

**Tumpug do
Tongo Tuturan
S001-S015**

**Kumpulan
Kisah Benar
dan Legenda
S001-S015**

**True Stories
and Legends
Collection
S001-S015**

S001-KQR

<p>Napalid Sid Gowuton Tinuturan di Jolin Asun Kg. Batition 1989</p>	<p>Sesat Di Hutan Dikisahkan oleh Jolin Asun Kg. Batition 1989 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Lost in the Woods Told by Jolin Asun Batition Village 1989 English: James Johansson 2012</p>
<p>Iti tuturan diti, monorita dit kinowowoyoon ku dit tanganak oku po.</p> <p>Ino nopo dino, tanganak oku po, ongo-gagayo no i koruang ku; tanganak, yoku no tokokodok.</p> <p>Adi, waro longgom neeyaan dot ki-tuwa. Na, ongoy okoy mokiloo do minsasarap, osopung po, pukul anam nogi iri dit minamanaw okoy kumaa id longgom. Om kalaga okoy id longgom, somasing-masing okoy no bo momuu diiri dit tuwa, i loo.</p> <p>Dadi, nosuluw ya, waro no diiri norongow di koruang ku dot mongomu, “Uuumu, uuumu,” ka, mongomu sid gowuton. Nunu ong osupot ino puun do longgom.</p> <p>Dadi, “Ba, mongindorosi,” ka di koruang ku om poginangkus. Om pigugusa okoy, nunu ong yoku tu okodok po, ongo-gagayo no i koruang ku dino, nokotoori oku tu otoo oku manangkus, okodok oku po gima, tumur ku tiya dino turu notoon nogi. Dadi, limo nenan i longgom kukuutan ku, iri no nowit ku nga, ogigit oku no. Okodok oku po kangku.</p>	<p>Cerita ini mengisahkan suatu peristiwa ketika saya masih kanak-kanak lagi.</p> <p>Pada waktu itu, saya masih kanak-kanak, tapi kawan-kawan saya sudah besar-besar, cuma saya seorang saja yang masih kecil.</p> <p>Pada masa itu, musim mangga asam/bahab. Jadi, kami pergi ke tempat pokok mangga asam itu, pada kira-kira jam enam pagi untuk memungut buahnya yang jatuh ke tanah. Sesampainya kami pada pohon itu, kamipun masing-masinglah memungut buah mangga asam yang telah jatuh ke tanah.</p> <p>Baru saja kami siap mencucuk buah mangga asam itu, tiba-tiba kawan saya terdengar satu bunyi yang agak menakutkan, “Uuumu, uuumu,” bunyi suara itu di dalam hutan. Memandangkan tempat letak pohon mangga asam itu agak semak, maka kami tidak melihat apa-apa.</p> <p>Jadi, “Ba, menakutkan,” kata kawan saya, sambil berlari. Lalu, kami semua pun ikut berlari. Tapi, oleh kerana saya masih kecil, maka tidaklah saya dapat menjejaki langkah mereka yang cepat berlari, sedangkan saya agak lambat. Akhirnya saya tertinggal di belakang, dengan membawa lima biji buah mangga asam. Itupun saya sudah rasa keberatan, sebab saya masih kecil.</p>	<p>This story will tell of an incident that occurred when I was just a child.</p> <p>At that time I was a child, and my companions were bigger. I was a small child.</p> <p>There was a sour mango tree with fruit in the woods. We went to gather fallen fruit in the morning. It was just around 6:00AM when we set out. When we got to the sour mango, we each gathered fallen fruit.</p> <p>When we had gotten the fruit all tied up, one of my companions heard a sound going, “uumu, uuumu,” in the forest. And there was thick brush around the sour mango tree.</p> <p>“That’s scary,” said my companions and they ran for it. We all ran together, but I was small, and my companions were bigger, so I ran slower and got left behind, because I was just seven years old at the time. I was holding five sour mangos; that’s all I had, but I felt weighed down; I said I was still small.</p>

Na, mogkureelo oku pom needuan oku di koruang ku, tinggal iso oku po sid toori, tu kiro'o bo totood manangkus, okodok po. Winaya'an ku nokosimpang, siti i winayaan di koruang ku, siti o dogon winaya'an tu notirung do paka i wayaan ku. Om elaan-i bo paka kang yokoy, i lalang kang Malayu. Aji, nakaa dino, panantaman ku ong okosupan ku po i koruang ku; siongo nokokosup oku obo.

Mogkureelo oku pom, na, nakalaga oku id bawang do weeg do yoku, nokosulok oku bala di Burung diri. Dot 'seeso oku po dñiri bala diri. Om kiinam oku-i, na, iri no bo tu sampay nakaajang oku dñiri dot mogoliyud i weeg nga minamaânaw oku-i. Waro tanganak sed tupak, okitanan ku maakapoy, “Tupak siti,” ka bo diri ong tokow nga aa-i minomoros, maakapoy no.

Nga ka di ginawo ku, “Ino, koruang ku”. Dadi tupak oku, ogon-ogon ong norulun oku oy tuan, tu mogoliyud-i bala iti bawang diti dot tiya dumarun dñiri. Na, mogkureelo oku po, otuwong no dñiri. Otuwong po, siongo po nakalaga okud walay dot kotupak oku ed tupak nga maatanud-i dñiri i tanganak dogo do sed toori. Dadi, pamaânaw oku-i, moput-oput dñiri i tanganak.

Na, iri no bo tu, sampay sangadlaw, duwo tadlaw, kakal oku-i maapanaw id gowuton. Elaan ku-i ot sodoy om tadlaw nga, tadpom aa-ku-i rumosi tu waro koruang ku, nga osodu o pialatan ya. Ugu dati siti iri om ad susulap odi, i koruang ku diri; amu minsomok banar dogo. Na, kotolu tadlaw om kotolu sodoy oku sirid gowuton.

Aji, ososopung po dit minsasarap di kotolu tadlaw, pamanaw oku no. Nokosobut oku dñiri id taras do tulun, ponong sorid sarayo do Mondinge, dot ki-togilay

Sedar tak sedar, rupanya saya sudah tertinggal jauh di belakang, sebab jalan yang saya lalui menyimpang jauh daripada jalan yang dilalui oleh kawan-kawan saya, kerana jalan itu ditutupi lalang yang menyebabkan saya sesat. Namun walaupun begitu, saya tetap meneruskan langkah saya, kerana saya sangka, saya dapat menjejaki mereka, padahal tidak.

Jadi, sedar tak sedar, saya tiba pada sebatang sungai. Rupa-rupanya, saya mengikut jalan sungai Burung, dengan hanya seorang diri sahaja. Dan pada waktu itu, sungai itu banjir, tapi saya tetap berjalan. Tiba-tiba saya melihat ada seorang kanak-kanak berada di seberang sungai itu, melambatkan tangannya kepada saya, yang seolah-olah menyuruh saya menyeberang sungai itu.

Lalu, hati saya pula berkata, “Itu kawan saya.” Kemudian sayapun menyeberang sungai itu, tapi hampir-hampir saya dihanyutkan oleh arus sungai yang deras itu. Nah, sedar tak sedar lagi, haripun sudah gelap. Apabila hari sudah gelap, saya tidak dapat lagi meneruskan perjalanan saya untuk pulang ke rumah. Tambahan pula, kanak-kanak yang memanggil saya tadi itu, mengikut saya dari belakang. Ke mana pun saya pergi, dia tetap mengekori saya dari belakang.

Oleh sebab itulah, maka sehingga tiga hari saya berada di dalam hutan. Walaupun saya berada di dalam hutan, tapi saya sentiasa tahu waktunya sama ada siang atau malam, tapi saya tidak merasa takut sebab saya sentiasa ditemani oleh kanak-kanak yang sebaya dengan saya itu. Cuma dia tidak duduk dekat-dekat dengan saya.

Jadi, awal-awal pagi lagi pada hari yang ketiga, saya meneruskan perjalanan. Tiba-tiba saya bertemu dengan sebuah ladang jagung, di sebelah Mondingi. Dan di ladang itu

The next thing I knew I had been left behind by my companions, and I was all alone behind them, because I ran slow. My companions took one fork in the path, and I took another, because some tall grass obscured my sight of them. I still thought I could catch up with my companions, but no way could I find them.

Then I came upon a steam and followed it upstream – what turned out to be Burung creek. And I found myself all alone. So I went on, and came to a flooded area, but I continued on. There was a child on the far side of the steam, and I saw him signaling me with his hand as if to say, “Cross here,” but he didn’t speak, he just signaled.

But I said to myself, “He will be my companion.” So I crossed the stream. I very nearly was swept down stream, because the stream was flooding, as it had then begun raining. Then it got dark out. When it was dark, no way was I going to get back to my house when I had crossed a creek. I continued on, and the child accompanied me, following behind.

So for a day, and two days I was walking in the forest. I was aware of night and day, but I wasn’t afraid at all because I had a companion, but we were far apart. He was like from here to that hut over there; he never got really close to me. I was in the forest for three days and three nights.

Early in the morning on the third day, I set off again. I came across someone’s field planted with maize, upstream from Mondinge village. There was a

<p>ino. Adi, waro tulun siri, turus tabpa'ay oku, nokitanan oku no. Tu okon-ko nunu balaay tuan iri, i'iimon oku do tulun. Dot napalid oku-i tarati. Dadi, na, nakasambat oku po di tulun om natabpaan oku po, na, minangangat no do muli.</p> <p>Nga, ino nopo dino om, asal nokooli oku om paajango okud walay nga tabpom aa-ku-i tiakan dot maan oku paakano. Owiyaw oku-i tu waro-i nipaakan dogo di koruang ku, dot gowuton nga milom wagas. Tu mongotu dituntutu di gowuton om itaak dogon, nga kon-ko minsomok, itunuy noopo, minsodu no. "Akano ino," kam, yino nga mangakan. Milom wagas-i dot nansak mâantad, takanon. Na, iri no kowiwiyaw ku. Iri, aso otokod ku do nunu om nunu, ela'an ku nopo do takanon, mangakan oku nopo, babanar-ko takanon ot akanon ku.</p> <p>Na, ii nopo baju dit tolu o tadlaw oku maapanaw om tolu o sodoy, iri no iri, nga akoy-i kopinsomok modop. Kopinsodu okoy-i. Na, ino no gisom, asal nasambat oku no di tulun, na nokooli oku no bo, i kotolu o sodoy. Ii nopo it koruang ku diri nga, kowili oku nopo nga aso no sino. Iri no gisom, aso no.</p>	<p>ada orang. Apabila orang itu melihat saya, orang itu terus menangkap saya. Rupa-rupanya, saya sedang dicari oleh orang-orang kampung kerana saya tersesat. Setelah saya bertemu dengan orang yang menangkap saya, orang itu terus membawa saya pulang dan menghantarkan saya ke rumah.</p> <p>Tapi, selepas saya sudah berada di rumah dan diberi makan, selera saya untuk makan tidak ada, kerana saya tidak merasa lapar. Saya masih kenyang sebab, kawan saya itu memberi saya makan nasi. Dia memetik pucuk-pucuk kayu dan menghulurkan kepada saya. "Kau makan itu," katanya sambil menjauhkan diri, dan diapun memakannya juga. Bila saya mengambil pucuk kayu yang dihulurkannya itu dan melihatnya, tiba-tiba ia menjadi beras yang sudah dimasak. Jadi sayapun terus memakannya tanpa menyangka apa-apa. Sebab, apa yang saya nampak, betul-betul nasi.</p> <p>Sementara baju saya pula, tidak bertukar selama tiga hari, tapi kami tidak tidur berdekatan. Kami saling menjauhkan diri antara satu sama lain. Begitulah ceritanya, apabila saya telah dijumpai oleh seseorang, maka sayapun dapatlah pulang ke rumah. Kawan saya itu pula, bila saya menoleh kepadanya, dia sudah tidak berada di belakang saya. Sampai di sini saja ceritanya.</p>	<p>person there, and they took charge of me when they saw me. It turned out that people were searching for me, meaning that I had been lost. So I came across a person who took charge of me, they brought me back home.</p> <p>When the people who took me home stopped by their house to feed me, I wasn't hungry at all. I was sated because my companion in the forest fed me, suddenly having rice. He would pick edible leaves and give them to me, but never coming close to me. He just set it out and then backed off. "Eat that," as if to say, and he would also eat. Out of nowhere there would be pre-cooked rice. So that is what sated me. I didn't give it any thought, I just knew it was rice and ate it; it was really rice I was eating.</p> <p>I wore the same clothes for those three days and nights. We didn't sleep near each other. We also slept far apart. So that's how it all went. I met someone and got back home on the third night. As for my companion, when I turned back he had vanished. So ends my story.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i>: Janama Lontubon & Rosnah Nain</p>		
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S002-KQR

<p>Bulukun Tagayo Tinulis di Janama Lontubon Kg. Batition 2012</p>	<p>Tenggiling Besar Ditulis oleh Janama Lontubon Kg. Batition 2012 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Big Anteater Written by Janama Lontubon Batition Village 2012 English: James Johansson 2012</p>
<p>Babanar ot kinowowoyo'on. I kusay diri minongumo. Waro insan tadlaw minongoy yalo sid tumo yo, dot nakawaya i tasu yo.</p>	<p>Kisah benar. Lelaki ini berhuma. Pada suatu hari, dia pergi ke ladangnya dan ditemani oleh anjingnya.</p>	<p>A true story. A certain man had hill rice. One day he went to work his field and his dogs came along.</p>

<p>Namot dit gumama yalo, mogkurleelo poom orongow dialo mongusig i tasu yo sid puun do tuod do kayu tagayo om asawat. Ongoy yalo siri mogintong, dot okon-ko nunu, bulukun tagayo ot usigon di tasu yo. Om it bulukun diri, tumimpuun no mindakod dit tuod tagayo om asawat.</p> <p>Pagka nosolipapanga yalo, okon-ko tinibas yo it bulukun, tinabapa'an yo nogi it tikuw. Kopurimanay nopo dit bulukun dot liningkangan di tikuw yo it palad di kusay. Konoko it kusay po ot momusus di bulukun, it bulukun dñiri ot momusus di kusay sambil mindakod dit tuod.</p> <p>Ka dialo, “Duwo sodoy oku sid suwang dit luwang dit tuod dot nokopirusod okoy di bulukun. Korikot dit minsosodoy dit kotolu tadlaw, minungkaya no it bulukun. Pagka otuwong it sid suwang dit luwang dit tuod diri, opurimanan ku dot mindakod it bulukun tu sumoliwan dati dot monginum.</p> <p>Modtuuy pususo ku kembagu it tikuw nga tirad keeri no, tu liningkangan dit bulukun dit tikow yo it palad ku sampay nokosoliwan. Kosoliwan oku bala'ay diri, ogumu ot tulun sid tumo ku dot songtuntung do tawag tu tantaman doalo ong napalid oku,” ka di kusay.</p> <p>Kadung nokito yalo di tongo tulun, nowit no yalo muli dot okuguy no. It bulukun, pinatay di tongo tulun om pinitayad.</p>	<p>Sewaktu dia sedang berkerja, tiba-tiba dia terdengar anjingnya menyalak berdekatan dengan tunggul kayu yang sangat besar dan tinggi lagi. Lalu dia pun pergilah ke situ untuk melihat, rupa-rupanya yang disalak anjingnya itu adalah seekor tenggiling yang teramat besar. Dan tenggiling itu sudah mula memanjat tunggul kayu yang besar dan tinggi itu.</p> <p>Oleh kerana dia agak kelam-kabut, dia tidak memotong tenggiling itu malah ditangkapnya pula ekor tenggiling itu. Dan apabila tenggiling itu menyedari bahawa ekornya dipegang, tenggiling itu terus melilit pada tangan lelaki itu. Jadi, bukan lagi lelaki yang menahan tenggiling itu, malah tenggiling itu pula yang menahan lelaki itu sambil memanjat pada tunggul kayu.</p> <p>Katanya, “Dua malam saya berada di dalam lubang tunggul bersama-sama dengan tenggiling itu. Bila tiba pada petang hari ketiga, tenggiling itu telah membuka gulungannya. Oleh kerana dalam lubang tunggul itu agak gelap, saya terasa bahawa tenggiling itu memanjat tunggul itu untuk keluar minum.</p> <p>Saya terus menahan ekornya semula, sebab tangan saya masih dililiti oleh ekor tenggiling itu sehingga dia keluar. Setelah saya berada di luar, saya mendapati ramai sekali orang datang ke ladang saya dengan membunyikan gong, kerana mereka sangka saya sesat,” kata si lelaki.</p> <p>Selepas orang-orang itu melihat dia, mereka terus membawanya pulang kerana dia sangat lemah. Tenggiling itu, mereka bunuh lalu membagi-bagikannya.</p>	<p>As he was working, suddenly his dogs started barking at the base of a large and tall tree stump. He went over to have a look, and it turned out to be a scaly anteater that they were barking at which had started to climb the tree stump.</p> <p>Without thinking, rather than chopping into it with his bushknife, he grabbed it by the base of the tail. He felt the tail wrap tightly around his hand. Now it wasn't the man dragging the anteater but the anteater dragging the man along while climbing the stump.</p> <p>As he told it, “I was in the hole inside the stump with the anteater for two days. In the afternoon of the third day, the anteater released his tail from my hand. It was dark in the hole in the stump, but I felt like the anteater was maybe climbing out to get a drink.</p> <p>I grabbed onto the tail of the anteater again, and once again the anteater wrapped its tail around my hand tightly and crawled out. When I had gotten out of the hole, there were lots of people on my land beating gongs because they thought I was lost.”</p> <p>When he saw the people, he was brought home very weak. The people killed the anteater and divvied out the meat.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Janama Lontubon & Rosnah Nain</p>		
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<p>Wulanut dot Masalong Tinuturan di Ijod Pangayan Kg. Batition 1997</p>	<p>Ular Senduk Besar Dikisahkan oleh Ijod Pangayan Kg. Batition 1997 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Big Cobra Told by Ijod Pangayan Batition Village 1997 English: James Johansson 2012</p>
<p>Waro ot iso corita dogon di Jaidau dot minamanaw yalo id gowuton. “Kalaga oku silod timpak dot burul,” ka di Jaidau, “ad tupak dat reetan dot bawang dot Burung. Na, nakaajang oku dot solug dot kanas do banar-ko osorubong do kanas,” ka di Jaidau. “Tanggamay ku,” ka dialo. “Oleleed oku mananggom nga aso sinumobut dot kanas, waliw oku,” ka di Jaidau. “Na, kalaga oku sid sosodu,” ka dialo, “mogom-oogom oku nōono,” ka. “Ampo leleed, orongow ku no ot mad-ko maras-karas,” ka dialo. “Dot lobi-kurang waro duwo noropo mantad sid kinogomon ku,” ka di Jaidau. “Siri it mad maras-karas torongow ku,” ka. “Om maay ku tilio, nga wulanut toloōlombon dot it wulanut dit masalong,” ka dialo. Dot kogoyoo dit pinenangan dialo, miabal do guwas dot tinggaton. “Iri nopo liow nga topong siku kalawoy,” ka dialo, dot aragang id liow dino kabarasan.</p> <p>“Na, kendorosi oku,” ka di Jaidau, “dot masalong-i balay iri. Asal pong maras-karas, manantam oku nopo nōono ong masalong,” ka. “Panangkus oku,” ka di Jaidau, “nga maras-karas-i kembagu dot gumusa dogon,” ka dialo. “Om intangay ku nga it masalong ot minongogusa dogon. Tantaman ku ong kanas,” ka dialo. “Panaāngkus oku no,” ka dialo. “Aso no tokowii ku dot lumawan dit wulanut. Aa-ku no koondom dot lumawan dit wulanut tu nendorosi oku babanar dot tadpom songkikip oku,” ka di Jaidau.</p>	<p>Ada sebuah cerita, yang diceritakan oleh En. Jaidau kepada saya, yang kononnya pada waktu itu dia pergi ke tengah hutan. “Sesampainya saya di tengah hutan,” kata En. Jaidau, “di seberang sungai Burung, saya berjumpa dengan sebuah jalan babi hutan yang sering dilalui,” kata En. Jaidau. “Lalu saya pun menjaga jalan itu,” katanya lagi. “Namun, sudah beberapa lama saya menjaga jalan itu tapi masih belum ada babi hutan yang lalu di situ. Lalu saya pun berpindah ke tempat lain pula yang ada di sekitar itu juga,” katanya lagi. “Namun belumpun berapa lama saya duduk di tempat baru itu, tiba-tiba saya terdengar bunyi daun kering yang sepertinya dipijak oleh sesuatu,” katanya. “Jarak antara saya dan tempat bunyi itu ada lebih kurang dua depa,” katanya. “Lalu saya mengintainya, rupa-rupanya benda yang menyebabkan daun kering itu berbunyi adalah seekor ular senduk yang sangat besar,” katanya. Saiz besar ular itu, Jaidau samakan dengan batang pinang. “Dan lehernya pula adalah separas siku panjangnya,” kata En. Jaidau, yang mana lehernya itu berwarna merah.</p> <p>“Nah, oleh kerana saya rasa takut,” kata En. Jaidau, “bahawa rupanya ia adalah ular senduk. Asal saja ada bunyi daun kering yang sepertinya dipijak sesuatu, saya terus saja menyangka bahawa ia adalah ular senduk,” katanya. “Lalu saya pun berlari, tapi tetap juga ada bunyi daun kering yang seperti dipijak oleh sesuatu. Dan bila saja saya melihatnya, rupanya ular senduk itu yang mengejar saya dari belakang. Saya sangka ia adalah babi hutan,” katanya lagi. “Kemudian saya berlari lagi,” kata En. Jaidau. Saya tak fikirkan untuk melawan ular itu</p>	<p>I have one story told to me by Jaidau when he went into the forest. “I got to the top of a hill,” said Jaidau, “on the far side of the Burung creek. I came across a wild boar trail which was very well-worn. I watched over that trail,” he said. “I watched the trail for a very long time, but no boar appeared, so I moved. When I got some distance away, I sat down. Not long thereafter I heard something like the rustling of leaves. It was maybe twelve feet from where I was sitting. I peered thru a crack. I saw a huge cobra.” The size of the body of the snake that he showed me was about the diameter of a betelnut tree [or about 9" in diameter]. “Its neck was about half a cubit [or 9"] long,” he said, and there was a red coloring on the neck.</p> <p>“I got scared seeing that it was a cobra,” said Jaidau. As soon as I heard the rustling leaves I figured it as a cobra. I ran,” said Jaidau, “but I heard the rustling of leaves chasing me. I looked back and it was the cobra chasing me. I thought it might be a pig. So I kept right on running. I had no way of fighting back against the snake. I couldn’t consider fighting the snake because I was extremely frightened to the point of shaking,” said Jaidau.</p>

“Na, panangkus oku no kembangu dot tumakad,” ka dialo. “Orongow ku dot maras-karas-i kembangu dot mongogusa dogon. Awasi waro watang tagayo. Panangkus oku tumimpak dit watang,” ka dialo. “Kalaga oku sid timpak dit watang,” ka dialo, “aso nōono torongow ku dit wulanut. Dot akaras oku-i nga i wulanut nga aso no takaras,” ka dit sorita dialo dogon. “Om pogigintong oku nōono nga, maayangad iti wulanut dot mogintong dogon, dot osomok no sid dogon,” ka di Jaidau, “dot mogiim dogon,” ka. “Na, yoku balay ot iimon diti,” ka dit ginawo ku,” ka dit Jaidau.

“Kuyutay ku it sinapang om timbako ku it wulanut nga rinumuluk-i it wulanut, dot mogkoropos,” ka dialo. Nga it sorita dialo dogon: “Ong ii po it amu-i banar ongo-nanaru it kayu dit miyaw, it ugu-ugu nogi dot kangkaram dot takod, opuput po dit wulanut tu mogolumpokis om potorian it wulanut,” ka, “dot munsud kumaa sid bawang, dot waro liwotung dot araralom nokopiuntun dot kayu balak,” ka. “Mad ki-ongo-luwang ot eemot ku,” ka dialo. “Om kalaga siri it wulanut nga tinumodlong-i sid baanan dit watang sid tanga dit liwotung. Maay ku no iti kilalao,” ka di Jaidau, “impurasay ku siri nga tumikurugu it wulanut siri dot moginuod sid saralom dit watang,” ka di Jaidau. Jadi, “‘Ay na,’ ka dit ginawo ku,” ka dialo, “‘andang matay kono sino dino, jajara nu sino,’ ka di ginawo ku,” ka dialo Jaidau. “Ikaw no ot mongindorosi koh no dogo,” ka di Jaidau.


sebab saya sudah gementar ketakutan,” kata En. Jaidau.

“Kemudian saya berlari lagi menaiki bukit,” katanya. “Namun masih juga saya terdengar bunyi daun kayu yang seperti dipijak sesuatu, dan mengejar saya dari belakang,” kata En. Jaidau lagi. “Nasib baiklah di situ ada sebatang kayu mati yang sangat besar. Saya terus saja berlari naik ke atas batang kayu itu. Bila saya sudah berada di atas batang kayu itu, saya tidak lagi mendengar bunyi daun kering, padahal saya pun masih memijak daun-daun kering yang mengeluarkan bunyi yang sama,” cerita En. Jaidau kepada saya. “Dan bila saya melihat di sekeliling batang kayu yang sudah mati itu, saya ternampak ular senduk yang mengejar saya tadi sedang mendongakkan kepala memandangi ke arah saya, yang sudah agak dekat dengan saya,” katanya lagi. “Dan rupanya ular itu sedang mencari saya,” kata En. Jaidau lagi.

“Saya terus memegang senapang saya dan menembak ular senduk itu, sehingga ular itu jatuh menggelepar di atas tanah,” katanya. Dan menurut ceritanya kepada saya, “Kayu-kayu hidup yang sebesar jari kaki, putus-putus akibat dilanggar oleh ular senduk itu, kerana ular itu bukan main kuatnya dia menggelepar sambil menjatuhkan dirinya ke arah sungai yang mempunyai air yang paling dalam, dan terdapat kayu balak yang bertindihan di dalam sungai itu,” katanya lagi. “Dan dalam sungai itu saya melihat seperti ada lubang-lubang. Bila saja ular senduk itu sampai ke sungai itu, dia terus masuk ke dalam celah-celah kayu balak yang ada pada air yang dalam itu. Bila saya menelitinya betul-betul, saya mendapati bahawa ular itu meronta-ronta di celah-celah batang kayu balak itu,” kata En. Jaidau. Jadi, “Memang kau akan matilah di sana; padan muka,” kata hati saya,” kata En. Jaidau. “Kau telah menyebabkan saya takut,” kata En. Jaidau lagi.

Jaidau said, “Then I ran up the hill once again, and once again I heard leaves rustling from the snake chasing me. Fortunately I came across a large log. I ran up onto the log. When I got on top of the log, I no longer heard the snake. I was making a rustling noise but the snake wasn’t,” is what he told me. “I looked around and there was the snake with its head lifted looking for me, already close to me, trying to get me. ‘It’s looking for me,’ I said to myself.”

“I took hold of my shotgun and shot the snake, and it dropped down flopping around,” he said. This is what he told me: “The tall live saplings that were about as big around as a toe were snapped off by the snake thrashing about as it went backwards down the hill to a deep hole in the creek that had a pile of logs in it. It looked to me like there were holes [between the logs]. When the snake got to that spot it went into that pile of logs in the middle of the hole in the creek. I went and took a close look, and the snake was banging around amongst the logs. So I said to myself, ‘You are certainly going to die there, just like you deserve, since you scared me so.’”

<p>“Oleed oku po siri,” ka dialo, “waro opod minit oku po siri, dot mogintong oku dit wulanut,” ka dialo, “nga aa-ku okito tu, sid saralom dit liwotung om it watang,” ka dialo. “Na, lombus oku no,” ka. “Alaga minuli oku dit misosodoy,” ka dialo, “om intangay ku wagu, nga aso no siri,” ka dialo. “It weeg nga amu no diiri olobow,” ka di Jaidau.</p> <p>“Warot moosomok sombulan,” ka dialo,” nokoguli oku wagu siri,” ka, “tu nokooli oku nōono diri,” ka. “Nokoguli oku kembagu siri nga, nu maan nu dot, paratama om, waro liyud, dot agayo liyud. Kalaga oku siri it namot dit nakatalib diino i liyud nga, kakal-i it tikagang dit wulanut song-wiwiliw sid piras dit weeg,” ka. Napatay sid saralom dit weeg, it minaan dialo timbako. Jadi kano sorita dino.</p>	<p>“Agak lama juga saya berada di sana,” katanya, “ada lebih kurang sepuluh menit saya berada di sana untuk melihat ular itu,” katanya lagi. “Tapi saya tidak dapat melihatnya kerana ular itu berada dalam air yang dalam dan di celah-celah kayu,” katanya. “Selepas itu, saya meneruskan perjalanan saya. Namun ketika saya pulang pada sebelah petang, dan melihat semula di sana, saya mendapati ular itu tidak lagi ada di sana. Air sungai itu pun sudah tidak keruh lagi,” kata En. Jaidau.</p> <p>“Ada lebih kurang dekat satu bulan,” katanya, “saya datang semula di sana, sebab pada sebelumnya saya sudah pulang. Dan tambahan pula pada waktu itu ada banjir besar. Setelah saya sampai di sana, ketika banjir sudah berlalu, maka saya mendapati bahawa tulang rusuk ular itu masih bertaburan di tepi sungai itu,” kata En. Jaidau. Ular yang ditembak oleh En. Jaidau itu mati di dalam sungai. Jadi, begitulah ceritanya.</p>	<p>“I was there for a long time,” he said, “maybe ten minutes, watching the snake, but I couldn’t actually see it because it was in amongst the logs in the hole in the creek. Then I continued on. When it was time to go home in the afternoon, I looked once more and the snake was no longer there. And the water was no longer turbid [from the snake thrashing about].”</p> <p>“It was nearly a month later before I went back to that spot because I had returned home. When I got back there, what would you expect, because first off there had been a big flood since then. So I got there after the flood, and the snake’s rib bones were still lying there on the river bank,” said Jaidau. The snake had died in the water after he shot it. So that is how the story turned out.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarang Editors / <i>Penyunting Bahasa Kimarang</i>: Janama Lontubon & Rosnah Nain</p>		
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<p>Wulanut Tagayo Tinuturan di Ijod Pangayan Kg. Batition 1997</p>	<p>Ular Besar Dikisahkan oleh Ijod Pangayan Kg. Batition 1997 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Big Snake Told by Ijod Pangayan Batition Village 1997 English: James Johansson 2012</p>
<p>Waro iso sorita ku dot sorita dit kolongan ku sid dogon.</p> <p>It kolongan ku dino tinumanud dit kamaman ku dot mongimpori. Ino no ot songkoruangan, it kolongan ku, i Ita om it kamaman ku-i, it i Usin, i Managa om i tama ku minongoy mongimpori dot sada silod kuwo; iri nopo bawang diri nga reetan dot Gupu. Gupu dino, pongimporian, ogumu sada kabaran. Minongoy yoalo sori minitatanud kikiawi siri.</p>	<p>Saya ada sebuah cerita yang diceritakan oleh ipar saya kepada saya.</p> <p>Ipar saya ini telah mengikuti rombongan yang pergi menangkap ikan. Mereka adalah; ipar saya, Ita dan arwah pakcik saya Usin, Managa dan bapa saya, pergi menangkap ikan di sungai Gupu. Sungai Gupu itu, memang sudah terkenal tempat menangkap ikan kerana kononnya di sungai itu sangat banyak ikan. Mereka semua pergi ke sana bersama-sama.</p>	<p>I have a story told to me by my brother-in-law.</p> <p>My brother-in-law accompanied my uncle fishing. This is who went: my brother-in-law Ita, my uncle Usin, Managa, and my father. They went fishing in the Gupu river. The fishing spot there has lots of fish they say. They all went there together. When they got there they groped for fish, catching fish in the stream with</p>

Kadung nokorikot yoalo siri, padtamol no dot sada, minanabpo do sada sid weeg. Tongoh maan sid Gupu dot okudik ot kurimbang, nga banar-ko aralom ot kuringib sid saralom dit weeg ka dino.

