiti kopow, apayig oku po. Nga kongko ipookad di akang not ropuan," ka di Kurampag Tana. "Oo," ka dit tongondu.

Adi, nakapāanaw i Kurampag Tana, ka dit tanak, "Maay oku po dot tuukad oy idi," ka. "Kuoyon nu?" ka dit tongondu om. "Mm, aa-i," ka dit tanak. "Kokoyon-i, rumasang yama nu," ka dit tongondu. "Amu," ka dit tanak, "maangay oku-i," ka. Om daagan-i mogiad, sampay opian no mogiad (noliatan kan-ya yokoy). Ba, boboyo-i dit tongondu, taakay dot tuukad. Kadung nataakan, pakaayay no dit tanak id ropuan,

pun mendekatinya, "Kamu buat apa di sini? Apa yang berlaku?" tanya Kurampag Tana. "Tiada apa-apa, kami mandi-manda tapi, saya telah ditinggalkan pulang oleh kawan-kawan saya," jawab si gadis. "Ooh," kata kurampag Tana, "kenapa kau tak dapat ikut pulang?" tanya kurampag Tana. "Baju saya tercicir. Adapun baju di sini tapi bukan baju saya," jawab si gadis. "Cuba kau pakai," kata Kurampag tana. Gadis itu pun memakai baju itu dan cuba untuk terbang, tapi ia tak dapat sebab baju itu bukan miliknya. "Baiklah, apa boleh buat, tapi janganlah kau malu-malu sebab kita akan berkahwin," kata Kurampag Tana. "Baiklah, nak buat macamana lagi, sudah nasib saya," jawab si gadis. Maka, pulanglah mereka bersama-sama.

Selepas mereka pulang, entah berapa bulan lamanya mereka berkahwin, maka perempuan itu pun mengandung. Bila sudah mengandung, ia pun bersalin. Nah, kata Kurampag Tana, "Kamu di sini dulu," katanya, sebab anak itu sudah besar sedikit dan sudah boleh memahami. "Kamu di sini dulu, saya mahu berpergian. Tapi, jangan biarkan anak kita mengorek dapur kayu itu," pesan Kurampag Tana. "Baiklah," jawab si isteri.

Selepas Kurampag Tana pergi, anak itu pun berkata, "Ibu, berikan saya parang kontot," katanya. "Kau mahu buat apa?" tanya si ibu. "Mm, tiada juga," jawab si anak. "Tak usahlah, nanti ayahmu marah," tegah si ibu. "Ahh, tidak," kata si anak, "berikan saja pada saya," kata anak itu, dan terus menangis sehingga suaranya tidak lagi kedengaran; habis suaranya. Akhirnya perempuan itu pun memberikan parang kontot kepada anaknya. Setelah diberikan parang

woman, "we were bathing here and I got left behind by my friends." "I see," said Kurampag Tana. "How come you didn't go back with them?" She answered, "My shirt was missing. I have a shirt here but it's not mine." Kurampag Tana said, "Put it on." So she put it on and tried to fly away but she was unable because it wasn't her shirt. "That's unfortunate," said Kurampag Tana, "but don't be shy because we are going to get married." The woman answered, "There's nothing to be done about it; that is my fate." So she went home with him.

After they had gone to his home, after a number of months she became pregnant. Then she gave birth. When the child had grown some and had some understanding, Kurampag Tana said, "You stay here; I'm going to be away. But make sure our child doesn't dig in the fire box soil." "Okay," she said.

After Kurampag Tana had gone, their son said, "Mother, give me a trowel." "For what?" asked his mother. "Oh, nothing," said the boy. "What for? You father will be angry," she said. "Just let me do it," said the boy. He cried until he had exhausted his voice. So she gave in and gave him a trowel. As soon as he got it he headed for the fire box and started digging.

om daaganay mongukad it ropuan, sampay nolobu. Om kolobu it ropuan nga, nokikitanan no it baju dit tongondu seed saralom dot miikirow. “Ay, idi, idi!” ka dit tanak, “tongoh meelo?” ka. “Siongo oy akang?” ka dit tidi. “Oodi ad saralom da ropuan, nookad ku,” ka dit tanak, “onuwo po dogo ilo, engin oku,” ka. Aa-i dara onuwon dit tidi nga mogiad it tanak. Boboyo-i dit tidi, onuwo. Om kaanu nôono iti nga it lapoy yo. Ka dit tanak, “Sulungay kay idi, engin oku mogintong,” ka. “Ay, kokoyon-i,” ka dit tidi, “rasangon koh di ama nu,” ka. “Amu,” ka dit tanak, “suluungay-i,” ka. Suluungay no dit tidi.

Om kosulungay nôono dit tidi iri, “Tolud kay idi,” ka dit tanak. “Ay, kokoyon-i,” ka dit tidi, “rumasang yama nu,” ka. “Aamu-i,” ka dit tanak, “tôolud-i,” ka. Om tolud, na eerak bo it tanak dino mogintong dit misisimbubut it tongondu. Pupun po, kasako dat kulambang (sinombuwang) dilo tumolud, guumuli no.

Moogiad neet tanak, suuon-i tumolud it tidi. Boboyo-i dit tongondu, tolud. Na, nokotimpak dit tinungusan silod soribaw dilo, gûuli no.

Ka dit tanak, “Totolud po,” ka. “Ay amu,” ka dit tongondu, “rumasang yama nu,” ka. “Amu,” ka dit tanak, “toolud-i,” ka. Adi, boboyo nopo dit tidi toolud no keembagu, nga nakalaga id kawut. Gûuli no.

kontot, anak itu terus meluru ke dapur dan mengorek dapur itu sehingga tembus. Apabila dapur itu tembus dikoreknya, kelihatanlah olehnya baju ibunya berkilau-kilau di dalam. “Ibu, ibu!” panggil si anak, “benda apa itu?” tanyanya. “Mana dia ‘nak?” tanya si ibu. “Dalam dapur kayu tu,” jawab si anak, “tolong ambilkan untuk saya ‘bu, saya suka,” kata si anak. Perempuan itu tidak mahu mengambilnya, tapi anak itu menangis. Akhirnya, diambilnya juga. Bila perempuan itu mengambilnya, rupa-rupanya benda itu adalah bajunya. “Cuba ibu pakai, saya ingin melihatnya,” kata si anak. “Tak usahlah, kau akan dimarahi oleh ayahmu,” jawab si ibu. “Tidak,” kata si anak, “ibu pakainya saja,” katanya. Ibu itupun memakainya.

Apabila perempuan itu memakainya, “Cuba ibu menurun,” pinta si anak. “Tak payahlah, nanti ayahmu marah,” kata si ibu. “Tidaklah,” kata si anak, “ibu menurun saja,” katanya. Bila perempuan itu menurun, anak itu ketawa melihat ibunya terbang. Pada mulanya, perempuan itu dapat hinggap di atas dinding, dan kembali lagi.

