

<p style="text-align: center;"><b>Dudupot Toloyow</b> Tinuturan di <b>Maani Marida</b> <b>Kg. Nolotan 1988</b></p>	<p style="text-align: center;"><b>Binatang Aneh</b> Dikisahkan oleh <b>Maani Marida</b> <b>Kg. Nolotan 1988</b> Terjemahan Melayu: Rosnah Nain 2012</p>	<p style="text-align: center;"><b>Strange Animal</b> Told by <b>Maani Marida</b> <b>Nolotan Village 1988</b> English: James Johansson 2012</p>
<p>Li 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 kaalankas mamanaw, aa-i aarap dot totongoh po. Dadi, boros ku dialo, “Ong yoku mangkaji dilo,” 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.</p> <p>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.</p> <p>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 nôono di boros nu</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 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.</p> <p>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.</p> <p>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</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 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.</p> <p>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.</p> <p>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</p>

balaay dot, okon-ko tombolog pelo. Babanar-i-ko mongindorosi dati iti tu mikakaa d̄iri 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 nôono tu nipatatas ku di sawo ku it togilay dit kotirung tu awasi oku no mamabang.

Adi, korikot nôono di natatas iri om iri-iri it “uhg... ugh... 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 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 nôono ino, om owito ku no muli. Dupot nga, bantuk doo masam-ko tasu. Nga anaru o liow, nga onibak o tikuw. Tolinga nga masam-ko tolingo do tasu om kuda. It tulu nga masam-ko kuda-i kokiraay, alawayoy ot turongus. Takod nga, masam-ko,

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... umbeee...,” 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 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.

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 ugh... ugh ... 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 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

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 nôono 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 dîri 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. 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 poongindorosi. Ii nopo pongindorosi diri nga “whuuu... whuuu... whuuu...” ka. Om ogumu po bo ot pongindorosi, waro “khuek,” ka, om waro po ot “huu...” ka, om mad opurimanan

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, “Janganakan 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 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 menyheramkan. Ada yang berbunyi, “Khuek,” dan ada lagi yang berbunyi, “huu...” dan saya terasa

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 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

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 nōono 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.

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 dīiri owo. Om sakit oku om boros nopo dit tongo tulun siri, “Um sumakit toobo bāanar 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

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 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

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.”

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

nôono dit tiwanon ku iri, minongoy dîiri yalo sid dagay id kampung Tinogu, tu obbuli boroson dot sid tanga do gowuton tu lalagkaw.

Na, mangay oku dîiri 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?} Oõ 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.

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 nôono iri, gugusa'an oku no kabarsan dit tasu miwaya dit tulun dot siti no i tulun ka. Ay, siti no, odiyo ka kabarsan, 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.

sebuah pondok yang tidak berjiran, sehingga saya merasa bahwa kerap-kali saya jatuh pingsan. Dan bila saja mentua saya mengetahui bahwa 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."

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

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.

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.

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 dñiri 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 mokiampun oku dot, ong warot kasala'an ku nga om it panakit nga 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.

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 tiyan; 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.

Sampay sasarap om korikot it tulun dit mangagaramba dogo sid ruma-sakit bo. Okon-ko

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 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.

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 ditinggalkan dari badan saya, terus sembuh dengan serta-merta.

Keesokannya, orang-orangpun datang sesuai dengan janji mereka yang mahu membawa saya ke


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 to do, I was willing, because there was no way I was going to backslide. I was not going to go back to paganism.

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.

In the morning the people came to carry me to the clinic. Rather than being carried on a

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| <p>nagaramba oku, yoku nogi ot manamung di tongo tulun dot kosigupan. Dadi, montod diri sampay tidino nga aso-i diiri 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>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>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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