Aji, padtamol it kamaman ku it reetan dit Usin sid saralom dit kuringib dit tana bo nga nakaajang yalo dot aganol. Boyo nopo dot aganol ot najangan dialoy Usin sid kuringib om turus dot minonginloow yalo, “Panaga! Panaga!” ka dialo, monginloow dit kamaman ku dit tiso dino. “Aganol sid saralom diti weeg!” ka dialo. “Songgo boh taganol?” ka di Panaga. Om, “Sitiyo, nga aa-ku elaan ti oy Naga ong nunu iti,” ka dialo. “Kada kowudut ka boh,” ka di Panaga. “Banar toboh,” ka di t’Usin. “Tio ka woh, intangay ku,” ka di Panaga, om sowolio dialo, om oworo dialo nôono sid saralom dit kuringib dino, nga sitid liow ot karalom; aganol banar siri ot opurimanan dialo dino.

Adi, maay daw purimono nga wulanut dot tagagayo ot sid saralom dit weeg ot nabambaran dialo madtamol bala diri. Na, ompuso di Panaga it wulanut, siombo it tulu om siombo it tikuw, nga osomok no dit liow di Panaga balaay it wulanut diri, dot waro pot apat kaki mantad sid tulu ot okuyutan dialo tu, okodok ot opurimanan yo dino, nga agayo ot wulanut dino. Kiroo nopo, amu otutuk dot duwo longon dot mononggol i wulanut.

Na, godongo dialo bo it wulanut dino kabarsan, om poginuod iti wulanut, om pususo dialo iti wulanut, nga tingabo dit wulanut it totud dialoy Panaga om

Sesampainya mereka di sana, mereka terus masuk ke sungai dan lalu memasukkan tangan ke dalam sungai untuk mencari ikan. Namun apa yang dikata tentang sungai Gupu itu adalah benar belaka kerana sungai itu tidak banyak tepian yang curam, namun di tepi-tepi sungai itu terdapat lekuk-lekuk tanah yang begitu dalam sekali.

Jadi, pada waktu pakcik saya iaitu arwah Usin memasukkan tangannya ke dalam sungai untuk mencari ikan, tiba-tiba dia tersentuh sesuatu benda yang geliang-geliut di dalam lekuk-lekuk tanah di tepi sungai itu. Apabila dia tersentuh benda yang lembut dan licin itu, dia terus memanggil, “Panaga! Panaga!” panggilnya kepada pakcik saya. “Ada yang lembut dan licin di dalam sungai!” katanya lagi. “Mana dia yang lembut dan licin itu?” tanya Panaga. “Di sini, tapi saya tidak tahu apa ini, Naga,” katanya. “Ahh, jangan bohonglah,” kata Panaga. “Betullah,” kata arwah Usin. “Mari saya tengok,” kata Panaga, sambil mengambil tempat, dan kemudian memasukkan tangannya ke dalam lekuk-lekuk tanah, akan tetapi airnya dalam hingga ke leher; dan memang ada benda yang lembut dan licin di dalam lekuk-lekuk tanah itu.

Dan apabila dia merasanya betul-betul maka dia dapat mengenal bahawa benda yang lembut dan licin itu rupa-rupanya adalah seekor ular yang sangat besar. Kemudian, Panaga mencari mana kepala dan mana ekornya, tapi, rupanya ular itu sudah sangat dekat dengan leher Panaga, dan hanya mempunyai jarak sepanjang empat kaki sahaja lagi. Sedangkan saiz ular itu tidak begitu besar jika menurut pengamatan Panaga, tapi rupanya ular itu agak besar juga kerana tidak dapat disukat dengan dua tangan ini.

Kemudian, Panaga menarik ular itu, tapi ular itu meronta-ronta minta dilepaskan. Tapi Panaga menahan ular itu sehingga menyebabkan ular itu hilang sabar lalu menggigit lutut

their hands. The Gupu river has very few steep banks along it, but it has deep holes along the edge where fish lie.


So then, my uncle Usin was groping for fish in the holes and he came across something wiggly. When Usin came across this thing, he called out “Panaga, Panaga!” calling my other uncle. “There is something slippery and wriggly in the water,” he said. “Where’s this slippery thing?” asked Panaga. “Here, but I don’t know what this is, Naga,” he said. “Don’t be lying to me,” said Panaga. “It’s true,” said Usin. “Let me see about that,” said Panaga, and he moved into his place. He felt the thing in the hole, with his neck all the way down to the water. He felt something genuinely slippery.

So he felt it further and realized it was a huge snake in the water that he had run across while groping for fish. Panaga felt the ends of the snake, where the head and tail were. Panaga’s neck was near the snake. Where he was gripping the snake was about four feet from the snake’s head; it felt small, but in fact it was a big snake. He was holding onto the snake’s neck, and that’s why it felt small. It was big enough that with two hands grabbing it you could not span it.

He pulled up on the snake, and the snake began thrashing about, but he hung onto it, and then the snake bit Panaga’s knee. He dragged the snake

<p>owito dialo tumindal it wulanut.</p> <p>Koowit sid tindal, “Powilio, powilio,” ka dit iso om iso songkoruangan nga, “Mongumbal oku toboh, komuro no wulanut dot kabasag,” ka dialo dot mitingab no it wulanut dino id totud yo. Om pipusus yoalo duwo dit wulanut, misoribaw misaralom no yoalo mipusus nga, kakal-i sasangabon dit wulanut it totud yo. Kinam it wulanut rumilit sid koyuwan dialo diri dot amu-i dñiri agagaan kabarasan. Tu it pompod dit tikuw dit wulanut monudsur dit todung yo. Om pogisaron dit wulanut kabarasan it toruntud yo sid koyuwan dialo. Moyo nopo dit oleed no om, “Aa-ku apapagan it wulanut,” ka dit Panaga. “Maay po garaso iti wulanut,” ka di Panaga, minonginloow di t’Usin, tu aa dñiri apapagan dialo dit rumilit dit koyuwan yo, om miampay dit monusuk dit todung. Om toronong i t’Usin sidi Panaga, om garaso iti wulanut, nga turus dot needu it kabang dit wulanut dit mitingab id totud di Panaga. Om keedu nōono iri kabarasan nga modtuu linumonit dñiri it totud di Panaga tu, nunu ot amu lumonit dot kokokooton dit wulanut it takod yo.</p> <p>Adi, ontok dot sada balaay iri, aso-i nōono ot sada dot nowit doalo muli. Iri no it wulanut ot towit muli, tu amu-i dñiri nakapadtamol dot sada tu it norualan dit no’iitan dit wulanut. Om it wulanut ot nanu talangkas doalo. Jadi iri no sorita ku dino. Nakan-i ino wulanut dino. Nompus no sorita ku dino.</p>	<p>Panaga dengan tidak melepaskannya sampai ke darat.</p> <p>Bila Panaga dan ular itu sudah naik ke darat, “Lepaskan, lepaskan,” kata kawan-kawannya tapi, “Saya mahu cuba bagaimana kuatnya ular,” kata Panaga, sedangkan mulut ular itu masih melekat pada lututnya. Lalu, Panaga dan ular itu saling berpautan antara satu dengan yang lain tanpa melepaskan; akan tetapi walaupun Panaga dan ular itu saling bertindihan namun lutut Panaga tetap dikacip oleh ular itu. Setelah itu, ular itu pula melilit badan Panaga dengan tubuhnya sedangkan ekornya mencucuk pada lubang hidung Panaga. Dan tulang belakang ular itu pula ia geserkan ke badan Panaga sehingga menyebabkan Panaga tidak dapat bertahan. “Saya tidak dapat bertahan,” kata Panaga, memanggil arwah Pakcik Usin. “Potong ular ini,” katanya lagi, sebab dia sudah tidak dapat bertahan dengan lilitan ular itu di badannya dan ekor ular yang mencucuk pada lubang hidungnya. Kemudian Pakcik Usin datang kepada Panaga dan memotong ular itu sehingga ular itu mati dan mulutnya yang menggigit lutut Panaga pun lalu terlepas. Namun, walaupun gigitan ular itu sudah terlepas dari lutut Panaga, tapi lutut Panaga sudah pun membengkak.</p> <p>Jadi berkenaan dengan ikan pula, mereka tidak mendapat walau satu pun ekor ikan untuk mereka bawa pulang. Hanya ular sahaja yang mereka dapat tangkap dan yang mereka dapat bawa pulang, sebab mereka sudah tidak dapat menangkap ikan lagi, kerana Panaga sudah kesakitan akibat digigit ular. Dan ular itu pula yang mereka dapat dengan cepat. Jadi, itulah cerita saya, ular itu mereka bawa pulang dan kemudian mereka masak untuk dibuat lauk. Sampai di sini saja cerita saya.</p>	<p>ashore.</p> <p>When he got it ashore, all of his companions said, “Drop it, drop it,” but Panaga just said, “I’m going to see how strong this snake is,” even while the snake was biting his knee. So he and the snake struggled against one another, rolling on top and the bottom in the fight, while the snake continued to be latched onto his knee. The snake wrapped around his body more and more, and eventually he couldn’t resist it because the snake stuck its tail into his nostril. And the snake rubbed its backbone against Panaga. Eventually Panaga called Usin and said, “I can’t hold out against this snake. Slice its throat.” He did so because he couldn’t stand the snake wrapping around him and putting its tail into his nostril. Usin came up to Panaga and sliced the throat of the snake, and its mouth that was biting his knee immediately came off. Afterwards Panaga’s knee swelled up; how could it not, having been chewed on by a snake?</p> <p>Concerning the fish, they didn’t bring any fish home. The only thing they brought home was the snake. They didn’t go on groping for fish because Panaga was injured by being bitten by the snake. And they got the snake very quickly after arriving. So then that’s my story. They did in fact eat that snake. My story is ended.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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<p style="text-align: center;">Tinipi id Ijod Tinuturan di Ijod Pangayan Kg. Batition 1996</p>	<p style="text-align: center;">Mimpi Ijod Dikisahkan oleh Ijod Pangayan Kg. Batition 1996 Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;">Ijod's Dream Told by Ijod Pangayan Batition Village 1996 English: James Johansson 2012</p>
<p>Waro insan ot sodoy dot minonginipi oku. Dot ii nopo it tinipi ku diri nga irad keeti: Mantad silod kosilaon kabarasan, eemot dot tatod ot kapal-tarabang dot mutuulud sitid pentongkop diti pomogunan do Sabah. Nga, intangay ku nopo ino kapal dino kabarasan nga, alikaptor dot osisiba ot podtulud kabarasan om milalipay dot tongo koowaan om tongo napu sitid pentongkop diti pomogunan dot Sabah.</p> <p>Jadi, intangay no keembagu dit tatod ong nunu dot alikaptor, dot dang Irad-ko dang nunu, nga amu elaan dit tatod ku. Om it tomodon nga aa-ku elaan ong tongoh ot tomodon diri. Iri nopo it warana nga irad-ko otomow ot warana. "Tongoh maan dat alikaptor dat askar dilo dot milolongkop sitid pomogunan diti?" ka di ginawo dit tatod.</p> <p>Nga, it keeraan dit tatod ku, indarama dot okito dot tatod dot ponong silod kosilaan om indarama dot mad-ko sitid sawat dñiri dot nuluw it okitanan dit tatod it miilalipay it alikaptor dot tongo nuluw nga, tutudlungan pot tatod dot kosiba dot mantad sid tempat dit iyonon dit tatod. Irad diti mari it boborosan, "Malaysia! Malaysia!" ka mari dit tulun sid alikaptor diri kabarasan it muutuulud sid sawat.</p> <p>Om intangay mari dot tatod iti pomogunan nga eemot dot tatod dot oluluub mari pentongkop diti pomogunan sitid Sabah dot aso tororongow dot tatod dot suara dot manusia. Om, "Ay, nokuro iti pomogunan diti tu irad diti ot koyongow?" ka dit tatod tu, mad-ko it minsasarap mari dit</p>	<p>Suatu malam saya bermimpi. Dan mimpi saya itu adalah begini: Dari timur kononnya, saya melihat sebuah kapal terbang yang sedang terbang di seluruh negeri Sabah ini. Tapi, ketika saya melihat kapal terbang itu, maka saya mendapati bahawa kapal itu adalah helikopter yang terbang dengan rendah sekali, sehingga ia hampir mencecah ke atas buah-buahan dan di seluruh tanah rata di negeri Sabah ini.</p> <p>Jadi, kononnya saya melihatnya semula untuk memastikan helikopter apa, iaitu kepunyaan Iraq kah ataupun kepunyaan apa, tapi saya tidak tahu. Dan tujuannya juga saya tidak tahu. Warna helikopter itu ialah warna hijau. Lalu saya bertanya pula dalam hati, "Apa pula tujuan helikopter askar itu, tiba-tiba datang ke negeri Sabah ini?" saya bertanya sendiri.</p> <p>Tapi, perkara yang menghairankan saya ialah, walaupun saya dapat melihatnya di sebelah timur, tapi saya masih juga dapat melihatnya di atas bukit, dan helikopter yang terbang dan kadang-kadang mencecah pada bukit-bukit, masih juga dapat melihat saya di bawah, di tempat saya berada. Dan orang yang ada dalam helikopter itu, yang sedang terbang di awan biru mengatakan, "Malaysia! Malaysia".</p> <p>Dan bila saya memandangi semula di dunia ini, maka saya melihat dunia ini begitu mendung sekali di seluruh negeri Sabah ini, dan kononnya suara manusia juga tidak kedengaran. "Aik, kenapa negeri ini begitu sunyi sekali?" saya bertanya dalam hati, sebab cuacanya yang mendung sama gelapnya dan</p>	<p>One night I had a dream. My dream went like this: From there in the east, my spirit saw aircrafts over the whole state of Sabah. When my spirit looked at the aircrafts, they were helicopters flying very low over the fruit trees and all the lowlands of Sabah.</p> <p>My spirit looked again to see what type of helicopter it was, from Iraq or where, but my spirit couldn't ascertain it. As for their purpose, my spirit didn't know that either. Their color was green. My spirit's heart said, "What are those army helicopters that are flying all over this land?"</p> <p>What amazed my spirit was that strangely enough, even tho my spirit saw them in the east, nevertheless it was as if then they were above the mountains here, where my spirit could see them flying over the mountains, and my spirit was looking down on them to a place lower than my spirit. The helicopters above were saying, "Malaysia! Malaysia!"</p> <p>Then my spirit looked at this land and saw that the whole land of Sabah was clouded over, and my spirit heard no human voices. "Hey, why is the land like this, so quiet?" my spirit said, because it seemed to be morning, growing light, gauging by the light levels of</p>

<p>numawaw nogi ot kotuwong om kanawaw diti pomogunan dit eemot dit tatod. Jadi, iri no, eeranan it tatod tu, kokodoko kogoyoo diti pomogunan nga eemot-i dit tatod dot milalapay tongo napu kumaa silod nuluw, om milalapay kumaa silod kosilaon dot lumongkop diti pomogunan dot monong-Molosia, Molosia ka.</p> <p>Adi, iri not madâada it tatod dot, “Tongoh ot komoyoon?” ka dit tatod. Jadi, iri no mari ot tinipi ku om noposik oku no.</p>	<p>sama terangnya dengan suasana subuh. Jadi, itulah sebabnya saya merasa sangat hairan kerana, kecil besar negeri ini saya dapat melihatnya juga walaupun ianya terbang ke seluruh pelusuk tanah rata dan di bukit-bukit, hinggalah ke timur, bahkan di seluruh pelusuk negeri ini, sambil mengatakan Malaysia, Malaysia.</p> <p>Jadi, sayapun terdiam sambil bertanya dalam hati, “Apakah maksudnya?” tanya hati kecil saya. Sampai di situ saja mimpi saya, dan sayapun terjaga dari tidur.</p>	<p>the land. So my spirit was amazed because however big or small on the land, my spirit could see the helicopters flying over the lowlands up to the mountains, and flying to the east, covering the whole land, saying “Malaysia! Malaysia!”</p> <p>My spirit just observed, saying, “What’s the meaning of this?” So then that was my dream, and I awakened.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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S006-KQR

<p>Dudupot Toloyow Tinuturan di Maani Marida Kg. Nolotan 1988</p>	<p>Binatang Aneh Dikisahkan oleh Maani Marida Kg. Nolotan 1988 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Strange Animal Told by Maani Marida Nolotan Village 1988 English: James Johansson 2012</p>
<p>Ii nopo kinowowoyo'on diri, iso toon 1971, minongumo oku. Dadi, pongumo oku nopo silod kampung Tinogu, nga ampo natanaman iri. Notutudan om natanaman dot paray om tongo togilay. Na, minimbulay not warot monguni “uhg... uhg... uhg... umbeee,” ka. Dadi, ka di tiwanon ku, tu nokopiwolot okoy, “Ay, tombolog ilo monguni?” ka. Dadi, boros ku dialo, “Ay, okon-i-ko tombolog peelo,” kangku dialo. Om “tombolog teelo,” ka. Adi, wooy nopo dit koduwo sodoy nga irad-i diri monguni. “Ba, tongoh no beelo?” kangku dialo. Om, “umm, tombolog ilo,” ka di tiwanon ku.</p> <p>Montod sid siba om monguni, asapat, masam-ko iri no bo i sangka'an di tiwanon ku, tu “tombolog ilo,” ka dialo. Adarakan kaalangkas mamanaw, aa-i aarap dot totongoh po. Dadi, boros ku dialo, “Ong yoku mangkaji dilo,”</p>	<p>Cerita ini bermula pada tahun 1971, ketika saya membuka ladang. Saya membuka ladang di Kg. Tinogu, tapi belum ditanam lagi. Sesudah dibakar, kami menanam padi huma dan jagung. Nah, di situlah bermulanya ada yang berbunyi, “uhg... uhg... uhg... umbee.” Lalu, kata mentua saya, sebab ladang kami hanya bersebelahan sahaja, “Bukan burung kah yang berbunyi itu?” tanya mentua saya. “Itu bukan bunyi burung,” jawabku. “Burung itu,” katanya. Pada malam kedua, ia berbunyi lagi. “Apa lagi yang berbunyi itu?” aku pula yang bertanya. “Hmm, rasanya ia seperti bunyi burung,” jawab mentua saya.</p> <p>Bunyi itu datang dari bawah bukit, dan naik ke atas bukit dengan cepat sekali, dan itulah yang menyebabkan mentua saya menyangka bahawa itu adalah bunyi burung, “burung itu,” kata mentua saya. Terlalu cepat berjalan, ia tidak</p>	<p>This incident took place in 1971, when I went farming. I was farming in Tinogu village, but the field wasn't yet planted. The field had been burned off and planted with rice and maize. One day I heard a sound, uhg... uhg ... uhg... umbeee. So my father-in-law, whose land is next to mine, said, “Is that a bird making that noise?” I said, “No, that’s not a bird.” “Sure, that’s a bird,” he said. When the second night came around, we heard the same sort of sound. “Okay, so what is that sound?” I asked. “That’s a bird,” my father-in-law answered.</p> <p>From below it moved very quickly; that’s why my father-in-law thought it was a bird, and he said, “That’s a bird.” It moved too fast; you couldn’t think it was anything else. So I said to him, “In my view, that’s</p>

kangku dialo, “okon-i-ko tombolog peelo nga mimang-ko dupot ilo, nga amu ela'an tongoh songdupot,” kangku. Aa elaan do rogon ko tongoh.

Tatapi nopo nga aapo osolidik ong tongoh songdupot, ataw rogon ataw nunu. Dadi, boros ku dialo, “Mangan ku po toyinuwo ilo dot sosodoy,” kangku, tu i tiwanon ku nga amu dñiri kobulun. Aji, “Oõ,” ka di tiwanon ku.

Dadi, korikot it sodoy kembagu, maay ku dñiri toyinuwo. Aji monguni dñiri montod id siba. Sid sulap o niyonon ku monoyinu. Tu aaso ot wawayaan sid natad dit sulap, sid somok dit sulap ot wawayaan. Aji, ka di tiwanon ku, “Aparasaya oku nõono di boros nu balaay dot, okon-ko tombolog pelo. Babanar-i-ko mongindorosi dati iti tu mikakaa dñiri ad susut ya,” ka dialo. Om maawaya-i o koyuwan dot opurimanan dialo.

Adi, boros ku dialo, “Oõ, babanar-i-ko yoku nga okon-i-ko dupot po kenong tombolog po, nga aa ela'an do dupot ko rogon po,” kangku. Adi, boros ku dialo, “Mangan ku solidiko ilo ong tongoh ilo monguni dilo,” kangku dialo.

Adi, korikot di sodoy kembagu iri, solidiko kuno bo, tu aa-ku nadapat monolidik dit sodoy keeso. Oõ, sodoy koduwo nõono tu nipatatas ku di sawo ku it togilay dit kotirung tu awasi oku no mamabang.

Adi, korikot nõono di natatas iri om iri-iri it “uhg... uhg... umbeee...” ka. Irad nopo diri ot poonguni, nga asapat iri. Montod sid siba, nu ong otidong, aapo nopupusan i tuni sid siba, om babango kuno siri di kotolu sodoy no bo. Okitanan ku no dot pengkakat, irad no do koriday kaagayo. Pod-babang ku om

menyangka apa-apa yang lain. Lalu, kataku kepadanya, “Bagi saya, itu bukan suara burung, tapi ia adalah binatang,” kataku kepadanya. Sayapun tidak tahu samaada ia adalah binatang ataupun hantu.

Akan tetapi, saya masih belum menyiasatnya lagi, samaada binatang ataupun hantu. “Malam nanti, akan saya intip itu,” saya berkata kepada mentua saya, sebab mentua saya tidak berani lagi. “Yalah,” jawabnya.

Setelah malam menjelma, sayapun pergi mengintipnya. Jadi, binatang itu berbunyi lagi dari bawah bukit. Kata mentua saya, “Saya percaya dengan kata-katamu bahawa benda bukan burung, betul ia benda yang menakutkan, kerana kini ia sudah pandai datang ke bawah rumah kami,” katanya. Dan dia merasai bahawa suara itu datang dari sejenis haiwan mamalia dan bukan burung.

“Ya memang betul itu sebab sayapun berfikir bahawa benda itu bukanlah binatang ataupun burung, tapi tidak tahu samaada binatang ataupun hantu,” jawabku.

Kemudian, tiba pula malam yang seterusnya, saya pergi mengintip lagi, sebab malam semalam saya tak dapat intip. Malam kedua baru saya dapat intip, sebab saya telah menyuruh isteri saya memotong pokok jagung yang melindungi pandangan saya, dan sayapun senang menyuluh.

Setelah pokok jagung itu dipotong, datang lagi bunyi yang aneh itu, “ugh... ugh... umbee...,” suara bunyi aneh. Caranya berbunyi tidak pernah berubah, dan terlalu cepat datang dari bawah bukit. Oleh kerana keadaan tanah agak curam sedikit, belumpun habis suara bunyi itu, saya terus menyuluhnya pada malam ketiga. Saya ternampak ia

not a bird but most certainly an animal, but I don't know what animal.” I didn't know if it was a demon or what.

But we hadn't yet looked into whether it was an animal or demon or what. So I said to him, “I'm going to spy on that around nightfall,” because my father-in-law didn't dare to do it anymore. “Alright,” said my father-in-law.

When the next night arrived, I spied out for it. So it made a sound from down below. I was in my field hut watching, because there was no path other than in the yard of the hut, so the path ran near the hut. Then my father-in-law said, “Now I believe what you said, that it's not a bird. This may really be scary because it's coming right into our yard.” And he felt that the thing had a mammalian body.

So I said to him, “Yes, I also think it's not a bird, but I don't know if it's an animal or demon.” I further said to him, “I'm going to find out what that is.”

On the next night, I watched again, because I didn't manage to see it the night before. I was able to observe the second night because I directed my wife to cut down the maize that was blocking my line of sight so I could shine a light on it.

So the maize was cut down, and I heard uhg... uhg ... umbeee. That was the sound each time, and it moved quickly. It started down below, and when the sound had not yet stopped below, I shined a flashlight there on the third night. I saw something standing there, about like a barking deer

takasay ku nga okitanan ku-i sumumbalik mad naaba. Om indoo okud tana dino om ongoyo ku. Mogorumiasan nopo i wulu sid pinonimbakan ku. Aa-ku nokitanan i koyuwan nga noonong kopurimanan ku. Adi, nakakaa dino ino, amu ku nadapat mogintong it koyuwan dit tiya diri iri.

Korikot it sasarap, om mangay ku intangay nga sirid paluw, sid bawang di weeg dot miwiliw siri. Om onuwo ku nôno ino, om owito ku no muli. Dupot nga, bantuk doo masam-ko tasu. Nga anaru o liow, nga onibak o tikuw. Tolingo nga masam-ko tolingo do tasu om kuda. It tulu nga masam-ko kuda-i kokiraay, alalawoy ot turongus. Takod nga, masam-ko, pialatan dot tasu om tusing. Iri oku nogi kokito dot bantuk dot dupot dot masam keeri siti. Iri dupot diri, i reetan do padayow.

Jaji, naanu ku iri, maay ku tunuway. Notunuwan ne no nga kakal po dot minaan ku laako, nidu ku i kulit. Om maay ku sasarato soro-kôodok om maay ku guringo bo nôno ino nga, iri no reetan dot sumuun ot puta ka.

Adi, nakaa ku kaa dino ino. Na, waktu dino, miisikul nogi i Sobikal bo, daraja anam, koongoy siri i Sobikal. Ka dialo, “Okon-ko boroson ino tu dupot,” ka dialo, “rogon poma nga akanon ku nopo yoku ong nansak no,” ka di Sobikal. “Ba, akano kaawo,” kangku dialo. Aji, maay ya dino benoh nga yalo nga ami-i minangkan, amu ela'an ong okukuro o rasa. Sooko ku dîiri om waro tulun sori dot otuo no, paling maagasu, moongimpori, monimbak bo kiraay, i Inawan ot ngaran. Dadi, nakakaa dino ino, owito kuno sorid kampung, it kawawalayan sino, om maay dialo nga yalo nga aa-i kaakan.

sedang berdiri, dan ia hanya sebesar kijang. Asal sahaja saya tersuluh binatang itu, saya terus menembaknya dan saya ternampak dia terbalik seperti rebah. Saya terus turun ke tanah untuk mengambilnya. Bila saya sampai di sana, saya dapati buluh binatang itu berselerakan. Badan binatang itu pula saya tidak jumpa pada masa itu juga, tapi saya rasa ia memang sasaran saya kena.

Keesokan harinya, saya pergi mencarinya, dan saya menjumpai bangkai binatang itu terjatuh ke dalam sungai. Lalu, sayapun pergi mengambilnya, dan kemudian saya membawanya pulang dan membakarnya. Bentuk binatang itu tidak ubahnya seperti anjing. lehernya panjang, tapi ekornya sangat pendek. Telinganya sama seperti telinga anjing dan kuda. Kepalanya juga sama seperti kepala kuda. Kakinya pula, seperti, antara kaki anjing dan kaki kucing. Baru inilah kali pertama saya melihat binatang yang seperti itu. Binatang itu adalah sejenis musang.

Setelah saya mengambilnya, dan membawanya pulang, saya terus membakarnya. Setelah selesai kerja membakar, saya membuang kulitnya. Kemudian saya mencincang dagingnya kecil-kecil, lalu menggorengnya. Tapi, itulah yang dinamakan penuh dengan buih.

Setelah semua kerja saya selesai, datang pula Sobikal ke rumah kami. Waktu itu Sobikal masih bersekolah dalam darjah enam. Kata Sobikal, “Jangan binatang, hantupun kalau sudah dimasak, saya makan saja,” katanya. “Ba, makanlah,” kataku kepadanya. Lalu, sayapun menghidangkannya, tapi, Sobikal pun tidak dapat memakannya, kerana rasanya yang sangat pelik. Saya menyedoknya, dan membawanya kepada orang yang paling tua di kampung itu, yang bernama Inawan. Sebab Inawan ini adalah orang yang paling kaki memburu. Lalu, Inawan mencuba untuk memakannya, tapi dia pun tidak dapat memakannya. Binatang

in size. I kept the light on it and fired off a shot and I saw it fall over backwards. I went down out of the house to get the animal. The fur was scattered on the ground where I had shot it. I didn't see the carcass, but I felt like my shot had hit it. So that was that. I wasn't able to find the carcass at that point.

When morning arrived, I went out to look, and there in a hole in the creek lay the carcass. I took it and brought it home. It was a mammal, shaped like a dog. But it had a long neck but a short tail. Its ears were like the ears of dogs and horses. The head was also somewhat like a horse, with a long snout. The feet were like a cross between a dog and a cat. That was the only time I had ever seen such an animal. That animal is a type of civet.

I took the animal and roasted it. After it was roasted I still skinned it. Then I diced the meat fine and fried it, but foam bubbled up out of it.

So that was that. At that time Sobikal was still attending school in sixth grade, and I went to his house. He said, “Not only will I eat any animal, I'll even eat a demon if you cook it.” “Good, eat it then!” I said. So he tried, but even he didn't eat it, because of the strange flavor. There was an old man there, a real hunter with dogs, a fisherman and a gun hunter, named Inawan. I scooped some up and brought it to his village, to the housing area. He tried and also couldn't eat it. We fed it to the dogs, but the dogs wouldn't eat it either. So that was that. That experience was

Posumadon di tasu nga ami-i mangakan i tasu. Jaji, nakakaa dino ino, nakatalib ne no bo. Nakatalib no.