Anak itu menangis lagi, dan menyuruh ibunya supaya menurun lagi. Lalu, perempuan itu terbang lagi semula sehingga dia dapat hinggap atas bumbung rumah, dan kembali lagi.

Anak itu berkata, “Ibu menurun lagi,” katanya. “Tak usah, nanti ayahmu marah,” jawab si ibu. “Tidak,” kata si anak, “ibu menurun saja,” katanya. Jadi, dengan semena-mena ibu itu pun menurun lagi, dan ia terbang sampai di awan, tapi kembali lagi.

When he dug into it he found his mother’s sparkling shirt. “Hey, mother, mother!” he said, “what is this?” “Where son?” she asked. “Over there in the fire box where I dug,” he said. “Get it for me; I want it.” She wasn’t going to get it but he began crying again, so she got it. When she picked it up she saw that it was her shirt. The boy said, “Mother, put it on; I want to see it.” The mother answered, “No, you father will be angry.” “Just put it on anyway,” he said. So she put it on.

When she had put it on the boy said, “Go into a spirit trance mother.” “No, your father will get angry,” she said. “Just go into a spirit trance,” he said. So she went into a spirit trance and the boy laughed because she flew upward. At first she flew up as high as the top of the walls and came back down.

Once again the boy cried and told her to go into a spirit trance. So she did it again. This time she went up to the peak of the roof and came back down.

The boy said, “Go into a spirit trance again.” No,” said the mother, “your father will be angry.” “Just do it,” said the boy. So the mother went into a spirit trance again and went as high as the clouds and then came back down.

<p>Ay suuon-i banar dit tanak.  “Oo, awasi-i beeno oy akang, nga susu po,” ka dit tidi. Posusuwo no dit tongondu it tanak. Na, nopongo it tanak sumusu, uruday no di gatas, naan urudo sid kibut; nisuwang dot kibut. O, urudo it gatas, duwo ot kibut om iso panding dot noponu dit gatas yo, daagan do koogumu.</p> <p>Na, toolud no keembagu. Kadung tinumolud it tongondu, minitilombus-i soriid sawat; minuli. Nu bala nga sorid sawat ot walay dit tongondu diri; pomogunan yo. Na eerak it tanak. Na nookosimbul it tongondu, nokooli no i Kurampag Tana. Kooli i Kurampag Tana, aso siri it sawo yo. “Akan,” ka di Kurampag Tana, “songo no iidi nu?” ka. “Ay, soriïi no. Sinuu ku tumolud,” ka dit tanak. Nokotongong i Kurampag Tana, mutûuku.</p> <p>Naa, pupuun po it tanak, asanang po tu aa-po naawi it gatas dit naan urudo dit tidi yo. Kadung naawi neeri om tuuwan nôono, ti-susu nôono keembagu, monotos mogiad. It tama diti nga tumangkangaw, i Kurampag Tana; tumangkangaw dit tanak mogiad om tumangkangaw dit nokooli it sawo yo.</p> <p>“Kuro ot gama diti sumusuut?” ka di Kurampag Tana. “Aaku elaan ong kukuro ot pawawayaan ku dot sumusuut,” ka. Ka dit tanak, “Boboo oku, kada kosusa,” ka. “Kada tumangkangaw dino, bobo’o oku nôopo,” ka. Na, bobo’o no di Kurampag Tana it</p>	<p>Anak itu menyuruhnya juga supaya menurun lagi. “Baiklah ‘nak, tapi ada baiknya kau menyusui dahulu,” kata si ibu. Perempuan itu pun menyusukan anaknya. Setelah anaknya habis menyusui, diperahnya air susunya dan dimasukkan di dalam guri (tempayan kecil). Diperahnya air susunya sehingga penuh dua buah guri dan satu buah tempayan, kerana banyaknya.</p> <p>Kemudian perempuan itu pun menurun. Apabila perempuan itu menurun, ia terus sahaja ke atas; pulang. Padahal, rumah perempuan itu adalah di atas; kampungnya. Anak itu tersenyum gembira. Sebaik sahaja perempuan itu meloncat ke atas, pulanglah Kurampag Tana. Ketika Kurampag Tana pulang, ia mendapati bahawa isterinya tidak ada di rumah. “Anak,” kata Kurampag Tana, “mana ibu mu?” tanyanya. “Mm, sudah pergi, saya telah suruhnya menurun,” jawab si anak. Kurampag Tana terdiam dan tertunduk.</p> <p>Nah, pada mulanya, anak itu masih senang hati sebab air susu yang ditinggalkan ibunya belum habis. Akan tetapi, apabila air susu itu sudah habis dan anak itu merasa haus, menangislah ia sepuasnya. Ayahnya pun merasa susah hati, iaitu Kurampag Tana; dia susah hati sebab anaknya menangis dan susah hati juga sebab isterinya sudah pulang ke tempat asalnya.</p> <p>“Bagaimana caranya menyusul ni?” kata Kurampag Tana. “Saya tak tahu bagaimana caranya saya menyusul,” katanya. Kata anaknya, “Dukung saya di belakang, jangan susah hati.” “Ayah jangan susah hati tentang hal itu, dukung saja saya di belakang,” katanya. Kurampag Tana</p>	<p>Then the child insisted she do it again. “Alright son,” she said, “but you breastfeed first.” So she breastfed him. When she was finished she expressed milk and put it in clay jars. She filled two small clay jars and one large one because she had so much milk.</p> <p>Then she went into a spirit trance again. When she got in the trance this time she continued right on upward, going back home. Her home and her land were up there in the sky. The child laughed again. After she had flown up into the sky Kurampag Tana came home and saw that his wife wasn’t there. “Son, where is your mother?” he asked. “She’s way up there. I told her to go into a spirit trance,” said the boy. He just bowed his head and said nothing.</p> <p>At first the boy was alright because he still had milk that his mother had expressed. When that was finished off and he was hungry, he wanted to breastfeed again and began crying wildly. His father got worried. He was worried about his child crying and about his wife having gone back to her place of origin.</p> <p>“How can we go after her?” he said. “I don’t know how to follow her.” The son said, “Carry me on your back and don’t worry. Don’t worry; just carry me. So Kurampag Tana carried him. “Now where do we go?” he asked.</p>
--	--	--

tanak yo. “Siongo nôono wayaan kito?” ka di Kurampag Tana. Om, “Maay siibo at taap,” ka dit tanak. Om siibo di Kurampag Tana it taap, om intaangay nga moobotig ot masam-ko tinee do korut kinumaa seed sawat. “Kumukuro kito nôono dilo?” ka dit tama. Om, “Pamanaw-i silo,” ka dit tanak.

Om pamanaw i Kurampag Tana dit sid mad-ko tinee dot korut diri nga, awâasi mamanaw kumaa sori. Na nopupusan it mad tinee do korut diri, ingkoyod no i Kurampag Tana mamanaw. Om pamanaw keembagu i Kurampag Tana nga, nunu ot kinapanaan dialo dot songurudang ot linowisan; eerakang nopo kaa dino. “Kumukuro kito dilo oy akang?” ka di Kurampag Tana. Om, “Pamanaw-i bâanar,” ka dit tanak. Om pamanaw i Kurampag Tana diri nga aso-i. Okon-ko nunu bala iri nga it sinundu dit tulun dit sid sawat.

Ba, om pamaanaw-i dîino iti nga, nokosondot dot bawang. Aji, intangay kabarasan di Kurampag Tana it bawang nga, tirad nopo ko ilo it kabang dit buayo dot mangawang. “Ay, kumukuro kito dilo oy akang tumalib?” ka di Kurampag Tana. Om, “Pamanaw-i bâanar, aa-i ilo,” ka dit tanak. Om pamanaw nôono nga asee siri, asee buayo siri. Nokotupak.

Nokotuupak, orongow no dit kusay (Kurampag Tana) ot miagung. “O, sisiti kopo oy akang, wiliw po, modsu oku po,” ka di

pun mendukung anaknya di belakang. “Di mana kita jalan?” tanya Kurampag Tana. “Ayah, selak atap itu,” jawab anaknya. Bila Kurampag Tana menyelak atap rumahnya, dia mendapati ada sesuatu benda yang seakan-akan usus labah-labah sedang terbentang di situ menuju ke atas. “Bagaimana kita melalui itu?” tanya Kurampag Tana. “Ayah jalan saja di situ,” jawab si anak.

Apabila Kurampag Tana mengikuti jalan yang seakan-akan usus labah-labah itu, ia dengan senang saja dapat melaluinya sampai pada di hujungnya. Nah, bila saja jalan yang seakan-akan usus labah-labah itu habis, berhentilah Kurampag Tana berjalan. Bila Kurampag Tana berjalan semula, di hadapannya terpacak benda yang tajam, dengan tajamnya meruncing ke atas. “Bagaimana kita melalui itu ‘nak?’” tanya Kurampag Tana. “Jalan sajalah,” jawab si anak. Bila Kurampag Tana meneruskan perjalanannya, benda yang tajam itu tak ada di situ. Benda itu bukannya apa, tapi ia adalah kuasa kekuatan makhluk yang di atas.

Kemudian, mereka meneruskan perjalanan, dan sampai pada sebuah sungai. Bila Kurampag Tana melihat pada sungai itu, mulut buaya sedang manganga untuk menghalangi perjalanan mereka. “Oh, bagaimana kita menyeberangi sungai itu ‘nak?’” tanya Kurampag Tana. “Ayah jalan sajalah, itu tidak apa-apa,” jawab si anak. Bila Kurampag Tana berjalan menyeberangi sungai itu, buaya-buaya itu tidak ada di situ. Mereka berjaya menyeberangi.

Selepas menyeberangi sungai itu, terdengarlah oleh Kurampag Tana bunyi bermain gong. “Baiklah ‘nak, kamu turun dulu di sini, ayah pergi

“Slip out under the roofing,” said the boy. He slipped out under the roofing and saw something like a strand of a spider’s web stretched up into the sky. “What do we do with that?” he asked. The boy answered, “Just walk on it.”

So Kurampag Tana walked on what looked like the strand of a spider’s web and it was a good path to walk on up to the sky. When he got to the end of the spider web he stopped. Then he set off again and came across a bed of sharp objects pointed upward. “Now what do we do son?” asked Kurampag Tana. “Just walk on,” he answered. He just walked on and there was nothing there. Actually the appearance of those sharp objects was caused by the supernatural powers of the beings up in the sky.

So he continued to walk on and came across a river. He looked at the river and saw the open mouth of a crocodile awaiting them. “Son, how are we going to get past that?” he asked. “Just walk on,” said the son, “that isn’t anything.” So he walked on and indeed there was no crocodile there. So they crossed the river.

Once on the other side he heard gongs being played. “You stay here son; I’m going to bathe,” said Kurampag

<p>Kurampag Tana. “Ay, lalangkaso oy ama tu sowoon no iidi dilo,” ka dit tanak. “Ilo miagung dilo, manansawo no di idi ilo,” ka. “Oõ,” ka di Kurampag Tana. Na, podsu po dñiri iri. Nopongo modsu, panambaju no om pononsoruway no. Kadung nakapanambaju om nokopononsoruway, boboo no it tanak keembagu om pamâanaw no. Boros dit tanak, “Kalaga ad natad da walay, powilion oku no,” ka. “Koyon po doyikaw lumaga,” ka dit tanak. Madaada-i i Kurampag Tana.</p> <p>Ba, kadung nakalaga id natad, powilio no dit tama it tanak. Asal nokowiliw it tanak, minitilombus-i manangkus, mindakod. Keendakod it tanak siri nga misasawo no it tidi; misanding no. Nokopitoning no dit tongondu om it kusay. Padlâaga dit tanak, siibo no it baju dit tidi yo om susu no. Om kokito dit kusay dit manansawo nga, “Ees!” ka, “ki-sawo koh balaay diti!” ka dit kusay dit minanansawo. “Oo,” ka dit tongondu, “nunu kangku dikaw diri, ‘kuoyon oku dikaw manansawo, ki-sawo oku po, ki-anak oku po?’ kangku dikaw,” ka dit tongondu. “Oo,” ka dit kusay, “okon-ko kusay ong aa-no mindakod siti, mibangkay po!” ka. (Mibangkay: arati ong Malayu, miparang.)</p> <p>Ba, indoo no it minanansawo diri. I Kurampag Tana diri om nokeendakod no. Indoo id tana it kusay dit minanansawo, om polintuuno no it tama dit tanak.</p>	<p>mandi dulu,” kata Kurampag Tana. “Cepatlah ayah, ibu dah nak berkahwin tu,” kata si anak. “Bunyi bermain gong itu adalah pesta perkahwinan ibu,” kata anak itu lagi. “Baiklah,” jawab Kurampag Tana. Lalu, mandilah Kurampag Tana. Selesai mandi, dia pun mengenakan baju dan seluar. Setelah selesai mengenakan baju dan seluar, dia mendukung anaknya semula kemudian meneruskan perjalanan. Kata anaknya, “Bila sampai di perkarangan rumah, ayah lepaskanlah saya,” katanya. “Ayah janganlah datang dulu,” sambung anak itu. Kurampag Tana hanya diam sahaja.</p> <p>Apabila tiba di perkarangan rumah, Kurampag Tana pun melepaskan anaknya. Sebaik sahaja anak itu dilepaskan, ia terus berlari naik ke rumah. Bila anak itu naik, ibunya sudah berada nak berkahwin; sudah nak bersanding. Pengantin perempuan dan lelaki sudah duduk berdua. Sebaik saja anak itu sampai, ia terus menyingkap baju ibunya dan menyusui. Bila lelaki yang mengahwini perempuan itu melihat gelagat anak itu, “Cis!” sergahnya, “rupanya, kau ini sudah bersuami!” tengkingnya. “Memang betul,” jawab si perempuan, “saya sudah mengatakan pada mu dahulu, ‘bagaimana kau mengahwini saya, sedangkan saya sudah bersuami dan sudah punya anak?’ kata ku kepada mu,” jawab si perempuan. “Baiklah,” kata si lelaki, “bukan lelaki namanya kalau tidak berani naik. Berperang dahulu!” katanya.</p> <p>Kemudian, lelaki yang mahu mengahwini perempuan itu turun ke tanah. Tapi Kurampag Tana pula sudah pun naik ke rumah. Bila lelaki yang mahu mengahwini itu turun di</p>	<p>Tana. “Hurry up father because those gongs are mother getting married.” “Alright,” said Kurampag Tana. So he bathed, and when he was done he put on his good shirt and pants. When he was clothed he put his son on his back again and set off. The son said, “When we get into the yard of the house, put me down. Don’t you go in yet.” Kurampag Tana said nothing.</p> <p>When they got to the yard he put down his son. As soon as he hit the ground the boy was off and running and he went up into the house. When he got into the house his mother was getting married, in the ceremony where the bride and groom sit side by side. The boy came up to his mother, slipped under her shirt and began suckling. When the man marrying her saw that he said, “Oh my goodness, you are already married!” “True,” said the woman. “What did I tell you? I said don’t marry me because I already have a spouse and a child.” “Right, but he isn’t a man if he doesn’t come in here. We are going to have a fight to the death,” said the man marrying her.</p> <p>Then the man marrying her went down out of the house. But Kurampag Tana had gone up into the house. The man called Kurampag</p>
--	--	--