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Waro iso masa nôono dino, ponimbak oku, suway no masa dino, do waro dupot sino do babanar-no-ko agayo bo dot mogpongimbulay sino, kanas tagayo. Adi, nokendakod oku id sawat do kayu, tu minananggom oku dino, om kinamay oku mongindorosi, dot aa maakaso ot pongindorosi. Ii nopo pongindorosi diri nga “whuuu... whuuu... whuuu... whuuu,” ka. Om ogumu po bo ot pongindorosi, waro “khuek,” ka, om waro po ot “huu...” ka, om mad opurimanan ku mindakod dit kayu dot sumusuut dogon sid sawat. Adi, babangon ku nga aso-i tokito ku. Adi, sisimoyoo kupo. Ombot kurang-lobi sondopo po montod sid nogomon ku bo, om tatad-om babango ku nga aso-i, tu mongintip oku nogi babanar dot mingindorosi ko tongoh, om sumusuut ko tongoh mindakod nga aso-i. Na, amu po nadapatan iri.

Koduwo sodoy – tu kakal oku-i siri dot orulut oku-i tu mongipat oku di dupot do tumalib – baru nogi om nakasambat ku di dupot. Om timbako ku nôono ino, babanar-i ko dupot tu sandangaw ot nipon do kanas; 5 insi ot kaanaru, om it kulit nga 2 insi kakapal. Iri not ka di Inawan, om, “Bo, eranan oku ugu dino kaalawoy do nipon om ugu no dino ot kulit,” ka dialo. “Nga ino nopo dino,” ka dialo, “andang ilo no moongogop di niyuw ya silod sokid, sisiti kikiawi moongogop tongo tinanom i pingtanaman ya,” ka dialo.

itu diberi kepada anjing, tapi anjing pun tidak mahu memakannya. Setelah itu, masapun berlalu.

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Ada satu masa yang lain, saya pergi memburu, sebab, ada satu tempat yang ada babi hutan yang sangat besar. Jadi, pada waktu itu saya menjaga tempat jalan binatang itu. Setelah saya naik ke atas pokok kayu, tiba-tiba datang pula suara yang sangat menakutkan. Suara yang menakutkan itu berbunyi begini, “whuuu.... whuuu... whuuu...” dan banyak lagi suara yang lalin yang begitu menyeramkan. Ada yang berbunyi, “Khuek,” dan ada lagi yang berbunyi, “huu...” dan saya terasa pula seperti ia datang ke arah saya, di atas pokok kayu itu. Akan tetapi, bila saya menyuluhnya, tidak ada apa-apa pun yang saya nampak. Lalu, sayapun membiarkan sahaja. Bila saya merasa bahawa jarak kami hanya tinggal sedepa sahaja lagi, saya terus menyuluh ke arahnya, tapi saya tetap tidak melihat apa-apa. Tujuan saya ialah mahu mengintipnya, samaada ia adalah makhluk yang menakutkan ataupun apa. Dan samaada ia betul-betul naik ke atas pokok itu atau tidak, tapi rupanya tidak.

Malam kedua – sebab saya masih berada di sana, kerana saya sangat tahan lasak dalam bab menjaga binatang itu daripada melalui jalan itu – barulah saya berjumpa dengan binatang itu kerana saya betul-betul menjaganya. Bila saja binatang itu datang, saya terus menembaknya. Dan memang benarlah bahawa ia adalah binatang, sebab giginya sahaja bersaiz 5 inci panjang, dan kulitnya pula 2 inci tebal. Tapi, kata Inawan, “Saya sangat hairanlah dengan binatang yang kau dapat ini, giginya begitu panjang tapi kulitnya begitu tebal sahaja,” katanya. “Tapi, memang itulah binatang yang selalu memakan kelapa kami dan yang

ended.

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At another time, I went out hunting with a gun, and there was a huge animal that appeared, a huge wild boar. I climbed up a tree to watch the area, and I began to get more and more frightened. What frightened me was the sound whuuu, whuuu, whuuu. There were other frightening sounds, like khuek and hoo. I felt as if something was climbing the tree I was in and was coming after me. So I shined my flashlight around but saw nothing. So I just let it be. When I thought it was maybe six feet from where I was sitting, I suddenly turned on the flashlight but there was nothing. I wanted to see if it was really frightening or what, and if it was coming up the tree after me or what. I didn't see anything yet.

On the second night – because I stuck to looking for whatever animal was passing – only then did I come across the animal. I shot at it. It was a real animal, a wild boar with about a five inch tusk, with skin up to two inches thick. Inawan said, “I'm amazed at it having such long tusks and that thick skin. That must be what has been eating the coconuts on the hill, and eating our crops.”



Dadi, naanu ku iri om nowit ku id walay. Ino kaagayo dino, apat koyuwan ot manarasay, duwo koyuwan i Sorulak, om i Jomuwa, i Jamalung om i Sikuwa po dati iri manarasay nga kakal-i dot aa-i oowit. Nuyas-i om baru noowit. Warot limo kaki labaan dati iri ot konoruwan di kanas. Dadi, nakakaa dino iri, nooyas ne no kaa dino.

Adi, naanu ku iri, sinumakit oku dñiri owo. Om sakit oku om boros nopo dit tongo tulun siri, “Um sumakit toobo bâanar ino,” ka. Om kinam oku-i sumakit. Nunu ong siririd tanga okoy do gowuton tu lalagkaw, aso koruang, na, sampay opurimanan ku dot siisiri aadan oku. Om neela'an nōono dit tiwanon ku iri, minongoy dñiri yalo sid dagay id kampung Tinogu, tu obbuli boroson dot sid tanga do gowuton tu lalagkaw.

Na, mangay oku dñiri owito sid kampung. I Pangagin, i Sorulak, i Jomuwa om suway po i tulun wookon dot minangaak dogon bo, pakaa sid kampung dino. Intolu oku kaadan sid tanga do ralan. {Montod id taras gaam ino?} Oō montod id tumo. Nga, nakakaa dino ino.

Ka nopo dit tiwanon ku tu tiwanon ku dino kapid, om yokoy nopo diti nga ki-ugama, tu sampay sid Korostian dot ari minggu Basol ot pinisasawa'an ya, PCS. Jaji, nakakaa dino ino, ka nopo di tiwanon ku, “Ong kapid no ka, maan koh usa'o dino, tu kaa om kaa dino pongusaa tu maan pengkosupo,” ka. Nga boros ku nopo, “Kadung-ko nokosuwang do tugama,” kangku, “amu obbuli dot miundur-undur,” kangku, “tu matay oku id tugama nga dogon do sukud, aa matay nga dogon do sukud,” kangku. Na, aano dino noosaa bo.

merosakkan tanaman yang kami tanam,” katanya.

Setelah saya mendapat binatang itu, saya terus membawanya pulang ke rumah. Saiznya yang begitu besar itu, tidak dapat diangkat oleh empat orang, iaitu, Sorulak, Jomuwa, Jamalung dan Sikuwa, tapi masih tidak dapat membawanya. Lalu kamipun memotong-motongnya, barulah dapat dibawa pulang. Saiz panjang badannya, ada lebih kurang lima kaki.

Selepas saya mendapat binatang itu, mulailah saya sakit. Pada waktu saya sakit, orang-orang berkata, “Hmm, dia itu demam biasa sahaja, tidak apa-apa,” kata orang. Tapi, penyakit saya itu tidak ada tanda-tanda untuk sembuh. Apalagi dengan keadaan kami yang hanya tinggal di tengah hutan sahaja, di sebuah pondok yang tidak berjiran, sehingga saya merasa bahawa kerap-kali saya jatuh pingsan. Dan bila saja mentua saya mengetahui bahawa saya sedang sakit, diapun pergi ke tempat kami.

Kemudian dia membawa saya dari ladang pulang ke kampung Tinogu. Orang-orang yang memimpin saya adalah Pangagin, Sorulak, Jomuwa dan ada lagi yang lain. Tiga kali saya pingsan di tengah perjalanan dari huma.

Setelah sampai di kampung, mentua saya pula berkata, sebab mentua saya itu masih pagan, dan kami ini sudah ada agama, sebab kami berkahwin dalam agama Kristian hari minggu, Basol, PCS.

Jadi, kata mentua saya, “Kalau menurut adat pagan, kau akan diubati dengan cara memuja roh, sebab mahu mengejar [rohmu yang diculik],” katanya. Tapi, saya mengatakan kepadanya, “Kalau sudah masuk dalam agama, tidak boleh lagi berundur, sebab kalau sudah ditakdirkan saya mati dalam agama, bererti itu adalah ajal saya, tidak matipun ajal saya juga.”

So I took the wild boar and brought it to my house. It was so big that it took four men to carry it; Sorulak, Jomuwa, Jamalung and Sikuwa I think it was, and even so they couldn't carry it. We cut it into pieces and only then could they carry it. I think the pig was over five feet long. So it ended up being cut up.

After getting the pig, I got sick. I was sick and people said, “That's just a normal sickness.” But I got sicker still. We were there in the middle of the woods in our hut with no companions, and it got to the point that I felt like I had repeatedly fainted. When my father-in-law found out about my situation, he came to Tinogu, our village, but off in the middle of the forest, because it was a field hut.

I was brought back to the village proper. Pangagin, Sorulak, Jomuwa and other people walked me back to the village. I fainted three times along the way, coming from the field.

My father-in-law was a pagan, but we had religion, because we had become Christians, of the Protestant Church of Sabah (PCS). My father-in-law said, “For the pagans, we would perform a healing ritual thus and so to catch up with [your spirit which has been carried off].” But I answered him, “When you have become a Christian, you can't repeatedly go back to paganism, because even if I die as a Christian, that is my appointed time.” So they didn't do any pagan healing ritual.

Sampay kinumumpit kiawi it tunturu ku dino. Om soromo'on nopo id kampung diri tu waro po it tongo kapid, waro pot apat limo pintu om koongo-tolud nogi. Adi masing-masing nga tumolud nōono iri, gugusa'an oku no kabarasan dit tasu miwaya dit tulun dot siti no i tulun ka. Ay, siti no, odiyo ka kabarasan, ka di sorita di tongo tulun sid kampung diri. Om i tiya dino tu osompitan oku no dino, okono-ko waro po ot jamban dino, sid walay ot teteeyon ku dino bo. Osompitan no babanar ino, okitanan ku-i it tasu dot sumingkakod sid saaw ku dino sid busul ku, dot tulu kam tulu do tasu ino, asot koyuwan. Arangang ot tasu, dot tadlaw ino.

Aji, kangku dit tiwanon ku om it sawo ku, "Warot tasu sumingkakod ad susut," kangku. Irad-ko tasu dot Kina owo tu agayo ot koyuwan. Nga i tulu, i tulu po ot abantuk tu gisom no do liow.

Adi, nakakaa dino, ka dino ino, alawato oku dīiri dit tongo tulun bo. Alawato oku do sumambayang, yo-Pangagin, om it tongo kinoruangan yo wookon, it Korositian P.C.S. kiawi ino. Nga i Pangagin no ot terutama, tu yalo ot minomimpin dot minongowit dit tongo tulun dot minongoy siri. Adi, sumambayang dino beeri. Minonambayang dogon tu asampit oku dino.

Om iri nopo janji doalo, orikot ot suwab ka, garamba'an oku no mongoy id ruma-sakit id Tandek tu aso no jalan wookon. Tu yoku dino nga kumumpit no it tunturu ku, aa-ku no otingaa ot taap dino. Adi, nokooli no yoalo diri. Iri diri nga kakal oku-i sumambayang kumaa sid Kinoringan dot baawa mokiampon oku dot, ong warot kasala'an ku nga om it panakit nga

Sampai mengecut semua jari saya, akibat terlalu tenat. Dan oleh kerana dalam kampung itu masih banyak yang beragama pagan, masih ada empat lima pintu, dan semuanya boleh pandai 'menurun' dikuasai roh. Jadi, masing-masinglah itu menurun, dan menurut mereka saya sedang dikejar-kejar oleh anjing bersama dengan seorang lembaga manusia, dan kononnya lembaga itu sudah berada di tempat saya. Dan pada waktu itu, oleh kerana saya sudah terlalu tenat, bukan lagi saya dapat menggunakan tandas, sebab saya buang airpun di dalam rumah saja. Dan saya selalu ternampak anjing datang menerkam di bawah saya sewaktu saya membuang air besar pada siang hari. Tapi yang peliknya anjing itu hanya kepala sahaja, tidak berbadan. Anjing itu berwarna merah.

Lalu saya memberitahu isteri dan mentua saya. "Ada anjing yang selalu berusaha untuk naik. Dan anjing itu ada di bawah kulung rumah," kataku kepada mereka. Anjing itu seakan-akan seperti anjing Cina, sebab badannya besar. Tapi hanya kepalanya sahaja yang jelas kelihatan.

Sesudah itu, saya telah dilawat oleh orang-orang yang beragama. Mereka telah mendoakan saya, Pangagin dan rombongannya yang beragama Kristian PCS. Tapi, Pangagin yang terutama mengetuai rombongan itu, sebab dia yang membawa mereka datang kepada kami untuk sembahyang. Sesampainya mereka di rumah kami, merekapun sembahyang, sebab pada masa itu saya sudah sangat tenat.


Jadi, mereka berjanji untuk membawa saya pada keesokan harinya ke hospital Tandek, sebab kata mereka, tidak ada jalan lain lagi. Sebab pada masa itu saya sudah sangat tenat sehingga atap yang begitu rendahpun saya tidak dapat memandangnya lagi. Setelah itu mereka pun pulang. Selepas mereka pulang, saya terus sahaja berdoa dan memohon pengampunan kepada

All of my fingers were wrinkled up as a result of the sickness. In that village there were still many pagans, and four or five people who could act as spirit mediums. Each of them went into medium possession, and what they claimed to have seen was that I was being chased by a dog along with a person who was here. At that point I was critically ill, and the house didn't have a toilet, and I had to defecate in the house. I was critically ill, and I was seeing a dog snapping at me near my butt as I defecated but it was only a dog's head with no body. The dog was red, and I was seeing it in the daytime.

So I said to my father-in-law and my wife, "There is a dog lunging under then house." It was like dogs owned by Chinese people because it had a big body. But actually all I saw was a head up to the neck.

After than I was visited by some people. Pangagin's family and others came to worship and pray for me – all Christians from the PCS. Pangagin was the leader, because it was he who brought everyone there. So they held a service at my house, praying for me because I was so ill.

They promised that on the next day they would take me on a stretcher to the clinic in Tandek, since there was no other way to get me there. Then they went home. At that point I was still praying to God that my sins would be forgiven if I had done something wrong and asking for him to take away my sickness. Whatever God wanted

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| <p>moki'idu oku. Om nunu nopo it ponguwa'an do Kinoringan tu sumunsurut nga okon-ko sumunsurut oku dino. Aa-ku sumunsurut montod sid ugama diri.</p> <p>Aji, warot tubat dot limo ringgit no ot pinomoli, sid di Sinsang ot pinomolijan. Warot Sinsang id Tandik gima di guulu dot nakasawo di Laa. Iri nopo diri nga tubat dot toruol ot tian; linsow. Aji, maay ku akano iri, tu aso no ela'an wookon do pogimbaba'an do tubat, iri no. Aji, kaakan ku iri bo, turus mad-i-ko minaan ruluso it panakit ku needu.</p> <p>Sampay sasarp om korikot it tulun dit mangagaramba dogo sid ruma-sakit bo. Okon-ko nagaramba oku, yoku nogi ot manamung di tongo tulun dot kosigupan. Dadi, montod diri sampay tidino nga aso-i dîiri ot apa-apa. Daripada nokeenum oku dit tubat di Sinsang, na iri no bo ot pinotumpangan di Roo do Kinoringan dino dot mongolingos dit panakit diri, tu osundu. Na, ino no gisom.</p> | <p>Allah di atas dosa-dosa saya, dan saya memohon agar Tuhan menyembuhkan penyakit saya. Apa sahaja yang Allah berikan, akan saya terima, tapi kalau berundur dari agama, langsung saya tidak mahu.</p> <p>Jadi, pada masa itu, ada sejenis ubat yang dibeli daripada Sinsang, yang hanya berharga lima ringgit. Sebab dulu, ada Sinsang di pekan Tandik yang telah berkahwin dengan Laa. Ubat itu adalah ubat sakit perut: jenis biji. Jadi, saya telah memakan ubat itu, sebab tiada lagi ubat lain yang dapat dimakan, cuma itu sahaja. Selepas sahaja saya makan ubat itu, penyakit saya pun seperti ditanggalkan dari badan saya, terus sembuh dengan serta-merta.</p> <p>Keesokannya, orang-orangpun datang sesuai dengan janji mereka yang mahu membawa saya ke hospital Tandik. Tapi, bila mereka sampai, bukan saya kena bawa malah saya pula memberi mereka rokok. Jadi, bermula dari itu sampai sekarang, tiada apa-apa lagi yang terjadi. Hal itu terjadi sebab saya telah memakan ubat Sinsang itu, dan itulah yang telah dipakai Roh Allah untuk menumpangkan berkatnya untuk menyembuhkan saya, sebab Tuhan itu ajaib. Sampai di sini saja.</p> | <p>to do, I was willing, because there was no way I was going to backslide. I was not going to go back to paganism.</p> <p>We had some medicine that we had bought for five ringgits from a Chinese medicine seller. There was a Chinese medicine seller in the past in Tandek who had married Laa. It was stomach medicine – pills. I took that, since I had no other medicine to try. When I took that the sickness seemed to be taken away and gone from my body.</p> <p>In the morning the people came to carry me to the clinic. Rather than being carried on a stretcher, I greeted the guests with smoking materials. From that time up till now I've not had another occurrence of that. When I took the Chinese medicine, that is what the Spirit of God chose to work together with to heal that disease, because he has supernatural power. That ends the story.</p> |
| <p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Janama Lontubon &amp; Rosnah Nain</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
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| <p><b>Sogit do Pomogunan</b><br/>Tinuturan di <i>Soyinsin Imbangan</i><br/>Kg. Batition 1998</p>                                                                                                  | <p><b>Legenda Manusia Terakhir yang Dikorbankan</b><br/>Dikisahkan oleh <i>Soyinsin Imbangan</i><br/>Kg. Batition 1998<br/>Terjemahan Melayu: Rosnah Nain 2012</p>                               | <p><b>Legend of the Final Human Sacrifice</b><br/>Told by <i>Soyinsin Imbangan</i><br/>Batition Village 1998<br/>English: James Johansson 2012</p>                                  |
| <p>Waro tongondu nokorikot sitid pomogunan, sitid Butition ka, di muula. Adi, maay sambato dîiri dit tulun ka; minaan pendokodo id walay ka. Adi, waro tongondu minang-ambabaya. Ka dit tulun</p> | <p>Pada waktu dahulu, ada seorang perempuan asing yang datang ke tempat ini, di kampung Batition ini. Jadi, orang-orang datang menemuinya; mempelawanya naik ke rumah. Dan, ada pula seorang</p> | <p>There was a woman of another race that came here to Batition long ago, they say. The people greeted her well; they brought her into their house. There was a woman here that</p> |

siri ka, it woyoon kokikiro, moleeng, “Maay duyuy ambabaya, osian ino,” ka dit tulun siri. Adi, miambabaya dîiri it tongondu, sampay norikot ot sontoon ka.

Adi, norikot o sontoon, miboboros dîiri it tongo tulun siri dot maan garaso, tu sogit dot pomogunan ka. Nga, amu-i nelalaan dit tongondu ka. Adi, om piuriringkaw nōono iri ka, turu o pomogunan dot minitititung dot miniupakat. Adi, it piniupakatan kabarasan diri, onom tadlaw, koturu, mangan no garaso it tongondu. Maay nopo diri, norikot no dîiri it janji, kororongow no dit tongondu ka dot maan garaso i kondiri yo. “Ay,” ka dit tongondu ka, “notipu oku, ondos ku ong mangambabaya kow-i dogon babanar, dot patayon oku-i bala dikoo. Nga, kadung patayon oku dikoo, okon-ko piantataraon oku dikoo, tu okogid o tonsi ku,” ka dit tongondu. “Oõ,” ka dit tulun siri ka.

Adi, iri nobo kabarasan, turu tadlaw it janji, onom tadlaw koturu, ka, maan no patayo ka. Adi iri no; ontod dit keeso, koduo, kotolu, kaapat, kolimo, konom tadlaw dîiri dot miuriringkaw nōono it tulun, miumpug-umpug nōono it tongo tulun dit turu o pomogunan. Mangalawis kikiawi dot tumbalang; tumbalang ot linowisan kikiawi. Nokuro ong kōosusu kosodoy ong, asal ko eelo monguut dit tumbalang diri, i linowisan, naan taakay kiawi.

Adi, om kinam nōono

perempuan yang menawarkan diri untuk berkawan dengannya. Lalu, ketua di sana berkata, “Kamu berkawanlah dengannya, kasihan dia,” katanya. Jadi, bersahabatlah perempuan itu, sehingga genap satu tahun.

Setelah genap setahun perempuan itu tinggal di kampung ini, orang-orang di kampung inipun merancang untuk membunuh perempuan asing itu, untuk dijadikan korban penyuci kawasan. Tapi, perempuan itu tidak mengetahui akan rancangan mereka. Kemudian, orang-orang itu mengumpulkan tujuh kampung di sekeliling untuk memutuskan hal itu. Setelah berbincang, mereka menetapkan bahwa selepas enam hari, iaitu pada hari ketujuh perempuan itu akan dibunuh. Apabila tibanya masa yang dijanjikan, perempuan itupun mengetahui bahwa dirinya akan dikorbankan. “Aduhai,” kata perempuan itu, “rupanya saya telah tertipu, saya sangka kamu betul-betul mahu berkawan dengan saya, tapi rupanya kamu hendak membunuh saya. Tapi, kalau kamu mahu membunuh saya, bunuhlah dengan secepatnya, jangan langkah-langkahkan masa, sebab daging saya ini terasa pedih sangat,” kata perempuan itu. “Baiklah,” kata orang-orang kampung.

Jadi, kononnya, mereka menetapkan janji, iaitu enam hari kemudian, maka perempuan itu akan dibunuh. Jadi, dari hari pertama, hari kedua, hari ketiga, hari keempat, hari kelima dan hari keenam mereka mengambil masa untuk berkumpul dan menyiapkan keperluan untuk membunuh perempuan itu, tujuh buah kampung semuanya yang bersiap-siap. Mereka mengambil sejenis buluh dan menajamkannya. Semua orang mengambil bahagian dalam kerja itu, bahkan walaupun bayi kecil, asalkan pandai memegang batang buluh, akan diberikan batang buluh itu.

Setelah tiba pada hari yang

became her friend. A leader said, “Befriend her, the poor thing.” So this woman befriended her for one year.

After one year the people began talking about killing her as a sacrifice for cleansing the land. But the stranger woman didn’t know about that. Then they woke up people from seven villages and gathered them for a meeting. They came to an agreement that after six days, and on the seventh, they would sacrifice the woman. When the agreed upon time arrived, the woman heard that they were going to sacrifice her. “Oh no,” said the woman, “I’ve been tricked. I thought that you were sincerely befriending me, and in fact you are going to kill me. But if you are going to kill me, don’t delay, because I am getting get sharp pains in my flesh. “Alright,” said the people there.

So then that was what they had agreed to, after six days and on the seventh day they would kill her. So then, from the first, second, third, fourth, fifth, six day, then they alerted everyone in seven villages to gather. Everyone sharpened bamboo sticks. Even if they had just been born the night before, as long as they could hold onto bamboo sticks, they were given sharpened bamboo.

So as things continued on,

kabarasan iri, korikot it koturu tadlaw, turus tabpa'ay ka i tongondu. Mogiad it tongondu ka, dot ololomu no it tongondu ka boh dino. Tu aa-i pipingkasa'an dit tulun siri papaakan, momiara. Adi, korooto ðiri ka om potimpako no sid tuod dot robuk. Sid tuod nga orobuk no ot pinotimpakan.

Om kinam nôono it tongo tulun mititimung kabarasan, mantad dit minsarap, mititimung no it tulun ka, mi'indad-mi'indad. Ka dit tongondu ka, "Ay, kadaay oku dikoo piantatara'ay, tu okogid o tonsi ku," ka dit tongondu ka. Adi, iri diri nga mookôdut it tongondu ka, mookôdut sid tompok dit robuk, momurineet. Dot it momurineet it tongondu bo diri kabarasan, mongintulus beeri, mongintulus iri, i momurineet diri. Jaji, woy nopo dit sumakay i tadlaw kabarasan om noompung no it tulun, ka. Hay, tinumuwong it tulun ka boh. Iri no, turus do toboko diri i tongondu nga, nokogiyak it tongondu ka. Adi, iri, tanganak, osukod, moleeng, nokuro ong moleeng no banar, asal kadapat po mamanaw, om it tanganak nga ong keelo po monguyut dit linowisan, monobok kikiawi. Sampay noruta, nokosawur do tana it koyuwan dit tongondu. Nisawur do tana ðiri. (Nokopiisop it tana om it tonsi dit tongondu. Ririnutad.)

Aji, nakaa po dino ino, norurutad po, na, aa elaan, turu tadlaw ko turu wulan neeri dati. Ba, it tongo tinanom, nga kadungko tonomon it tongo paray, tonomon it tongo guol, tonomon it tongo togilay, tonomon tongo sangop, tongo tombunan, asal ko

ketujuh, iaitu hari yang dijanjikan, perempuan itu terus ditangkap dan diletakkan di atas tunggul kayu yang sudah reput. Perempuan itu menangis dengan sedihnya. Padahal tubuh perempuan itu sangat sehat dan berisi kerana, orang-orang kampung ini tidak henti-henti memberikan makanan kepadanya sebelum tiba masanya ia dibunuh. Mereka mengikat tangan dan kaki perempuan itu dan meletakkannya di atas tunggul kayu yang sudah reput.

Lalu, kononnya, sejak pagi mereka mengambil masa untuk berkumpul, menunggu penduduk kampung lain yang belum sampai. Dan sementara perempuan itu pula berkata, "Aduhai, janganlah kamu melengah-lengahkan masa untuk membunuh saya, sebab daging saya ini terasa pedih sangat," katanya. Dan tangannya pula tidak henti-henti mencubit-cubit pada hujung tunggul yang reput itu dan mulutnya pula kumat-kamit, seolah-olah membacakan jampi. Padahal dia sedang mengucapkan sumpah kepada seluruh penduduk tujuh kampung yang terlibat. Setelah hari sudah hampir tengahari, orang ramai pun sudah sampai semuanya. Kampung ini seakan-akan menjadi gelap kerana terlalu banyak orang yang datang. Setelah semuanya berkumpul, perempuan itu terus ditikam dengan menggunakan buluh yang sangat tajam, oleh semua penduduk tujuh kampung, bahkan kanak-kanak yang masih kecil, dan orang-orang tua yang masih kuat berjalanpun turut sama menikam perempuan itu. Setelah perempuan itu mati ditikam, mereka lalu mencincang tubuh perempuan itu, sehingga hancur berkecai, dan bercampur dengan tanah.

Jadi, setelah tubuh perempuan itu dicincang-cincang, dan entah berapa lama selepas itu, entah tujuh harikah atau tujuh bulan kemudian, apapun jenis tanaman yang ditanam semuanya akan tumbuh dengan subur sekali. Dan apapun jenis buah-buahan, bila saja tiba musimnya,

when the seventh day arrived, they straightaway captured the woman in question. The woman cried. They say she was a very fat woman, because she had been very well fed by the people there. Then they tied her up and put her on top of a rotten tree stump. On a stump, but it was already rotten.

The people began gathering there from morning time, and then waiting. The woman said, "Don't make me wait, because I feel sharp pains in my flesh." And she was pinching the top of the stump and chanting incantations. The incantations she was saying were curses; indeed she was putting curses on the people from the seven villages. As the sun started to get high in the sky [around 10AM], everyone had gathered. The people then were in darkness. Then they immediately stabbed the woman and she let out a scream. Children, adults, old people, even if they were very elderly, as long as they could still walk, and as long as the children could hold the bamboo stick – all of them stabbed her. This went on till her body was sliced and diced, and then it got mixed into the soil. The soil and her flesh got thoroughly mixed together.

When that was over – her body had been chopped up fine – I'm not sure if it was seven days or seven months after that. As for the various crops, when rice, taro, maize, cucumbers, squash were planted, as soon as they sprouted they flourished.