<p>“Pakaayay siti ong kusay kono,” ka. “Daapo kay ambaya,” ka di Kurampag Tana, “monginggat, monigup oku po,” ka. Kopongo monginggat monigup, loowo no dit kusay siri. Na, ii nopo kusay dit minanansawo diri, i Turiposon o ngaran. “Kada poy ambaya,” ka di Kurampag Tana, om maay yo no onuwo it sampal yo dit tinggat on ondoyo no. Boros di Kurampag Tana sid sampal, “Kosundu kolodu no tu, ondoyon ingkidon teekaw dot palawanon teekaw di ambaya Uriposon,” ka di Kurampag Tana ka. Om pataamo seed natad it sampal yo nga, neensuw kam neensuw it koyuwan yo dot peengkakat siri, dot mangalawan di Uriposon. Boros di Uriposon, “Nunu o koginawaan nu oy ambaya?” ka di Uriposon. “Nunu-i nunu o dikaw do koginawaan,” ka dit sampal dit tinggat. “Na, mintotokon kito,” ka di Uriposon. “Oo,” ka dit sampal.</p> <p>Na, maay no ondoyo di Uriposon it tandus yo, “Ikaw nopo oy tandus,” ka di Uriposon, “ondoyon, ingkidon teekaw tu ponokon teekaw di ambaya,” ka. “Nga, kada no monong ad kakadaan, pilio neelo kolomian; pupuwo no at tunduundu di ambaya,” ka di Uriposon ka.</p> <p>Om potokono it tandus, onom tadlaw mongôorod it tandus mintutuk dit koyuwan dit sampal. Peengkakat it sampal. Kalaga it koturu, om somito di Uriposon it tandus yo nga miwiliw ot sampal. Sampal kam sampal dot tinggat. “Hay!” ka di Uriposon, “aa</p>	<p>tanah, ia terus memanggil ayah kepada anak itu. “Silakan kau datang ke mari jika kau benar-benar lelaki!” cabarnya. “Tunggu sekejap, ya kawan,” sahut Kurampag Tana, “saya makan pinang dan merokok dahulu,” katanya. Bila Kurampag Tana sudah selesai makan pinang dan merokok, lelaki itu memanggilnya lagi. Nama lelaki yang mahu mengahwini itu ialah Turiposon. “Sabar kau kawan,” jawab Kurampag Tana, dan mengambil hampas pinangnya lalu menimangnya. Kata Kurampag Tana kepada hampas pinang, “Berkuasalah engkau sebab saya nak kau berlawan dengan si kawan Uriposon,” kata Kurampag Tana. Apabila dia melemparkan hampas pinang itu di perkarangan rumah, maka menjelmalah hampas pinang itu sesuai dengan perwatakannya, dan bersedia untuk melawan Turiposon. Kata Turiposon, “Apa yang kau mahu, kawan?” tanyanya. “Apa sahaja yang kau mahu,” jawab hampas pinang. “Kita bertikam-tikam,” kata Turiposon. “Baiklah,” jawab hampas pinang.</p> <p>Kemudian Turiposon pun menimang lembingnya, “Wahai lembing,” kata Turiposon, “saya menimang engkau untuk menikam si kawan,” katanya. “Tapi, kau jangan mengena pada tempat yang keras, kau pilihlah tempat yang lembut; gugurkanlah jantung si kawan,” kata Turiposon.</p> <p>Bila lembingnya dilemparkan, maka berdengung-dengunglah lembing itu mengelilingi hampas pinang itu selama enam hari. Hampas pinang itu berdiri tegak. Bila Turiposon menangkap lembingnya pada hari yang ketujuh, hampas pinang itu sedang terletak di halaman.</p>	<p>Tana and his son to come down. “Come down here if you are really a man!” he said. “Hold on,” said Kurampag Tana, “I’m going to chew betelnut and smoke first.” When he was finished, the man called him down. That man’s name was Turiposon. Kurampag Tana answered him, “Wait a bit,” and then he took the husk of the betelnut and bounced it on the palm of his hand. He said to the husk, “Be supernaturally empowered because I am bouncing you to fight against my friend Turiposon.” Then he threw the betelnut husk down and it became a perfect imitation of himself to fight Turiposon. Turiposon said, “What would you like to do?” “You choose the type of battle,” said the betelnut husk. “Alright, let’s have a spear fight,” said Turiposon. “Okay,” said the husk.</p> <p>So Turiposon bounced his spear on his palm and said, “You oh spear, I’m bouncing you so that you stab my friend. But don’t strike a hard area; chose a soft body area. Knock out my friend’s heart.”</p> <p>When he flung the spear, it buzzed around the body of the husk for six days. The husk stood there erect. On the seventh day Turiposon grabbed the spear and there lay the husk. Now it was nothing but a betelnut husk.</p>
---	---	---



<p>pongimayaan ino doyino,” ka. “Subay-ko mikondiri nôono,” ka, “subay-ko ikaw nôono kondiri ot mindoo siti, okon-ko sinundu ot palawanon,” ka. “Oo,” ka di Kurampag Tana. “Daapo, monginggat monigup oku po,” ka.</p> <p>Aji, loowon-i di Uriposon. Boboyo-i di Kurampag Tana, maay oluso it pondulung yo, ôondoyo no, dot iri not rineet, “Kosundu no oy pondulung, kolodu no oy poninsing,” ka, “ondoyon, inggidon teekaw, palawanon teekaw di ambaya Uriposon,” ka. “Oo,” ka dit pondulung. Om pataamo nga, pengkakat-i sid natad ot kusay, dot masam-ko i Kurampag Tana no it rupa. “Ess,” ka di Turiposon, “tongoh koginawaan nu oy ambaya?” ka. Om, “Nunu-i nu ot koginawaan nu,” ka dit pondulung, tu kaarati ðiri mamala it pondulung dit noondoy no di Kurampag Tana. “Kaa dino,” ka di Uriposon, “mintotokon kito,” ka, tu manantam nopo Yuriposon ong i Kurampag Tana no it minangalawan doo, dot iri pondulung ot minaan pojojio dot tulun. “Oo,” ka dit pondulung.</p> <p>Aji, mâangay no ondoyo di Uriposon it tandus, “Ikaw nopo oy tandus,” ka, “pongupanaan teekaw boot, pongupayaan toyoot, kada no monong ad kakadaan di ambaya, onongo no at kolomian,” ka, “pupuwo no at tunduundu di ambaya,” ka di Uriposon. Om potokono it tandus, ugu om irad diri tu onom tadlaw morod-ngôrod it tandus mintutuk dit koyuwan dit pondulung. Kotûuru</p>	<p>Hanya hampas pinang sahaja. “Cis!” pekik Turiposon, “itu tidak boleh jadi,” katanya, “haruslah bersemuka, “kau sendirilah yang harus turun ke sini, bukan kekuasaan yang disuruh bertarung,” pekiknya. “Baiklah,” jawab Kurampag Tana, “tunggu sekejap, saya makan pinang dan merokok dulu,” katanya.</p> <p>Akan tetapi, Turiposon memanggilnya juga. Mahu tidak mahu, Kurampag Tana menanggalkan cincinnya, lalu ditimangnya sambil berkata, “Berkuasalah kau cincin, berhikmatlah kau,” katanya, “saya timang kau untuk melawan si kawan Turiposon,” katanya. “Baiklah,” jawab cincin. Apabila Kurampag Tana melemparkan cincin itu, menjelmalah seorang lelaki di perkarangan rumah, dengan paras wajahnya tidak ubah seperti Kurampag Tana. “Hai,” sapa Turiposon, “apa yang kau mahu, kawan?” tanyanya. “Apa saja yang kau mahu,” jawab cincin, sebab, cincin itu sudah pandai bercakap selepas ia ditimang oleh Kurampag Tana. “Beginilah,” kata Turiposon, “kita bertikam-tikam,” kata Turiposon, sebab dia menyangka bahawa orang yang berlawan dengannya itu adalah Kurampag Tana, padahal hanya cincin sahaja yang dijelmakan menjadi manusia. “Baiklah,” jawab cincin.</p> <p>Lalu, ditimanglah oleh Turiposon akan lembingnya, “Wahai lembing,” kata Turiposon, “saya mahu berpesan pada kau dan mahu menguatkan kau, janganlah kau mengena pada tempat yang keras si kawan, mengenalah pada tempat yang lembut; gugurkanlah jantung si kawan,” kata Turiposon. Apabila Turiposon melemparkan lembingnya, sama halnya seperti sebelumnya sebab lembing itu berdengung-dengung selama enam</p>	<p>“Oh come on,” said Turiposon, “that is not impressive. You yourself have to come down here, and not let your supernatural power fight for you.” “Alright,” said Kurampag Tana. “But just wait; I want to chew betelnut first.”</p> <p>So then Turiposon called him again. So Kurampag Tana took off his ring, bounced it on his hand and said this chant: “Be supernaturally empowered oh ring, be magical oh encirler. I bounce you to fight my friend Turiposon.” “Okay,” said the ring. So he flung it down and there stood a man looking like Kurampag Tana. “So, what would you like to do this time?” asked Turiposon. “Whatever you would like,” said the ring, since the ring now knew how to speak after being bounced by Kurampag Tana. “We’ll have a spear fight,” said Turiposon because he thought it was really Kurampag Tana this time, whereas it was actually his ring incarnated into a human. “Okay,” said the ring.</p> <p>So once again Turiposon bounced his spear on his palm and said, “Oh spear, I’m instructing you and empowering you, don’t hit a hard spot on my friend, hit a soft spot. Knock out his heart.” So he threw the spear and it buzzed around the body of the ring. On the seventh day Turiposon grabbed it again the ring fell to the</p>
--	---	---

<p>om maay somito di Uripuson, pokokonsing po dit pondulung, miwiliw. “Ess!” ka di Uripuson, “koyo oku no taakay dot sinundu nu,” ka, “okon-ko sinundu po pilawanon, koyuwan nôono, duwo kito nôono koyuwan!” ka di Uripuson. “Oo,” ka di Kurampag Tana.</p> <p>Na indoo no i Kurampag Tana, kinumondiri ðiri mindoo. Korikot i Kurampag Tana id tana, ka di Uripuson, “Tongoh koginawaan nu oy ambaya?” ka. Om, “Nunu-i nunu ot dikaw,” ka di Kurampag Tana. “O, mintokon kito,” ka di Uripuson. “Oo,” ka di Kurampag Tana.</p> <p>Na, onuwo no di Uripuson it tandus yo, om pomoros no dot, “Pongupanaan teeka oy tandus, pongupayaan to booy,” ka, “kada no monong silod kakadaan di ambaya, onongo no at kolomian; pupuwo no at tunduundu,” ka di Uripuson. Om potokono it tandus, turu tadlaw it tandus morod-ngôrod mintutuk dit koyuwan di Kurampag Tana. Om kopoyo di Uripuson dit kawalu tadlaw no nga ii po dila o miwiliw, pasal di tongguran no, it tataran diri om naawus, nosorob dit tumutuk dit koyuwan di Kurampag Tana.</p> <p>Boros di Kurampag Tana, “Okukuro oy ambaya ong sumuli oku?” ka. “Ay, kusay gaam oy ambaya ong aa-no posuli,” ka di Uripuson. Na, ka di Kurampag Tana, “Kosundu no oy tandus, upanaan tee ikaw, upayaan to booy, kada no misasala, kada no monong ad kakadaan di ambaya, onongo no at kolomian; pupuwo</p>	<p>hari di sekeliling badan si cincin, dan bila Turipuson menangkapnya pada hari yang ketujuh, maka dengan tidak semena-mena berdencinglah cincin itu jatuh. “Cis!” pekik Turipuson, “jangan lagi kau berikan saya kuasa mu!” katanya, “bukan kekuasaan yang diperlawankan, tapi kita berdualah yang harus bersemuka!” pekiknya. “Baiklah,” jawab Kurampag Tana.</p> <p>Lalu, turunlah Kurampag Tana dengan sendirinya. Bila Kurampag Tana sampai di perkarangan rumah, berkatalah Turipuson, “Apa yang kau inginkan, wahai kawan?” tanyanya. “Apa sahaja,” jawab Kurampag Tana. “Baiklah, mari kita bertikam-tikam,” kata Turipuson. “Baiklah,” jawab Kurampag Tana.</p> <p>Maka Turipuson pun mengambil lembingnya, lalu berkata, “Saya berpesan pada mu wahai Lembing, dan saya mahu kuatkan kau, janganlah kau mengena pada tempat yang keras si kawan tapi mengenalah pada tempat yang lembut; gugurkanlah jantungnya,” pesan Turipuson. Apabila lembing itu dilemparkan, maka berdengung-dengunglah lembing itu mengelilingi tubuh Kurampag Tana selama tujuh hari. Bila Turipuson menangkap lembingnya pada hari yang kelapan, hanya lidah lembing itu sahaja yang ada, sebab tangkainya hangus ketika mengelilingi tubuh Kurampag Tana.</p> <p>Kata Kurampag Tana, “Kawan, bagaimana jika saya membalas?” tanya Kurampag Tana. “Lelakilah namanya jika tidak minta dibalas?” jawab Turipuson. Lalu, Kurampag Tana pun berkata pada lembingnya, “Berkuasalah kau wahai lembing, sebab saya mahu juga berpesan pada mu bahawa janganlah kau mengena pada tempat yang keras si kawan tapi,</p>	<p>ground with a clatter. “Oh my, don’t give me your supernatural power. I don’t want to fight your supernatural power. I want us two to fight – body against body.” “Alright,” said Kurampag Tana.</p> <p>This time Kurampag Tana himself came down out of the house. When he got there Turipuson asked, “What type of fight do you want?” “What would you like?” asked Kurampag Tana. “A spear fight,” said Turipuson. “Good,” said Kurampag Tana.</p> <p>Turipuson took his spear and said, “I am instructing you, don’t hit a hard spot on my friend; hit a soft spot. Knock out his heart.” So he threw his spear and for seven days it buzzed around and around Kurampag Tana’s body. When Turipuson grabbed it on the eighth day only the spear head was left; the shaft had burned up from the fast spinning.</p> <p>Kurampag Tana said, “How about if I try now?” “Would I be a man if I didn’t give you your turn?” asked Turipuson. So Kurampag Tana said, “Be supernaturally empowered oh spear, I give you an instruction to not miss. Don’t hit the hard part of my friend; hit the soft part. Knock</p>
--	---	--