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| <p>sumuni, osubur. Om nununu it tongo koowaan, sobila ong monguwa, asapow, ajadi ino ka.</p> <p>Ba, najadi dot kaa dino ino, tap kapo om, irad-ko lindsuwan diri i pomogunan siri, dot minatay i tulun, matay i tongo tulun. Dot okon-ko nunu; i minongintulus it tongondu. Minaan powoyo'o di robuk it tutulus yo. Irit modut-koodut ka it tongondu, it leed dit mipumpung it tulun, mongintulus. Bang okon-ko niasan i walay, opunso it tulun siti. Minaan diri iasay.</p> <p>Nga, it tongo tulun dit minogidu mantad sitid pomogunan siti, amu elala'an diri ong siongo ot kinoririkoton. Kopisasambat nopo om kopi'ilo dit nimpunon dit tongo taki, tongo todun, na okon-ko mi'u'ulun, ong kopisasambat, om kopitututuran, ka di tongo moleeng dagay. Waro ong sid tongo Togibang, waro ong id Lingkabaw, waro ong sid Sonsogon, niason dit tongo tulun. Waro ong id Sama, waro ong id Rungus. Ino-no, nee'as it tulun ka.</p> <p>Na ino-no, minaan i tongondu dino diri patayo. I raa dit tongondu it nokosawur id tana nisogit dit pomogunan supaya osogit i pomogunan diri. Nununu tonomon nga ajadi, nununu it tonomon nga ajadi. Nga iri nasala'an dit tongo moleeng iri, tu nitimpak id robuk. Ong okon-ko id robuk ot pinotimpakan diri, om sid tana, aa kopongintulus i tongondu. Naan po'ooko siri, naan powoyo'o di robuk it pongintulus. Maklum no ong it muula, eelo momurineet. Minaan galango id minsorili di tuod, nisuwang nogi it tongondu</p> | <p>buahnya sangat lebat.</p> <p>Setelah semuanya dalam keadaan baik, tiba-tiba pula kampung itu mendapat malapetaka yang besar kerana kampung itu seperti disimbah dengan air panas. Banyak orang yang meninggal dunia. Hal itu adalah disebabkan oleh sumpah perempuan yang mereka bunuh itu. Perempuan itu menyalurkan sumpahnya pada tunggul kayu yang sudah reput itu. Sewaktu orang sedang berkumpul, dia mencubit-cubit tunggul itu sambil menyumpah orang-orang di situ. Kalau bukan kerana penduduk-penduduk kampung itu lari ke tempat lain, mungkin tidak ada satupun yang akan selamat daripada malapetaka itu. Rumah yang masih baru dan masih segar mereka tinggalkan dengan begitu sahaja.</p> <p>Tapi penduduk kampung ini yang lari bertempiran ke tempat lain, tidak tahu ke mana mereka pergi. Bila berjumpa dengan orang-orang yang berasal dari kampung sini, dan bercerita (sebang-sebang), tiba-tiba pula ada kaitan keluarga, kata orang tua kami. Rupanya, ada yang lari ke kampung Togibang, ada yang di kampung Lingkabaw, dan ada pula yang lari ke kampung Sonsogon. Ada juga yang di sebelah Bajau, dan di sebelah Rungus. Penduduk kampung ini tercerai-berai.</p> <p>Nah, itulah cerita sejarah mengenai dengan perempuan yang dikorbankan itu. Darah perempuan itu yang telah bercampur dengan tanah, adalah korban untuk “menyejukkan kawasan” [dan dengan demikian ia akan subur semula]. Apa-apapun jenis tanaman yang akan ditanam, semuanya berhasil dengan baik dan memuaskan. Tapi, masalahnya, orang-orang tua pada waktu itu, telah melakukan kesilapan, kerana mereka meletakkan tubuh perempuan itu di atas tunggul kayu yang sudah reput. Kalau mereka</p> | <p>Anything at all, fruit trees, when they bore fruit it was plentiful.</p> <p>So things were like that, and out of the blue disaster struck, with people dying. It was none other than the result of the woman cursing them. She channeled her curse thru the rotten tree stump. It was her pinching the stump, casting a spell because of the people taking a long time to gather. If not for the people scattering, all the people would have been wiped out – they all scattered when the deaths began happening.</p> <p>But the people who left the villages around here didn't know where they were headed. When our ancestors met and talked and found out where they came from, they discovered that they were not unrelated – that's what our ancestors told us. The people were scattered to Togibang, Lingkabaw, and Sonsogon. They also became Bajau and Rungus. The people became scattered.</p> <p>So that's the story of how that woman was killed. The woman's blood was mixed into the soil to act as a sacrifice to “cool down” the land [and therefore make it fertile again]. Whatever was planted it would flourish. But the mistake of our ancestors was to put the woman on a rotten tree stump. Had she not been put on that rotten stump, but rather on the ground, she would not have spoken the curses. The curses flowed thru the stump. The people in the past knew how to do</p> |
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siri. Nga id robuk ot pinotimpakan obo, nasalaan, tu rumosi mogidu. Kaa dino.

Na ino-no gisom. Iri no o gisom dot tulun ot patayon dot pangaraa do pomogunan, aso po dñiri antad diri. Aso po dñiri tu it waro no dñino porinta. Amu mongoo i porinta ka dit tongo moleeng. Ino-no gisom ka.

It minonuturan diti tuturan diti, it tidi ya, mantad sid tama dit tidi doo, id taki-lombus, id do Ongkisos, tad kowusung yo-Sarayo. Yoalo dino ot rayatan dino dit muula dino. It tongo moleeng doalo ot nokeempuun dino, i Sarayo om i kuwo, it tongo taki-lombus do Aginging, taki-lombus doalo. Yokoy kikiawi noboh inoh, rumpungan dagay ino. Iri no ot gisom ka dit taki ya, ka di iyay. Aso no dñiri tu amu mongoo ot porinta ka.

Iri nobo, kadung-ko momoros no tulun, “Boh, kada mongintulus, isawur teka do tana ki, ojurulan ong isawur teka dot tana,” ka. Ilot momoros dot isawur teka do tana ka, amu obbuli kabarsan ilo. Om ilot mongintulus. Tu iri, suntuan nōono iri ka. Iri no suntuan, amu obbuli, tu orongow do porinta ka, iimon kabarsan ka dit muula. Ino-no gisom.

meletakkan tubuh perempuan itu di atas tanah, perempuan itu tidak dapat menyumpah. Kerana perempuan itu telah meletakkan sumpahnya pada tunggul kayu yang reput itu. Mereka membina pagar di keliling tunggul dan menempatkan perempuan itu di dalamnya. Tapi kesilapan mereka ialah menempatkannya atas tunggul, sebab mereka takut dia terlepas. Begitulah.

Inilah kali terakhir manusia dikorbankan untuk korban menyuburkan kawasan; sejak itu tiada lagi. Tidak ada sudah kerana, kerajaan sudah ada. Kerajaan tidak mengizinkan lagi perkara yang seumpama itu terjadi.

Orang yang menceritakan cerita ini adalah ibu saya. Kata ibu saya, cerita ini berasal dari bapa kepada ibunya, nenek moyang, kepada Ongkisos, si Sarayo. Merekalah itu keturunannya pada waktu dahulu. Orang tua mereka yang terdahulu. Sarayo dan nenk moyang Aginging. Dan kamilah ini keturunannya. “Sampai di situ saja,” kata datuk kami,’ kata ibu.” Tiada sudah, kerana kerajaan tidak izinkan.

Itulah sebabnya, bila saja orang bercakap, “Jangan kau menyumpah, nanti saya cincang kau dan campurkan pada tanah, kau akan rasa bila kau dicampurkan ke tanah.” Orang yang berkata, ‘akan dicampurkan ke tanah,’ tidak boleh itu. Dan yang menyumpah juga. Sebab, sudah ada buktinya. Dan jika ada orang yang berbuat demikian, bila saja kerajaan tahu, mereka akan cari orang itu sampai dapat. Itulah penghujungnya.

incantations. They put a fence around the stump, and put the woman in there. But the mistake was putting her on the stump.

That was the end of sacrificing humans to restore the land to fertility; it was no longer done after that incident. After that the government came in and prevented it, according to our ancestors. That was the end of that practice.

The one who told this story was my mother, who got it from her mother’s father, Ongkisos. I’ll break the name taboo and say it was from the family of Sarayo. Those are the ones who descended from those original people. Their ancestors started all this, Sarayo and Aginging’s ancestors. All of us are their descendants. That’s the whole story according to our grandfather, said mother. Human sacrifice was not done again, because the government wouldn’t allow it.


When people say, “Don’t curse or I’ll mix you into the ground, you’ll suffer when I mix you into the ground,” that speech is not permissible. Nor is cursing people, because those are copying what was done at that time. In the past, they said if you spoke thus the government would come after you. That’s the end.

General Editor / *Penyunting Umum*: James Johansson

Kimarangang Editors / *Penyunting Bahasa Kimarangang*: Janama Lontubon & Rosnah Nain



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| <p style="text-align: center;"><b>Taanansad</b><br/>Tinuturan di <b>Linggang Itor</b><br/>Kg. Tingkalanon</p>                                                                                                                                                                                                                                                                                                                                                                                            | <p style="text-align: center;"><b>Harimau Dahan</b><br/>Dikisahkan oleh <b>Linggang Itor</b><br/>Kg. Tingkalanon<br/>Terjemahan Melayu: Rosnah Nain 2012</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                               | <p style="text-align: center;"><b>Leopard</b><br/>Told by <b>Linggang Itor</b><br/>Village<br/>English: James Johansson 2012</p>                                                                                                                                                                                                                                                                                                                                                                                         |
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| <p>Waro ot dogo do najangan, it aso po sawo ku, pogurab oku no. Aji, kalaga oku id timba'an, nokokito oku do kara. Om ponopuk oku, nakaanu oku duwo neenan. Om maay ku onuwo iri, korooto ku om sandango ku no. Uli oku no. Nela'an ku po om sambato oku no do taanansad mongogusa. Om panangkus oku balaay dino diti nga natatak it sinandang ku, noloo. Om kokitanay dit taanansad iri, maay akano iri. Yoku nga, aa-ku no nogusa d'iri. Iri po kinoposiyon ku. Ong amu, aakan okuh dit taanansad.</p> | <p>Ada satu peristiwa yang saya alami, ketika saya belum berumahtangga lagi, saya pergi memburu. Sesampainya saya di tengah hutan, saya telah ternampak kera. Bila saya menyempitnya, saya telah mendapat dua ekor kera dengan sekaligus. Lalu, saya mengambilnya dan mengikat kaki dan tangan kera itu dan menyandangnya, kemudian saya membawanya pulang. Tiba-tiba harimau dahan mengejar saya. Bila saya berlari, hilang pula kera yang saya bawa, tercicir. Bila harimau ternampak kera itu, dia terus memakannya. Itu lagi yang menyelamatkan saya. Kalau tidak, tentu saya akan dimakan oleh harimau dahan itu.</p> | <p>I had an experience when I was not yet married when I went hunting. I got into the jungle and saw some monkeys. I shot with a blowgun and got two of them. I tied them up and carried them over my shoulder. Then I set out for home. All at once I came across a clouded leopard which gave chase. I ran, and then the monkeys I was carrying fell off me. The clouded leopard saw them and ate them. As for me, I was no longer chased. That was what saved me. If not, I would have been eaten by the leopard.</p> |
| General Editor / <i>Penyunting Umum</i> : James Johansson                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i> : Janama Lontubon & Rosnah Nain                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
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| <p style="text-align: center;"><b>Nimpuunon do Tulun</b><br/><b>Gumumu / Yangkayu om</b><br/><b>i Naru Susu / Nuu</b><br/>Tinuturan di <b>Linggang Itor</b><br/>Kg. Tingkalanun 1985<br/>Tinulis di Raisi</p>                                                                    | <p style="text-align: center;"><b>Permulaan Orang Menjadi</b><br/><b>Banyak / Yangkayu dan</b><br/><b>Susu Panjang / Nuh</b><br/>Dikisahkan oleh <b>Linggang Itor</b><br/>Kg. Tingkalanun 1985<br/>Terjemahan Melayu: Rosnah Nain 2012</p>                                                                | <p style="text-align: center;"><b>The Beginning of</b><br/><b>People Multiplying /</b><br/><b>Yangkayu and Long</b><br/><b>Breasts / Noah's Ark</b><br/><b>Story</b><br/>Told by <b>Linggang Itor</b><br/>Tingkalanun Village 1985<br/>English: James Johansson 2012</p>                 |
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| <p>Waro kabarasan ot kusay sinambat do tinipi, dot pamaalon do gaman tu bogiyuwon iti pomogunan. Insan po sambato do tinipi, madâada po it kusay. Kenduwo, madâada po. Woy nopo di kentolu om pongupakat no i kusay dit tongo tulun dot mama'al do gaman. Iri nopo gaman nga</p> | <p>Ada kononnya seorang lelaki yang mendapat mimpi, bahawa dia disuruh untuk membuat sebuah rakit besar sebab dunia ini akan diserang bencana alam yang besar. Pertama kali lelaki itu bermimpi, dia hanya diam sahaja. Kedua kalipun begitu juga. Setelah tiba kali ketiga dia bermimpi, diapun lalu</p> | <p>There was a man who had a dream that he should build a huge raft because the earth was going to undergo a calamity. When he had the dream the first time, he didn't react to it. He also didn't react when he had it a second time. When the dream came a third time the man held</p> |

iogot do solinatad.

Simbar nopo it tongo tulun nga, “Momudut koh dino, siongo bogiyuwon ot pomogunan,” ka di tongo tulun, ka. Boboyo nopo di kusay, dit sinambat no dot tinipi di kenggapat, boboyo-i di kusay, pama'al no dot iseeso tu boros dit tulun nga, “Ong aso nopo ot momongimoyo do tongo tulun, nga mama'al koh-i dot tiseeso koh,” ka di tulun.

Koleedan di kusay di mama'al di gaman, nga turu notoon mama'al om nopongo nogi. Nopongo nopo, pinutana'an no it gaman, om noputana'an nopo it gaman, tinanaman no do niyuw om minama'al no do walay.

Aa ela'an ong songkuro koleedan ot kinapangayan dit gaman, om korikot it tingadlaw om minituwong no it pomogunan, om miniwawaya it tolu koyuwan, iso it tobpinee, om it negitan dit kusay miniwawaya sid gaman.

“Woy kangku dikoo, mama'al tokow do gaman kangku dikoo,” ka di kusay. “Ongko gugumuon, siongo ma bogiyuwon, muli ot putoonan tokow beno,” ka di tongo tulun.

Om sondot it darun dot asapow, pupuun po, minong do giring, le'ed nopo minong do niyuw, le'ed nopo minong do rungow it darun lumoo. Om sinusuutan no dot ugu-ko darum do linumoo do monudak dit darun di milolompuyung. Om notudak nopo iri, nga nalantung no it gaman. It tongo tulun sontotoyog irad-ko sada lumangu do tumoronong sid gaman, nga kakabay no it tunturu, totokon no di kusay.

membincangkan hal itu dengan jiran-jirannya. Dan rakit itu kononnya akan diikatkan pada rumput.

Tapi, orang-orang itu berkata, “Kau bohong saja tu, manaada dunia ini akan diserang bencana alam yang besar,” kata mereka. Oleh yang demikian, sebab si lelaki itu bermimpi lagi untuk yang keempat kali, dia lalu membuat rakit seorang diri sahaja, sebab kata orang dalam mimpinya, “Kalau tiada orang yang akan percaya, kau buatlah rakit seorang diri,” kata orang itu.

Lalu, si lelakiupun mulalah membuat rakit, dan tujuh tahun lamanya barulah dia dapat menyiapkan rakitnya itu. Setelah rakit itu siap, diapun mengisikan rakit itu dengan tanah, dan menanam kelapa. Setelah itu, dia membina pula sebuah rumah di atas rakitnya.

Beberapa lama selepas rakitnya siap, tiba-tiba pada waktu tengahari, dunia menjadi gelap. Dan apabila si lelaki melihat cuaca yang tidak baik itu, dia terus naik rakitnya, bersama-sama dengan tunang dan adik perempuannya.

“Kan saya dah kata dengan kamu, mari kita membina rakit,” kata si lelaki. “Jangan banyak cakap, manaada bencana alam yang besar, ini tahun yang baik bagi kita,” kata orang-orang.

Lalu, hujanpun turun dengan lebatnya. Pada mulanya, hujan itu hanya sebesar locing kecil. Lama-kelamaan ia sudah sebesar buah kelapa, dan kemudian sebesar tajau. Hujan itu bila jatuh ke tanah, tidak pandai pecah, tapi bergenang sahaja. Selepas itu, datang lagi hujan kecil-kecil yang seakan-akan jarum, dan memecahkan genangan air itu, sehingga rakit yang si lelaki buat itu kini sudah terapung-apung di atas air. Orang-orang lain berenang seperti ikan yang timbul dan datang ke rakit si lelaki, tapi jari-jari mereka hanya sempat menyentuh rakit si lelaki tapi tidak dapat naik kerana si lelaki akan memotong jari mereka.

a meeting about building a raft. The raft was moored to a tough type of grass.

The people said to the man, “You’re lying, there is no calamity coming on the earth.” When the man had a fourth dream, he decided to build a raft himself, because the man in the dream said, “If no one believes you, build it by yourself.”

It took the man seven years to build the raft, and then it was done. Then he put soil in the raft and planted a coconut and built a house on it.

I don’t know how long it was after the raft was finished, but one day at noon the sky got dark, and three people boarded the raft, including his sister and his fiancée.

“What did I tell you? I said we should build a raft,” said the man. “Don’t speak so much, there’s not going to be a calamity, this is going to be a good year,” said the people.

Then a hard rain began to come down. At first, the drops were the size of tiny bells, later they were as big as coconuts, later they were as big as large clay jars. After the rain something like needles fell and broke the rain drops which had stayed like bubbles up till then. When the rain drops were broken, the raft was floated. All the people were swimming like fish on the surface coming up to the raft but when they grabbed it the man would chop off their fingers.

Waro norongow di kusay mamangkis montod id sarayo, om okito di kusay dot irad-ko sinikit do tapuy. Boros di kusay, “Langkaso no oy ambaya, tu posoko'on tekaw,” ka di kusay. Na, amu po narasak it weeg, waro nokito di kusay do tulun dot manaw-panaw do monuluw dit roo di tulun di songlалantung. Iri nopo tulun diri kabarasan nga, ngaran nopo nga Topulalanggoy. Gama do kanaru di tulun dit nokito di kusay, gisom no sid totud it weeg.

Om narasak nôono iri weeg, nalagapan do niyuw it gaman, om minomugaang it tana sid gaman. Om ponurud it negitan di kusay, noliwan it surud nga pokiangayan di negitan dit kusay. Nga boros nopo di kusay nga, “Kadaay po, tu olomi po at tana,” ka di kusay. Boboyo-i, pupuwo di kusay it logop di niyuw om poloo, nga minurilong-i. Nokodop i kusay, minindoo no it negitan di kusay, minongoy di surud, nokosondot minurilong it tongondu. Iri po, duwo koyuwan noolu, iso ot kusay om iso ot tongondu miobpinee-i.

Minama'al kabarasan it Kinoringan do tulun nga, waalon om muyas. Ka di Kinoringan, “Es-es-es, waro po tōomod ot tulun dot noolu, dot amu minatay,” ka di Kinoringan. Nga, “Woy kow kay tongo tanganak kow, maay duyu po ka porisa'a ad riniba, ong waro po ot tulun do noolu ko nunuh, tu amu milod urugon iti waalon ku,” ka di Kinoringan. Koporisa nopo di tongo tanganak, nga “Waro po duwo koyuwan, iso po ot tongondu om iso po ot kusay,” ka di tongo tanganak ka. Nga, “Maay duyu ka duato ong mikukuro,” ka di

Sedang mereka terapung-apung di tengah lautan air itu, si lelaki terdengar suara yang memekik di sebelah hulu, dan si lelaki ternampak pula sesuatu benda yang seperti unggun api. Kata si lelaki, “Cepatlah kau kawan, sebab saya mahu naikkan kau ke atas rakit saya,” kata si lelaki. Ketika air masih belum surut, lelaki itu ternampak ada orang yang sangat tinggi, berjalan-jalan di dalam air dan mencucuk dagu orang-orang yang terapung-apung. Orang itu kononnya yang bernama Topulalanggoy. Akibat terlalu tinggi orang yang si lelaki nampak itu, air yang begitu dalam hanya separas lututnya sahaja.

Pada waktu air sudah surut, buah kelapa yang di atas rakit sudah menjadi tua. Dan tanah yang di dalam rakit juga merekah. Lalu, tunangan si lelaki menyikat rambutnya, tapi sikatnya terjatuh ke bawah, dan dia mengira untuk mengambilnya. Tapi, kata si lelaki, “Jangan dulu kau ambil sebab tanah itu masih lembut lagi,” kata si lelaki. Kemudian si lelaki mengambil buah kelapa dan menjatuhkannya ke bawah, namun buah kelapa yang telah dijatuhkan itu hilang tak berkesan. Akan tetapi, bila sahaja si lelaki tertidur, perempuan itu terus turun ke tanah tanpa pengetahuan si lelaki, namun dia juga hilang tidak berkesan seperti buah kelapa itu. Kini yang tinggal, hanya si lelaki itu sahaja dengan adik perempuannya.

Kemudian, Allah menciptakan manusia, tapi tidak berjaya. Lalu, Allah berkata, “Masih adakah lagi manusia yang tinggal (hidup)?” kata Allah. “Cuba anak-anak pergi memeriksa di bumi, samaada masih ada lagi manusia yang hidup atau tiada, sebab macamanapun saya menciptakan manusia tapi masih tidak berjaya,” kata Allah lagi. Lalu, anak-anak yang Tuhan suruhpun lalu pergilah untuk memeriksa. Setelah itu, anak-anak itu berkata, “Masih ada dua orang yang hidup. Seorang lelaki dan seorang perempuan,” beritahu mereka. “Cuba kamu

The man heard someone shouting from upstream, and he saw something like a flame. The man said, “Hurry up friend, because I'll bring you aboard.” When the water was not yet dried up, the man saw a being walking and putting a stringer thru the jaws of people who were floating to gather them up. That demon was called a Topulalanggoy. He was so tall that the flood water was only up to his knees.

When the water dried up, the coconut tree on the raft had mature fruit, and the soil on the raft had become cracked. Then when the man's fiancée combed her hair, but she dropped the comb, and asked the man to go get it. But the man said, “Wait, the ground is still soft.” Then the man decided to pick a coconut and drop it to test the ground, but it disappeared in the mud. When the man went to sleep, his fiancée climbed down to get her comb, and when she stepped down she sank out of sight into the mud. So only two people remained, one man and his sister.

They say God created new people after that, but he would create them and then they would fall apart, so that failed. Then God said, “Oh my, I bet there are still people alive that didn't die in the flood. Children, check in the physical world if there are people still alive or what, because what I'm creating isn't working out.” God's children went and checked and said, “There are two people left, one man and one woman.” “Ask them how they are related,” said God. They asked

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| <p>Kinoringan. Om duato nga, “Miobpinee,” ka.</p> <p>Minaan no suuo do piosowo'on nga, boros nopo di kusay nga, “Kumukuro okoy misasawo do miobpinee?” ka di kusay. “Pisasawo kow-i, kawasa kow-i do tukum ku,” ka di Kinoringan. “Ki-anak kow do duwo, potongkiyadon, ki-tatanak do duwo potongkiyadon.” Maganak tongondu om kusay, ninikid maganak, kaa nopo dino.</p> <p>Leed-suleed om kopisasambat, miboboros nopo nga amu kopiarati. Iri no pinuunon do mibobog tu amu kopiarati. Boboyo nopo di Kinoringan, indoo-i om pama'al no do tukad, iso it kabansa'an di tulun om pendokodon, oloo nopo, aadan om otogulianan nopo, monguyut do tongo gagapu om poloposo sid tongo kayu. Iri nopo nga, iri no ot kabansa'an do Momogun, tu rumilik managad. Iri nopo wookon bansa do orang puti, om otogulianan manganu do tongo wiwiis om maay pintulisan sid tana. Iri nopo Kina nga, om otogulianan nga monunsang. Pendokodon no nga oliwan, aadan om otogulianan, dumaagan do mamakur do kayu, iri nopo kinompuson dit mamakur nga mama'al dot talud, ilo no bansa do Sama.</p> <p>Ngaran nopo do tulun diti nimpuunon do tulun do gumumu nga, i kusay nopo nga Yagkayu. Ngaran nopo di tongondu nga i Naru Susu.</p> | <p>tanyakan apakah hubungan mereka,” kata Allah. Setelah ditanya, “Mereka adik-beradik,” kata anak-anak.</p> <p>Tuhan telah menyuruh mereka berkahwin, tapi, “Bagaimana pula kami boleh berkahwin, sedangkan kami adik-beradik,” kata si lelaki. “Kamu berkahwin saja, boleh juga kalau saya yang perintahkan,” kata Allah. “Jika kamu sudah ada anak, kamu pisahkan mereka, dua orang setiap satu tempat,” kata Allah lagi. Kemudian mereka pun berkahwin, dan setiap kali mereka mendapat anak, mereka dapat anak lelaki dan anak perempuan, lalu mereka membuat seperti yang Tuhan suruh.</p> <p>Lama-kelamaan, apabila mereka berjumpa dan bertegur sapa, mereka tidak saling dapat memahami. Di situlah bermulanya pertelingkahan anantara satu dengan yang lain. Oleh sebab itu, Allah telah turun ke bumi dan membuat tangga dan menyuruh setiap satu bangsa dari mereka untuk memanjat tangga itu. Apabila terjatuh, mereka pengsan dan apabila bangun kembali, ada yang memegang kayu dan memukulkan pada pokok kayu. Dan itulah dia bangsa Dusun, sebab mereka akan menebas dan menebang kayu. Yang lain pula ialah bangsa Orang Putih, sebab apabila mereka bangun dari pengsan, mereka akan mengambil cebisan kayu dan menuliskan ke tanah. Yang lain pula ialah bangsa China, sebab apabila mereka bangun dari pengsan, mereka akan bercakap dalam bahasa Cina. Yang lain lagi berbangsa Bajau, sebab apabila mereka bangun dari pengsan mereka akan memahat kayu dan membina perahu.</p> <p>Nama lelaki pertama permulaan manusia menjadi banyak ialah Yangkayu. Dan nama perempuan yang pertama pula ialah si Panjang Buah Dada.</p> | <p>and reported, “They are siblings.”</p> <p>God ordered them to get married, but the man said, “How can we marry when we are sibling?” God answered, “Just get married, it’s allowable if I order it.” Each time you have two children, separate them off. Then the man and woman had children, each time twins, a boy and a girl.</p> <p>Eventually when they would meet, they would talk and not understand one another. That was the start of fights, because they didn’t understand one another. God decided to come down to earth and build ladders, telling each race to climb a ladder. When they fell, they passed out, and when revived they took sticks and beat them against trees. That resulted in the Dusun race, because they cut down brush and trees. The white people, when they revived, they took sharp sticks and wrote on the ground. The Chinese when they revived they spoke Chinese. Others climbed and fell and when they revived, they chiseled wood, and eventually chiseled to build boats; that was the Bajau people.</p> <p>As for the name of the couple who started multiplying, the man was called Yagkayu and the woman was named Naru Susu (“Long Breasts”).</p> |
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General Editor / Penyunting Umum: James Johansson

Kimarangang Editors / Penyunting Bahasa Kimarangang: Janama Lontubon & Rosnah Nain



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| <p style="text-align: center;"><b>Nuu</b></p> <p style="text-align: center;"><b>Tinuturan di Agingging Nunung<br/>Kg. Salimandut 1989</b></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | <p style="text-align: center;"><b>Nuh</b></p> <p style="text-align: center;"><b>Dikisahkan oleh Agingging Nunung<br/>Kg. Salimandut 1989</b></p> <p style="text-align: center;">Terjemahan Melayu: Rosnah Nain 2012</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | <p style="text-align: center;"><b>Noah</b></p> <p style="text-align: center;"><b>Told by Agingging Nunung<br/>Salimandut Village 1989</b></p> <p style="text-align: center;">English: James Johansson 2012</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
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| <p>Iri nopo tuturan dialo wo, waro ot reetan di Nuu. Aji, aa elaan ong tongoh, nabi dati ko tongoh? It tulun dit minonuturan dino okon-ko Kristian po yalo dino. Tulun dot luar kikiro, gisom nopo nokoongoy yalo siri. Aji, i Nuu nopo diri nga aa-ku-i atarangan ino. Minaan suuo dot Kinoringan yalo mamaal dot gaman. Ki-tinipi yalo dot mamaal dot gaman tu waro weeg tagayo ka. Ka dit tinipi dialo, “Ong mimoyo koh,” ka dit tulun, “mimoyo koh no,” ka. Angatan at tongo tulun mamaal dot gaman ka.</p> <p>Adi, it tambaloy dialo dino ogumu, anaru ot binatang dot niyonon, nga yalo dino lalagkaw ino. Ponuturan yalo dot tinipi dot kaa om kaa dino ka. Nga aso no minimoyo dit tongo tulun. “Ay, kada kow dot ta mimoyo,” ka dialo, “babanar it tinipi ku diri,” ka.</p> <p>Om, panagad yalo dot kayu, opod om apat ot kayu do tinagad dialo dot aa elaan ong songkuro kongo-gagayo, duduwo noropo ko totolu noropo kagayaan, nimpupusan-i dialo it konoruwan. Minaan dialo iduo it tongo raan, lilinangod nogi. Nga, aa elaan ong songkuro om songkuro kosodu ot pialatan.</p> <p>Adi, milo-i om dinumarun diri. Dadarun kabarsan, bang it pupuun-i, ongo-kodok it darun, darun komimiyo-i. Leed nopo, ongo-lalansau nôono kabarsan. Leed nopo ka, agayo no diiri. Leed nopo, ongo-ugu do poo. Om</p> | <p>Cerita ini mengisahkan tentang seorang yang bernama Nuh. Tidak tahu apa gelarannya. Nabikah atau pun apa? Orang yang bercerita itu, bukan Kristian, dia orang luar. Dia hanya pernah pergi ke tempat itu. Berkenaan dengan Nuh ini, saya tidak tahu apa kebenaran kisahnya. Tuhan telah menyuruhnya untuk membuat sebuah rakit besar. Dia mendapat satu mimpi yang menyuruhnya membuat sebuah perahu, sebab kononnya ada air besar menimpa. Kata mimpinya, “Kalau kau percaya, kau percayalah.” “Bawalah semua orang membuat perahu,” kata orang dalam mimpinya.</p> <p>Jadi, jiran-jirannya sangat ramai, tinggal di sebuah rumah panjang, sementara Nuh pula tinggal di sebuah rumah yang jauh dari rumah panjang itu. Lalu, Nuh pun menceritakan mimpinya kepada jiran-jirannya berkenaan dengan air besar dan perahu, tapi tidak seorang pun yang percaya dengan mimpinya itu. “Jangan kamu tidak percaya,” katanya. “Mimpi saya ini benar,” katanya lagi.</p> <p>Lalu dia pun menebang pokok kayu sebanyak empat belas batang, yang tidak tahu berapa besar ukurannya di keliling. Entah duwa depa atau tiga depa ukuran besarnya, diambilnya seluruh batang itu. Dia telah membuang dahan-dahannya, kemudian memotong-motongnya, yang entah berapa jauh jaraknya.</p> <p>Jadi, tiba-tiba hujan turun. Pada mulanya, ia hanya hujan biasa sahaja. Lama-kelamaan, hujan itu bukan lagi seperti hujan biasa tapi ia makin lama makin besar saiznya. Bila hujan itu jatuh ke tanah, ia tidak pandai pecah, ia bergengang sahaja di</p> | <p>According to what he said, there was someone named Noah. I don’t know what he was, a prophet or what. The person who told this story was not a Christian. He was an outsider to the faith, he had just come there [to church?]. I’m not too clear on Noah. God ordered him to build a big raft. He had a dream that he should build a big raft because there would be a big flood. He heard a person in the dream say, “If you believe me, take it to heart.” And the person in the dream instructed him to build a big raft.</p> <p>He had lots of neighbors living in a long longhouse, but he himself lived in a hut. He told them that his dream was thus and so. But none of the people believed him. “Hey, don’t disbelieve me,” he said, “my dream was accurate.”</p> <p>To build his raft he cut down fourteen trees. I’m not sure how big around they were, two arm spans (12 feet) or three arm spans (18 feet). He used the full length of the trees. He cut off the branches, and cut them into lengths, but I don’t know how long.</p> <p>So then it began to rain. When it rained, at the beginning, the drops were small, like normal rain. After some time the drops got bigger. Later they were the diameter of your thigh. When they landed</p> |



kosondot sid tana nga amu tumudak kabarasan, songlolompuyung masam-ko it sid guol diri. Aji, leed nopo, agayo diri ka, ugu-ugu dot gadur. Om, kinam-i kabarasan iri nga akapal nopo sid tana. Aji, milom waro sinumondot ot ongo-rooy ot darun dot darum-i bala iri ka. Om kasandatay it songlolompuyung diri kabarasan nga notudak. Om, kinam kinam dot gumayo ot weeg dñiri kabarasan nga nasapu kikiawi it tinagad dialo. Maay nopo dialo om uludo no, it weeg ot pinongulud dialo.