no at tunduundu di ambaya Uripuson,” ka di Kurampag Tana. Om potokono di Kurampag Tana, turu tadlaw morod-ngorod it tandus yo mintutuk dit koyuwan di Uripuson. Wooy nopo dit kawalu tadlaw om somito di Kurampag Tana it tongguran dit tandus dit minturug diri nga, aa-i nokukuro do nosorob.

Intangay di Kurampag Tana i Uripuson nga araat no; aa-no abasag, aa-no dñiri akarog. Boros di Kurampag Tana, “Nu po koginawaan nu oy ambaya?” ka. “Mintatawun,” ka di Uripuson. “Isay o gulu?” ka di Kurampag Tana om. “Ikaw,” ka di Uripuson. “Oo,” ka di Kurampag Tana. Om poogogomo di Uripuson i Kurampag Tana om poongoy do kayu sid gowuton, om towunay kabarasan i Kurampag Tana nga, sampay kopiintanga dat tawan ot kasawatan dit tawun; kogogow dot towunon. Om lopikay dit sinundu yo, om sikit it tawun nôono diri nga turu ot tadlaw dot moongontod (moongondob) nopo it tapuy dot bibiduwon neelo langit; minitom, nasalaw dilo lisun. Kawaalu om noowusan nogi. Om maay sukaayo di Uripuson i Kurampag Tana nga, mirak-irak dot turu ot sampal dot masam-ko raa i dula dit mongodula. Wooy po dit kôoturu it sampal om ginawo po ot aso.

Ka di Kurampag Tana, “Okukuro oy ambaya, sumuli oku ko amu?” ka. “Suli,” ka di Uripuson. Poogomo no di Kurampag Tana i Uripuson, om

mengenalah kau pada tempat yang lembut; gugurkanlah jantungnya,” pesan Kurampag Tana. Apabila Kurampag Tana melemparkan lembing itu kepada Turiposon, maka berdengung-dengunglah lembing itu mengelilingi tubuh Turiposon selama tujuh hari. Bila Kurampag Tana menangkap lembing itu pada hari yang kelapan, tangkai lembing itu sedikit sahaja yang hangus.

Namun, bila Kurampag Tana melihat akan Turiposon, dia mendapati bahawa Turiposon sepertinya sudah tidak berdaya lagi; tidak lagi bertenaga. Kata Kurampag Tana, “Apalagi yang kau mahu, kawan?” tanyanya. “Masuk dalam unggun api,” jawab Turiposon. “Baiklah,” kata Kurampag Tana. Kemudian, Turiposon menyuruh Kurampag Tana duduk, lalu mengambil batang kayu di hutan dan menimbunkan kepada Kurampag Tana sehingga ketinggian unggun itu melintasi gunung. Apabila dia mengalasi unggun itu dengan kuasa ajaibnya, maka api itu pun marak dan menyala selama tujuh hari, sehingga ada kentalan asap melekat pada langit; langit menjadi hitam akibat terkena asap. Hari yang kelapan barulah unggun itu hangus. Akan tetapi, tatkala Turiposon membongkar Kurampag Tana, ia mendapati Kurampag Tana sedang tersenyum dengan hampas pinangnya sebanyak tujuh biji, dan air ludahnya merah bagaikan darah. Manakala, hampasnya yang ketujuh pula, hanya nafas sahaja yang tiada.

Kata Kurampag Tana, “Bagaimana sekarang, kawan, saya membalas atau tidak?” tanyanya. “Balas,” jawab Turiposon. Lalu, Kurampag Tana menyuruh Turiposon duduk dan

out Turiposon’s heart.” He threw his spear and it buzzed around Turiposon for seven days. On the eight day Kurampag Tana grabbed the spear again and it was only slightly burnt.

When he looked at Turiposon he was in bad shape; he was no longer strong or healthy. Kurampag Tana said, “Now what would you like to do friend?” “Trial by fire,” said Turiposon. “So who goes first?” asked Kurampag Tana. “You go first,” said Turiposon. “Alright,” said Kurampag Tana. Turiposon had him sit down and he went and got some firewood in the woods. He piled it upon Kurampag Tana so high that it reached half way to the sky, and then he stirred the pile. Then he added his magic which started the pile on fire. The bonfire burned for seven days till the sky was filled with smoke. It became dark from the smoke. Then Turiposon’s slaves dug out Kurampag Tana. He was smiling with seven betelnut husks and his spit was like blood. When he got to the seventh husk it was only lacking life to be a human.