Noolud iri, maay no dialo waalo. Om, putanaay nogi dialo kabarasan, om waalay nogi dialo dot walay siri tu mokinongow-i babanar, mimoyo-i yalo dit tinipi yo. Aji, ka dit iso om duwo, “Kuoyon dialo dilo?” ka. “Mulaw yalo tôomod diti,” ka dit wookon kabarasan. Nga madâada-i yalo diri. Maay nopo dialo putanaay om waalay dialo dot walay.

Noopongo dialo iri, kinuminam no dumarun kabarasan, dot ugu om irad diri tu, kosondot sid tana nga milolompuyung, amu tumudak. Dadi, om kinam it darun dot tirad diri kabarasan, leed nopo, ugu-ugu dot runggow ka. Nga, iri pogi om kosondot nga, kakal-i dot milolompuyung ka sid tana, aa tumudak. Masam-ko it nokosuwang dot tuung. It kopiuntun poma iri nga amu-i mabak. Aji, iri no diri sondot diri it darum dot monudak. Om, kinam it darun dit darum, aa elaan ong songkuro kasawat ot gisom dit weeg kabarasan, aa elaan ong songkuro kagayo, aa elaan ong songkuro karalom, dot nokopikurob diti pomogunan, dot nipoogot bala iri dot tali it gaman, om pogoto nogi dot solinatad kabarasan. Om sagayan-i, aa elaan ong songkuro koleed it weeg dino tu, sampay noowa it niyuw ka, sid gaman dino. Niyuw dit tinanom sid

atas tanah seperti air yang jatuh ke atas daun keladi. Tidak lama kemudian, saiz hujan itu bertambah besar sehingga ia sama besar dengan satu bekas tembaga. Dan bila hal itu berlarutan sehingga beberapa lama ia semakin banyak dan bertimbun di atas tanah. Tiba-tiba datang pula hujan jarum. Dan bila ia menyentuh genangan air yang di atas tanah, genangan air itu pecah dan menjadi lautan air yang teramat dalam, sehingga menyebabkan kayu-kayu yang telah dipotong-potong oleh Nuh terapung-apung. Kemudian, Nuh menyusun letak kayu-kayu itu dengan air.

Setelah dia siap menyusun letak kayu-kayu itu, dia pun mengisikan tanah ke atas kayu-kayu yang telah disusunnya itu, dan kemudian dia membina rumah di atasnya sebab dia sangat percaya dengan mimpinya. Kata beberapa orang yang melihat gelagatnya itu, “Apa yang dia lakukan itu?” kata mereka. “Dia gila agaknya,” kata yang lain. Akan tetapi, dia hanya berdiam diri sahaja. Dia terus membuat kerjanya.

Setelah perahunya siap, hujan pun turun dengan tidak henti-henti, dan sama seperti yang sebelumnya, kerana bila jatuh ke tanah ia tidak pandai pecah dan terus bergenang di atas tanah. Hujan yang turun itu berlarutan sehingga semakin lama semakin membesar seperti tajau. Akan tetapi, walaupun saiznya begitu besar, ia tetap tidak akan pecah walaupun jatuh ke atas tanah. Dan walaupun ia bertindihan antara satu dengan yang lain, tetap tidak akan pecah. Selepas itu, hujan jarum pun turun, dan bila ia menyentuh genangan air itu, genangan itu pun pecah sehingga menyebabkan air naik, dan naik sehingga hampir memenuhi permukaan bumi. Sementara perahu itu pula kononnya diikat dengan seutas tali dan kemudian diikatkan pada sejenis rumput kecil. Hujan turun dengan tidak henti-hentinya dan airpun semakin lama semakin dalam sehingga menenggelamkan bumi ini

on the ground, the drops wouldn't break; they beaded up like rain drops on taro leaves. Eventually they got bigger still, like a trophy cup. As the rain went on, it grew thick on the ground. Then suddenly it rained tiny things, which turned out to be needles. When they hit the balls of water, they burst. The water continued to rise on the earth, causing what Noah had cut down to float. Then the water arranged the logs together.

When they were arranged together, he built the raft. Then he put soil on it, and built a house on it, because he was following the instructions in the dream. So some people said, “What's he up to? “I think he must be crazy,” said others. He didn't respond to them. He just went on putting dirt on the raft and building a house.

When he had finished it, the rain increased, and it was the same story. The rain would land on the ground and the drops would not break. Eventually the drops got to be the size of big earthen water vessels. But when they landed, they still didn't break, as if each drop were inside a container. Even when piled up the drops didn't break [they were like water balloons]. That's when the needles rained down which burst the drops. And the rain of needles went on – I'm not sure how high the water got, or how deep, covering the earth. The raft was supposedly moored to some tough grass. And the flood went on. I don't know how long it continued, but the coconut tree planted on the raft bore fruit supposedly. There was a coconut tree planted on the boat. It had to be a long time,

suwang id talud. Oloed-i tu, sampay minoguwa it niyuw siri. Miwiliw sid gaman it tuwa ka.

Jadi, iri no wo. Aji, kadung-ko nalantung no it gaman diri dot ugu diri o kagayo, notowunan kiawi it walay, mad-i kilaw it tulun sumako siri. Nga, maan dialo tataakay dot longon. Isay-isay mindakod tataakan dot longon. Totokon di Nuu tu, minaan no gima upakato dialo nga aa minimoyo. Kadung-ko kokuyut id talud kaa dino, totokon no dialo. It tongo dudupot nga ogumu ot napatay dialo dit tinumindal sid gaman ka.

Aji, iri no koruang dialo, dot boros; it negitan, it tobpinee. (Aa-ku-i elaan walu koyuwan gaam yalo diri sid gaman, tuturan.) Adi, karasak it weeg, om kowiliw it gaman om ponurud it negitan dialo, koliwan it surud om ongoyo, om pogoso, nga aa minimoyo. Ka di Nuu, “Intatangay pogi, aa-ku muli,” ka. Onuw it niyuw. Okodok po it niyuw bo, okon-po-ko logop, omulok po. Om maay dialo pupuwo om poliwan, nga kadung-ko nokosondot sid tana, linumosod-i, aa nokitanan ong siongo. “Taay pogi, ilo,” ka dialo. Nga aa-i minimoyo it negitan dialo. Aji om indoo i negitan dialo, asot kinendoo'an, asot kinotodlongan. Madaada i Nuu dit irad keeri dot pinogos no nga aa-i minimoyo. Jadi, iti no dati o gisom diti nopupusan no.

Jadi, iti no wo banar ino ka

dalam beberapa tahun yang agak lama, sehingga kelapa berbuah di dalam perahu Nuh.

Setelah perahu yang Nuh buat itu semakin terapung-apung, rumah-rumahpun tenggelam, orang-orang yang berada dalam bumi ini tidak ubahnya seperti semut yang naik ke atas rakit Nuh. Akan tetapi Nuh tidak mahu orang-orang itu naik ke atas rakitnya, malahan sesiapa sahaja yang bergayut pada rakitnya, tangannya akan dipotong oleh Nuh sebab dulu, Nuh sudah mengajak mereka membuat rakit tetapi mereka tidak mengindahkan ajakan Nuh. Binatang-binatang yang datang ke rakit Nuh juga banyak yang Nuh bunuh.

Nuh hanya ditemani oleh; tunangannya dan adik perempuannya. (Sayapun tidak tahu berapa orang mereka yang naik ke rakit itu. Ada yang mengatakan bahawa ada lapan orang.) Setelah air surut, dan perahupun sudah terampai ke tanah, tunangan Nuh pun mengambil sikatnya untuk menyikat rambutnya. Namun malang sekali kerana, sikatnya terjatuh ke tanah. Lalu tunangannya hendak mengambil sikat itu tapi Nuh melarangnya, tapi tunangannya tidak menghiraukan larangan Nuh. Lalu, Nuh mengambil buah kelapa yang masih muda dan menjatuhkannya ke tanah, tapi buah kelapa muda dan masih kecil itu terus sahaja terbenam ke dalam tanah yang begitu lembut sehingga sedikitpun tidak nampak kesannya. “Kau lihatlah apa yang terjadi pada buah kelapa itu,” kata Nuh. Tapi tunangannya tidak menghiraukan kata-kata Nuh, malah dia terus sahaja turun untuk mengambil sikatnya. Sampai di tanah, dia terus terbenam ke dalam tanah dan hilang tidak berkesan. Nuh hanya berdiam diri sewaktu melihat kejadian itu, sebab dia sudah puas melarang namun tunangannya tetap juga berkeras mahu mengambil sikatnya. Jadi, cerita ini mungkin sampai di sini sahaja.


Cerita ini benar-benar berlaku

because that coconut tree bore fruit. The fruit were lying on the deck of the raft, they say.

So when the raft had been floated by such a big flood, all the houses were covered, the people trying to get onto the raft were as numerous as ants. But Noah would chop their arms. Whoever tried to board the raft would have their arms chopped off. Noah chopped off their arms, because he had held meeting to warn them but they wouldn't believe him. When they grabbed the raft, he would chop their arms. And he killed lots of animals that tried to board the raft.

They say his companions on the raft were his fiancée and his sister. (There are those that say there were eight people on the raft [from the Christian tradition].) When the water dried up and the raft landed, Noah's wife was combing her hair, and she dropped her comb off the raft. She wanted to go down and get it, but Noah told her not to, but she didn't listen to him. Noah said, “Look, I won't go home yet. Then he took a coconut – a young one, not an old one, picked it and dropped it to the ground. When it hit the ground, it disappeared in the mud so you couldn't see where it had gone. “Now what did I tell you?” he said, but his fiancée didn't listen to him. So his fiancée went down off the raft, and she found no place to safely stand [and disappeared into the mud]. Noah just silently watched as she had not heeded his warning. So that maybe is the end of the story.

So Madigil said that this was

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| <p>dialo ka di Madigil, nga, “Siongo o buuk?” ka. Nimbabanar po dialo om pokionuwo nogi o buuk, nga siongo ka buuk? Jadi ii nopo it negitan di Nuu minatay. Na, ilo nopo at tulun tidino nga mantad id tobpinee. Montod sid tuturan diti, tolu koyuwan no yoalo, nga walu koyuwan ka di sid Buuk. It tobpinee om i negitan om i Nuu. Yoku nga aa-ku-i natarangan dot tongondu ko kusay it tobpinee dialo diri tu, aa-ku-i nokito.</p> | <p>kata Madigil, tapi, “Mana bukunya?” katanya. Dia mahu memastikan lagi dan dia mahu minta bukunya, tapi mana ada bukunya. Sementara tunangan Nuh pula meninggal dunia. Jadi, orang-orang yang ada sekarang ini berasal daripada adik Nuh. Dalam cerita ini, mereka hanya tiga orang sahaja, tapi dalam Alkitab mereka ada lapan orang. Dalam cerita ini, hanya Nuh, tunangannya dan adiknya. Saya pun tidak pasti samaada adiknya itu perempuan ataupun lelaki sebab saya tidak melihatnya.</p> | <p>the true story, but [the missionaries asked], “Where is your book [with the story in it as proof]?” They wanted to confirm the story, but he had no book [in which it was written]. So Noah’s fiancée died. So the people who exist now are descended from his sister. According to this story, there were just three people on the raft, but the Bible says there were eight people. It was just Noah’s fiancée and his sibling with him. I’m not clear if the sibling was male or female, because I did not witness the events.</p> |
| <p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Janama Lontubon &amp; Rosnah Nain</p>                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
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| <p><b>Kotogu</b><br/>Tinuturan di <b>Agingging Nunung</b><br/><b>Kg. Salimandut 1988</b></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                          | <p><b>Dapat Menembusi</b><br/>Dikisahkan oleh <b>Agingging Nunung</b><br/><b>Kg. Salimandut 1988</b><br/>Terjemahan Melayu: Rosnah Nain 2012</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | <p><b>Impenetrable</b><br/>Told by <b>Agingging Nunung</b><br/><b>Salimandut Village 1988</b><br/>English: James Johansson 2012</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
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| <p>Waro talob sitid, aa-ku elaan Bodi ko siongo peeri ka. Ay, aramay ot tulun, masam-ko ilod Tandek, koogumu do tulun. Om nopumpung dîiri iri ka, ampo midagang ino, tu linumaga ot isot tulun dot aa mongoo midagang.</p> <p>“Kada kopow midagang,” ka. Mangay oku po dikoo tibaso, ka. Nga ka dialo, “Ong aa-ku otogu, onuwon ku ino tongo barang duyu, nunu nopo songbarang. Aa-ku elaan ong isay owo. (Silam).</p> <p>I Datu dati, nga i tongo tulun no taraat. Insan-i kasamaan nga rumosi owo. Andaman-i dot doo do bansa nga onuwon nopo i</p> | <p>Pada masa dahulu, ada sebuah tamu di sini, tapi saya tidak tahu di Kg. Bodi atau di mana itu. Ramai sekali orang yang datang, sama seperti tamu Tandek. Tapi walaupun semua orang sudah datang, mereka masih belum berjual-beli lagi, sebab ada seorang lelaki datang ke tamu itu dan tidak mengizinkan mereka berjual-beli.</p> <p>“Jangan dulu kamu berjual-beli,” katanya. “Kamu potong saya dulu, tapi kalau kamu tidak dapat menembusi saya, barang-barang jualan kamu akan saya ambil,” katanya lagi. Saya pun tidak tahu siapa dia.</p> <p>Si Datu mungkin, tapi orang-orang yang jahat sahaja. Sedangkan orang-orang Bajau pun takut juga. Walaupun sebangsa dengannya tapi,</p> | <p>There was a market in the past in Bodi village or somewhere. There were lots of people coming to the market, like in Tandek, with lots of people. And when they had gathered, they didn’t yet start buying and selling, because a certain person arrived there who wouldn’t allow people to buy and sell.</p> <p>“Don’t buy and sell yet,” he said. “You all chop me.” If you can’t penetrate my skin, I’ll take your goods, whatever goods. I don’t know who he was.</p> <p>He may have carried the title of Datuk, but he was an evil person. Even the Bajaus were afraid of him. They were aware</p> |

tatarata. It owiton, soromo'on-i i tongo tulun, i Sama, ongo-entanga talud do sada, ongo-susuun id talud. Om tuminggoob no yalo diri, it mokitibas kabarasan. Om kinamay di tongo tulun mad-ko nunu ngaran momobog, kabarasan monibas. Insan momiawu nga amu i koyuwan. Na, orikot nopo i jaam, kijaam-i, na ka di tulun, "Osian konow dino, aso towit duyu muli," ka.

Ba, i Sama nga aso-i towit muli, tongo babayag, tampasuk, wagas, tongo totobu, nga naanu kiawi dit tulun. Na i Momogun nga aso-i towit dot sada. Naanu diri kikiawi. Insan po mitalob, ugu-po-ko diri, kenduwaay, ugu keerih. Kentoluway, ugu-i diri. Adis, tumangkangaw i tongo tulun. I tongo Momogun nga tumangkangaw, i tongo Sama nga tumangkangaw tu, Sama kondirih, aa kaakan ong kono-ko sitid Momogun. Tongo tampasuk, tongo totogilay, om i tongo totobu, guol bayag ot owiton. Adi, tumangkangaw yoalo.

Korikot i kenggapat ot talob, om kopumpung i tulun siri. Ay, ogumu ot towiwiton; tongo tambaga, tawag. Aji, korikot siri, it nopumpung i tongo tulun, palalagay dñiri it mokitibas. Ka di Sasama, "Mangay oku dikoo tibaso," ka. "Nga kadung ong akow kotogu dogon, onuwon ku kikiawi ino barang duyu," ka. "Nunu nopo songbarang", ka dialo.

Adi, waro tutulun do mantad siti, aa-ku elaan Sarampak ko siongo ka diri owo. Waro sisinangkil dot miabal no diti sisinangkil. (Mad-ko gampa tokodok) Oõ, gampa tokodok nga

diambilnya juga barang-barang itu. Barang-barang yang dibawa, kalau Bajau, hampir setengah perahu mereka diisi dengan ikan, dan kadang-kadang bertimbun. Lalu, orang yang minta dipotong itu kemudian meniarap di atas tanah. Kemudian, orang-orang memukulnya, dan memotongnya, akan tetapi berhabuk pun tidak, badannya. Jadi, apabila tiba masanya, sebab ada juga masa yang ditentukannya, berkatalah orang itu, "Kamu agak kasihan, sebab tiada apa yang kamu bawa pulang," katanya.

Orang-orang Bajau tidak membawa pulang apa-apa, sebab ubi manis, ubi kayu, beras dan tebu pun semua telah diambil oleh orang itu. Orang-orang Dusun juga tidak membawa pulang apa-apa. Semuanya diambil oleh orang itu. Tamu kali pertama, masih begitu, kedua kali pun tetap begitu dan tamu ketiga pun begitu juga, apalagi orang-orang semua menjadi susah hati. Orang Dusun pun susah hati, orang Bajau juga susah hati, sebab Bajau itu sendiri pun tidak dapat makan kalau bukan kerna orang-orang Dusun. Ubi kayu, jagung, tebu, ubi keladi dan ubi manis yang dibawa. Jadi, mereka sangat susah hati.

Ketika tiba pada tamu yang keempat, dan semua orang sudah berkumpul di situ, banyak sekali barang-barang yang mereka bawa, termasuklah tembaga dan gong. Jadi, setelah sampai di sana, dan ketika orang-orang itu sudah berkumpul, tiba-tiba muncul pula orang yang minta potong. Kata orang Bajau itu, "Kamu potong saya. Tapi, kalau kamu tidak dapat menembusi saya, saya akan ambil kesemua barang-barang kamu. Apapun jenis barang," katanya.

Jadi, ada orang dari sini, saya tidak tahu dari Kg. Sarampak atau dari mana. Dia ada membawa parang dengan sarung yang diikatkannya pada pinggangnya (sepertinya parang kecil). Parang

that even with his own race he would take their goods. Consider that the Bajaus would bring half a boat full of fish, all lined up in the boat. Then the man asking people to chop him laid down on his stomach. And the people began beating him and chopping him. His body didn't so much as give off dust. When the pre-appointed time arrived, the man said, "You poor people, you won't be bringing anything home."

So even the Bajaus didn't bring anything home – sweet potatoes, cassava, rice, or sugarcane, none of them got any of it. The Dusun people didn't get any fish. He took it all. The first time it was like that, and the next market day was the same. The people got worried. The Dusuns got worried and so did the Bajaus, because the Bajau can't eat except from the produce of the Dusuns. Cassava, maize, sugarcane, taro and sweet potatoes he carried off. So they all became worried.

When the fourth market day came all the people were gathered there. They brought lots of goods, including brass items and gongs. So when the people had arrived, the man who had people slash him arrived. That Bajau man said, "Slash me. But if you can't penetrate me, I'm going to take all your goods – anything you have."

There was a person from over this way – I'm not sure if it was from Sarampak village or where exactly. He pulled out a small long bushknife. The people there said, "It's good

ananaru siilo. Nga ka dit tongo tulun, “Ay, bah awasi nogi dot siti koh, kalu ong ololomian kopo ikaw,” ka. “Umm, sampod yoku,” ka di tutulun. Agagas ino tutulun dino, ka.

Om kinamay monibas yalo, ay, irad-ko momobog do tilam nga amu otogu. “Ay, odiyo po ot aa nokotibas dogo,” ka. “Potibaso nelu do yino tu monosol dati.” Ongoy no i tutulun om elaan nu odomburan. (Amu-i) Ilo reetan do domburan, ilo gangot irad-ko busul do kawali keetom i gampa dialo. Ugu diti owo, etom-êetom no.

Oõ nga ka di tutulun, “Ong kotogu, asee sala ku ki,” ka. “Ay, mangay tibaso,” ka di tutulun, Sasama. Romito nopo dialo i longon yo om popudungay, nga kakal-i mitututub, nokosondot sid tana iti.

Ay, kadung ong irad keeri, minomod-gara i tongo Sama, tu emayaan dit tirad diri om ugu diri i leleeng diri. Insan tampusuk nga aa kaanu, maan no onuwo. Ginumara po om kinamay yalo, aso lobong dialo, nisawur do tana. (Kadung monibas i tinsan diri, siongo, ponong siongo di koyuwan owo?) Ay, sitid solot owo, tu potinggoob gima owo.

Jadi, tad pinootungan-i dialo monibas, nga kakal-i mitutub, dot nootas no. Notogu tu ki-olimu i gampa dialo. Waro ot reetan do tulun ‘binuwang’. Insan iti ong piruangon, kotogu do ki-kobol ot tulun. It tulun diri dit minatay, Sama. Iri no kotomon di tongo Sama i minatay iri. Tu it aso towit di tongo Sama wookon, tu monginsada. Ino tulun dino, okon-i-ko monginsada po, tumalob-i bâanar ino. I mangagasab, i waro pagandalan, i kobol.

kecil tapi panjang. Tapi, kata orang-orang, “Bagus sangatlah kau ada di sini, mungkin kau dapat dilembutkan lagi sikit,” kata mereka. ““Lebih teruk lagi kalau saya,” kata orang itu. Orang itu sangat kurus.

Lalu orang itu dipotong lagi, seperti memukul tilam, tapi tidak juga dapat ditembusi. “Aik, orang itu lagi yang belum memotong saya,” katanya, “Berilah dia potong saya, nanti dia menyesal pula,” katanya. Jadi, orang yang kurus itu pun datang, dengan parangnya yang sehitam kayu arang. Tersangat hitam.

Tapi, kata orang itu, “Kalau dapat tembus, saya tidak bersalah ya,” katanya. “Aik, potong saja,” kata orang itu (si orang Bajau). Dia terus menyambut tangannya dan memotongnya tapi tangannya itu tidak putus dan masih bersambung, walaupun parangnya tercecah ke tanah.

Apabila melihat hal yang demikian, orang-orang Bajau itu terus bersorak, sebab mereka rasa hairan dengan hal itu, dan lelaki tua itu. Ubi kayu pun mereka tidak dapat, sebab akan diambil. Mereka bersorak, sehingga orang itu tidak mempunyai kubur, dicampur dengan tanah. Pertama kali kena potong, di bahagian belakangnya, sebab dia bertiarap.

Jadi, dia terus memotongnya, tapi masih juga seperti sediakala, walaupun sudah terbelah dua. Ia dapat ditembusi sebab parangnya itu berilmu. Ada sejenis kayu yang orang panggil ‘binuwang’. Ini pun kalau dicampur dengan parang itu boleh menembusi kulit orang yang kebal. Orang yang mati itu ialah bangsa Sama Bajau. Itulah sebabnya orang-orang Bajau yang lain merasa gembira. Sebab Bajau yang lain, tidak dapat membawa pulang apa-apa, sebab mereka adalah nelayan. Orang itu, bukannya nelayan, dia hanya suka-suka saja pergi tamu. Dia berlaku kejam sebab dia mengharapkan kekebalannya.


that you’ve come, who knows if his body may be penetrable for you.” “It’s even less likely with me,” said the man. They say he was a very skinny fellow.

So he started slashing the man, but it was like striking a mattress but not penetrating. “Hey, that man over there hasn’t tried slashing me yet,” said the man. “Have him try slashing me; otherwise he may regret not having tried.” That fellow came with a bushknife as black as charcoal.

“Alright, but if I penetrate your skin, I’m not at fault, right?” said the man. “Just go ahead and slash me,” said the man, the Bajau. He reached out and grabbed his arm and slashed. His arm showed no signs of being cut even tho the bushknife went straight thru it into the ground.

When that happened the Bajaus gave a shout, because they were very impressed, and so were the old men. The shouting it went on. In the end the man was not buried in a grave; his body was chopped up and mixed into the soil.

So, he chopped right thru him into the ground, but each time his body would join itself back together. He was able to cut thru him because his bushknife was magical. There is a type of wood called “binuwang”. If you mix that in [while doing a ritual], your bushknife will penetrate the skin, even for a person who has impenetrability magic. The man who died was a Bajau. His death made the other Bajaus happy, because all they could bring to market was fish. That particular fellow was not a fisherman – he just came to the

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| <p>Tulun sitid dagay, kikiro bo, sid kampung, orikot nopo ot monusu i tongondu – i ki-sawo – onuwon no i reetan do ‘kinibit’. Waro ot kinibit do kawayo di tanak, i pusod, onuwon no iri om posuwangon neeri, i sinjata. Ugu keeti, maan posorungo om indanon nopo do turu tadlaw kenong duwo minggu siri, maarasuk siri. Onuwon-i, i nokuro ong siilo ot kulit do kobol (duwo insi) om itibas, nokuro ong mangan paato ot kaalanut do tulun om ino ot ponibas, nga otogu-i iri.</p> | <p>Orang di kampung kami ni, bila tiba waktu wanita-wanita yang punya suami, bersalin, tebuni akan diambil. Ada yang dipanggil tebuni, lahir bersama dengan bayi, pusat bayi, benda itu akan diambil lalu senjata itu dimasukkan ke dalam tempat tebuni itu. Dan kemudian, akan ditunggu sehingga satu minggu atau dua minggu. Bila senjata itu ditarik dan dipotong pada orang kebal, walaupun dua inci sekalipun kulit orang itu, ia tetap akan tembus. Walaupun sampai dipahat, akibat liatnya orang itu, tapi kalau benda itu yang digunakan untuk memotongnya maka ia tetap dapat ditembusi.</p> | <p>market. He acted cruelly because he trusted in his impenetrability magic.<br/>[Here is how you do the magic to make your bushknife defeat the impenetrability magic.] Our people here in our villages, when it is time for a man's wife to give birth, he takes the placenta. The placenta comes out with the child and its umbilical cord. He puts the placenta together with his weapon, and waits a seven days or two weeks. A demon goes and lives in the weapon. When you take it, even if skin is two inches thick and should require a chisel to go thru it, this weapon will penetrate it.</p> |
| <p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| <p>Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i>: Janama Lontubon &amp; Rosnah Nain</p>                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
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| <p><b>Gambur (Kosisiliw do Bawang do Rasak)</b><br/>Tinuturan di <b>Mongkusang Kg. Damai 1988</b></p>                                                                                                                                                                                                                                                                                                                                                                                                                           | <p><b>Gambur (Latar Belakang Sungai Rasak)</b><br/>Dikisahkan oleh <b>Mongkusang Kg. Damai 1988</b><br/>Terjemahan Melayu: Rosnah Nain 2012</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <p><b>Gambur (History of Rasak River)</b><br/>Told by <b>Mongkusang Damai Village 1988</b><br/>English: James Johansson 2012</p>                                                                                                                                                                                                                                                                                                                                                                                                                |
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| <p>It tuturan diti, kotututuranan dit kosisiliw do bawang do Rasak.<br/>Agaayo i pee ka. Wongkilan po ot talob dit kodori gima. Aji, maay dialo om saango i siti bo di pee. Minaan saango do palad. “Songkuro torogo diti oy obpinee?” ka. Balam kakabus id palad dialo. “Pak” ka di pee nga notompiyasan i Sama owo.</p> <p>“Ikaw po dot tulun dot okukuyut ong aa babanar-ko ogirot, intaay po dino iti kooyopos ku diti dot notompiyasan dino,” ka dit Sama. Rumasang i Sama. “Bo,” ka dialo ka, “alamow teti,” ka dialo</p> | <p>Cerita ini, mengisahkan latar belakang sungai Rasak.<br/>Jadi ada seekor ikan pari yang sangat besar. Tamu pada waktu itu hanya Ongkilan sahaja. Jadi, Gambur pegang badan ikan pari itu, dengan tapak tangannya. “Berapa harganya?” tanyanya. Belum sempat tuan punya ikan pari itu menjawab, ikan pari itu terlepas dari tangannya. “Paak!” bunyi ikan yang jatuh dan menyebabkan tuan punya ikan pari itu terkena tempiasan air.<br/>“Kau jenis manusia apakah? Berani-beraninya kau memegang ikan itu, bukannya kuat pun. Kau lihatlah betapa basahya saya ini akibat terkena tempiasan air itu,” kata si orang Bajau, tuan punya ikan</p> | <p>This story will tell of the origin of the Rasak river.<br/>In the past Ongkilan was the location of the market. One day there was a very large ray for sale. Gambur took the ray on the palm of his hand. “Brother, what is the price of this ray?” he asked. The ray flopped off his hand, and made a flopping sound on the ground, splashing the seller.<br/>“Why didn’t you hang on tightly to that ray? Now I’m wet from that splashing,” said the Bajau man. The Bajau was angry. Gambur answered, “This fish is slippery.” Then he</p> |



ka. Tudsoko dialo i kingkid di pee, i sid solot di pee. “Songkuro ka torogo diti?” ka dialo. Pogidu i Sama. “Bang akow mogidu, piwoyo'on tekoo patanggar diti talud siilo.” Ine no dialo norongow ku, do nakarasang yalo.

I nopo kinotimpunon dialo dino. Pagkam ogumu ot tulun tapatay, pongupakat diiri i Gambur. “Gaam po patayon tokow ilo weeg dilo, maan tokow powoyo'o siti yo,” ka. Boros di tongo tulun, “Awasi benoy Gambur ong agagaan-i,” ka. “Ay nokuro ong aatus duwo naatus ot tulun mosti do mongoy tu, isay suul dot ogumu inot tulun dot aakan dino buaya,” ka.

Aji tulun dot masam-ko sitid daaton tu Kapir nga ogumu, Silam nga ogumu. Nuruwan diiri tu ara'at iti bawang diti di gulu tu Kanarom iti kodori. Oō sagay pogi iti no korereet do Rasak ka, silo-i i wokok di Gambur diri owo.

I boros di tulun onipis no ka, aa babanar. Nga minangan diiri umpugay do tulun om piupapakat. Na, iri no tu, kadung i kayu dit ongo-gogopuson, it irad no dilo kaagayo nga i Gambur ot pawansuk; awasi pawansuk, ondodomo ka tabasag ot tulun.

pari itu. Dia sangat marah. “Cis!” kata Gambur. “Licinlah ini,” katanya lagi, sambil menekan belakang ikan pari itu dengan jari telunjuknya. “Berapa harganya ini?” tanyanya. Tapi tuan punya ikan pari itu melarikan diri. “Kalau kamu tidak pergi dari sini, saya akan membuang kamu bersama-sama dengan perahu itu,” katanya. Hanya itu saja yang saya dengar mengenai panas barannya.

Cerita ini tentang permulaan si Gambur. Ia bermula kerana banyaknya orang mati kerana dimakan buaya. Jadi, Gamburpun membincang seluruh penduduk kampung, katanya, “Lebih baik kita matikan sungai ini, kita pindahkan ke sebelah sini,” katanya. “Memang sangat baik cadangan kau ini jika ia dapat dikerjakan,” kata orang-orang kampung. “Aiiik, walaupun seratus hingga dua ratus orang pun mesti datang untuk bergotong-royong daripada banyak orang kita yang mati akibat dimakan buaya,” kata Gambur.

Jadi di kampung itu, kebanyakan penduduknya adalah kapir dan Islam. Jadi, mereka semua satu hati untuk bergotong-royong memindahkan sungai itu, kerana sungai itu sangat jahat pada waktu dahulu kerana sungai itu pada masa dahulu adalah yang dipanggil sungai Kanarom. Dan inilah sebabnya pada masa sekarang ini, sungai itu dinamakan sungai Rasak (yang bermakna “kering”), kerana airnya kering sama sekali akibat dari dipindahkan. Masih ada di sana sampai sekarang tembok sungai yang telah dibuat oleh Gambur.


Kata orang, tembok itu sudah nipis, tapi itu tidak benar. Selepas itu orang ramai berkumpul dan berbincang, dan keputusannya ialah mereka semua menebang kayu dan dipacakkan pada tanah untuk dibuat tembok. Kayu-kayu yang sebesar pemeluk, Gambur pacakkan; senang-senang saja dia memacakkannya, bayangkanlah orang kuat.

stabbed into the back of the ray with his finger, held it up and said, “How much is this?” The Bajau man ran away. Gambur said, “If you don’ get of here, I’ll sink you along with that boat there.” That’s all I ever heard about Gambur getting angry.

This is concerning Gambur’s beginning. Since many people had been killed by a crocodile, Gambur called a meeting. He said, “It would be best to dry up this river. We’ll shift the course of the river over to there.” The people said, “That sounds good if it is easy.” “Even if it takes a hundred or two hundred people, we should do it, because which is better, many people working or people being eaten by that crocodile?”

In this area there were many Pagans and many Muslims. They all united at that point because this river was a bad thing in the past – it was called the Kanarom. This is the reason that this place is called Rasak (meaning “dried up”); over there was where Gambur dammed it up.

People say the dam was narrow, but that wasn’t true. He gathered the people and held a meeting. As for the logs that he held with his arms wrapped around them, they were large logs, and he drove them nicely into the ground [as posts all across the river to make the dam] – just think how strong he was!

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| <p>Nopongo po pawansuk iri, bambalanay nogi do kayu, tukodo nogi, mangay nogi d̄iri suwangay di tana. Om suwangay do tana, aa-ku ela'an ong songkuro koleed yoalo monuwang om napatay i Kanarom d̄iri, iti no bo reetan do Rasak. (Tu narasak.) It tiya dit momokok yoalo di bawang, aso-i ot buayo dot rinumikot. Minogidu d̄iri i buayo. Aso-i ot monimpad di tiya di minomokok yoalo, tu kuoyon ka monimpad dot ogumu ot tulun owo, rumosi-i i buayo.</p> <p>Aji ilo no ot kapapatay dit Kanarom, ino-no norongow ku dino, aso-i suway ot jalan. Nga iso no bo i Gambur ot kapala siri, masam-ko woyoon di minomokok yoalo dilo. Aso no suway, ino-no neeno.</p> | <p>Setelah siap memacakkan kayu, mereka lalu memasang pagar-pagar dan memasang kayu penyokong supaya ia tidak mudah rebah. Setelah itu, mereka mengisikan tanah, tapi tidak tahu berapa lama mereka mengisikan tanah barulah sungai Kanarom itu mati, dan kini ia sudah menjadi sungai Rasak (yang bermakna airnya kering). Pada waktu mereka membuat benteng pada sungai itu, tiada pula buaya yang datang. Buaya-buaya itu lari agaknya. Tiada juga buaya yang datang membaham, sebab macamana nak membaham kalau banyak orang, buaya itu ketakutan.</p> <p>Jadi, itulah penyebabnya sungai Kanarom itu mati, sebab itu saja yang saya dengar, tiada jalan lain. Tapi, Gambur sahaja seorang yang menjadi ketua di situ, ketua mereka ketika membuat benteng. Tiada lain lagi, itu saja tu.</p> | <p>When he finished driving them into the ground, they put a fence-like structure across them, put in props, and then filled the thing with dirt. I don't know how long they were filling the dam with dirt before the flow of the Kanarom river was cut off – that's where it was called Rasak ("dried up"). While they were damming up the river, no crocodile came after them. The crocodiles couldn't come to grab someone because they are afraid of so many people.</p> <p>So that's what stopped the flow of the Kanarom river; that's what I heard, and there is no other way to do it. Gambur was the sole leader there, the leader of those damming it up. So that's the whole story.</p> |
| <p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Janama Lontubon &amp; Rosnah Nain</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <p> Creative Commons Attribution 3.0: Kimarangang.net 2012</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |

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| <p><b>Masod</b><br/>Tinuturan di <b>Agingging Nunung Kg. Salimandut 1988</b></p>                                                                                                                                                                                                                                                                                                                                                                                                | <p><b>Masod</b><br/>Dikisahkan oleh <b>Agingging Nunung Kg. Salimandut 1988</b><br/>Terjemahan Melayu: Rosnah Nain 2012</p>                                                                                                                                                                                                                                                                                                                                                                                              | <p><b>Masod</b><br/>Told by <b>Agingging Nunung Salimandut Village 1988</b><br/>English: James Johansson 2012</p>                                                                                                                                                                                                                                                                                                                                  |
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| <p>Taki ku i Masod dino, nga aa-i kuoyon mokianu di kudarat dialo tu okon-ko yalo po sanganu diri, dang rogon. I tanak dialo kondiri nga ongo-kuuguy. Yo i Iyan, Yawas, okukuguy ino. It kabasaagan dialo diri montod id rogon, okon-ko montod po sid Kinoringan. Yalo dino tulun dot asawat ino, tu okon-ko id pampang ot oodopon dialo dino, sid tambalay do kayu. Minaan dialo rinantayay ot apat ot torigi dot opod neenan ot kayu dot pinitatalad. Om maay nogi waalay</p> | <p>Masod itu adalah datuk saya, tapi memang tak dapat meminta kekuatannya sebab kekuatan itu bukanlah miliknya, ia adalah milik syaitan. Anaknya sendiri pun lemah saja. Anak-anaknya Iyan dan Yawas, lemah saja. Keperkasannya itu berasal dari syaitan, bukannya dari Tuhan. Masod ini juga adalah orang yang tinggi lampai, dan ia tidak tidur di atas batu, tapi di atas pokok kayu balak. Dia membuat lantai di atas pokok kayu balak yang hanya mempunyai empat batang tiang sahaja dengan sepuluh batang kayu</p> | <p>As for my grandfather Masod, he didn't need to do a ritual to get supernatural strength because the strength he had was not his own but belonged to a demon/ demons. His own children were all physically weak. Iyan, Yawas and the others were physically weak. Where did his strength come from, after all? It wasn't from God. Masod was a tall man. What I heard was that it wasn't on a rock where he slept; rather it was on a wooden</p> |

do tontom om abpayay nogi do kayu sid sawat. Nga inot minaan dialo porinantayo dino, aso-i taantu ot taap, minangan no rundungay nga ong dumarun oyopos-i, nga ong taddaw, amu-i osidangan.

Dadi, iri no dñiri owo iri. Pagka kinayayanan no dialo managad di leled diri, tu ponopok o kayu dino owo, i kayu di salangan batu, tibaso dialo, montod di minsasarap om tibaso dialo, i-no it sampaping ot nopongo. Sumakay no it tdlaw om pangakan nogi yalo. Nopongo mangakan, indakod no yalo sid sawat. Nookendakod, nokoodop no yalo tu tingadlaw ino. Adi mogkurelo-i, “Nokuro koy Masod?” ka dit tulun ka, do maakabay id rinantay ino. Modopodop yalo, polinggata sid rinantay. “Nokuro koh owoy Masod?” ka di tulun ka, dot orombung o wulu ka.

Adi, momirod dñiri yalo, “Momirod oku,” ka dialo owo, “nga aa-ku kobirod,” ka, “tu mad awagat i longon ku,” ka dialo. “Ay, okurang koh po bala oy Masod,” ka dit tulun ka. “Aso po,” ka. “Nga na ka, dulaay ku ino kabang nu,” ka di tulun kawo. Dadi dulaay dñiri yalo, nodulaan po aso no sino i tulun. Om koposik yalo om tungag nga, aa oowit dialo mongoyangag i longon dialo. I koyuwan nga mad awagat kopurimanan dialo. It tulun diri, aa elaan ong montod siongo tu nokoodop yalo gima. It tiya dit minaan dulaay i kabang, modop po yalo. Kadung noposik yalo, mangay no onuwo i wasoy om ponibas di kayu, i salangan batu diri, nga anaru o tanom ka di wasoy. Adi, iri no, sikijap naaba dialo. Tolu noropo tumutuk ot

yang ia jadikan sebagai lantai. Kemudian ia pasang pula dengan rasuk dan seterusnya dipasang dengan gelegar. Tapi lantai yang dibuatnya itu tidak mempunyai atap yang baik, sebab ia hanya boleh digunakan sebagai tempat berlindung daripada terik matahari, dan jika hujan turun akan basah juga.

Jadi, begitulah ceritanya. Oleh kerana ia sudah begitu letih sebab sudah begitu lama ia memotong batang kayu selangan batu itu, maka sejak pagi ia memotong kayu itu, namun hanya sebelah sahaja yang dapat diselesaikan. Dan ketika matahari sudah naik, barulah ia makan. Selesai sahaja ia makan, iapun naiklah ke atas. Sebaik sahaja ia naik, ia pun lalu tertidur, sebab sudah tengahari. Lalu, dengan tiba-tiba, “Kenapa kau, Masod?” tanya seseorang yang sedang bersandar pada lantai tempat tinggal Masod. Masod pula sedang tidur terlentang di atas lantai. “Kenapa dengan kau ini Masod?” ulang orang itu, dengan bulunya yang lebat.

Jadi, Masod pun meregangkan badannya, “Saya meregangkan badan saya,” katanya, “tapi saya tak dapat, sebab tangan saya ni sepertinya berat diangkat,” katanya. “Aik, kau masih kurang lagi pula ini ya Masod,” kata orang itu. “Belum ada lagi,” katanya. “Tapi tak apa, mari saya ludahkan mulutmu,” kata orang itu lagi. Kemudian Masod pun diludahi oleh orang itu, dan sebaik sahaja selesai meludahi mulut Masod, orang itupun terus ghaib. Dan apabila Masod tersedar dari tidurnya dan bangun, dia tak dapat mengangkat lengannya. Anggota tubuhnya juga terasa sangat berat. Orang yang datang dengan tiba-tiba itu tidak tahu dari mana datangnya sebab Masod sedang tidur ketika ia datang. Dan sewaktu mulutnya diludahi juga ia sedang tertidur. Sebaik sahaja ia terjaga dari

platform. It had four legs and a flat area. The platform was made of boards laid side by side. So, that’s where he slept. It had no roof. He had protection. He did get rained on, but during the day he didn’t get the sun on him.

So then that was the situation. He had lived there a long time. One day he began chopping down a tree – an ironwood tree {Shorea isopectera}. He had not yet reached halfway thru. He began chopping it down in the morning, and when the sun got high in the sky, he was near halfway thru, and he went to have lunch. When he finished eating, he went up to his sleeping platform and took a nap. When he was asleep, suddenly a voice said, “What’s up with you, Masod?” The speaker was leaning on Masod’s platform. Masod was lying on his back. “What’s up with you, Masod?” said the person. He was very hairy.

Then Masod tried to stretch out his arms, “But I couldn’t stretch out because my arms were heavy,” he said. “So, Masod, you can’t do it, you’re too weak,” said the person. The person said, “Open your mouth, I’m going to spit in your mouth.” So he spit normal spit into his mouth and after spitting, the person was no longer there, and Masod got up. We don’t know where that person came from because Masod had been asleep. So the person spit into Masod’s mouth and then left. When he awakened the person was no longer there, but he could not lift his arms. It felt to him like his arms were heavy, and when he really awakened his body also felt heavy. Masod was

kagayaan dino kayu salangan batu dino. (Okon-ko id pampang ot norongow ku kangku, nodopon. Ino-no.)

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Suway ko tadlaw, minongoy nōono yalo magasu. Nga aa-ku-i norongow ot naan angatay. Yalo kondiri o minagasu torongow ku, okon-ko naan angatay magasu. Nga waro-i bo koruang, i Masadin. Adi, korikot nopo silod Rasak om kasambat it baanan di kalasiw om tuod, toronongo dialo. Ay, tadpom aa-i agagaan tu iri no, babanar-i iri doyino, tu amamu kotutu kaa dino it sungu dit kalasiw ka di “tunggal”. Pakow obo, seelo ot opurak di pakow, kaagayo. Aji, pagka moolopok i Banjar, tu manganu do kilas ino, i kayu dit kumponi di gulu. I Banjar dino amu elaan dot tulun dot tongoh, Jawa ko nunu. Adi, pagka moolopok, rumosi dot elaan tu aa mongoo o porinta dot patayon i kalasiw diri. Dandaan, jiilon ong kadung-ko elaan. Aji, boboyo nopo dialo, rikoto i kalasiw it sumandak om paapasagay dialo kabarasan nga miiwiliw. Okon-ko tinokon penoh. Waro-i ot tandus nga aa-no tinokon dialo tu it osusa dot okoliyuw dati iri. Nunu-i, rorongoon, siri towo, ososomok it kuwo ka, i Banjar, momunso do kayu, soro-sisilo kaa dino, tolu kaki.

Adi iri no, ongoyo dit tongo

tidurnya, ia lantas mengambil beliungnya dan terus sahaja memotongkannya pada batang kayu selangan batu, dan ia mendapati bahawa makanan beliungnya panjang. Dan maka itulah, hanya sekejap sahaja dia memotong pokok kayu itu dan pokok kayu itu pun tumbang. Kayu selangan batu itu tiga depa lilitan. (‘Kan saya dah kata, yang saya dengar bukannya dia tidur di atas batu.’)

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Pada suatu hari yang lain, dia pergi pula memburu. Tapi saya tak dengar pula bahawa ia telah diajak. Dia sendirilah yang pergi memburu, dan bukannya diajak. Tapi dia ada kawan juga, iaitu Encik Masadin. Sesampainya ia di kampung Rasak dan bertemu dengan sekumpulan seladang yang telah berehat, diapun pergilah mendekati seladang itu. Padahal seladang-seladang itu memang tidak boleh dikalahkan, sebab seladang yang paling gagah itu, tanduknya sahaja hampir bertemu hujungnya. Dan putih pada punggungnya pula besarnya begitu. Jadi, oleh sebab ia mendengar bunyi depak Banjar memotong kayu, sebab dia mahu ambil sejenis kayu milik syarikat suatu masa dulu. Banjar ini pula tidak tahu orang bangsa apa, bangsa Jawa atau apa. Jadi oleh kerana terdengar bunyi depakannya, ia takut akan diketahui sebab kerajaan tidak izinkan seladang itu dibunuh. Kalau sekiranya didapati, orang yang melakukan hal ini akan didenda dan dipenjarakan. Jadi, mahu tidak mahu, dia pergi mendekati seladang dara itu, lalu direntaknya dengan kakinya sehingga seladang itu rebah tersungkur. Seladang itu tidak ditikam, walaupun ia ada membawa lembing sebab takut kedapatan. Padahal, tempat Banjar memotong kayu yang saiznya lebih kurang tiga kaki, tidak berapa jauh dari tempat itu.

Maka itulah, ketika orang-orang

asleep when the person spit into his mouth. When he had woken up and began to chop down the same tree, the ironwood tree, he swung his adze and it was nearly completely sunk into the wood. And so he very quickly felled it. That ironwood tree was three arm spans around (~16 ft).

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On a different day Masod went hunting with dogs. No one brought him along hunting; Masod himself went hunting. He did however have a companion; Masadin. They arrived at Rasak and came across a herd of wild oxen and approached them. It was no small matter, as the horns were nearly touching one another [because of the large size and age of the ox]. That one was the alpha male. The butt was white, and the horns nearly touching. Men of the Banjar race were chopping away, cutting down “kilas” trees, working for the company. So, since someone was chopping nearby, Masod was afraid he would be caught because the government forbid killing wild oxen. They would fine you and jail you if they found out. So he decided to go to a young female cow and he kicked it with the sole of his foot and it dropped down dead. He didn’t spear it. He had a spear with him but he may have been afraid of someone spying on him. He could hear very near him the Banjar men chopping down all the trees. They used three-foot axes.

So some people came to get

tulun nga nopuut ot tikagang, pinasagan dialo. Om it ongo kalasiw wookon nga waro nongo-tipu o roo ka. Mangan dialo toronongo it mamaan di tasu, maan dit kalasiw sambato owo. Surukanon yalo nga aa-i momoduli, mamanaw nopo om mangalapis yalo. Iri not naanu dialo, aso pilat nga notipu i tikagang, noroom. Mm, nawi.

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Suuway no ot tuturan, it moginum, minoginakan. “Kada kow!” ka dialo, tu mi'uod no it tongo tulun, mi'uruntow it iso binatang. Kuyutay dialo it tajaw, om pomiropo yalo kaa dino do maapanaw. Notingkod diiri. Maakalakak yalo mongirak owo. “Kada kow!” ka, monuntug di runggow, mirak-irak. Nunu ong it tongo tulun nga insan-insan muyung id somputul.

Nga amu yalo obuburuwak dino. Okon-ko ugu da wookon tu ong ongo-babasag no nga otombirang diino. Nga yalo aso-i o boroson dot obuburuwak, tu otulid koolun.

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Suway nôono ot tuturan diti, i Toguban. Yalo dino tulun tabasag. Rontob nokosupan ku kokikiro nga aa-ku nokitanan. Nga, ka di Idom, “Yalo not abasag,” ka di Idom, sitid Toginggis. “Tongoh keleelo nu?” kan-ya. Om, “Ng, sori oku,” ka dialo, “moki'usaa. Nga iri ot

datang mengambil seladang itu, seladang itu didapati patah tulang rusuk sebab terkena hentaman kakinya. Dan seladang yang lain juga ada yang didapati patah tulang dagu. Dia akan mendekati seladang yang sedang dikejar oleh anjing, namun seladang itu akan menemui dia. Dia akan dikerumuni oleh seladang-seladang itu, tapi dia tidak peduli dan dia terus sahaja berjalan dan menampar seladang-seladang itu. Itulah yang dia dapat, tidak ada luka tapi tulang rusuk patah habis.

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Cerita lain mengenai Masod yang mengisahkan pesta keramaian makan-makan. “Jangan kamu!” kata Masod, sebab orang-orang di rumah panjang itu sudah mula beramukan dan berusuhan antara satu dengan yang lain. Lalu dia mengangkat tajau itu kemudian dia mengangkat tangannya setinggi sembilan puluh darjah, lalu berjalan. Orang-orang yang saling beramukan itupun berhenti. Dan dia pula ketawa terbahak-bahak. “Jangan kamu!” pekiknya dan menumpahkan tajau itu sambil ketawa. Apalagi, orang-orang di rumah panjang itupun dengan serentak berpindah ke hujung rumah panjang itu.

Namun orang yang kuat itu tidak mudah menunjukkan kekuatannya. Bukan seperti orang lain yang apabila tahu bahawa dirinya kuat maka ia akan mudah bersikap temberang. Tapi untuk dia ini, tiadalah yang boleh dikatakan temberang sebab, ia adalah orang yang lurus bendul.

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Cerita ini mengisahkan seorang yang bernama Toguban pula. Toguban ini adalah orang kuat. Namun saya hanya dapat mengejarinya (berkenaan dgn hayat), tapi saya tidak ada melihatnya. Tapi, cerita Idom kepada saya, “Dia adalah orang yang

the ox, whose ribs had been broken by his kick. Other wild oxen had broken jaws. He would approach wild oxen, the dogs would give chase, and the oxen would come towards him. They came at him in a herd, but he didn't care. He would walk among them and slap them. That's how he got ones with all the ribs broken. The story of those cutting trees and the dogs I gratuitously put together. That's the end of that story.

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This is another story about Masod, concerning partying. When people in one longhouse were drinking, they were becoming very unruly and had begun fighting. Masod said, “Stop it now!” He grabbed two big clay jars full of rice wine, holding them up with his arms fully extended and walked holding them by the lips of the jars. So then they stopped their fighting. He let out a guffaw. “Stop it now!” he said, pouring from the clay jar. The people moved all at once to the other end of the longhouse.

However, he was not a show-off with his strength. He wasn't like other strong people who would then become show-offs. He didn't brag at all because he wasn't a twisted person.

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This is another story altogether, about a man named Toguban. He was also a strong man. I was already alive at the same time he was still living but I never actually saw him. Idom in Toginggis said, “He is the strongest person around.” We

eemayaan oku dialo,” ka di Idom, “it moongoy okoy do wakaw id timbaan,” ka. “Adi, waro kayu,” ka dialo, “naaba. Yokoy nopo doyokoy kinumabus okoy di watang,” ka, “id punun. Yalo nopo jinumaranjang-i sid tuntu kaa, sid kosupatan. Pogulu kow-i, siilo oku yoku wayaan,” ka dialo ka.

Aji, “Pamanaw okoy no,” ka di Idom. “Aa-ku elaan minamanaw no ko nunu yalo, nga korikot okoy id punun,” ka dialo, “ingkoyod okoy,” ka, “monigup. Milo ‘koy po om mad-ko ‘ay’, ka do norongow ya, ka, om irad-ko oguronot i watang,” ka dialo, sid punun. “Muguronot,” ka dialo, “om oloed no om pamanaw no yalo,” ka, “sirid dagay,” ka, “nga lumaab it tolingo,” ka dialo obo, i Idom. “Om ongo-kokosig i wulu,” ka.

“Nokuro koh ka dino owo?” kangku ka dialo. Om, ‘Ng, taaw. Nokuro ka owo? Bo, susuway it seelo obo ad tuntu ‘ti kayu. Mogot nogi ot amu oku minawaya silo diri. Bo, nosolung oku dot tangaw,’ ka dialo,” ka. “Nga, aa-ku elaan tongoh do tangaw iri. Intangay duyu ka wo seelo,’ ka dialo,” ka.

“Om intangay ya,” ka di Idom, “nga amu-amu kotolu narangaw ot lopung,” ka. Amu-amu kotolu narangaw ot kagayaan ka bo dot minaan titipuo it toruntut, minaan tipuo di Toguban. Minaan yalo sambato mongorilit. Minoginuod yalo, nga aa keedu ong aa-no minaan toyuso it tongo toruntut. Oogot o lopung.

kuat,” kata Idom, yang tinggal di kampung Toginggis. “Bagaimana kau tahu?” kami bertanya padanya. “Sebab saya ada di sana,” katanya, “Minta ubat kampung. Tapi hal yang menghairankan saya,” cerita Idom, “ialah sewaktu kami pergi mengambil rotan di hutan,” katanya. “Jadi, ada sebatang kayu yang rebah,” katanya. “Kami semua ikut jalan dekat dengan pangkal batang kayu itu. Dia pula ikut jalan di sebelah hujung pokok kayu yang semak itu.” “Kamu jalanlah dulu, saya akan jalan di sana’, katanya,” kata Idom.

Jadi, “Kamipun jalanlah,” terang Idom. “Saya tak tahu pula sama ada dia sudah jalan atau tidak, tapi ketika kami sampai di pangkal batang kayu itu,” katanya, “Kami pun berhenti untuk merokok,” ceritanya. “Tiba-tiba pula sepertinya, ‘aik’, kata suara yang kami dengar,” ceritanya, “dan batang kayu itu seperti bergerenyet,” katanya. “Bergerenyet,” katanya, “dan beberapa lama kemudian berjalanlah dia, menuju ke arah kami,” katanya. “Tapi, telinganya seperti melebar,” cerita Idom. “Dan bulunya tegang,” katanya.

“Apa yang berlaku dengan kau?” saya bertanya kepadanya,” kata Idom. “Ng, entah. Kenapa pula? Lain sangatlah di hujung batang kayu itu, lebih baik saya tidak ikut jalan sana ‘tu. Saya telah digayuti dengan sejenis tumbuhan yang menjalar’, katanya,” kata Idom. “Tapi saya tidak tahu apa jenis tumbuhan menjalar itu. Cubalah kamu lihat di sana’, katanya,” cerita Idom.

“Kamipun pergilah melihatnya,” kata Idom, “tapi kami dapati bahawa ular sawanya lebih kurang tiga jengkal besarnya,” katanya. Hampir tiga jengkal besarnya ular sawa yang telah dipatah-patahkan tulang belakangnya oleh Toguban. Dia telah dibeliti oleh ular sawa. Dan dia telah meronta tapi tidak dapat melepaskan diri jika ia tidak mencantas tulang belakangnya. Ular

asked, “How do you know?” He said, “I was over there having a ritual performed. This is what impressed me about him, when we went to get rattan in the primary jungle. There was a fallen tree. We all went around the tree at the root end. He went thru the top of the fallen tree, where all the branches were. ‘Go on ahead,’ he said, ‘I’m going to walk over there.’”

“So we went our way,” said Idom. “I don’t know if he walked on or what, but when we got to the root end of the tree, we stopped to smoke. Then suddenly we heard a ‘Hey!’ and then the tree trunk seemed to start moving a bit. It was moving, and after a long time he walked over to us, and his ears seemed to have gotten bigger. And his body hair had become stiff.”

“So I said to him, ‘What has happened to you?’ He said, ‘I don’t know. Why? It’s a bit strange over there in the branches of this tree. I shouldn’t have gone over there. I got caught in some vine. I don’t know what type of vine it was. Take a look over there.’”

“We went over their to look,” said Idom, “and there was a python that was nearly three fingerspans [18 inches] around, and Toguban had broken its back. It had come on him and wrapped around him. He tried to struggle free but he couldn’t have gotten free if he hadn’t cut clean thru the snake with one stroke of his

Aji iri no, abasag ka yalo. It talud dit oponu do weeg, tad kuutan-i dialo obo, itanggar kabarasan. Ng, abasag i Toguban ka.

Yo-Kiniring kiawi, ongo-babasag. I Tasi diri owo, timbogason-i ot jangkar. I jangkar dit karawun diri owo, i talud. Maan dialo timbogoso iri. I kirim nogi siombo-siombo, ipooyad. Pogintangan tabasag.

I Kusasing no, pinakaayan sid gowuton, minooy sid gowuton. Aa-ku elaan tongoh nongoy dialo. Om uli dñiri, aa-po nakasambat di ralan, waro no torongow monguuk. Simbaro dialo ka, makin di simbaron dialo makin do sumagayan monguuk. Yalo po nga makin di sumagayan it tulun monguuk, makin do sumagayan yalo monguuk. Simbaro, korikot yalo sid ralan, om ingkoyod, osomok nee tulun. Om keempatangay dialo, okitanan no it tulun dot ay, okon-ko tulun bñanar. Tulun tagaayo om aragang ka, aa elaan songkuro kagayo.

Ay, kaagaray yalo tu, panantaman no dialo ong mongindara'at doo, mamatay. "Waro marang-palawan," ka dialo. (Miabal no diti). Om kuutay dialo ka wo, om kisuso dialo kaa, naan birudo, nga notook i puun. Om tipuo dialo. Om rikot i tulun bo, rumikot po om looloposo dialo kabarasan, nga linumunggaang-i ka. Om kinam i raa, lumiyud ka it kinoburuwidon, kinowilion.

Om kooli yalo, aa-po nokooli yalo tinumogom no, sumakit. Nokooli po, aa nokotolu tadlaw, minatay no yalo dino. It tulun dit minonguuk bala diri, rogon dot okon-ko mimingkaso o rogon. Iri

sawa memang sangat kuat, ketat.

Maka itulah, kata orang dia kuat. Kononnya, perahu yang telah dipenuhi dengan airpun dapat diangkat dan diluncurkannya. Ya, memang Toguban ini kuat orangnya.

Si Kiniring juga adalah orang yang kuat. Si Tasi pun kuat juga, sebab bayangkan sauh kapal yang keras itu dia boleh gulungkan, kemudian ia kirimkan ke mana-mana untuk diluruskan. Untuk menguji kekuatan.

Si Kusasing pula, telah pergi ke hutan. Saya tak tahu pula apa yang dia ambil dalam hutan itu. Dan ketika dia pulang, sebelum dia berjumpa dengan jalan, dia telah terdengar suara orang memanggil. Lalu dia menyahut panggilan itu, dan semakin dia menyahut panggilan itu semakin pula panggilan itu bertambah. Disahutnya, dan ketika ia tiba pada sebatang jalan dan berhenti, orang itu semakin dekat. Dan apabila ia memastikannya, dia mendapati bahawa orang itu bukanlah orang biasa. Orang itu adalah orang besar dan berwarna merah. Tidak tahu berapa besarnya pula.

Dan itu membuatnya kelam-kabut sebab, dia sangka orang itu akan berbuat jahat padanya, atau membunuh. "Ada sejenis pokok berduri," katanya. Lalu dia mencapai pokok itu, kemudian dipusingnya sehingga pangkalnya tercabut. Dan dipatahkannya. Dan ketika orang itu datang menghampirinya, ia terus memukulnya dengan batang kayu itu dan menyebabkan orang itu jatuh terlentang ke belakang. Lalu darahnya pun mengalir sehingga tempat di mana ia terguling telah banjir.

Setelah ia pulang, belumpun ia sampai di rumah ia telah demam. Selepas pulang, tidak sampai tiga hari dia telah meninggal dunia. Orang yang dijumpainya dalam hutan itu rupanya bukan hantu

bushknife. The snake was gripping him too tightly.


So you can see from that how strong he was. Supposedly he could pick up a dug-out canoe full of water and throw it. Toguban was really strong.

Kiniring and the others were strong. Tasi could take the prongs of a three-pronged anchor and bend them in a curled up shape. He would curl them up and then he would sent to someone else to have them straighten it again as a test of their strength.

As for Kusasing, he went to the woods one day. I don't know what he was after. He set off for home, and before coming to the path, he heard a person signaling him with a 'kook' sound. He responded. The more he answered, the more he heard the 'kook' sound. And it went on. When he got to the path, the person answering with a 'kook' was nearby. When he finally got a look, he saw that it wasn't a normal person. It was a huge person who was red in color – I don't know how big.