Kurampag Tana said, “So how about it? Should I take a turn?” “Go ahead,” said Turiposon. So Kurampag Tana had Turiposon sit down

toowunay no do kayu. Masam keeri no tu tinowunan do kayu. Om maay lopikay dit sinundu, om sikit it tapuy, turu ot tadlaw om turu ot sodoy dot mondob-ngondob it sinikit. Om koowusay nōono, om sukaayo di Kurampag Tana it tawu, minggat-ingat ong minggat-ingat Yuriposon nga, ongo-poposi no it ningkatan, it sampal. Turu ong turu ot sampal.

Ba, ka di Kurampag Tana, “Nunu po nōonot pomingkasaan kito?” ka. “Ombo ko ikaw,” ka di Uriposon. “Okukuro ong modlolopoy kito?” ka. “Ay, kuro-i kuro dikaw,” ka di Kurampag Tana. “Isay o gulu?” kam. “Ikaw,” ka di Uriposon. Om tubu’o di Uriposon it tawak di Kurampag Tana nga inturu kopiintutuk it tunturu. (Inturu kopikorowolis ka bo. Aso-i bida teeno, inturu kopiintutuk om inturu kopikorowolis.)

Jaji, om maay owito nōono mamanaw. Kalaga do nuluw om poloposo di Uriposon i Kurampag Tana, nga najaji dot pantay it nuluw. Pooloposo no sid dalamas nga naajaji-i dot pantay. Om polio sid tontolob, moonginggari at buayo dot odulaan di Kurampag Tana, dot turu ot sampal dot ilo koturu at sampal ot pinuobo pot aso, do koosundu. Ka di Kurampag Tana, “Kumukuro oku dot sumuli oku ko amu?” ka. “Suli,” ka di Uriposon.

menimbunnya dengan kayu. Hal itu sama seperti yang dilakukan Turiposon kepada Kurampag Tana, yaitu menimbunnya dengan kayu. Kemudian, dialasinya pula unggun itu dengan kuasa ajaibnya, sehingga api marak dan menyala-nyala selama tujuh hari tujuh malam. Apabila unggun itu hangus semuanya, Kurampag Tana pun membongkar habuk itu, dan ia mendapati Turiposon memang sedang makan pinang, tapi hampasnya pucat-pucat belaka, walaupun ia mempunyai tujuh biji hampas.

Lalu, Kurampag Tana pun bertanya, “Apa lagi jenis permainan kita?” tanyanya. “Terserah pada kamu,” jawab Turiposon. “Bagaimana jika kita berhempas-hempasan?” tanyanya kemudian. “Terserah saja pada kamu,” jawab Kurampag Tana. “Siapa yang dahulu?” tanya Kurampag Tana lagi. “Kamu,” jawab Turiposon. Kemudian Turiposon mencekak pinggang Kurampag Tana, maka cekakan tangannya mengelilingi pinggang Kurampag Tana sebanyak tujuh kali.

Setelah itu, Turiposon membawa Kurampag Tana pergi. Ketika tiba pada bukit, Turiposon menghempaskan Kurampag Tana, maka bukit itu telah menjadi pantai. Dihempaskannya pula pada batu hampar, maka batu hampar itu juga telah menjadi pantai. Lalu, dihempaskan pula pada batu hidup, namun buaya-buaya berteriakan ketika terkena ludah Kurampag Tana, dengan hampas pinangnya sebanyak tujuh biji, manakala hampasnya yang ketujuh pula, hanya nafas sahaja yang tiada, kerana berkuasa ajaib. Kata Kurampag Tana, “Bagaimana sekarang, saya membalas atau tidak?” tanyanya.

and he piled wood on him, just the same as he had done to Kurampag Tana. Then on top of that he used his magic and lit the pile on fire, and it burned for seven days. When the fire went out he dug out Turiposon and he was sitting there chewing betelnut, but the husks were very pale. There were also seven husks.

So then Kurampag Tana asked, “Now what game should we play?” “Up to you,” said Turiposon; “how about if we slam one another?” “Whatever you like,” said Kurampag Tana. “Who goes first?” “You,” said Turiposon. So Turiposon put his hands on Kurampag Tana’s waist and squeezed and he got his fingers to wrap around his waist seven times.

Then he picked him up and carried him. When he got to a mountain he slammed Kurampag Tana into it and the mountain turned into a beach. He struck him against a rock wall and it became a beach. Then he struck him against a boulder and the crocodiles let out a squeal when spit upon by Kurampag Tana spit on them, with seven betelnut husks. The seventh was so magical that it was only lacking breath to be a alive. Then Kurampag Tana said, “How about it? Should I

<p>Aji, tûbu’o no it tawak di Uripuson. Tubu’o di Kurampag Tana it tawak di Uripuson, masam-ko iri no pangatakan diri tu nuluw ot alagaan nga ilapos siri. Pampang dot dalamas dit ongo-gagayo ong ilapos siri nga sumiliw-i dot weeg it palapasan. Om polio nogi sid tontolob, (Na, ino nopo tontolob ka dino, pampang dot obulugu om agâayo, na iogom sid natad. Na, iri no reetan ya dot tontolob.) nga turu ong turu ot sampal nga sam-ko ongo-poposi no it sampal dit tinggaton. Om it pinuobo nga masam po ko pinuobo do rokot. Araat no it pinuobo. Aa no okuat momuobo.</p> <p>Ka di Kurampag Tana, “Ba, nunu poy ambaya ot pomingkasaan kito?” ka. “Nunu-i nunu o dikaw,” ka di Uripuson. Aa-no dîiri asaragas Yuripuson dot momoros. “Ba, okukuro oy Uripuson?” ka di Kurampag Tana. Ka di Uripuson, “Mitibas kito,” ka. Mitibas nôono ino. “Oo,” ka di Kurampag Tana. Om daagan mitibas, om sagâayan-i mitibas, sampay nakalaga id Moodsupu. (Iti nopo moodsupu diti nga, i Kinoringan tokow, reetan ya dot Moodsupu. Minamaal ditit tulun.) “Eseses,” ka di Kinoringan, “nunu iti maan duyu diti?” ka. “Sagay balaay, modsusupu oku nga muyas, ikoo bala ot nakakasow,” ka. “Nunu o maan duyu tu dumaagan kow dot mitibas?” ka. “Ikaw oy Uripuson, pusod ko di Kurampag Tana dino,” ka. Na ngaran nopo di Kurampag Tana dit nakalaga no sori, i Leeng. I Kurampag Tana nopo nga ngaran</p>	<p>“Balas,” jawab Turiposon.</p> <p>Kemudian, pinggang Turiposon pula yang dicekak. Kurampag Tana mencekak pinggang Turiposon seperti yang dilakukan Turiposon kepadanya, dan jika berjumpa dengan gunung, akan dihempaskannya di situ. Batu hampar yang besar yang ditemui pun akan dihempaskan di situ dan ia akan menjadi air (sungai). Lalu dihempaskan pula pada batu hidup, (Batu hidup ini berbentuk bulat dan besar, yang biasanya di letakkan di halaman rumah.) tapi walaupun ia mempunyai tujuh biji hampas namun, hampas itu pucat-pucat belaka. Nafasnya juga tercungap-cungap bagaikan nafas sejenis ikan sungai. Nafasnya tidak lagi teratur dan tidak kuat.</p> <p>Kata Kurampag Tana, “Kawan, apa lagi jenis permainan kita?” tanyanya. “Terserah pada kamu,” jawab Turiposon. Dia tidak lagi cergas berkata-kata. “Bagaimana sekarang, Uripuson?” tanya Kurampag Tana. “Kita berlawan pedang,” jawab Turiposon. Kini mereka berlawan pedang. “Baiklah,” kata Kurampag Tana. Maka, mereka pun berlawan pedang habis-habisan, sehingga mereka sampai kepada si Tukang Sepuh. (Tukang Sepuh ini ialah Allah kita, yang biasa kami panggil Tukang Sepuh, yang menciptakan manusia.) “Alala,” kata Allah, “apa yang kamu lakukan ini?” katanya. “Patutlah, setiap kali saya menyepuh, kamu pula yang mengganggu,” katanya. “Apa yang kamu buat sehingga kamu berperang habis-habisan?” katanya lagi. “Kamu tu Turiposon, adalah tali pusat kepada Kurampag Tana,” kata Allah. Nama Kurampag Tana setelah sampai di sana ialah Leeng. Kurampag</p>	<p>now take a turn at you?” “Go ahead,” said Turiposon.</p> <p>So Kurampag Tana put his hands on Turiposon’s waist and squeezed. Then he also took him to a mountain and slammed him into it. When he slammed him into a rock face it turned to water. Then he smashed him into a boulder. He had seven betelnut husks but they were very pale. And he was barely breathing.</p> <p>Then Kurampag Tana asked, “So now what game should we play?” Whatever you choose,” said Turiposon. Turiposon was no longer strong when he spoke. “You chose,” said Kurampag Tana. “Let’s swordfight,” said Turiposon. “Alright,” said Kurampag Tana. So they began sword fighting. As they went on they came to a Blacksmith. (The one called the Blacksmith is actually God, the one who created us.) “Oh my,” said God, “what is this you are doing? No wonder that whenever I create something it gets torn apart; you are the ones causing it. Why are you sword fighting? Turiposon, you are the placenta of Kurampag Tana.” When he was there in heaven his name was Leeng.</p>
--	--	---