He began hurrying, thinking that this being was going to harm or kill him. "Here is a thorny tree," he said, and he grabbed it and twisted it till it came out of the ground. Then he broke it into pieces. When that being approached him, he whacked him with that thorny tree trunk and it fell backwards. The being bled to such an extent that it was like a flood where it fell and rolled.

When Kusasaing went on his way home he got sick with a fever even before arriving. He had not been back home yet for three days when he died. The being that had called him was

<p>diri, tulun do timbaan, it reetan dot Korombuwaw.</p> <p>Ino-not ongo-babasag not tulun dino, i Masod no om i Saayun ot elaan ku tabasag. Mongoluwang sid tapuy, posuboon sid tapuy, poodungon, amu osorob. Iri not pisusumbalik yalo.</p> <p>I Masod, mad-ko agâagaan ot tolu narangaw ot pamabaron dino. Ombo ong i wookon nga ugu-ugu do wotis, piombuyangan no.</p> <p>(I Masod sid Morion. Otuo yalo di minatay no?) Otuo, laba-i ko otuo, opurak kiawi o bongit kangku. (Om i-po tulu, opurak i tulu?) Ng, it tokobuk opurak irad-ko gapas.</p>	<p>sembarangan. Ia adalah orang hutan, yang iblis bernama Korombuwaw yang berbulu lebat.</p> <p>Itulah dia orang-orang yang kuat, hanya Masod dan Saayun sahaja yang saya tahu kuat. Ia membuat lubang di bawah unggun api, atau dibakar pada api, tidak akan terbakar walaupun ia selalu diterbalikkan.</p> <p>Si Masod pula, sejenis kayu besar bagaikan ringan sahaja diangkatnya. Sedangkan orang lain, batang kayu yang hanya sebatang betis sahaja pun akan diangkat beramai-ramai.</p> <p>(Si Masod di kampung Morion. Sudah tuakah ia ketika ia meninggal dunia?) Memang sudah tua, sebab janggutnya pun sudah putih. (Dan kepalanya putih jugakah?) Ya, rambutnya putih seperti kapas.</p>	<p>actually a demon, and no insignificant demon at that. That type of demon lives in the primary jungle and is called Korombuwaw (fury demon).</p> <p>So those are the strong men I know of, Masod and Saayun. They could dig in a fire or be put into a fire and not get burned.</p> <p>Masod would pick up an ironwood long three handspans (18 inches) around as if it were extremely light. For other people the same type of wood as big around as the calf of your leg would require many people to carry it.</p> <p>Masod was old when he died, with his beard completely white and his hair was white like cotton.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Janama Lontubon & Rosnah Nain</p>		
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<p>Kanas Tagayo</p> <p>Tinuturan di Agingging Nunung Kg. Salimandut 1988</p>	<p>Babi Hutan Besar</p> <p>Dikisahkan oleh Agingging Nunung Kg. Salimandut 1988</p> <p>Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Huge Wild Boar</p> <p>Told by Agingging Nunung Salimandut Village 1988</p> <p>English: James Johansson 2012</p>
<p>It tuturan diti, najangan ya di tiya dit okodok oku po. It tuturan nopo diti tirad diti. Yama sinumuwan id tumo. Yokoy sinumusuut okoy-i dot sinumopung okoy montod id Linukaan kumaa soriid sawa. Adi, i nopo it kamaman ya, sinumako do karabaw dot osisiyaw sabat. Yalo nopo dino, siti ot winayaan, id piolongan do Longob om Linukaan. Yokoy nopo, sitid sawa kaa dino ot winayaan.</p> <p>Kotupak okoy dit Longob, waro ot liang dot endalanan ya, dot aralom-i sabat. Ondos ku ong liang</p>	<p>Cerita ini mengisahkan apa yang saya alami ketika saya masih kecil lagi. Ceritanya adalah begini. Bapa saya bermalam di ladang. Kami pula menyusul pada keesokan harinya dari Linukaan pergi ke hilir. Pakcik kami pula datang dengan menunggang kerbau yang agak liar sedikit. Dia ikut jalan pertembungan antara sungai Longob dan sungai Linukaan. Kami pula ikut jalan hilir.</p> <p>Setelah kami menyeberang sungai Longob, kami menyusuri satu rekahan tanah yang agak dalam</p>	<p>This incident occurred while I was still small. The incident goes like this. My father spent the night in his field hut. We came to him the next morning, going early from Linukaan to him upstream. Our uncle rode a water buffalo that was a bit wild. He followed a path to the confluence of the Longob and Linukaan creeks. The rest of us took a path that was upstream.</p> <p>We crossed the Longob creek and there was a trail that we followed with tracks that</p>

do karabaw. Intangay ya tu, bo, muutuan po it tana dot waya dot kanas. Ay, agayo ot waya dino. Ka dit tobpinee ku, Yungking, “Ay, tongoh itih, kanas?” ka, “Agayo iti dot kanas,” ka dialo. “Karabaw toboh ino,” kangku. “Okon-i,” ka, “kanas,” ka.

Aji, korikot okoy sid tumo bo, it kamaman ya nga nokorikot no. Ka dit tobpinee ku, “Silo waya dot kanas wagu po muutuan po it tana,” ka dialo. “Oō, kokooyon-i ino kantara,” ka dit kamaman ya. “Ong, kisorupu at tasu, kinasip,” ka dialo, “sosodoy iri, mongindad iri sosodoy,” ka nōono.

Aji, korikot it silo po it tadlaw, minsosodoy no, topong tolidus po tobo, ta katanaban. Ka dīiri, “Muli tokonow, yoku siti oku siti wayaan. Owito duyu it tandus om saanon duyu at tandus tu kakalu ong rumosi iti karabaw dot otuwong no, nga aa-ku elalaan manangkis,” ka dialo. Tu osiyaw inot karabaw dino. “Adi, Owiton duyu inot tasu,” ka.

Ba, pitongkiyad okoy bo. Ay, sosodoy no tobo. Korikot okoy siri sid kinokitanan ya dit waya, aso po. Warot ugu siti iri om ad do Tibal [30 meter] kinapanaan ya, kinotoliban ya om pogogoongay-i dit tasu ya. Sid tisop do kulubung om lasas i kanas. Om panangkus, asot pinakayan di kanas, tinumoluwoyo dagay.

Ay, aa-i songkuro wo kosodu om, “Es,” ka dit tobpinee ku, “kanas,” ka dialo. Totolu neenan it tasu ya. Kangku, “Okon-ko owudut ka wo, sera ma dot kanas ilo, karabaw ilo bo,” kangkuh, tu agayo tobo. “Kanas towo,” ka. Ba, panangkus it kanas, nokopopogulu

sedikit. Saya sangka, ia adalah jalan kerbau. Namun bila kami mengamati-amatinya, tanah itu masih berjatuh lagi, dan ada bekas tapak kaki babi hutan. Tapak kaki itu sangat besar. Kata abang saya yang bernama Yungking, “Besarnya babi hutan ini,” katanya. “Itu kerbaulah,” balasku. “Bukan, babi hutan ini,” katanya.

Jadi, setelah kami sampai di ladang, pakcik kami juga sudah sampai. Lalu, kata abang saya, “Ada tapak kaki babi hutan yang masih baru lagi di sebelah sana dan tanahnya pun masih berjatuh lagi,” katanya. “Iyalah, biarkan dulu, menggendalakan,” kata pakcik kami. “Kalau anjing itu ada rezeki,” katanya, “petang nanti, pasti dia akan menunggu,” tambahnya.

Jadi, apabila tiba waktu petang, iaitu sebelum matahari terbenam, pakcik kami berkata, “Marilah kita pulang, saya ikut jalan yang tadi. Kamu bawa lembing itu sebab, manalah tahu kalau-kalau kerbau ini ketakutan bila sudah gelap nanti, saya tidak tahu mana satu yang mahu dielak,” katanya. Sebab kerbau itu sangat liar. “Kamu bawa anjing itu,” katanya lagi.

Setelah itu, kamipun berpisah. Waktu itu hari sudah hampir gelap. Sesampainya saja kami di tempat di mana kami melihat tapak kaki itu, belum ada lagi. Lebih kurang tiga puluh meter kami berjalan melintasi tempat itu, tiba-tiba anjing kami menyalak. Rupanya babi hutan itu masuk di tengah-tengah rimbunan rumput tebal, di celah-celah rumpun rotan besar. Lalu, babi hutan itu berlari mengikuti kami.

Belumpun berapa jauh, “His,” kata abang saya, “Babi hutan,” katanya. Anjing kami hanya tiga ekor sahaja. Sayapun berkata, “Jangan bohonglah, itu bukan babi hutan, itu adalah kerbau,” saya kata, sebab babi hutan itu sangat besar. “Babi hutanlah,” katanya.

were a bit deep. I thought that they were water buffalo tracks. We really took notice because there was soil sliding in the tracks of a wild boar. The tracks were huge. My brother Yungkin said, “What is this, a wild boar?” “This is a big boar.” “No, that’s a buffalo,” I said. “No, its a wild boar,” he retorted.

So we got to the field and our uncle had already arrived. My brother said, “There are fresh boar tracks with the soil still breaking off and falling back into them.” “Oh well, that is going to delay us,” said my uncle. “If the dogs are fortunate, they will have caught up to it around sunset,” he said.

When the sun got to the mid-afternoon position, not yet setting, our uncle said, “Let’s go home, I’m going to follow the same path back home. Bring along spears over your shoulders in case the buffalo gets frightened with it being dark, and I might not be able to avoid being gored.” He said that because that buffalo was wild. “Bring along those dogs,” he said.

So we split up. Oh, it was already around sunset. We got to where we saw the tracks, and nothing yet happened. When we walked about 30 meters, the dogs began barking. It turned out that the boar had hidden in an area of thick grass and rotan. Then the boar ran because of being startled, and it ran none other than towards us.

It wasn’t wasn’t far from us when my brother said, “Oh boy, a boar.” We had just three dogs. I said, “Don’t lie; no way is that a boar, that’s a buffalo,” because it was really big. “I’m telling you it’s a boar,” he said.

dagay sorid sasarayo om tuod no. Om toronongo dialo dino iri dot tanganak po. Mogot-i ong aa-ku muususut dino bo. Na, okitanan ku yalo dot mioobo'ob sid gurungut dot lingkong. Yoku muususut oku dialo id toori. "Kada sinoh!" ka dialo. Muukuut yalo dot tandus, it nipoowit di maman. Om totokono dialo id kuwo oy Janama, podorinding *** ilo bo, siti dara toonongon {sid tobik}, aa-i nelaan dot aa elaan ong kinumukuro it kanas tu siti nogi ot noonong, id tulu. Om, kosorusu kaa dino bo it tandus, sid kulit om it tulang. Om piintuturugo dit kanas it tulu yo, nga ginumolung it tandus kaa wo. Awasi, nokowiliw nopo it tandus, minogidu no yalo, it tobpinee ku. Bang amu, om nokowiliw it tandus om minaan no yalo gusaa, tongoh ot daaran oy dot id guyumut dot lingkong ot niyonon, okon-ko minindakod po yalo sid kayu.

Om loowo dñiri dit tobpinee ku, i maman. Aso nisimbar dialo, "Kada kow koguriyok!" ka, dot it kanas dino nga sinumamung dialo, di maman. Tad tinumuod-i dñiri, "Maman-i!" ka dit tobpinee ku. "Kada kow koguriyok!" ka. "Siongo it tandus?" ka, om "Iti," ka dit tobpinee ku. Om onuwo dialo, intangai kaa dino wo nga nokilong no. "Nokuro itih?" ka. Om, "Nitokon ku," ka dit tobpinee ku. "Ababambor," ka dialo. Onuwo dialo it tandus om polopiso id kayu, tutuko dialo tu monulid. Om "Sisinoh kow-i," ka.

Om toronongo dialo, aa songkuro koleed om pokokobob. Om panangkus it kanas, om inday id toluwas. Ay, aa monginkotup *** it kanas. Iri no gisom. "Wuwu, wuwu," ka, monoburi nopo. Inday

Kemudian, babi hutan itu berlari mendahului kami di sebelah hulu dan terus berhenti. Lalu, abang saya pergi mendekatinya, sedangkan dia masih kanak-kanak lagi. Bagus kalau saya tidak mengekorinya dari belakang. Lalu, saya nampak dia terbongkok-bongkok di dalam semak ribu-ribu. Dan saya pula mengekorinya dari belakang. "Jangan sana!" tegahnya. Dia sedang memegang lembing yang pakcik suruhnya bawakan. Lalu dibalingnya babi hutan itu dengan lembing, padahal bahagian rusuk yang dia hendak baling. Tapi tidak tahu bagaimana kedudukan babi hutan itu sehingga kepalanya pula yang terkena. Dan kemudian lembing itu pula menyusup ke dalam kulit dan tulangnya. Lalu, babi hutan itu memusing-musingkan kepalanya, sehingga lembing itu menjadi bengkok. Nasib baiklah, bila lembing itu terlepas dia terus pergi. Kalau tidak, dan lepas lembing itu terlepas dan dia dikejar, apakah dayanya, sedangkan dia berada dalam semak ribu-ribu, bukannya dia memanjat di atas pokok kayu.

Kemudian abang saya memanggil si pakcik. Tiada lain yang dia jawab, "Jangan kamu bising!" jawabnya, sebab babi hutan itu menyongsongnya, kemudian berhenti. "Pakcik!" panggil abang saya. "Jangan kamu bising!" jawab Pakcik, "Mana lembing itu?" tanyanya. "Ini," jawab abang saya. Lalu, pakcik mengambil lembing itu dan mendapati lembing itu bengkok. "Kenapa ini?" tanyanya. "Saya membalingnya," jawab abang saya. "Pandai-pandai saja," katanya. Dia mengambil lembing itu lalu memukulkan pada batang kayu kemudian menukulnya untuk meluruskannya. "Kamu di sana saja," katanya.

Setelah itu, dia mendekati babi hutan itu, dan tidak lama kemudian, terdengarlah bunyi berdebap. Babi hutan itu berlari, dan berhenti di kawasan lapang. Babi hutan itu tidak mengeluarkan bunyi apa-apa, selain

So the boar ran ahead of us downstream and then stopped. My brother approached it, whereas he was still a child. It would have been better if I hadn't followed him, but I saw him sitting on a thicket of climbing ferns. I followed behind him. "Don't go there," he said. He was clutching the spear that my uncle told him to bring. He thrust the spear into the side of the boar. I don't know what the boar did, because the spear actually hit it in the head. The spear slid along the top of its head, under the skin and along its bones. And the boar spun his head around and the spear bent into a curve. Fortunately the spear fell to the ground and my brother ran away. If not, if it had chased my brother after the spear fell out, what chance would he have had, being in thick ferns, and having not climbed a tree?

Then my brother called our uncle. He just answered, "Be quiet!" because the boar had come to my uncle, and suddenly stopped. "Uncle," said my brother. "Be quiet," he answered. "Where is the spear," he asked, and my brother answered, "Here." He took it and looked at it, because it was all bent out of shape. "Why is the spear bent?" he asked. My brother answered, "I stabbed it." "I'll just give it a shot," my uncle said. He took the spear and slapped it against a tree, and it became straight again.

He approached the pig, and soon there was a thud sound. Then the boar ran and stopped in an open area. Oh, actually the boar made no grunting noise but a "wuwu, wuwu" like a flute. It

sid toluwas bo, toronongo dialo. Om tokono dialo, mogot-i ong noonong po, nga amu. Om, gusaa dialo bo.

Adi, ugu dilo it ruukon pakaa id Longob, bawang dit Longob. Id piras dit bawang dit Longob dino, waro kayu maakaa dino [dahan yang rata]. Adi, gusaa yalo {kamaman} dit kanas om panangkus yalo om singkakod yalo sid kayu diri, sabat po om nokosupan it pakow dialo. [Babi hutan berlari di bawah dia dan masuk sungai yg berdekatan.] Nookotindal, tuod no it kanas, dot aso tinuodon, ugu diti it timbawasa, ugu dilo ot tolid, adi siti oku {sid sawat sid tongo raan}, dot siilo it tinuodon, id lolobuon do karabaw, sid somok ku.

“Adis,” ka di ginaawo ku, “ong ki-tandus oku-i dīno,” ka dit ginaawo ku bo. Tokono waagu dit kamaman ya, nga amu-i amu noonong [both on same side of river]. Ay, “ay ay ay ay,” ka di kamaman ya, “nokuro ino?” ka. Ay, mongikiro bo moongoy dit tandus, momurus nga adis, kuoyon ka momurus owo. Ay, agayo toboh it kanas.

Boboyoo nopo dialo, panatas do lias. Kaanu do lias, kalaga i Ogok, tulun do Longob, dot adis ka dino it soruway wo dialo, songkikip it soruway. “Ba, awasi nogi ot siti koh oy Ogok, mamaay oku po dino tabango tu bo, aa-ku insan dino,” ka dit kamaman ya. “Ay, yoku nga aa-ku insan dot tirad dilot kanas,” ka, “dot aa mongingkotup, monoburi nopo,” ka dialo.

daripada berbunyi seperti meniup seruling bambu, “Wuwu, wuwu,” bunyinya. Apabila babi hutan itu berhenti di kawasan lapang, pakcik mendekatinya lalu dilemparnya dengan lembingnya. Namun, bagus kalau kena, tapi tidak. Lalu pakcik mengejanya pula.

Jadi, jalan menuju ke sungai Longob itu agak curam sedikit. Di tebing sungai Longob itu, ada kayu yang tumbuh dengan agak condong sedikit tapi mempunyai dahan yang agak rata. Lalu, babi hutan itu pula mengejar pakcik, tapi pakcik berlari dan terus bergayut pada dahan kayu itu yang rata itu. Akan tetapi, sedikit saja lagi punggungnya akan tertangkap oleh babi hutan itu sebab babi hutan itu berlari ke bawah tempatnya bergayut, lalu masuk ke sungai. Apabila babi hutan itu keluar dari sungai, ia pun berhenti. Namun, tempat babi hutan itu berhenti tidak lain dan tidak bukan adalah berdekatan dengan tempat saya bersembunyi, iaitu dekat dengan kubangan kerbau. Sebab saya bersembunyi di celah-celah pucuk muda sejenis pokok.

“Alamak,” kata hati saya, “kalaulah saya ada lembing,” kata hati saya. Kemudian pakcik kami melemparkannya semula dengan lembingnya, tapi tidak juga kena. “Ala, ala, ala, ala,” kata pakcik kami, “kenapa ni?” katanya. Dia berusaha pula hendak mengambil dan menarik lembing itu, tapi bagaimana nak menariknya. Besar sangatlah babi hutan itu.

Mahu tidak mahu, dia memotong batang bemban. Setelah dia mengambil batang bemban, si Ogok orang Longob pula sampai. Tapi seluarnya menggigil begini. “Bah, baguslah kau datang sini, Ogok. Kau bantu dulu saya, sebab saya tidak pernah mengalami hal yang sedemikian,” kata pakcik kami. “Aik, saya pun tidak pernah berjumpa dengan babi hutan yang seperti itu,” jawab Ogok, “yang tidak pandai berbunyi apa-apa kecuali seperti meniup seruling

stopped in an open area, and my uncle approached it. He thrust the spear at it. If only it had hit it, but it didn't. Then it charged him.

The land sloped towards Longob – towards the Longob creek. Along the creek there was a tree with a horizontal branch. The boar charged my uncle, and he ran and jumped up and grabbed that branch and hung from it. The boar nearly hit him in the butt, but it went under him into the stream. When the pig got ashore again, it stopped none other than under a tree that I was up in. It stopped near a buffalo wallow which was near me.

“Darn,” I thought, “if only I had a spear.” My uncle chucked the spear at it but once again it missed. “What is the world,” said my uncle, “what is going on?” He wanted to go get the spear, to pull it out, but how could he get it out? That boar was really big.

So he decided to cut mohtra reed {*Donax arundastrum*} to make a spear. After cutting it, Ogok, a man from Longob arrived, and his pants were shaking from his fear. “Oh, it's good that you are here Ogok,” said my uncle, “you can help me out, because I've never run across anything like this before.” Ogok responded, “Neither have I ever run across a wild boar like this, it doesn't grunt, it just whistles.”

“Dio inot tandus nu,” ka dit kamaman ya bo. Pataako di Ogok it tandus yo. Om tokono dialo, ami amu nonong ino. Ay, aa-ku-i elaan ong nokuro. Mootodok-i it tandus dit kamaman ya sid solot dit kanas dino. Onuwo dialo it lias apat neenan wo, om insamakay dialo it kanas. Om kinamay dialo monokon, pootokon po dit kaapat, gusaa no yalo wo. Om, gusaa yalo dino om kinamay ya gumara {wah, wah, wah}.

Waro ot kayu kaa dino – dot aaku elaan ong tongoh dot kayu iri, longkobung ko timbawasa po iri – mokud-okud, singkakod yalo kaa dino. Om, sipako di kanas, singapo om kasamit sid pakow nga, montod siti om noliyab (napapas) it soruway kumaa sori, silo pilat sid pakow. (noonong dit nipon dit noriling) {4 inci} Nga, insan iri no diri, ong okon-ko it tasu, ay, aa elaan apatay yalo ko nunu. Nokendakod-i yalo dino id kayu nga orimomol it kayu wo, mokud it kayu, sinumosot.

Nga, monurabpo it kanas, singapo no dit tasu it siti [on the pig's hind legs], nokosumpak it kanas. Adi, aa nokeerot siti. Ong, aso minomidsalang dit siti. Ay, matay towo, ong amu minaan tabpaay dit tasu.

Boboyoo nopo dialo, pagka aa eduan yalo dot sigar, siongo-siongo, id tulun ka id karaja ka nga, kakal-i it sigar dialo dino, tongo tinagaban, maay dialo pompilo ka, naan ogkoso (tinagkos dialo). Oõ, sinsingo dialo it soruway kaa dino.

sahaja,” katanya.

“Baiklah, mari lembing kau itu,” kata pakcik kami. Lalu Ogok pun memberikan lembingnya. Setelah itu, pakcik melemparnya lagi, tapi masih juga tidak kena. Saya pun tidak tahu kenapa. Tapi lembing milik pakcik kami masih terpacak di belakang babi hutan itu. Lalu, pakcik mengambil empat batang bemban, dan pergi mendekati babi hutan itu. Kemudian dilemparnya bemban itu satu persatu, namun ketika dia melemparkan bemban yang keempat, babi hutan itu mengejanya pula. Kami pun pergi mengejar dan bersorak.

Di situ ada sebatang pokok kayu yang condong begini. (Saya tidak tahu apa jenis kayu itu.) Lalu pakcik melompat dan terus bergayut pada pokok itu. Namun, babi hutan itu menyepakinya lalu menggigitnya dengan pantas sehingga punggungnya tertangkap dan menyebabkan seluarnya koyak dan punggungnya terluka sepanjang empat inci. Akan tetapi, walaupun demikian, kalau bukan anjing itu datang, entah dia selamat ataupun tidak. Sebab walaupun dia sudah memanjat pada pokok kayu tapi pokok kayu itu lembut dan pandai melengkung.

Ketika babi hutan itu hendak menerkam, anjing itu datang menggigitnya dari belakang, sehingga punggung babi hutan itu terhempap ke tanah dan anjing itu tidak lagi dapat menggigit kakinya. Dan jika babi hutan itu tidak dihalang oleh anjing itu, sudah tentulah pakcik akan mati.

Mahu tidak mahu, oleh kerana ke mana saja dia pergi pun sigarnya tidak pernah tinggal, ke tempat orangkah mahupun di tempat kerja, sigarnya tetap dibawanya. Jadi dia membuat keputusan dan membongkar sigarnya lalu membarutnya pada pinggangnya dan menyinsing seluarnya.

“There is your spear,” said my uncle. Then he handed Ogok his spear. So Ogok threw the spear and he missed as well. I don’t know why. My uncle’s spear was sticking out the the boar’s back. Then he took four mohtra reed spears he had made and approached the boar. He went on throwing, and when he had thrown the fourth one, the pig chased him again. So as it chased him we shouted.

There was a tree leaning over like this – I’m not sure what type of tree it was – and he jumped up and hung from it. Then the boar kicked its rear feet at him, turned and snapped at him, and got ahold of his buttocks. His pants ripped from here to here, and his buttocks was ripped into with a four inch cut by the boar's tusks. Even as bad as that was, if it wasn’t for the dogs, I’m not sure if he would have been killed or what. He did manage to then climb up the tree but it was a very flexible tree, bending over. If not for the dogs, I don’t know if he would have been killed or what.

When the boar charged, the dogs snapped at the boar’s hind legs, and the boar’s hind end dropped to the ground, so that the dog couldn’t get a grip on his legs. If it hadn’t been for them distracting the boar by biting its legs, surely my uncle would have been killed.

His headcloth was always on him wherever he went, to visit people, or to work, his headcloth was on him. He took it off and tied it around his waist. Then he rolled up his pant legs.

Aji, it kanas dino, nokeedu po siri, ay, aa nokoogu siti om odiyo ad do Ibal ot kinotongkuson om tuod no [30 meter] kembagu. Oō, dot, mikapoy no ot tonipot dino, otuwong no. Oō, silo wulan (kosilaw) tingangapat.

Aji, boros dialo, “Sisino kow-i,” ka, “kada konow minsid, porisaa ku po,” ka. Sisiri okoy diri do Ogok bo, tolu koyuwan okoy. Om porisao, aa-i songkuro koleed pokokobob po, dot loloowo okoy-i, “Pakayay duyu siti!” ka. Om, ongoy okoy, nakarasang yalo tu, ugu dilot watang, ugu siti it kanas, ugu siti yalo tumoronong {nokopiampaping po di watang} [pig and uncle on opposite sides of log], kinumuwo dit sitidiyo, sinumondiw yalo dit kayu ka, om tutuwo dialo it kanas, naan dialo wonsukay. Om wowonsukay nga minitilombus-i owo id somputul, naaba it kanas. Nolopuson it tobik, lalaadon dialo. Adis, agayo inot kanas dino, seelo i nipon [from index finger to joint of thumb] (ay agayo kanas dino) agayo towo. Rugodingon ot sondulu dino.

Om, maay dialo tayaday i Ogok, ‘naan unusay’ ka dit sasambatan, iso it kayab om notikid it paras, it tongo titikagang, it toruntud om it kulit, dot silo lunok, minisukat dit nipon. Ka di Ogok, “Koyo no ino ruangay, aaku owit,” ka dialo. Ay, agayo to not kanas dino, om ay akapal tobob, dot yalo om momoleeng no dino.

Aji, naan ya suluo ya no dot tangaw om gandaro dialo diino iri,

Jadi berkenaan dengan babi hutan itu, sebaik sahaja ia pergi dari situ, maka tidak sampai tiga puluh meter dia berlari, berhenti ia. Padahal, ketika itu kelip-kelip sudah banyak, maksudnya sudah agak gelap. Bulan pun sudah terbit.

Jadi, katanya, “Kamu di sana saja.” “Jangan kamu berganjak dari sana, saya mahu pergi memeriksanya,” katanya. Kami bertiga pun tinggallah di situ dengan si Ogok. Lalu pergilah dia memeriksanya, dan tidak lama kemudian ada pula suara berdebap, dan kamipun dipanggil, “Datang kamu di sini!” panggilnya. Dan ketika kami sampai, mungkin pakcik geram agaknya dengan babi hutan itu sebab kami mendapati bahawa jarak antara pakcik dan babi hutan itu hanyalah sebatang kayu sahaja. Jadi, pakcik datang ke arah sebelah dan bersandar pada batang kayu itu, lalu menumbuk babi hutan itu dengan batang kayu. Dan ketika pakcik menumbuk babi hutan itu dengan batang kayu maka dengan tidak salah-salah lagi, batang kayu itu terus sahaja ke hujung, dan babi hutan itupun rebah. Tulang rusuk babi hutan itu tembus, dan pakcik telah mendongakkannya. Aduh, babi hutan itu besar sekali, giginya hampir-hampir enam inci. Bayangkan saja, kukunya sudah berwarna kemerah-merahan seperti warna sejenis tebu yang berjalur.

Dan ketika dia membahagikan beberapa bahagian kepada Ogok, seperti orang selalu kata, ‘dihunus’, iaitu satu bahagian bahu, dan kesemua bahagian isi, tulang rusuk, tulang belakang dan kulitnya yang lemaknya sahaja hampir sama tebalnya dengan saiz gigi. Kata Ogok, “Jangan lagi kau tambah ‘tu, saya tak dapat bawa,” katanya. Aduh, sangat besar babi hutan itu, dan kulitnya juga sangat tebal. Dan yang mengangkatnya pula adalah si Ogok yang sudah tua itu.

Setelah itu, kamipun mencucuk daging-daging itu dengan sejenis

As for the boar, it had left that spot, but it had just gone about 30 yards away and stopped. At that point the fireflies were blinking on and off – it had become dark. The moon was out, and it was the fourth day after the new moon.

So he said, “You stay there, don’t move, I’m going to go inspect.” So Ogok and us boys stayed put – three of us. So he took a look, and very soon there was a pounding sound, and he called us. “Come over here,” he said. So we went, and the boar was trapped, because he was on the opposite side of a log from the boar. He approached the boar and leaned over the log and plunged the end of the spear down into it. When he had plunged the spear down, it went thru the boar and it fell over. The side of the boar was pierced thru, and he lifted up the end of the spear [to immobilize the boar]. Wow, was that a big boar; its tusks were as long as from the joint of your thumb to your index finger tip. The hooves of the boar had lines on them like sugarcane called ‘rugading’.

He divided up the boar with Ogok – he ‘unsheathed’ it, as people call it – one shoulder, and each got parts; the ribs, the backbone, and the and the skin, with the fat being as thick as the tusks were long. Ogok said, “Don’t give me anymore – I can’t carry anymore.” That boar was huge. Ogok was old, and the boar’s fat was thick, so he couldn’t carry so much.

We attached two halves together with vines and hung

<p>bo awasi wo tu aa-i rumosi it karabaw. Dot osisiyaw inot karabaw dino. Sakaay dialo, korikot sid walay, orolong no. Om, ponginloow yalo dit sid walay, “Maay duyu po itih rawato!” ka. Ay, tadpom nokopibala dogimawat it tongo koruang. “Nunu nôono itih ginandar dialo diti?” ka. Om, ongoy siri nga nunu ka ginandar, kanas; tadpom otomon bo dogima. Nga iri not, bo iso tasu napatay, tu minangakan di tayad dit kanas. [Seekor anjing makan sebagaimana daging babi hutan itu lalu dipukul sampai mati oleh tuannya.] Atago nopo dialo, nunu ong yalo tu aa-i mongolu dot ogugumu, lagas dit tulu, naan kiawi laako iri. Iri no gisom, poo not oluon. Ino-no ino.</p>	<p>tumbuhan yang menjalar dan kemudian memuatkannya di atas belakang kerbau. Nasib baiklah kerbau itu tidak ketakutan, padahal kerbau itu sangat liar. Kemudian pakcik menunggang kerbau itu, dan ketika sampai di rumah, hari sudah jauh malam. Ketika dia memanggil orang di rumah sambil berkata, “Tolong angkatkan ini!” serunya, orang-orang dalam rumah itu hampir berlanggaran apabila mendengar panggilan pakcik. “Apalah agaknya yang dia bawa di atas belakang kerbau itu?” tanya mereka. Dan ketika mereka datang dan mendapati bahawa apa yang dibawa oleh pakcik adalah babi hutan, maka mereka semua sangat gembira. Tapi itulah, satu ekor anjing yang tidak terlibat dalam pemburuan itu telah dipukul sampai mati kerana mencuri sebahagian daripada babi hutan itu. Selepas itu, pakcik mengaturnya dan membahagi-bahagikannya, sebab dia ini tidak suka meninggalkan daging yang banyak di rumahnya. Kulit kepala babi hutan itu dibuka semua, dan dia hanya mengambil bahagian paha babi hutan itu sahaja.</p>	<p>them on either side of the buffalo to carry home. I was good that the buffalo didn’t get spooked, even tho it was a rather skittish buffalo. Then my uncle rode the buffalo and when he got home it was late at night. He called up to the house, “Come and get this down from the buffalo.” All our friends were bumping into each other [trying to get a look at it]. “What is this that they carried back on the buffalo?” they said. So they came to look and what was carried on the buffalo was none other than a wild boar. (One dog got ahold of some of the meat and was beat to death by the owner.) They divided up everything, even the head they peeled off the skin, and gave it to other people. He is not one to keep much, so he just took one leg of the boar. That’s all that was left to him.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimaragang Editors / <i>Penyunting Bahasa Kimaragang</i>: Janama Lontubon & Rosnah Nain</p>		
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S015-KQR

<p>Tongondu dot Duwo Mipango ot Tulu Tinulis di James Johansson Kg. Batition 2012</p>	<p>Perempuan Kepala Dua Dikisahkan oleh James Johansson Kg. Batition 2012 Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Two-Headed Woman Written by James Johansson Batition Village 2012 English: James Johansson 2012</p>
<p>It toon 2009, tiya dit sid Amerika okoy dit sawo ku, waro naajangan ku dot osusuway om koboyingaan. Tiya dino rinumusod okoy di sawo ku sid walay dit iso koruang leed ku sid Eden Prarie Minnesota.</p> <p>Insan tadlaw minongoy oku</p>	<p>Pada tahun 2009, iaitu sewaktu saya dan isteri saya berada di Amerika, saya telah bertemu dengan satu perkara yang sangat pelik dan sangat menghairankan. Pada waktu itu, saya dan isteri saya tinggal serumah dengan seorang kawan lama saya di Eden Prairie Minnesota.</p> <p>Suatu hari, saya pergi membeli-</p>	<p>In 2009 while my wife and I were in America, I had a strange and amazing experience. At that time we were staying with friends in Eden Prairie MN.</p> <p>One day I went shopping in</p>

mingboboli (syoping) sid iso kompleks tagayo sid somok siri, irad-ko it Centre Point kenong it 1Borneo sid KK. Tiya dit maapanaw oku sid suwang, milo po tu waro nokito ku ot tongondu dot maapanaw sid gulu ku, dot duwo mipango ot tulu. “Mingkaso keeti ko nunu?” ka di ginawo ku. “Kalu ong waro dati tulu dot wiwinaal yo om nisokot yo sid kayab yo,” ka dit neetung ku. Tiya diri gisom it tinolikudon yo ot okito ku. Turang puti not tulun dino, tu sompi osilow ot tokobuk. Intangan ku nga mad gumura-i it miduduwo it tulu. Nga aa-ku eempurasan babanar tu osodu.

Jadi pagka tu minajang dîiri it tongondu diri dot mongoduat tu mad-ko warot iimon yo, na yoku nga mininsomok oku no ponong sid toori, nga mîinamanaw no keembagu it tongondu diri pakaa sid gibang.

Boboyoo ku nopo, pamanaw oku dot alaalkangas kumaa sid wanan tu monoolung oku, supaya ong kopitalib okoy dit tongondu diri, om kopigotuwang okoy, eempurasan ku nōono babanar. Tu ong sid dagay dot tadat, amu obbuli rumolong do tulun, tu kurang ajar babanar ka dit dagay dot tadat. Jadi mogiim oku do jalan mongimpuros dit tongondu diri dot okon-ko ralangan ku.

Kadung-ko nokopitalib okoy dialo, neemot ku no dot babanar-ko miyaw miduduwo it tulu dino – om okon-ko mingkaso po. Om mad sosompi momoros-i. I nopo duwo ot wuros di tongondu diri nga misadangan ot alanji, om miinong o wuros. It tulu sid gibang nga osiba sâabat mantad dit tulu

belah di satu kompleks membeli-belah yang besarnya sama dengan Centre Point atau 1Borneo di Kota Kinabalu, dan kompleks itu berdekatan dengan tempat tinggal kami. Semasa saya sedang berjalan-jalan di dalam kompleks itu, tiba-tiba saya terpandang seorang perempuan yang berjalan di hadapan saya dengan berkepala dua. “Aik, orang ini berguraukah atau apa?” saya berkata dalam hati. Dalam fikiran saya, “Mungkin ada kepala lain yang ia buat dan ia lekatkan pada bahunya.” Sebab pada masa itu hanya bahagian belakangnya sahaja yang saya nampak. Perempuan itu berbangsa Orang Putih, sebab rambutnya sama-sama berwarna kuning-perang. Saya lihat pun sepertinya kedua-dua kepala itu pandai bergerak-gerak, tapi saya tidak dapat melihat dengan jelas sebab ia agak jauh.

Jadi, oleh kerana perempuan itu singgah dan seperti bertanya sebab sepertinya ada yang cari, sayapun lalu datang mendekatinya dari belakang tapi perempuan itu berjalan semula di sebelah kiri.

Dengan hati yang nekad, saya telah berjalan dengan cepat pergi ke sebelah kanan dengan tujuan mahu mendahuluinya supaya jika kami dengan perempuan itu berpapasan dan dapat berdepan dengannya, saya akan dapat melihatnya dengan lebih jelas. Sebab, jika mengikut adat resam kami, tidak boleh menenung orang, sebab perbuatan itu adalah sangat kurang ajar. Jadi saya mahu mencari jalan untuk memastikan perempuan itu dengan cara tidak merenungnya.

Apabila kami jalan berpapasan, maka kini saya dapat melihat bahawa kedua-dua kepala itu memang benar-benar hidup dan ia bukanlah gurauan. Dan kedua-dua kepala itu sepertinya boleh bercakap juga. Kedua-dua kepala itu mempunyai paras rupa yang sederhana cantiknya dan serupa.

a mall, something like Centre Point or 1Borneo in Kota Kinabalu. As I was walking in the mall, I saw a woman walking in front of me who had two heads. I thought to myself, “Is this some kind of joke or what? Maybe she has made a fake head and stuck it on her shoulder.” I was only seeing her from behind at that point. She was clearly a white woman because she had blonde hair on both heads. As I looked it seemed like both heads were moving, but I couldn’t see for sure.

She had stopped at a counter apparently to ask directions, so I got close behind her, but then she set off again to the left.

At that point I decided to go to the right and make a circle so that we would pass each other face-to-face and I could get a better look at her. In our customs, you can’t stare at a person, because it is considered rude. So I was looking for a way to look at her without staring.

As I passed by her facing her, I could see that both heads were alive – they were not some sort of joke. And I thought I saw both of them speaking. The two faces were fairly attractive and more or less identical. The head on the left was somewhat lower than the one on the right.

<p>sid wanan. Jadi iri no ot neemot ku om minuli oku dñiri sid walay.</p> <p>Kooli oku sid walay, tinuturan ku dñiri it haal diri sid koruang ku, nga yoalo nga amu-i bala insan korongow dot waro tulun tirad diri. Amu songkuro koleed mantad diri, waro piumpungan ya songobpinee turu koyuwan o kusay tu mongoy okoy magapon. (Waro po apat koyuwan ot tobpinee yah dot tongondu, nga amu yoalo nokowaya.) Iri, keensan nogi dot nopumpung okoy turu koyuwan o kusay songobpinee mongoy magapon.</p> <p>Jadi kadung-ko noompug okoy, tinuturan kuno sid doalo it neemot ku diri. Awasi tu it tobpinee toori ku, baya nokeemot dit tongondu diri sid Bethel University, iso sikul dot dang Korositian, tu Korositian bala it tongondu diri om sumikul siri.</p> <p>Amu songkuro koleed montod diri, mad waro kasadaran dit tobpinee toori ku om minonuturan dñiri yalo dot, “It tongondu diri, okon-ko iso no ino-i nga duwo ot tulun diri,” ka. Om iri dñiri ot pigugulian dialo momoros. “Babanar dati ilo,” ka di ginawo ku, “waro dati duwo ot ginawo om tatod dit tongondu diri.” Nga aa-ku po nelaan babanar kukuro mongitung ontok dit tongondu diri.</p> <p>Nopongo okoy po magapon dot tolu tadlaw koleedan diri, nokooli oku no sid walay. Waro dñiri takal di sawo ku mogiim dit tongondu diri sid internet nga oruruay om nasambat no dialo sid iso ot video sid youtube (intay sid siba). Siri no pinongila'an ku babanar ontok dit tongondu diri.</p> <p>Babanar it neetung dit tobpinee</p>	<p>Kepala di sebelah kiri agak rendah sedikit berbanding dengan kepala di sebelah kanan. Jadi, itulah yang saya jumpa dan sayapun pulanglah ke rumah.</p> <p>Sebaik sahaja saya sampai di rumah, saya pun menceritakan hal itu kepada kawan saya, tapi rupanya mereka juga tidak pernah mendengar bahawa ada manusia yang seperti itu. Tidak berapa lama dari itu, kami ada perhimpunan antara adik-beradik lelaki seramai tujuh orang sebab kami mahu pergi memancing. (Kami masih ada empat orang saudara perempuan, tapi mereka tidak ikut serta.) Itu adalah kali pertama kami dapat pergi memancing bersama-sama antara tujuh orang adik-beradik lelaki. Jadi, sebaik sahaja kami berkumpul, sayapun menceritakan kepada mereka apa yang saya nampak.</p> <p>Baik sangat sebab adik lelaki saya pernah melihat perempuan itu di Universiti Bethel, satu sekolah untuk orang yang beragama Kristian, sebab rupanya perempuan itu beragama Kristian dan bersekolah di sana.</p> <p>Tidak berapa lama sejak itu, adik lelaki saya seolah-olah ada kesedaran dan bercerita bahawa, “Perempuan itu bukannya seorang sahaja tapi dua orang,” katanya. Dan hal itulah yang selalu ia ceritakan. “Mungkin hal itu benar,” kata saya dalam hati, “mungkin perempuan itu memiliki dua hati dan dua roh.” Tapi saya belum pasti sangat bagaimana memikirkan perempuan itu.</p> <p>Setelah kami selesai memancing iaitu selama tiga hari, sayapun pulanglah ke rumah. Isteri saya pula punya buah fikiran untuk mencari perempuan itu dalam internet, dan tidak begitu lama ia telah menemuinya dalam satu bentuk video di youtube (lihat di bawah). Di situlah saya mengetahui dengan lebih jelas lagi berkenaan dengan keadaan perempuan itu.</p> <p>Memang benarlah apa yang</p>	<p>After seeing her I went back home.</p> <p>When I got home I told my friends there about it, but they had never of such a person. Not long thereafter us seven brothers were getting together to go fishing. (I have four sisters but they did not come along.) That was the first time the seven of us had gone fishing together.</p> <p>When we had gathered I told them all about what I had seen. Fortunately my youngest brother has formerly seen this woman at Bethel University, a Christian college, because this girl was a Christian apparently.</p> <p>Not long thereafter my youngest brother seemed to come to some realization and said, “That woman is actually not one but two people.” And he kept repeating that. I thought, “He’s probably right, it may be two souls and spirits.” But I still wasn’t too sure how to think about this woman with two heads.</p> <p>After three days of fishing I went back home. Then my wife thought of searching for information about this woman on the internet, and she found something almost immediately. It was a video on youtube (see below). It was there that I finally got some understanding about this woman.</p> <p>What my little brother had</p>
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ku, tu it tongondu diri nga ugu-ko it reetan dot kembar Siam. Nga it keematan doalo, irad-ko iso no koyuwan, gisom alala'ab saabat i kayab om i kangkab. Om sompi ki-ngaran yoalo miduduwo; it tiiso nopo reetan di Abigail om i koduwo reetan di Brittany.

Miduduwo doalo nga koboros om kaakan-i. Sompi ki-turutud yoalo, sompi ki-tunduundu, duwo pasang ot topos, duwo neenan o tiyan (gituko), duwo neenan ot tinee tokodok it kooput sid iso tinee tagayo, om tolu neenan ot lilisow.

Ong pasal dot momurimon do toruol sid koyuwan, ombo it sanganu dit sampapas it koyuwan iri not kopurimon. Nga suuway no ong it tiyan (gituko), tu ong orualan do tiyan it tiiso, it tapid ot kopurimon. Jadi ong it tiiso ot mangakan dot opodos, it koduwo ot kopurimon om orualan dot tiyan, dot okon-ko doo do gituko.

Ong pasal dot gura do koyuwan, sosompi mangawal yoalo dit doo om doo do koyuwan. Kikiro ong mamanaw, subay-ko miduduwo doalo nga engin mamanaw om sosompi nokeelo dot siombo pakaayan, tu sosompi mangawal dot iso ot takod. Nunu nopo ot gama'on doalo nga subay waro kerja-sama dit duwo ot tutok doalo.

It oloyow babanar, tiya dit nakawaya yoalo dot poporisaan manganu dot lesin mongodirip, indarama dot iso no koyuwan doalo nga indarama dot induwo maya, tu insan bagi di Abigail om insan bagi di Brittany, tu sosompi nakaanu yoalo dot lesin mongodirip. Tu ong sid dagay, it lesin mongodirip no ot ponoko-IC; alaambat dot warot IC wookon, suway mantad-ko it lesin mongodirip.

difikirkan oleh adik saya, sebab perempuan itu sama seperti pasangan kembar Siam. Tapi mereka ini, bagaikan satu tubuh sahaja, cuma bentuk bahu dan dada mereka agak lebar sedikit. Mereka juga mempunyai nama masing-masing; yang pertama bernama Abigail dan yang kedua dipanggil Brittany.

Mereka berdua boleh bertutur dan boleh makan juga. Sama-sama ada tulang belakang, ada jantung, ada dua pasang paru-paru, punya dua perut, punya usus kecil yang bersambung pada satu usus besar, dan punya tiga biji buah pinggang.

Berkenaan dengan deria kesakitan dalam badan pula, mana satu pemilik sebelah badan itu dialah yang merasa sakitnya. Tapi lain halnya pula dengan perut. Jika sebelah badan yang sakit perut, badan sebelah pula yang merasa sakit (kembaranya yang merasa sakit). Dan jika badan sebelah makan benda yang pedas, badan yang sebelah pula yang merasa sakit, padahal perut itu bukan miliknya.

Mengenai dengan pergerakan badan pula, mereka sama-sama mengawal pergerakan masing-masing. Sebagai contoh, ketika mahu berjalan, mereka haruslah sama-sama tahu ke mana mereka hendak pergi sebab mereka akan mengawal kaki masing-masing. Kesimpulannya, apa sahaja pekerjaan yang mereka mahu lakukan, otak mereka haruslah berkerjasama.

Perkara yang paling aneh ialah sewaktu mereka berdua mengikuti peperiksaan untuk mengambil lesen memandu. Walaupun mereka hanya satu tubuh sahaja tapi mereka terpaksa mengikuti peperiksaan itu sebanyak dua kali, sebab kali pertama untuk Abigail dan kali kedua untuk Brittany, sebab mereka sama-sama dapat lesen memandu. Sebab tempat kami, lesen memandu itu adalah kad pengenalan bagi kami; jarang sekali ada kad pengenalan lain selain daripada


been saying was correct, because this turned out to be a case of Siamese twins. But when you look at them, it looks like one body, only that the shoulders and chest are broader than they should be. The one is named Abigail and the other Brittany.

Both of them speak and eat. The both have spines, hearts, a pair of lungs, stomachs, and small intestines that join into one large intestine. They have three kidneys.

Concerning feeling pain in the body, whichever half of the body it is on, that person feels it. But for the stomach it is different; if one has a sore stomach it's the other one who feels it. So if one eats something spicy hot, the other one will feel the pain in the stomach, not her own stomach.

As for bodily movements, each of them controls their half of the body. So for instance if they walk, both of them have to want to walk and both must know where they are going, since each is in control of one leg. No matter what they do their brains have to work together to accomplish it.

The really strange thing is that both of them took the driver's license test separately even tho they only have one body, once for Abigail and once for Brittany, since they both needed driver's licenses. That is partly because where I come from the driver's license is what everyone uses for an identity card. Rarely do people have another form of identity card other than the driver's license.

<p>Ong mongodirip yoalo, subay miakun mâantad ong siombo pakaayan tu ong amu, milawan it longon do wanan om gibang.</p> <p>It sinumikul yoalo sid universiti, terpaksa dot iso not bidang dot winaya doalo, tu ogumu banar ot kalas dot woyo'on ong kopisuway no ot bidang doalo. Awasi tu sosompi nolulus yoalo sid universiti.</p> <p>It wawagu po, waro no rancangan TV doalo has bagi doalo ka.</p> <p>Jadi, tirad diri no tulun dit unik babanar dot najangan ku sid Amerika. Kopurimanan ku, ong korikot yoalo sid surga sompoori, sosompi ataakan nôono yoalo dot koyuwan kondiri. Om yoalo dati ot nombor keeso dot kadapat monuduk di wookon nunu ot tarati dot kerja-sama.</p>	<p>lesen memandu itu.</p> <p>Jika mereka mahu memandu pula, mereka haruslah sama-sama bersetuju ke mana mereka hendak pergi sebab jika tidak, tangan kanan dan tangan kiri akan berlawan dalam pemanduan.</p> <p>Semasa mereka menuntut di universiti, mereka terpaksa mengikuti satu bidang sahaja sebab jika mereka mengabil bidang yang berlainan terlalu banyak kelas yang harus mereka ikuti. Dan yang baiknya, mereka sama-sama lulus di universiti.</p> <p>Baru-baru ini, sudah diterbitkan rancangan TV khas bagi mereka berdua.</p> <p>Jadi, begitulah keadaan manusia yang sangat unik yang saya temui di Amerika. Saya merasakan, jika mereka sudah tiba di surga pada suatu masa nanti, mereka sama-sama akan diberikan tubuh mereka sendiri. Dan mungkin merekalah orang pertama yang akan mengajar orang lain tentang erti saling berkerjasama.</p>	<p>When they drive they have to agree beforehand where they are going to. If not, their left and right hands will be in conflict.</p> <p>When they went to college, they had to study the same field. Had they studied separate disciplines they would have had to go to too many classes. Happily the both graduated from college.</p> <p>Recently they have gotten their own TV program.</p> <p>So these were the unique people I came across in America. I think probably when we get to heaven they will each be given their own bodies. And they may be the best teachers of all about how to work together.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
<p>Kimarangang Editors / <i>Penyunting Bahasa Kimarangang</i>: Janama Lontubon & Rosnah Nain</p>		
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<http://www.youtube.com/watch?v=BkKWApOAG2g&feature=related>
http://en.wikipedia.org/wiki/Abigail_and_Brittany_Hense

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<p>Kinowowoyoon dot Namato Ku</p> <p>Tinulis di Janama Lontubon Kg. Batition 2012</p>	<p>Peristiwa Yang Ku Lihat Sendiri</p> <p>Dikisahkan oleh Janama Lontubon Kg. Batition 2012</p> <p>Terjemahan Melayu: Rosnah Nain 2012</p>	<p>Incident I Witnessed With My Own Eyes</p> <p>Written by Janama Lontubon Batition Village 2012</p> <p>English: James Johansson 2012</p>
<p>Ino nopo dino, tiya dit 1977, tumur kuh 18 toon nogi. Om namot dino, ananat okuh momiansaw maya dot tambabaya. It koolompokan ku momiansaw sid Kg. Nolotan, tu warot pinsan ku siri dot tansag ku.</p> <p>Waro insan tadlaw, warot tulun sid kampung dino dot minogondi, nokoongoy oku siri. It boboliyen</p>	<p>Cerita ini berlaku pada tahun 1977, iaitu ketika saya baru berumur 18 tahun. Pada waktu itu, saya sangat suka ikut kawan-kawan merayau. Tempat yang sangat saya gemar datang ialah di Kg. Nolotan, sebab di situ saya ada seorang sepupu yang mempengaruhi saya.</p> <p>Pada suatu hari, ada orang di kampung itu yang bersembahyang kafir, dan saya telah datang di situ.</p>	<p>The following incident occurred in 1977 when I was just 18 years old. At that time I often went roaming about with friends. Most often I would go to Nolotan village because I had a cousin there who held sway over me.</p> <p>One day there was a person in that village who was holding a pagan healing ritual and I</p>

dot nambo doalo tolu koyuwan; it tiiso reetan di Konduuy, koduwo reetan di Inding om it kotolu reetan di Rumpiyin. Gulu mantad dino, i Konduuy ki-anak dot tongondu do bujang. Alanji it tanak yo dino nga minatay.

Na, it minogondi dino i Konduuy ot tinumolud. It duwo koyuwan it boboliyan, amu-i. Pintanganan nogi di Konduuy tumolud, milom tad nowunduk-i. Om maay dit ongo tulun kama'o, atatamis no i Konduuy dot aso pinuobo.

Nah, maya dit boros di duwo koyuwan it boboliyan diri, i Rumpiyin om i Inding, baya nokoboros i Konduuy dot, “Serasera ong tumolud oku om tad owunduk oku-i, maan oku noopo rulukay do kulambu om kumutan oku tu, osuwaban no oposiyan oku keembagu,” ka. Tu ino nopo kabarasan, nakapangajaji mâantad it namatay dit tanak yo talanji diri dot, kadung orikot dot sowoon it kondiri yo, maan yo poongoyo i Konduuy (tidi), tu magandaa dit pisasawaan yo, om poolion yo-i keembagu ong katalib no it pisasawaan yo diri. Jadi, aso po dñiri diri dit mogondi tu tirad diri ot najadi. Om minaan nobo rulukay do kulambu om kinumutan i Konduuy sampay nosuwaban.

Korikot it susuwab, om maay koworo it koyuwan di Konduuy nga okokosig no dot minatay-i babanar. Oboriyu dñiri i tongo tulun, makin po i tongo tanak. Pagka tirad diri, tinumolud dñiri it boboliyan koduwo, i Inding. Nga yino nga milom po tu tad rinumuluk-i ugu-ko i Konduuy, dot aso pinuobo.

Bomoh yang telah mereka jemput ialah tiga orang; yang pertama dipanggil sebagai Konduuy, yang kedua dipanggil sebagai Inding dan yang ketiga dipanggil sebagai Rumpiyin. Sebelum itu, Konduuy ini mempunyai seorang anak gadis. Anak gadisnya itu cantik tapi sudah meninggal dunia.

Nah, dalam upacara sembahyang kafir itu Konduuy yang bertugas untuk bercakap dengan roh dan menurun. Sedangkan bomoh yang dua orang itu pula tidak juga. Namun, ketika pada pertengahan Konduuy dalam keadaan menurun, dia tiba-tiba jatuh. Dan bila orang-orang di situ menjamahnya, mereka dapati bahawa Konduuy begitu sejuk sekali dan tidak bernafas.

Nah, menurut kata kedua-dua orang bomoh itu iaitu Rumpiyin dan Inding, Konduuy ini pernah mengatakan bahawa, “Bila-bila masa pun jika saya menurun dan saya terus jatuh, pasangkan saja kelambu untuk saya dan selimuti saya, sebab hanya semalaman saja saya akan hidup semula,” katanya. Sebab hal itu kononnya disebabkan oleh roh anak gadis cantik Konduuy yang telah berjanji bahawa bila tiba masanya ia berkahwin, dia akan menjemput ibunya untuk hadir di majlis perkahwinannya itu, dan dia akan memulangkannya juga setelah majlis perkahwinannya itu selesai. Jadi, upacara bersembahyang kafir itu telah tergendala kerana kejadian itu. Lalu, Konduuy pun dipasangkanlah dengan kelambu dan diselimutkan sehingga pagi.

Pada keesokan harinya, ketika tubuh Konduuy dijamah, maka tubuhnya itu didapati sudah keras kerana dia betul-betul meninggal dunia. Lalu, menjadi riuhlah orang-orang di situ, lebih-lebih lagi anak-anak belia. Oleh sebab itu, maka bomoh yang kedua pula menurun, iaitu Inding. Akan tetapi diapun juga tiba-tiba jatuh seperti Konduuy dan tidak bernafas.

went there. There were three female witchdoctors summoned for the event; one was Konduuy, the second Inding and the third Rumpiyin. Before this event Konduuy had had a pretty teen daughter, but she had died.

The one doing the ritual chant and then going into a medium trance was Konduuy. The other two witchdoctors were not doing that. When Konduuy was in the middle of the medium trance, suddenly she just crumpled to the floor. The people there felt her and found that she was cold and not breathing.

According to what the other two witchdoctors said – Rumpiyin and Inding – Konduuy had previously stated, “If I am ever in a spirit trance and I collapse, put me inside a mosquito net and put a blanket over me, and on the next morning I will come back to life.” Here reason for saying that was that supposedly the ghost of her dead daughter had told her that when it was time for her to get married, she would come get her mother (Konduuy) to attend the wedding, and when it was over she would be returned [to earth]. Now at that point there was no one doing the pagan healing ritual because of what happened. And they put Konduuy under a mosquito net until the next morning.

The next morning they felt Konduuy’s body and rigor mortis had set in – she had truly died. Then the people began making an uproar – more so her own children. So then the second witchdoctor – Inding – went into a spirit trance. All at once she also collapsed like Konduuy, and was not breathing.

<p>Ba, pagka tu tirad diri, milom po tu tad nokotolud-i it boboluyan kotolu. Kinam-kinam yalo tumolud, leed nopo mad warot ponokigaga yo (it lumaag yo). Masaan dialo tumolud, notogulianan dñiri it boboluyan koduwo, i Inding dit noruluk do minadan.</p> <p>Amu songkuro koleed iri, nopongo dñiri tumolud it boboluyan kotolu. Kadung nopongo yalo tumolud om nokeenum dot weeg, minonuturan dñiri yalo dit naajangan om tinomod dit lumaag yo. Ka dialo, “Babanar-i dot sinawo it tanak di Konduuy sid namatay, om minaan poongoyo it tidi yo. Nga amu yo minaan poolio keembagu, minaan lantapay do longobon it tatod. Iri not sabap dot notilombus i Konduuy minatay. Jadi ontok nopo di Inding dit tinumolud, om tad rinumuluk-i minadan, minaan rasango dit namatay tanak di Konduuy, sampay minaan lantapay do longobon tu mamajal mangangat di Konduuy muli. Jadi rinumasang banar it tanak di Konduuy,” ka.</p> <p>It lumaag dit boboluyan kotolu dit mad monokigaga diri, minokisisian sid namatay dit tanak di Konduuy dot ipogiang it longobon, iposoliwan i Inding, simoyoon no i Konduuy. Iri not sabap dot notilombus minatay i Konduuy. I Inding notogulianan keembagu tu minaan giangay.</p> <p>Koboyingaan nga babanar.</p>	<p>Nah, oleh yang demikian, tiba-tiba pula bomoh yang ketiga itu terus sahaja menurun tanpa disengaja. Sewaktu dia dalam keadaan menurun, sepertinya ada seseorang kawannya berlawanan cakap (iaitu roh peresapnya). Ketika ia sedang dalam keadaan menurun, bomoh yang kedua pula telah bangun (bangkit) yaitu Inding yang telah jatuh pengan.</p> <p>Tidak berapa lama dari itu, selesailah bomoh yang ketiga menurun. Sebaik sahaja dia selesai menurun dan minum air, dia kemudian menceritakan apa yang dialaminya dan tujuan rohnya. Katanya, “Memang benarlah bahawa anak Konduuy telah berkahwin di alam baka, dan telah menjemput ibunya. Akan tetapi ia tidak mahu memulangkan ibunya, bahkan dia telah menutup pintu untuk roh ibunya. Itulah sebabnya Konduuy terus meninggal dunia. Jadi berkenaan dengan Inding yang menurun dan jatuh pengan, dia telah dimarahi oleh roh anak Konduuy sehingga ia ditutupi pintu, sebab dia telah memaksa untuk membawa Konduuy pulang. Jadi roh anak Konduuy sangat marah,” ceritanya.</p> <p>Roh peresap bomoh yang ketiga yang sepertinya sedang bertengkar itu, dia telah merayu kepada roh anak Konduuy supaya membukakan pintu untuk Inding dan biarlah Konduuy di situ. Itulah sebabnya Konduuy telah meninggal dunia terus. Sedang Inding pula telah hidup (bangkit) semula sebab ia telah dibukakan pintu.</p> <p>Cerita ini pelik tapi benar.</p>	<p>Since all that had occurred, the third witchdoctor – Rumpiyin –suddenly involuntarily went into a spirit trance. As she went on it seemed as if her mediumship spirit was arguing with her. While Rumpiyin was still in the spirit trance, Inding, the second witchdoctor who had collapsed in a faint came back to consciousness (to life??).</p> <p>Not too long thereafter the third witchdoctor came out of her spirit trance. When she was done and had had a drink of water, she began to tell of what had happened to her when she was in the trance. She said, “It’s true that Konduuy’s daughter got married in the ghost world, and she invited her mother to come. But she did not send her mother back; she closed the door to her spirit returning. That is why Konduuy remained dead. As for Inding going into a spirit trance and then collapsing in a faint, she was being scolded by the ghost of Konduuy’s daughter, and the daughter finally closed the door because Inding was insisting that she bring Konduuy back [to this world]. So Konduuy’s daughter became very angry.”</p> <p>The mediumship spirit of the third witchdoctor which seemed to fight with her was seeking pity from the ghost of Konduuy’s daughter to allow the door to be opened to let Inding out, but to let Konduuy stay there. That’s why Konduuy remained dead. Inding came back to life because they opened the door for her.</p> <p>An amazing story but true.</p>
<p>General Editor / <i>Penyunting Umum</i>: James Johansson</p>		
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