<p>dit sitid riniba po yalo. Nokooli nopo sid sawat nga i Leeng no ngaran d̄iri. “Tingkod kow!” ka dit Kinoringan, “mangasow kow ti karaja ku,” ka. Nga mit̄ibas-i yoalo.</p> <p>Boboyo nopo dit Kinoringan, dunsulo it duwo koyuwan nga sinumiliw dot tawu. Naa, m̄angay no keembagu dit Kinoringan umpugo it tawu dit duwo koyuwan diri om maay no posiyay. Nunu ong Kinoringan tu osundu, noposiyay. “Ikoo duwo koyuwan, kada konow migorot tu miobpinee kow dino, gisom nopo nokopisalu kow,” ka dit Kinoringan. “Na, ikaw dino, okon-no-ko ikaw pot kasawo dat tongondu tu okon-ko ikaw ot nokopogulu manansawo,” ka. “Okon-ko aa-nu po nelaan dot ki-anak no,” ka. “Nelaan nu no, tu boborosan no dat tongondu dot ‘ki-sawo oku’ ka, nga minaan nu-i sowoo,” ka dit Kinoringan. “Ikaw ot nakala dino,” ka. “Okon-no-ko migorot kopow dot mitibas, araag ti karaja ku,” ka dit Kinoringan.</p> <p>Na, nasalasy no gisom siri, it Kinoringan ot minanalasy. I Kurampag Tana nopo diri nga minuli no sid walay dit tongondu, it sid pinisasawaan tu yino-i ot nakasawo. Yuriposan nopo diti nga suway n̄ono ot nulion tu okon-no-ko yino po nakasawo. Kaa dino, ino-no gisom dino.</p>	<p>Tana adalah namanya ketika masih di bumi lagi. Bila dia sudah pulang ke atas (kayangan), namanya adalah Leeng. “Berhenti kamu!” kata Allah, “kamu menyebabkan kerja saya ini terganggu,” katanya. Namun, mereka masih juga berperang.</p> <p>Lalu, dengan tidak semena-mena, Allah menukul kedua-dua orang itu sehingga menjadi abu. Kemudian Allah mengumpulkan kembali abu itu dan dihidupkannya semula. Oleh kerana Allah adalah yang mahakuasa, maka orang itu dapat dihidupkan semula. “Kamu berdua, jangan lagi kamu berperang sebab kamu itu bersaudara, cuma kamu keliru saja,” kata Allah. “Berkenan dengan kau itu, bukan lagi kau yang dapat mengahwini perempuan itu, sebab bukan kau yang terdahulu mengahwininya,” katanya. “Bukannya kau tak tahu bahawa perempuan itu sudah punya anak. Kau sudah tahu, sebab perempuan itu telah mengatakan pada mu bahawa ‘saya sudah bersuami’ katanya, tapi kau kahwininya juga,” kata Allah. “Kaulah yang kalah itu,” kata Allah lagi. “Jangan lagi kamu terus berperang, rosak kerja saya,” kata Allah.</p> <p>Nah, berakhirlah pertelingkahan mereka di situ, dan Allah yang menyelesaikannya. Lalu pulanglah Kurampag Tana kepada si perempuan, tempat majlis perkahwinan dilangsungkan, sebab dialah yang berhak mengahwini. Sementara Turiposan pula, dia telah pulang ke tempat lain, sebab bukan dia yang berhak mengahwini. Begitulah ceritanya. Tamat.</p>	<p>Kurampag Tana was his name here on earth. When he got back to heaven his name was Leeng. “Stop fighting,” said God, “you are disturbing my work.” But they just went on sword fighting.</p> <p>So God took action and hit both of them with his hammer and they turned to dust. Then he scooped the dust together and brought it to life. Since God has such supernatural powers they did indeed come back to life. “Don’t you two fight anymore because you are brothers. You are just confused,” said God. “As for you, you can’t marry that woman because it wasn’t you who first married her. It’s not as if you didn’t know that she has a child. You knew because that woman said, ‘I have a spouse,’ and you married her anyway. You’ve lost in this matter. Don’t go on sword fighting; you’ll wreck my work.”</p> <p>So there ends the story. It was God who actually settled the matter. As for Kurampag Tana, he went back to the woman’s house where the wedding was taking place, because it was him who had married her. As for Turiposan he went back to another place because he didn’t marry the woman. So that’s how it all came out. The end.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarang Editors / <i>Penyunting Bahasa Kimarang</i>: Rosnah Nain &amp; Janama Lontubon</p>		
<p> Creative Commons Attribution 3.0: Kimarang.net 2013</p>		

